

THE McCULLOCH EXAMINATIONS OF THE CAMBRUSLANG
REVIVAL (1742) I

SCOTTISH
HISTORY
SOCIETY
2011

The
McCulloch
Examinations
of the
Cambuslang
Revival (1742)

Volume I

Edited by
KEITH EDWARD BEEBE

Scottish History Society
2011

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The McCulloch *Examinations* of the Cambuslang Revival (1742)

Volume I



SCOTTISH HISTORY SOCIETY

THE SCOTTISH SOCIETY

The McCulloch *Examinations*
of the Cambuslang Revival (1742)

A Critical Edition

Conversion Narratives from the
Scottish Evangelical Awakening

Volume I

Edited by
Keith Edward Beebe



SCOTTISH HISTORY SOCIETY

2011

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CONTENTS

List of Illustrations	vi
Acknowledgements	vii
Introduction	xi
Editorial Procedures	lxi
<i>EXAMINATIONS I</i>	
Conversion Narrative Accounts	i
'Names of 48 Persons'	367
'Index to the Corrected Copy'	368
'Account of the Conversion of a Young Lady'	370
Index of Biblical Citations	373
Index of Respondents	386
Index of Ministers and Others Cited	389
Index of Towns and Parishes	394
Index of Original Sources	396
Glossary	399

ILLUSTRATIONS

Figure 1. Donation inventory from Janet Coutts

Figure 2. Text with marginal annotations

Figure 3. Index of Respondents (Volume II)

Figure 4. Account with coded title (Volume I)

Figure 5. Text with marginal annotations

Figure 6. Index of Ministers and Others

Figure 7. Title page (Volume I)

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INTRODUCTION

On 1 May 1844, an aging widow named Janet Coutts sat down at her desk to draft a brief note to the library staff of the newly established New College in Edinburgh, offering to donate several books from her shelves and requesting that a porter be sent to collect the volumes.¹ All but one of the thirty-four items later delivered to the library were published works – sermons, lectures, memoirs and devotional literature – including titles by her husband, father and grandfather, each of whom had been a Presbyterian clergyman (see Figure 1). The only unpublished item among her collection – and the most valuable – was a 1,300-page assemblage of handwritten manuscripts entitled *Examinations of Persons Under Spiritual Concern at Cambuslang, during the Revival, in 17-41-42*. Compiled into two volumes one hundred years earlier, these narrative accounts had been secured by her grandfather, the Reverend William McCulloch (1691–1771), whose small parish of Cambuslang on the outskirts of Glasgow had become the epicenter of the 1742 Scottish Evangelical Awakening and attracted the notable evangelist George Whitefield as a featured preacher.

Shortly after the outbreak of the revival, McCulloch began interviewing newly converted subjects and recording their personal testimonies, more than one hundred in all. After selecting and compiling a first set of narratives for publication, he circulated the volume to four ministerial colleagues scattered throughout various parts of Scotland in order to receive their editorial feedback. After each of these colleagues added their marginal annotations, the manuscripts were returned to McCulloch, who began to make arrangements with a local printer to get them published. Yet, despite his ambitious efforts and the encouragement he had received from friends and colleagues, for reasons only known fully to McCulloch himself, he never published the manuscripts; the personal testimonials simply sat on his shelf for more than twenty-five years until his death in 1771.

By the time they arrived at the library, the long-sequestered *Examinations* had been out of the public eye for nearly a century – having passed from McCulloch's son Robert to his granddaughter Janet – and might well have been destined for future obscurity had it not been for Mrs Coutts's decision

¹ This letter, along with a donation inventory and other acquired preliminary documentation, is bound with the original *Examinations* manuscripts.

to donate them to New College. Furthermore, had Dr Duncan Macfarlan and the Publication Committee of the Free Church not recognized their intrinsic value and published a selection of partial narratives in 1847 under the title *The Revivals of the Eighteenth Century, Particularly at Cambuslang*, the manuscripts might have slipped quietly into archival seclusion, never to be read again.² These heavily edited selections, though not very useful for historical scholarship, nonetheless kept the manuscripts in the public memory for another hundred years until the original two-volume compilation could come to be recognized as 'the first Scottish oral history project' and be given the closer attention it deserved.³

While signs of interest in the manuscripts were evident in the mid-twentieth century, it was not until the 1980s that the *Examinations* would re-emerge into the historical spotlight, capturing the attention of a group of scholars and forming the basis of a number of books and articles.⁴ What they found in the original manuscripts has shed new light on our understanding of the eighteenth-century transatlantic English-speaking world, and the Great Awakening in particular.

² D. Macfarlan, *The Revivals of the Eighteenth Century, Particularly at Cambuslang. With Three Sermons by the Rev. George Whitefield, Taken in Short Hand. Compiled from Original Manuscripts and Contemporary Publications* (Edinburgh: Johnston & Hunter, 1847; Richard Owen Roberts, Publishers, 1980).

³ The noted Scottish historian T. C. Smout has asserted that McCulloch's endeavour was 'in fact, the first Scottish oral history project'. See T. C. Smout, 'Born Again at Cambuslang: New Evidence on Popular Religion and Literacy in Eighteenth-Century Scotland', *Past & Present* (Oxford), 97 (1982), 115. According to Arthur Fawcett, Macfarlan was quick to 'change the pithy vernacular of the originals into a somewhat more unctuous and far less graphic style. At times the Victorian preacher obscures the terse directness of rustic ploughman, weaver, and the like! Dr. Macfarlan's primary motive in publishing the book seems to have been hortatory, an attempt to quicken religious expectation within the newly born Free Church, rather than to offer an objective historical assessment. His omissions are significant.' See Arthur Fawcett, *The Cambuslang Revival: The Scottish Evangelical Revival of the Eighteenth Century* (London: the Banner of Truth Trust, 1971; The Banner of Truth Trust, 1996), 6.

⁴ For early works that focus on the manuscripts, see Stewart Mechie, 'The Psychology of the Cambuslang Revival', *Records of the Scottish Church History Society* (Edinburgh), 10 (1950), and Fawcett, *The Cambuslang Revival*. The later scholarly interest in the manuscripts begins with the aforementioned Smout, 'Born Again at Cambuslang'; see also Leigh E. Schmidt, 'Scottish Communion and American Revivals: Evangelical Ritual, Sacramental Piety, and Popular Festivity from the Reformation through the Mid-Nineteenth Century' (Ph.D. diss., Princeton University, 1987); Leigh Eric Schmidt, *Holy Fairs: Scottish Communion and American Revivals in the Early Modern Period* (Princeton: Princeton University Press, 1989); Ned Landsman, 'Evangelists and their Hearers: Popular Interpretation of Revivalist Preaching in Eighteenth-Century Scotland', *Journal of British Studies* (Chicago), 28 (April 1989); Michael J. Crawford, 'New England and the Scottish Religious Revivals of 1742', *American Presbyterians* (Philadelphia), 69, 1 (1991); Michael J. Crawford, *Seasons of Grace: Colonial New England's Revival Tradition in its British Context* (New York: Oxford University Press, 1991); Harry S. Stout, *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism* (Grand Rapids: William B. Eerdmans Publishing Company, 1991). A more recent publication that devotes a chapter to the *Examinations* is D. Bruce Hindmarsh, *The Evangelical Conversion Narrative: Spiritual Autobiography in Early Modern England* (Oxford: Oxford University Press, 2005).

This is because the manuscripts open a window into the Scottish soul, giving us a unique perspective from which to understand the spirituality of both laity and clergy in their particular context, as well as the wider-sweeping historical, cultural and ecclesiastical developments taking place during the period. In their original form, the manuscripts provide rare historical detail not normally found in other primary source documents, doing so at two different levels.

At the first level are the first-person accounts from 108 people – a quarter of the total ‘persevering subjects’ – who recounted their thoughts, feelings, and experiences as they were interviewed by McCulloch during and after the revival.⁵ Those who read these personal narratives are struck by the degree of transparency exhibited by the narrators. Even when guided in their recollections by McCulloch’s line of questioning, the respondents reveal an unusual amount of intimate detail, allowing us a glimpse into the ponderings of their hearts and minds. Their rehearsal of personal experience goes beyond the simple recall of factual events; respondents tell us how they thought about and were affected by those events.

The *Examinations* accounts are made all the more valuable – and perhaps more instructive – by the second level of detail found in the text: the suggested revisions and marginal annotations of the four clergymen who assisted McCulloch with the first volume of the narrative project. Their autographed marginalia, in the form of editorial comments and scored passages marked for textual deletions and additions, reveal the collective and individual perspectives of ministers who were active participants in, promoters of, and apologists for the revival, and who sought to revise the narrative text to make the accounts less controversial (see Figure 2). It is these two levels of intimate, personal detail that prompt scholars to agree with the historian Harry Stout when he hails the McCulloch manuscript collection as ‘one of the most remarkable testimonies of eighteenth-century piety ever compiled’.⁶

Antecedents of the Scottish Awakening

The story behind these narrative texts begins in the fourth decade of the eighteenth century in the lowlands of Scotland, emerging from the transatlantic Evangelical Awakening sweeping throughout Britain and its colonies. The local revival that soon after came to be known as the ‘Cambuslang Wark’ and spread throughout southwestern Scotland had sprung from rather humble beginnings.

⁵ ‘Attestation of the Rev. Mr. McCulloch, Minister of the Gospel at Cambuslang: Relating to the Fruits and Effects of the Extraordinary Work at That Place, in 1742’, in James Robe *et al.*, *Narratives of the Extraordinary Work of the Spirit of God, at Cambuslang, Kilsyth, &c., Begun 1742. Written by Mr. James Robe, and Others. With Attestations by Ministers, Preachers, &c.* (Glasgow: David Niven, 1790), 312.

⁶ Stout, *The Divine Dramatist*, 151.

May 1st 1844

NEW COLLEGE

EDINBURGH

- List of books presented by Mrs. Coutts
to the Free Church, or New College Library.
1. Sermons by the Revd. Wm. Macculloch
of Cambuslang. 1 Vol. 8vo. 1793
 2. Examinations of persons tender
Spiritual Concern, at Cambus-
lang, during the Revival, in 17-41-42
by Revd. Wm. Macculloch, with
Marginal notes by Dr. Webster
and other Ministers. 2 Vols. M.S.
 3. Lectures on Isaiah by Dr.
Macculloch of Paisie.
4 Vols. ——— London 1791
 4. Sermons by Dr. 2 Vols. Edin. 1803
 5. Sermons with Short Memoir of
Revd. Robt. Coutts of Brechin,
1 Vol. ——— Aberdeen, 1806.

Figure 1. Donation inventory from Janet Coutts
to the Free Church (New College) Library (1844)

Courtesy of New College Library, University of Edinburgh

48.

(331)

G¹³ ¹³ that I fell a great sinking of my spirits, which made me
 dull & heavy: and one morning I was awaked with these
 words, The Oyl of Joy for mourning, and the garment of
 praise for the spirit of heaviness: Upon which, tho' I did
 not feel any present joy, I was made to look up on this as a
 promise that as I had been mourning, so I would in due time
 be comforted. I have many a time thought, that if I could
 weep tears of blood for my own sins, & the sins of others, I
 might do it.
 C¹³ ¹³ One day some time ago I got that promise. In the day when
 I make up my jewels [Thy share shall be among them.]
 I took ~~part~~ ^{part} at the second sacrament at Cambuslang &
 that I was made heartily willing to accept of Christ, and
 as I have to close with him in all his offices & resign my self up in
 his service, to be ruled & disposed of by him, at his
 will, and the day after that, and often since, have I been
 made to renew my choice. And I have often in secret as
 well as at the Lords Table personally covenanted with God in
 Christ, devoting & dedicating my self to him, to be saved by
 him in his own way: and one night very late by I again sur-
 rendered my self to him: and renewed my troven and accept-
 ance of God in the Redeemer.
 After this my Communion I was so much filled with a sense
 of my obligation to praise God, that I was very much employ'd
 and enlarg'd in the duty of praising him: and yet so sensible
 of my defects in this duty, and inability to praise him, as I thought,
 that I cry'd out to the Heavens & Earth and all the creatures to
 praise him & help me to exalt him: And after that I had most
 longing desires after death; that I might be with Christ in Heaven
 enjoy him there, & drink of the Waters of Life at the fountain
 G¹³ ¹³ Head: that I had scarce patience to bear a delay [and while
 I was filled with these ardent desires, that word often run
 in my mind, Yet a little while, and thou shalt be with me.]
 C¹³ ¹³ And I was made greatly to rejoice in the Visions of the appear-
 ance of Christ: And I cannot but remember in a specu-
 X I apprehend any thing, like natural truth, wholly not
 arising from a distinct object. Hence be. Dele. D W-R I Agree G-C

Figure 2. Text with marginal annotations

Courtesy of New College Library, University of Edinburgh

The Reverend William McCulloch was ordained at the age of forty to the Cambuslang Old Kirk in 1731, where he would serve for another forty years until his death. Sometime toward the end of his first decade of ordained ministry at the Cambuslang kirk, McCulloch began 'praying fervently for a Revival to decay'd Religion, and that God might glorify himself in the Conversion of Sinners'.⁷ His prayers reflected a general concern shared by others in the Scottish Kirk, especially his Evangelical counterparts. On 23 May 1741, the General Assembly of the Church of Scotland had declared its concern for a nation 'deeply affected with the distressed state of the land, by reason of the scarcity and famine we are groaning under; the dangerous and expensive war we are engaged in; with many other tokens of the Lord's wrath against us'.⁸ Attributing the manifold problems then facing Scotland to 'our many sins, grievous backslidings, and provocations', the Assembly had called for the observation of a general fast within the presbyteries 'to consider not only the general causes, but the particular sins most prevalent among them, that they may be confessed and mourned over before the Lord; and all persons called to repentance, and amendment of heart and way, as they would escape, through the Lord's mercy, the judgments hanging over our heads, and heavier strokes being yet inflicted'.⁹

When considering the 'general causes' from which many of the ills of Scotland had arisen, the Assembly undoubtedly had several notable possibilities in mind. Besides the general milieu of political upheaval and the socio-economic transition taking place in Scotland, the eighteenth-century Kirk was experiencing a significant degree of theological tension and ecclesiastical controversy, much of it carried over from the previous century. On the theological front, a century of effort to establish uniformity within the Kirk had not yielded unanimous consensus, despite the official doctrinal centrality afforded the Westminster Confession of Faith of 1645.

⁷ M. O., a gentleman in the Gorbals of Glasgow, *A True Account of the Wonderful Conversion at Cambuslang: Contained in a letter from a gentleman in the Gorbals of Glasgow, as a satisfactory answer to his friend at Greenock* (Glasgow: John McCallum, 1742), 3.

⁸ Between 1739 and 1741 England and Spain were engaged in the War of Jenkin's Ear, which had grown out of a commercial rivalry between the two powers and eventually led to Britain's involvement in the War of Austrian Succession (1740–8).

⁹ General Assembly of the Church of Scotland. 'Act and Recommendation for the Observation of a Fast within the Bounds of the Several Presbyteries of This Church', *Acts of the General Assembly of the Church of Scotland, 1638–1842* (Edinburgh, The Edinburgh Printing and Publishing Company, 1843), 661. The manuscript accounts acquired by McCulloch suggest a number of concerns of participants in the Cambuslang revival, shared and voiced by the Assembly. Andrew Falls, aged 21, mentions the impact of hearing his Minister William McCulloch preach about the 'voice of God in the Tempests of the air' on a fast day 'a little after the great Hurricane on the 13th of January 1740', an event that had left considerable damage in its wake (II:143). Likewise, the focus upon the 'Victory obtain'd over The French at the Battle of Dettingen' in Alexander Bilsland's narrative indicates the degree of concern some of the populace had about the recent wars in which Britain had been engaged (I:83).

Fissures within Scottish theology, originating from seventeenth-century dissensions over the issue of 'subscription' to Westminster standards, were further protracted and exacerbated by the *Marrow of Modern Divinity* controversy and the subsequent General Assembly censure of Marrow proponents in 1720.¹⁰ On the ecclesiastical front, the persistent controversy over 'patronage' – a medieval institution giving wealthy heritors control over parish appointments and clerical stipends – seemed to continually upset the Kirk's ecclesiastical peace, eventually leading to a series of splinter-group departures, beginning with the Secession of 1733.¹¹ Furthermore, the

¹⁰ Written by Edward Fisher in 1645, *The Marrow of Modern Divinity* was republished by Ettrick minister Thomas Boston, who sought to temper the rationalistic federal theology inherited from the puritanised Calvinism of Westminster theology with a more evangelistic gospel of grace. When the 1720 General Assembly condemned several of the tenets of *Marrow* as contrary to Scripture and the confessional standards and prohibited its use, twelve ministers – including future Associate Presbytery leaders Ralph and Ebenezer Erskine – issued a formal complaint. Rebuking the 'Marrow men' in 1722 for promoting erroneous, antinomian doctrines and creating 'injurious reflections' upon General Assembly, the denomination nonetheless allowed the ministers to return to their pulpits. When they refused to submit to the prohibition by continuing to preach Marrow doctrines that the Assembly had condemned, these ministers faced several more years of rejection and controversy at various levels within the Church of Scotland. See Edward Fisher, *The Marrow of Modern Divinity: touching both the covenant of works, and the covenant of grace: with their use and end, both in the time of the Old Testament, and in the time of the New. Wherein every one may clearly see how far forth he bringeth the law into the case of justification, and so deserveth the name of legalist; and how far forth he rejecteth the law in the case of sanctification, and so deserveth the name of antinomist. With the middle path betwixt them both, which by Jesus Christ leadeth to eternall life. In a dialogue betwixt Evangelista, a minister of the Gospel. Nomista, a legalist. Antinomista, an antinomian. And Neophytus, a young Christian.* By E.F (London, printed by R. W. for G. Calvert, at the Black-spread-Eagle neer Pauls, 1645.); Nigel M. de S. Cameron, ed., *Dictionary of Scottish Church History and Theology* (Downers Grove, IL: InterVarsity Press, 1993), 546–8; Thomas F. Torrance, *Scottish Theology: From John Knox to John McLeod Campbell* (Edinburgh: T. & T. Clark, 1996), 224–9.

¹¹ Initiated by a handful of Kirk ministers who were at odds with ecclesiastical jurisdictions, this splinter movement was to be formally deposed by the General Assembly in 1740, only to divide again in 1747 on ecclesiastical and theological grounds (i.e. the Burgess Oath), and then again in 1799. A further secession within the Kirk of Scotland in 1761, related again to the patronage issue, would eventually lead to the formation of the 'Relief Presbytery' by deposed pastor Thomas Gillespie, so that by the end of the century, roughly 150,000 members were numbered among the various Seceding Presbyterians, possibly accounting for a quarter of the Lowland population. The departure of these dissenting splinter groups from the established body did not necessarily result in a unified Kirk. Within the remaining established constituency, many of the same theological issues and ecclesiastical tensions were to continue and lead to the emergence of the loosely organized Moderate and Popular (or orthodox, Evangelical) parties. While significant theological differences were embodied within the two factions, most of their battles would be fought along political, social, and ecclesiastical lines. As time progressed into the next century, the many unresolved issues facing the established Kirk would lead to another painful split called the Great Disruption, a secession of over 450 ministers from the Church of Scotland in 1843. For more on this, see Deryck Lovegrove, "A Set of Men whose Proceedings Threaten No Small Disorder": The Society for Propagating the Gospel at Home, 1798–1808', *The Scottish Historical Review* 79, 1: no. 207 (2000), 61.

continuous and unsettling influence of members of the Associate Presbytery after their formal deposition by the Assembly in 1740 was having a disturbing effect upon the spiritual equilibrium of southwest Scotland, a reality that is reflected in several of McCulloch's *Examinations* narratives.¹²

As significant as these obvious theological and ecclesiastical challenges were to the welfare of the Kirk, those in the Evangelical wing saw another challenge. Taking their cues from both the Assembly declaration and the rising Evangelicalism spreading throughout the English-speaking world, these Evangelicals proposed that the fundamental malady besetting the Scottish Kirk was as much *spiritual* as it was theological or ecclesiastical, and would therefore require the application of *spiritual* remedies. When the Reverend Hugh Kennedy surveyed the spiritual landscape of his native Scotland in 1742, he complained that 'the Holy Spirit has been in a great and lamentable measure so long departed from the churches called christian [*sic*]'. Writing from his ministerial charge in Rotterdam, Kennedy attributed the perceived spiritual vacuum not only to the 'breaches and backslidings' of the general populace, but to what he considered to be a movement within the Church away from the Spirit's 'mighty operations upon the souls of men by the preaching of the gospel', and toward a religion comprised solely of 'mere rational conviction'. In his mind, this movement away from a religion of *experience* toward a religion of mere *reason* – comprised of barren rationality devoid of vital spirituality – found its expression in varied ways. Whether it be the emphasis in certain sectors upon a mere 'external profession of the name of Christ, with a general assent to the truths of Christianity', or the substitution of moralistic sermons exalting the 'beauty and excellency of virtue' for a saving evangel, both of these signaled for him a departure from the Church's historic reliance upon 'the absolute, indispensable necessity of the Spirit and grace of God'.¹³

Kennedy was not alone in his assessment of the spiritual climate of the eighteenth-century Kirk, his comments being mirrored by others among his Evangelical counterparts back home in Scotland. Besides condemning the

¹² See II:13, II:78, II:80, II:88, II:126–8, II:228 for examples of Secession influence upon the people. See a lengthy 'conversation' about the revival between two revival subjects and Secession leaders James Fisher and Ebenezer Erskine in I:97–105.

¹³ Hugh Kennedy, 'To the Christian reader. Hugh Kennedy, minister of the Scots Church of Jesus Christ in Rotterdam, wishing grace, mercy and peace', in Robe, *Narratives of the Extraordinary Work*, vii. In 1737, Kennedy (1698–1764) left the Cavers parish in Jedburgh to serve the Scotch Church in Rotterdam, and was "'largely, if not mainly, responsible for the translation and circulation in Dutch of some of the best current Scots divinity of his age" e.g. Thomas Boston's *View of the Covenant of Grace* (J. MacLeod, *Scottish Theology*, E, 1974, 130). Cameron, *Dictionary of Scottish Church History and Theology*. Kennedy also published *A Discourse Concerning the Nature, Author, Means, and Manner of Conversion* which was prefixed to a Dutch translation of James Robe, *A Faithful Narrative of the Extraordinary Work of God at Kilsyth* (Edinburgh: R. Fleming and A. Alison, 1743).

'great and horrid provocations we have given the most High in this church and land', some of these leaders disparaged what they took to be a pattern of widespread religious 'unbelief, and using gospel ordinances contentedly without feeling the power of them'. Evangelical clergyman James Robe of Kilsyth, comparing the declining spiritual vitality with the vigor of an earlier era, declared that there indeed had been 'a sensible decay as to the life and power of godliness' leading to a 'dead and barren time' where the 'influences of the Holy Spirit were restrained'.¹⁴

The sentiments of these two Evangelical clergy were not isolated, nor were they new. As early as 1733 in a sermon addressed to the Synod of Angus and Mearns entitled *The Church's Danger, and the Minister's Duty*, moderator John Willison warned his fellow clergy of the spiritual dangers besetting the Scottish Kirk, listing eight 'reproachful and Church-exposing Evils' against which the clergy should contend: 'a backsliding condition', 'schisms and divisions', doctrinal error, lack of conversions, withdrawal of the Holy Spirit, the practice of clerical patronage, fruitless prayer, and the dearth of spiritual 'pillars'. Elaborating upon the first of these reproachful signs, Willison characterized the 'backsliding condition' of the Church as a 'visible Decay, [whereby] her Members leave their first Love, degenerate from their Predecessors Piety and Zeal', and 'lose their former Spirituality' in exchange for a 'dead Formality'. This, along with the other factors identified in his sermon – most notably the 'destructive Schisms and Divisions' in the Church, 'doctrinal Errors' of Arminianism, Arianism, natural Reason and moralism that 'creep into her' – had left the Church evangelistically barren and spiritually desolate.¹⁵

Later in 1744, Willison would continue to complain about clergy who 'take up with legal doctrine, and a sort of heathenish morality, instead of preaching Christ to sinners'.¹⁶ He and his Evangelical colleagues were critical of what they considered to be the movement by fellow Calvinists away from a religion of saving *experience* toward a religion comprised of 'mere rational conviction'. This over-reliance upon *reason* was manifesting itself in different forms and, as Noll has identified, became characteristic

¹⁴ Robe, 'Preface' in *Narratives of the Extraordinary Work*, 43–5.

¹⁵ John Willison, *The Church's Danger, and the Minister's Duty*; Declared in a sermon preach'd at the opening of the Synod of Angus and Mearns, at Montrose, the 16th day of October 1733. With a Preface and Postscript, touching on more evils of the present time (Glasgow: James Duncan, 1733), 25–9.

¹⁶ John Willison, *A Fair and Impartial Testimony, essayed in name of a number of ministers, elders, and Christian people of the Church of Scotland, unto the laudable principles, wrestlings, and attainments of that Church, and against the backslidings, corruptions, divisions, and prevailing evils, both of former and present times: and namely, the defections of the established Church; of the nobility, gentry, commons, seceders, episcopalians, &c.; containing a brief historical deduction of the chief occurrences in this Church from her beginning to the year 1744, with remarks: and humble pleadings with our mother Church, to exert herself to stop defection, and promote reformation* (1744), 272.

of three of the four distinct streams within the Scottish Kirk.¹⁷ On the one extreme were the 'rationalistic Calvinists' who, by exalting reason over hereditary Reformed convictions, were obscuring the truth of the Gospel to accommodate contemporary philosophical trends of the eighteenth-century intellectual community. In the minds of McCulloch's Evangelical colleagues, eclipsing the Kirk's historic theology and spirituality behind the pulpit of *reason* had contributed to a general state of unbelief within the Kirk, leading to intractable moral 'breaches and backslidings' among the Scottish populace. On the other extreme, however, was the dogmatism of 'scholastic Calvinists' – who were insistent upon uniform and uncompromising 'subscription' to Westminster doctrinal standards – that had provoked censorious dissensions and depositions in the Scottish Kirk over the preceding decades. Concerned that a spiritual vacuum had been created in Scotland by an undue focus upon a mere rational, 'external profession of the name of Christ, with general assent to the truths of Christianity', these Evangelical Calvinists sought to balance adherence to orthodox doctrine with 'the absolute, indispensable necessity of the Spirit and grace of God'.¹⁸ Furthermore, questioning the conceptions of conversion that scholastic Calvinists had inherited from their seventeenth-century Puritan forebears, McCulloch and his colleagues (as well as evangelist George Whitefield) sought to replace notions of an inherently protracted and uncertain conversion process with the immediacy of the New Birth and a higher degree of personal assurance.

Not all Scottish Calvinists gravitated toward the extremes, which was the case with the so-called 'Old Moderates'. These theological traditionalists and social conservatives distrusted the doctrinal precision of 'subscription' as a threat to the unity of the Church, but were also suspicious of the perceived 'enthusiasm' of their Evangelical counterparts. In the minds of the Evangelicals, the moderate Calvinists had also contributed to the spiritual decline of the Church and nation by replacing the Spirit's 'mighty operations upon the souls of men by the preaching of the gospel' with moralistic sermons exalting the 'beauty and excellency of virtue'.¹⁹ What the Evangelicals sought to do, therefore, was to turn the national and ecclesiastical spotlight upon the necessity and operations of the Holy Spirit in the process of conversion.

In a series of published sermons provocatively entitled 'The Balm of

¹⁷ Mark Noll offers an excellent analysis of four sub-groups within eighteenth-century Calvinism. See Mark A. Noll, 'Revival, Enlightenment, Civic Humanism, and the Evolution of Calvinism in Scotland and America, 1735–1843', in *Amazing Grace: Evangelicalism in Australia, Britain, Canada, and the United States*, ed. George A. Rawlyk and Mark A. Noll (Grand Rapids: Baker Books, 1993), 76.

¹⁸ Hugh Kennedy in Robe, *Narratives of the Extraordinary Work*, vii.

¹⁹ Ibid.

Gilead, for Healing a Diseased Land', Willison sought to address the 'present divisions and backslidings' in Scotland that were affecting 'that church and land', and beyond. Through these sermons, Willison proposed from the Scriptures 'what remedies can be so effectual to cure them of these evils'.²⁰ Willison based the first nine of these twelve sermons upon the Scripture found in Jeremiah 8:20-2:

The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt, I am black: Astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

By using this passage as the foundational premise of each sermon, Willison was suggesting that the spiritual maladies that plagued the Church were not without remedy or cure: indeed, a 'Physician' was at hand with a 'balm' to deliver, but the people continued to suffer without cure. Willison contended, 'the incurableness of their disease is not owing to the want of balm, or of a Physician in the land, but to themselves and their unbelief'.²¹

Having diagnosed 'unbelief' as the foundation of the problem, Willison went on to enumerate twelve leading causes of the Church's spiritual disease: atheism, ignorance of God and Gospel truths, hardness of heart, earthly-mindedness, aversion to spiritual duties (prayer, Sabbath worship, etc.), indwelling corruption, hypocrisy and formality in God's service, inconstancy and wandering of heart in duty, backsliding from the Lord (or a 'spiritual consumption'), discouragement and down-casting of soul, ingratitude to God for mercies, and trusting in one's own righteousness.²² Willison proceeded to identify ways in which the spiritual maladies had indeed affected the theological and ecclesiastical dimensions of the Kirk. By his fourth sermon, Willison's focus was upon the public manifestations of the Kirk's spiritual disease, noting 'heresy and error', 'schism and division', 'giddiness and unsettledness in religion', and 'barrenness and unfruitfulness with respect to conversion-work' as the most notable of the deleterious effects.²³

Having systematically analyzed the specific components of the Church's spiritual disease and lamented the futility of a cure by temporal measures, Willison urged his audience to look to Christ Jesus, the great Physician, for the prescriptive cure of their spiritual ailments. While arguing 'nothing will heal us till he come with the balm of Gilead, his blood and Spirit', Willison

²⁰ John Willison, 'The Balm of Gilead, for Healing a Diseased Land', *The Whole Works of the Reverend and Learned John Willison* (Aberdeen: Cushnie, 1769), 490.

²¹ Willison, 'The Balm of Gilead', 491.

²² *Ibid.*, 497-500.

²³ *Ibid.*, 501-2.

confidently affirmed, 'This balm can heal nations and churches, as well as single persons'.²⁴

Willison's sermons reflected the concerns and efforts of the emerging Evangelical party within the Scottish Kirk, many of whom – like William McCulloch of Cambuslang – were beginning to focus upon the same types of issues in their preaching. Evangelical preaching of this type was laying the groundwork of expectation and setting the stage for a spiritual revival in Scotland.²⁵

The Cambuslang 'Wark'

In early 1741, McCulloch began to preach a series of sermons on the subject of spiritual regeneration, including within his addresses selected excerpts from published reports of the revival then occurring in the American colonies through the ministries of Jonathan Edwards and George Whitefield.²⁶ During this same year, in July, evangelist George Whitefield conducted his first preaching tour of Scotland, 'where he abode some time, and preached many awakening sermons in Edinburgh, Glasgow, and other places'.²⁷ Some members of the Cambuslang parish, including two prominent elders, Ingram More and Robert Bowman, were strongly impressed by the preaching of Whitefield at meetings they attended at the High Kirk yard in Glasgow. More and Bowman subsequently 'went through the Parish, and procured about a hundred Subscriptions to a petition desiring the Minister [McCulloch] to preach to them every Thursday, which he, at their Request, comply'd with'.²⁸

Within twelve months of McCulloch's program of preaching about regeneration, 'a more than ordinary concern about religion appeared among that people'.²⁹ Initial signs of concern became evident as 'several particular persons

²⁴ *Ibid.*, 515.

²⁵ The evidence of Willison's spiritual influence upon the people is abundant throughout the *Examinations* manuscripts. Several persons report having read his writings on the sacraments, as well as hearing him preach his series of sermons on the Balm of Gilead.

²⁶ Jonathan Edwards, *A Faithful Narrative of the Surprising Work of God, in the Conversion of Many Hundred Souls, in Northampton, and the Neighbouring Towns and Villages of New Hampshire, in New England; in a Letter to the Rev. Dr. Colman, of Boston*. Edinburgh (reprinted for J. Oswald in London; and sold by Messieurs J. Paton, J. Davidson, J. Traill, G. Hamilton, A. Duning, in Edinburgh; and by T. Lumisden and J. Robertson: also at Glasgow by J. Barrie, 1737); William McCulloch, *The Glasgow-Weekly-History* (Glasgow), 1741; James Robe, *Christian Monthly History: Or An Account of the Revival and Progress of Religion, Abroad and at Home* (Edinburgh, 1743–6).

²⁷ Willison, *A Fair and Impartial Testimony*, 380.

²⁸ Gentleman in the West-Country, *A Short Account of the Remarkable Conversions at Cambuslang; in a Letter from a Gentleman in the West-Country to His Friend at Edinburgh* (Glasgow: Robert Smith, 1742), 4.

²⁹ James Robe, *A Short Narrative of the Extraordinary Work at Cambuslang, in a Letter to a Friend: With proper attestations by ministers, preachers and others* (Glasgow: William Duncan, 1742), 4–5. See also Robe, *Narratives of the Extraordinary Work*, 2.

came to the minister, from time to time, under deep concern about their salvation, yet there came no great numbers together'.³⁰ Eventually, however, the spiritual concern among the people increased, so that the 'surprising Dispensation' of revival grace 'had its first remarkable Appearance at Cambuslang on Thursday, February 18th'.³¹ Following his sermon on the New Birth, McCulloch prayed aloud in the presence of the gathered congregation, "Lord who hath believed our Report? Or to whom is the Arm of the Lord revealed? Where is the fruit of my poor Labours among this people?" Upon his expressing which Words, severals in the Congregation instantly cry'd out publicly.³² At the conclusion of the service that evening, approximately fifty congregants left the kirk and assembled at the minister's house, 'under convictions' and 'alarming apprehensions about the state of their souls, crying "What shall we do to be saved?"'³³ McCulloch spent the entire night into the following day providing individual and group counsel to his troubled parishioners, assisted by some elders and a couple of licensed probationer preachers.

Over the course of the next several weeks, similar convictions intensified and spread throughout the parish. Within three months McCulloch was soon meeting daily to converse with parishioners who had been 'awakened to a deep concern about salvation'.³⁴ News of the escalating spiritual activity at Cambuslang spread rapidly and attracted growing crowds of people from the surrounding towns and villages to McCulloch's Sabbath sermons and midweek meetings. Before long, fellow clergy from neighboring towns and beyond came to McCulloch's assistance, joining in the revival efforts of preaching to and counseling the awakened participants. By May, John Willison would report to a friend that 'the good work of Cambuslang, which has for several weeks engaged the attention of numbers in this city and country in the neighbourhood, is now spread over a great part of the nation'.³⁵ Indeed, within the summer, the work had begun to 'spread and appear remarkably in Kilsyth, Calder, Kirkintulloch, Campsie, Cumbernauld, Gargunnoch, Baldernock, Muthil, and many other parishes; and even in Edinburgh and Glasgow there was a considerable revival of religion'.³⁶

³⁰ Robe, *Narratives of the Extraordinary Work*, 3.

³¹ Alexander Webster, *Divine Influence the True Spring of the Extraordinary Work at Cambuslang and Other Places in the West of Scotland: Illustrated in a letter from Mr. Alexander Webster, one of the ministers of this city, to a gentleman in the country*, 2nd edn (Edinburgh: T. Lumisden and J. Robertson, 1742), 2.

³² M. O., *A True Account of the Wonderful Conversion*, 3.

³³ Robe, *Narratives of the Extraordinary Work*, 3; Willison, *A Fair and Impartial Testimony*, 380.

³⁴ Robe, *Narratives of the Extraordinary Work*, 3.

³⁵ 'A letter of Jo. Willison to a friend, May 8th, 1742; attested to by Wm. M'Culloch', quoted in John Gillies, *Historical Collections Relating to Remarkable Periods of the Success of the Gospel and Eminent Instruments Employed in Promoting It* (Glasgow: Robert and Andrew Foults, 1754; The Banner of Truth Trust, 1981), 434.

³⁶ Willison, *A Fair and Impartial Testimony*, 380-1.

The strongest expression of the 'Cambuslang Wark' was to come during the annual sacramental season. The Cambuslang communion had been scheduled for the week of 4–12 July and was to feature evangelist George Whitefield as one of the invited preachers. It was here that the attendance reached a near-record high (approximately 20,000 attendees), only to be exceeded by an unprecedented, specially scheduled second communion event on 8–16 August that attracted, by conservative estimates, an gathering of approximately 30,000 people.³⁷ These two communion weeks signaled the peak of the revival at Cambuslang, and in the months that followed, the dramatic phenomena associated with the 'wark' eventually subsided. Nevertheless, some would say that McCulloch's ardent prayers for a general spiritual reawakening had been answered. As a subject of the revival later attested to McCulloch, 'Sir you have been highly honoured. Many Righteous Men have desired to see that which your eyes have seen'.³⁸ For several years following those exciting summer Communion, McCulloch and the Cambuslang elders went on record to rejoice that the revival, though it subsided and took on a more gentle character, nevertheless continued to have a profound and lasting impact upon many persons and communities in Scotland and beyond.³⁹

Controversy surrounding the Revival

As can be expected, the revival had its critics, some of whom were fellow Church of Scotland clergymen who had been the focus of Evangelical criticism. Oddly enough, a group of Evangelicals that might have been expected to welcome and embrace the awakening most eagerly turned out to be its fiercest opponents. Like McCulloch and his revival colleagues, the members of the newly established Associate Presbytery had been alarmed for years by the spiritual decline of their nation, and were counted among the scores of Scottish clergy who had 'long been praying for the effusion of the Spirit, and the coming of Christ's kingdom'.⁴⁰ They had been deeply troubled by the legalistic approaches and rationalistic tendencies overtaking the denomination, and had worked fervently – at great cost to their standing within the Kirk – to promote a livelier Evangelical witness in Scotland.⁴¹

³⁷ William McCulloch, *The Glasgow-Weekly-History* (Glasgow), 30 (1742), 1–2. William McCulloch, *The Glasgow-Weekly-History* (Glasgow), 39 (1742), 4. Some estimates place the number attending the August communion as high as 50,000 people.

³⁸ 'Letter to William McCulloch from Alexander Ross' dated London, 20 July 1758, MS 7516 (fol. 47^v), National Library of Scotland.

³⁹ Cambuslang Congregation, 'Minutes of the Kirk Session of Cambuslang, 1731–1760', *Original MSS*, 3 Vols. (Edinburgh, National Records of Scotland, CH2/415/1–2).

⁴⁰ John Willison, *A Fair and Impartial Testimony*, 483.

⁴¹ Initial tensions between future Associate Presbytery members and the established Kirk officially started in 1718 with the 'Marrow Controversy'.

In fact, after learning about George Whitefield's evangelistic successes in England and Wales, Secession leader Ralph Erskine had been the first clergyman to invite him to conduct a preaching mission in Scotland. In a letter affirming 'the Lord's powerful presence' which 'enlightened [Whitefield] so clearly, and enabled [him] to give testimony so faithfully', Erskine had conveyed to the evangelist that 'there is no face on earth that I would desire more earnestly to see'.⁴²

However, soon after he beheld Whitefield's face on the latter's arrival in Scotland in August 1741, Erskine's sentiments – and those of his Associate brethren – took a dramatic turn. Still nursing fresh wounds sustained by their recent estrangement from the Church of Scotland – through their initial 'secession', and then by formal deposition from the Kirk – Erskine and his colleagues had more on their minds than revival. By urging Whitefield to confine his ministry efforts exclusively to their fledgling movement, they had hoped he might 'contribute much to weaken the enemy's hand, and to strengthen ours in the work of the Lord, when the strength of the battle is against us'.⁴³ When Whitefield refused their demand that he shun the established Kirk (as well as his Anglican credentials), insisting that he would preach the Gospel 'to all who are willing to hear me, of whatever denomination', the outraged Secession leaders swiftly set their faces against him. From that point forward they would regard George Whitefield, and anyone associated with him, as a tool of the devil and a member of the enemy camp.⁴⁴

From the time the revival erupted in Cambuslang, and several months before Whitefield arrived on the scene to assist McCulloch and his colleagues,

⁴² L. Tyerman, *The Life of the Rev. George Whitefield, B.A., of Pembroke College, Oxford.*, 2nd edn, vol. I (London: Hodder and Stoughton, 1890), 504.

⁴³ Tyerman, *The Life of George Whitefield*, 506. A decade after the Marrow controversy, several Evangelical leaders – most notably Ebenezer Erskine – continued to clash with denominational authorities, this time over the issue of clergy patronage, a medieval institution giving wealthy heritors control over parish appointments and clergy stipends. Because of their vocal and unrepentant protestations over this issue, four ministers – William Wilson, Alexander Moncrieff, James Fisher, and Erskine – were officially censured in 1733 and removed from their pastoral charges. The four subsequently formed themselves into the 'Associate Presbytery' and defiantly continued to exercise their ministerial duties in the churches they had served. Within a few years, four others (including Erskine's brother Ralph) joined the ranks of their secession movement, renouncing Church of Scotland jurisdiction over the newly established presbytery. The eight ministers were officially deposed in 1740.

⁴⁴ George Whitefield, 'Letter CCLXX. To Mr. E–E–, at Stirling, dated Bristol, May 16, 1741', *The Works of the Reverend George Whitefield, M.A., Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon. Containing all his sermons and tracts which have been already published: with a select collection of letters, written to his most intimate friends, and persons of distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole period of his ministry. Also some other pieces on important subjects, never before printed; prepared by himself for the press. To which is affixed, an account of his life, compiled from his original papers and letters.*, vol. I, *Being the letters covering the years 1734–1742* (London: Edward and Charles Dilly, 1771; The Banner of Truth Trust, 1976), 262–3.

the Secession leaders began to launch their campaign against their avowed foes by stirring up controversy and recruiting opposition from their pulpits. The strength of their animosity toward their former colleagues was evident in the ferocity of their polemic; they made clear to their congregations that the Cambuslang revival activity was 'a delusion' and 'work of the devil'.⁴⁵ Such notions were readily embraced by many of their hearers, who regularly repeated the ideas in their conversations and correspondence.⁴⁶ The vindictive rhetoric employed by these disaffected ministers not only stirred up detractors; it created confusion in the minds of many of their adherents, who, in the *Examinations*, describe their internal conflicts whenever they 'heard the Seceding Ministers railing upon the Church' (I:298) and 'speaking contemptuously of [persons] that were thought to have been awakened' by George Whitefield (II:154).

The invectives of the Associate brethren reached a new level of intensity after the Kilsyth minister and revival colleague James Robe published the first detailed narrative of the Cambuslang Awakening in May 1742.⁴⁷ Eager to denounce his positive portrayal of the revival, the Associate presbyters broadened their offensive by taking their battle into the print media. Their arguments, and the overall dynamics of the ensuing debate, shed additional light on the theological situation in Scotland during this period (and warrant further historical study). In their first published attack, the Glasgow minister James Fisher refuted Robe's narrative in detail, setting off a volley of verbal crossfire between the two men.⁴⁸ Immediately two high-ranking leaders from

⁴⁵ Reports of these claims are found in the following *Examinations* accounts: I:54, I:97, I:100–1, I:225, II:7, II:78, and II:258.

⁴⁶ Within three weeks of the initial awakening, an anonymous observer wrote a letter, which seems to be the first published attack, that reveals the influence of the Secession leaders in stirring up alarm about and opposition to the Cambuslang activity. See Gentleman in the West-Country, *A Short Account of the Remarkable Conversions at Cambuslang*.

⁴⁷ Robe, *Short Narrative*. Subsequent republications of this narrative include additional attestations and descriptions of the summer communion events (where Whitefield and other ministers were present), as well as a narrative of the Kilsyth revival. See Robe, *Narratives of the Extraordinary Work*.

⁴⁸ The first round of pamphlet debates was conducted between revival proponent James Robe of Kilsyth and Secessionist James Fisher of Glasgow, prompted by a solemn fast declared by act of the Associate Presbytery on 15 July 1742 to mourn the activities of the Revival. Within two weeks, Robe, in his Preface to the 'A Faithful Narrative of the Extraordinary Work of the Spirit of God, at Kilsyth, and Other Congregations in the Neighbourhood' (dated July 29, 1742), confronted the Associate Presbytery, refuting their allegations. See Robe, *Narratives of the Extraordinary Work*, 43–64. James Fisher critiqued Robe's Preface in his *A Review of the Preface to a Narrative of the Extraordinary Work at Kilsyth, and Other Congregations in the Neighbourhood, written by the Reverend Mr. James Robe, minister at Kilsyth: wherein, the nature of that extraordinary work, and the principles of the promoters thereof are discovered from the said preface and other papers lately published; and likewise the address to the brethren of the associate presbytery, anent their late act for a publick fast, is considered* (Glasgow: John Bryce and Patrick Bryce, 1742). Within months, Robe responded with a series of three letters to Fisher, the first of which being James Robe, *First Letter to the Revd. Mr.*

each side of the fence, the Kirk minister Alexander Webster and the Secession leader Ralph Erskine, rushed to the aid of their comrades by starting a heated exchange of their own.⁴⁹ Before long these battles escalated into an all-out pamphlet war as a company of combatants from both sides of the divide stepped into the public fray.⁵⁰

James Fisher, Minister of the Gospel in the Associate Congregation at Glasgow; Concerning his review of the preface to *A Narrative of the Extraordinary Work at Kilsyth, etc.*; wherein the work at Cambuslang and Kilsyth, etc. is indicated (Edinburgh: 1742). By December of the same year Robe completed a second letter to Fisher in *Mr. Robe's Second Letter to the Reverend Mr. James Fisher Minister of the Gospel in the Associate Congregation at Glasgow; Concerning his review of the preface to A Narrative of the Extraordinary Work at Kilsyth, &c. wherein Mr. Edwards' sermon, upon the distinguishing marks of a work of the Spirit of God, is vindicated from Mr. Fisher's objections against it in the said review* (Edinburgh: T. Lumisden and J. Robertson, 1743), which was followed by a third, dated January 10, 1743: *Mr. Robe's Third Letter to the Reverend Mr. James Fisher Minister of the Gospel in the Associate Congregation at Glasgow; Concerning his review of the preface to A Narrative of the Extraordinary Work at Kilsyth, &c. wherein the said preface is vindicated in what hath an express reference to said work* (Edinburgh: T. Lumisden and J. Robertson, 1743). Fisher retaliated from the barrage of letters in the Preface of a second edition of his Review of Robe's narrative. See James Fisher, *A Review of the Preface to a Narrative of the Extraordinary Work at Kilsyth, and Other Congregations in the Neighbourhood, written by the Reverend Mr. James Robe, minister at Kilsyth wherein the nature of that extraordinary work, and the principles of the promoters thereof are discovered from the said preface and other papers lately published; and likewise the address to the brethren of the associate presbytery, anent their late act for a public fast, is considered / The Second Edition / with a preface illustrating the enthusiastick doctrine of imaginary ideas* (Glasgow: John Newlands, 1743). Robe again responded to Fisher in a fourth letter dated April, 1743. See James Robe, *Mr. Robe's Fourth Letter to Mr. James Fisher, wherein his preface to a 2d edit. of his review is considered; the promoters of the divine work, opposed by Mr. Fisher, are vindicated from his libel against them, concerning the toleration-principles: as also, the fraud and falshood of the Reverend Mr. Ralph Erskine's appendix to his fraud and falshood, &c. is laid open* (Edinburgh: R. Fleming and Company, 1743).

⁴⁹ This skirmish started with Webster's apologetic of the Cambuslang Revival titled *Divine Influence the True Spring of the Extraordinary Work at Cambuslang and Other Places in the West of Scotland: Illustrated in a letter from Mr. Alexander Webster, one of the ministers of this city, to a gentleman in the country*, 2nd edn (Edinburgh: T. Lumisden and J. Robertson, 1742). First published in August 1742, the second edition was released November of the same year. In a postscript in the second edition, Webster lodged a pointed attack against published remarks by Secession leaders Adam Gib, James Fisher, and Ralph Erskine. By early (January or February) 1743, Erskine launched his stinging rebuttal in *Fraud and Falshood Discover'd: or Remarks upon Mr. Webster's Postscript to the Second Edition of his Letter. With a true and full copy of Mr. Erskine's letter to Mr. John Wesley, and observes on Mr. Webster's false copy of it, leaving out the marks he gave therein of a truly divine work. Also Mr. Wesley's testimonial sent to Mr. Erskine, in a letter from Mr. Whitefield, &c. in a missive to a brother who sought Mr. Erskine's thoughts upon that postscript. With an appendix, relating especially to imaginary ideas of spiritual things, occasioned by Mr. Robe in his second letter to Mr. Fisher, his quoting Mr. Shepherd and Mr. Erskine on that subject* (Edinburgh: Printed and sold at the Printinghouse in Parliament-close, 1743). Webster's subsequent response is found in a letter to Erskine. See Alexander Webster, *A Letter from Mr. Alexander Webster to the Reverend Mr. Ralph Erskine: Containing a vindication of Mr. Webster's postscript to his second edition of Divine Influence, &c.; in answer to Mr. Erskine's charge of fraud and falshood, &c* (Edinburgh: Thomas Lumisden and John Robertson, 1743).

⁵⁰ Among the most notable pamphlets defending the revival are: John Erskine, *The Signs of the Times Consider'd: or, the high probability, that the present appearances in New-England, and the West of Scotland, are a prelude of the glorious things promised to the Church in the latter ages* (Edinburgh:

It did not take McCulloch long to realize that his colleagues' pamphlets had done little to counteract the virulent attacks of their detractors. Moreover, the cacophony of clerical battle cries had actually muffled an important set of voices. If the Evangelicals were to defend their work and silence their opponents, perhaps the best weapons in their arsenal were the testimonies of the converts themselves. Determined to find a way for their voices to be heard, McCulloch began making plans to secure and disseminate their first-person stories. His *Examinations* project would serve many purposes, not the least of which was to edify and encourage readers in their spiritual journeys. But it also had to serve as an empirical apologetic for the awakening, demonstrating to friend and foe that it was a genuine work of God's Spirit, and that the experiences of revival subjects were wholly consistent with Scripture and Westminster Calvinism. In his efforts to vindicate the revival, McCulloch

T. Lumisden and J. Robertson, 1742); *An Apology for the Presbyterians of Scotland who are hearers of the Reverend Mr. George Whitefield, shewing, that their keeping of communion with him, in the ordinances of the Gospel, stands justified by the principles and practice of the Church of Scotland from the Reformation to this day, especially by the Westminster Confession of Faith, and Solemn League and Covenant* (Edinburgh: T. Lumisden and J. Robertson, 1742); Andrew Waddell, *Satan's Ape Detected: or Some observation on a scandalous pamphlet against Mr Whitefield, and the clergy of this Church, to disparage the work at Cambuslang, &c.* (Glasgow: 1742); *A Soldier, Observations in Defence of the Work at Cambuslang; A Warning and Reproof, with advice to those who have spoken, and do speak calumniously with bitterness against the work of the Spirit of God, at Cambuslang, Kilsyth and Calder by the author of the Warm and Serious Address* [sic] (Glasgow: 1742); *A Warning to All the Lovers of Christ in Scotland to be upon their guard against the spreading contagion broken out from Mr. Adam Gib, &c. done by an old crumclog soldier, who was author of the Warm Address* (Edinburgh: 1742); and John Currie, *A New Testimony unto, and Further Vindication of the Extraordinary Work of God at Cambuslang, Kilsyth, and Other Places in the West of Scotland: in which the objections raised against that work by sundry, particularly the seceding brethren, in the causes of their late publick fast, and in Mr. Fisher's review are considered. In a letter written by Mr. John Currie, minister of the Gospel at Kinglassie, to his friend in Edinburgh* (Glasgow: Robert Smith and Alexander Hutcheson, 1743); John Willison, *A Letter from Mr. John Willison Minister at Dundee, to Mr. James Fisher Minister at Glasgow, Containing serious expostulations with him concerning his unfair dealing in his review of Mr. Robe's preface, &c. And several suitable advices to him and others* (Edinburgh: T. Lumisden and J. Robertson, 1743).

Pamphlets opposing the revival and denouncing George Whitefield include Adam Gib, *A Warning against Countenancing the Ministrations of Mr. George Whitefield; Published in the New Church at Bristow, upon Sabbath, June 6. 1742. Together with an appendix upon the same subject, wherein are shewn, that Mr. Whitefield is no minister of Jesus Christendom; that his call and coming to Scotland are scandalous; that his practice is disorderly, and fertile of disorder; that his whole doctrine is, and his success must be, diabolical; so that people ought to avoid him, from duty to God, to the Church, to themselves, to fellow-men, to posterity, and to him*, 3rd edn (Edinburgh: David Duncan, 1742); *Declaration of the True Presbyterians within the Kingdom of Scotland concerning Mr. George Whitefield, and the Work at Cambuslang* (1742); and John Bisset, *A Letter to a Gentleman in Edinburgh, Containing remarks upon a late apology for the presbyterians in Scotland, who keep communion in the ordinances of the Gospel with Mr. George Whitefield, a priest in the Church of England, shewing, that such a practice is not justifiable by the principles and practice of the Reformation to this day, nor by the Westminster Confession of Faith, Solemn League and Covenant. In which Whitefield's religion, orthodoxy and moral character, are set in a proper light, by collections of his own printed performances* (Glasgow: John Newlands, 1743).

would carefully craft his interview protocol, shaping the narrative framework and formulating a line of inquiry that would elicit the information he needed. The narratives needed to clarify the theological basis of the revival and its various components, firmly establishing the Scottish awakening as both Evangelical and Calvinistic: that is, an expression of Evangelical Calvinism (as opposed to the scholastic, rational or Old Moderate varieties) as well as Calvinistic Evangelicalism (versus the Wesleyan Arminian Evangelical movement taking hold in other parts of the English-speaking world).

Scotland's First Oral History Project

Although McCulloch was not alone in the work of producing the narrative document, he played the primary role as general editor of the project, giving shape to the narrative testimonies long before the redactors ever saw them in manuscript form. His process of collecting and preparing the narrative accounts for publication unfolded over a period of at least seven years, beginning shortly after the commencement of revival activity in 1742, proceeding at an accelerated rate in '1742, 1743, and 1744', with a few narrative submissions collected by McCulloch as late as 1749.⁵¹ The work of editing the manuscripts seems to have involved a seven-stage process, most of which was conducted directly by McCulloch. The stages of production included: 1. solicitation (by initial interview and recording of basic data); 2. collection (by dictation or written submission of personal narratives); 3. compilation (including organization and documentation of material details); 4. selection (prioritization of narrative accounts for re-transcription and recompilation into Volume I for publication); 5. editorial revision (minor corrections and alterations to Volume I); 6. clerical redaction (substantive textual content revisions suggested by four of McCulloch's ministerial colleagues); and 7. final copy preparation (implementation of suggested redactions and final edits), which McCulloch never completed. McCulloch's process of soliciting a testimony from a revival participant started early in the conversion experience. According to one eyewitness,

⁵¹ See Robe, *Narratives of the Extraordinary Work*, 312. Although McCulloch himself reports that the subjects 'continued these accounts to 1748', one narrative account can be given a positive date of 6 December 1749 (see II:138). While there may be inherent problems with oral histories, especially those that are indirect accounts preserved through the 'chain of transmission', Jan Vansina maintains that personal recollections of the sort collected by McCulloch, which are 'often astonishingly detailed . . . and very diverse', are rarely falsified and can be 'extremely trustworthy'. See Jan Vansina, *Oral Tradition: A Study in Historical Methodology* (Chicago: Aldine Publishing Company, 1965), 160. For further reading on oral tradition, see Jan Vansina, *Oral Tradition as History* (Madison: University of Wisconsin Press, 1985); Jacques Le Goff, *History and Memory* (New York: Columbia University Press, 1992); and Paul Thompson, *The Voice of the Past: Oral History* (Oxford: Oxford University Press, 1978).

after Sermon is over, the Minister retires to his own House, attended with as many of those that are under Convictions, as the House can contain, where he takes down in Writ the Names of the new ones, with their Designations, Place of Abode, Time and Manner of their being seiz'd . . .⁵²

This meticulous system of recordkeeping, which also solicited information about the respondent's age, family background, marital status, and occupation, gave McCulloch an accurate assessment of the total number of subjects who had been affected over the course of the revival, something that would later prove useful in the general reporting of the event. More importantly, this systematic documentation process opened up the possibility of future contact with revival participants, enabling him to track the spiritual progress of various individuals awakened or influenced at the meetings, as well as to secure more in-depth and detailed testimonials for the narrative project.

After securing names for his list, and while the awakening was still going strong, the Reverend McCulloch summoned those who had been affected by the revival, requesting to meet with them in order that they might recount the details of their conversion experiences. With a few exceptions, McCulloch acquired all of the narrative accounts through means of a personal interview which he recorded upon gatherings of quarto-size paper that he had ready for use when the opportunity arose to interview a revival subject.⁵³ The extant narrative accounts (including an additional published version of Margaret Bruce which is not included in either volume of McCulloch's *Examinations*) were secured from a total number of 109 respondents.⁵⁴ Of this number, there were 73 females, 34 males, and 2 individuals whose genders are unidentified.⁵⁵

⁵² Gentleman in the West-Country, *A Short Account*, 5.

⁵³ The account of Mary Scot (II:107-9) is written in the format of a letter, beginning with 'Reverand Sir', with textual references to McCulloch in the third person (e.g. 'I heard Mr Macolloch on these words'). However, the final paragraph of her account is written in the hand and conventional style of McCulloch, suggesting that he either asked the respondent some follow-up questions, or felt the need to provide a more appropriate conclusion.

⁵⁴ Margaret Bruce, *Spiritual Earnestness; As it was manifested in the life and experience of Margaret Bruce, a Scottish peasant girl; printed for the first time, from the MSS. of the late Rev. Mr McCulloch of Cambuslang, 1743* (London: Nisbet & Co., 1855). This the only *Examinations* narrative account that was published in its original format. The account was prepared for publication by McCulloch shortly after the respondent's death, but was put into print posthumously more than a century later.

⁵⁵ The age ranges of the aggregate group of respondents are as follows: age 13-19: 19 females, 4 males; age 20-9: 35 females, 18 males; age 30-9: 12 females, 3 males; age 40-9: 3 females, 5 males; age 50-9: 0 females, 2 males; age 60-9: 1 female, 0 males; unknown age: 2 female, 2 male; unknown gender and age: 2 persons. It should be noted that in Volume I, the account spread is more evenly divided between female and male respondents, with 26 females and 21 males identifiable. The count for Volume II is 46 females, 13 males identifiable. This seems to indicate a conscious choice by McCulloch to be certain to include a proportionate number

McCulloch took interviews from other people whose accounts are not part of this collection, several of whom are included in one of his indices.⁵⁶ While most of the narrative respondents lived throughout towns and villages in the greater Glasgow area, the accounts indicate that some revival participants hailed from the 'east country', 'north country', and Highlands. Known occupations held by narrative respondents (or their immediate relatives) include merchants, blacksmiths, weavers, spinners, schoolmasters, servants, sailors, seamstresses, shoemakers, colliers, coopers, ship-carpenters, tenant farmers, skinnners, gardeners, tailors, dyers, masons, tradesmen apprentices, and others.

Although no extant set of interview questions remains, it is clear from the common structure and terminology shared between the narrative accounts that McCulloch carefully organized the materials around a line of inquiry that covered several topical categories.⁵⁷ In the case of Margaret Bruce, the only narrative account from the revival to have later been published, McCulloch affirms that he

all along now and then asked what questions I thought proper, omitting the questions in writing, I noted down her answers in her own words precisely, or as near to her own words as I could, so as always to preserve her true sense and meaning.⁵⁸

of genders in the first volume that was being prepared for publication. For a more detailed examination of respondents' occupations and literacy levels, see Smout, 'Born Again at Cambuslang', 117.

⁵⁶ The following five accounts are missing from the collection but listed in McCulloch's 'Index of persons names who gave the foregoing accounts to Mr McC' along with biographical information: 1. A. G. Isobel Watson, spouse to Robert Duncan, a tailor. She was taught as a child to read the Bible and get the Catechism by heart. 2. A. U. Margaret Givan, aged about 20 years, seamstress in Glasgow, daughter to David Givan, workman in Glasgow. She was taught to read when young, and got the Catechism by heart when young, most of which she retained. 3. B. F. Janet McAlpin, daughter to John McAlpin, wool merchant. She was taught to read and got the Catechism memorized by heart when young, which she retained. 4. B. V. Janet Bredan, aged 39, married to John Murdoch, soldier. She was taught to read the Bible and memorized the Catechism when young, which she retained. 5. Daniel Forbes, aged 29, sergeant. He was taught to read and write, and memorized the Catechism, which he retained.

⁵⁷ See Gentleman in the West-Country, *A Short Account*, 5. McCulloch's educational inventory is consistent with the proto-statistical accounts established, usually by ministers, for some parishes in the 1720s, cf. MacFarlane's *Geographical Collections Relating to Scotland (1721-1744)*, made by Walter Macfarlane, edited from Macfarlane's Transcript in the Advocate's Library by Sir Arthur Mitchell (Edinburgh: Printed by T. and A. Constable for the Scottish History Society, 1906). Such an inventory would be consistent with the proto-statistical accounts established, usually by ministers, for some parishes in the 1720s, cf. MacFarlane's *Geographical Collections*.

⁵⁸ Bruce, *Spiritual Earnestness*, 10.

Framework of the Narrative Interview

While respondents' stories were conveyed in their own words, the narratives were structured around a particular theological framework that is fairly uniform throughout the accounts. The basic structure of nearly every testimony reveals that McCulloch held to an implicit yet discernible five-stage conversion morphology comprised of *concern*, *convictions*, *confession*, *comfort*, and *confirmation*.⁵⁹ His particular understanding of the conversion process not only informed his preaching; it determined the overall shape and specific contours of his interviews.

Before focusing upon subjects' revival experiences, McCulloch asked a few preliminary questions. He began with inquiries about a respondent's educational background, and whether or not he or she had memorized the *Shorter Catechism* as a child (a question that would establish the revival firmly upon a Calvinistic Evangelical foundation), a query which in nearly every case was predictably answered in the affirmative.⁶⁰ Since the affirmative response was becoming much too commonplace, McCulloch eventually opted to delete this piece of information from later versions of the edited text. Throughout the interview, McCulloch consistently framed his questions – and the respondents their answers – in terminology that revealed the all-pervasive influence of Westminster doctrine on the understanding of the Scottish people. When interviewing subjects about their former spiritual condition, McCulloch often included a few preliminary questions about their previous devotional habits (including church attendance), former moral conduct, and any concern they may have had about their spiritual condition or eternal destiny. Here the narratives consistently reflect the dominant role the Scottish Kirk played in strictly governing the private morality and public conduct of the general populace.

After these preliminaries, McCulloch then turned his attention to the respondents' personal experiences relating to the revival itself, asking them to

⁵⁹ The terms 'concern', 'conviction', 'comfort' and 'confirmation' are derived directly from the narrative text or McCulloch's other writings. Although the term 'confession' was not specifically utilized by McCulloch, it accurately reflects McCulloch's conceptual understanding of the phases of the conversion process around which the narratives are organized.

⁶⁰ *The Confession of Faith; the Larger and Shorter Catechisms, with the Scripture-Proofs at Large, Together with the Sum of Saving Knowledge (Contained in the Holy Scriptures, and Held Forth in the Said Confession and Catechisms) and Practical Use Thereof* (Glasgow: Francis Orr and Sons, 1849). Original: *The Confession of Faith, the Larger and Shorter Catechisms, with the scripture-proofs at large. Together with the sum of saving knowledge (contain'd in the Holy Scriptures, and held forth in the said Confession and Catechisms) and Practical Use thereof, covenants National and Solemn League, Acknowledgment of Sins and Engagement to Duties, Directories, Form of Church-Government, &c. Of Public Authority in the Church of Scotland. With acts of Assembly and Parliament, relative to, and approbative of the same* (Edinburgh: printed by Thomas Lumisden and John Robertson, and sold at their printing-house in the Fish-Market, and at the shops of Mr. Andrew Martin, John Paton, Hugh Deans, and William Sands, in the Parliament-Closs, M.DCC.XXVIII [1728]).

- who have the foregoing descriptions to the 1st of Dec. 1860.
- D. I anal Barry Spouse to John Theddan Carter in Rutherglen Vol. 4. p. 1.
- C. I anal Struthers a married woman about 32 years old. Spouse to George Darling ^{hus} now living in Camb.
- D. Duncan Alge journeyman Weaver in Glasgow 1st Barony put to School by Parents & taught to read & write some got Cal. & Cat.
- E. John Parker w alth & 5 yr ^{aged 23} by Carmunoch ^{most likely}
- F. Eliz. Finlay Daughter to John Finlay Tennant ^{even} ⁱⁿ Carmunoch aged about 20. tat l. & d. Bill & got Cal.
- G. Isobel Walton Spouse to Robert Duncan Taylor in Gl. tat when a child to read the Bill & got l. & d. the Cat. & B.
- H. Jean Wark Daughter to John Wark ^{aged abt 20} c. h. & w. Weaver in Provam mill Barony. aged about 17. put to School w. c. Chas. taught to read Bill & got l. & d. Cal. by heart till a birth 2 year ago that I. & B. l. got s.
- I. Daniel McElcarlson to Angus McLeaie weaver in Naplak Parish or Kirkmichael in Perthshire first in Paisley & aged 21. my fr. & wife & son & daughter w. m. & l. got Cat. by heart & can it. c. write s.
- L. I anal Tennant Daug to David Tennant Weaver in Old Monkland aged abt 30. tat l. & d. Bill & c. h. & d. pl. Cat. & s.
- L. I anal Refson Spouse to James Allan in middle Quarter Barony aged 20 years tat l. & d. Bill got Cat. & c. v. d. m. & l.
- M. Isobel Moffat Daug l. James Moffat a Shoemaker in mid Quarter. tat l. & d. Bill got Cat. & c. h. & d. m. & l.
- N. Betha Davie Daug to John Davie Weaver ^{aged abt 20} in mid - Quarter Barony. tat l. & d. Bill got Cat. & c. v. d. m. & l.
- O. Agnes more Daughter to John more ^{most likely} ^{aged 23} Tennant in Carmunoch aged about 23. pl. l. Sch. won a child tat l. & d. l. Bill got Cat. & c. v. d. m. & l.
- P. Ann Montgomery to Mathw Montgomery Shoemaker in Glasgow. tat l. & d. Bill when young got Cat. by y. child most
- Q. I anal Moffat Daug l. Alex Moffat Shoemaker ^{aged abt 20} in Skelleton. tat l. & d. Bill & got Cat. by heart & c. v. d. m. & l.
- R. Agnes Burnside Spouse to James Rob Tennant in Skelleton

Figure 3. Index of respondents (Volume II)

Courtesy of New College Library, University of Edinburgh

(94)

95

A. G. A Married Woman aged 23.

My Parents put me early to pray in secret; but when they set me into a room for that purpose, I woud oftentimes never bend a knee, but stood trembling for a while in the floor for fear some ill thing woud have taken me away. When I came to more age, I some times minded it and some times not; Especially when I came to meet with Merry Company. I read the Bible sometimes by my self especially on the Lords Days I used for ordinary to go to the Kirk on Sabbath days, when I could get there, but when I was there, sometimes only attended to what was said, at other times I am minded little but looking about me, who was prettiest and who was best dressed.

Of Late Years when I came to ——— parish, I came to the Kirk some times and some times when I heard the Preachers were to have sermon at Corschill I went there, without knowing or considering for what I went, but only because I saw many others going. And Except that I liked Merry & vain Conversation I never fell into any thing the word could challenge.

I never met with any word in reading or hearing the Gospel preached that came with any power to my heart, till of late except that some times I woud have been a little vexed in hearing some word, but that continued no longer with me than I was hearing sermon.

Hearing a Minister (12) in the High Church yeard of Glasgow in Sep: 1741, in his last sermon there, I fell under much concern which continued with me for some days after I came home. but it wore away again

Hearing

Figure 4. Account with coded title (Volume I)

Courtesy of New College Library, University of Edinburgh

describe 'their first awakenings and outgates, with their following soul-exercises and experiences, distresses, deliverances, and comforts'.⁶¹ Taking each subject's spiritual account like a physician conducting an exam, and following a carefully crafted interview protocol, he systematically guided his respondents through their conversion process, stage by stage, probing them with questions about any spiritual symptoms they had experienced along the way.

The first stage in the respondent's conversion process was that of *spiritual concern*, also referred to by McCulloch as 'their first awakenings and outgates', a disturbance of the sense of spiritual security he or she might have possessed prior to becoming subject to the revival. This period of restless disorientation or mild agitation could last for various lengths of time – for hours, days, weeks, or months – as in the case of Rebecca Dykes, who stated 'I fell under a concern about what I heard, which stuck with me for about eight days' (I:170). It could also be experienced by different degrees of severity, as in the case of Jean Walker, who 'fell under some Concern in hearing Sermons . . . and my concern about Salvation increased . . .' (II:118) (*italics added*). While not every respondent reported going through this distinctive phase during their conversion, for many it seemed to be the necessary precursor to full recognition of the extent of her or his spiritual depravity and specific need for salvation that would later come with *conviction*.

Those who were unsuccessful in ignoring or casting off this spiritual concern would often proceed to an intensified stage of their awakening referred to as 'Convictions', which McCulloch also described as 'their following soul-exercises and experiences, [and] distresses'.⁶² Although much less redundant due to the inclusion of more personalized detail, the various accounts continue to conform to formulaic patterns of speech. They exhibit common theological terminology in describing the subject's revival experiences, which suggests that they have been influenced by McCulloch and by the *Shorter Catechism*. In fact, respondents borrowed language directly from books they had read and the sermons they had heard during the revival. For many narrative respondents, a view of his or her spiritual condition came into much clearer focus during this stage, and was often experienced with ever-increasing intensity. During this phase of the conviction, respondents typically gave an account of specific manifestations of their subjective experience, sometimes indicating whether or not they had ever 'cried out, fainted, swarfed or swooned', or at 'that or any other time had any visions'. The regularity and uniformity with which respondents mentioned such manifestations – whether or not they had experienced them, or which specific manifestations they had experienced and which they had not – makes it virtually certain that McCulloch included these phenomena in his line of inquiry.

While most accounts cover all five conversion stages to a greater or lesser extent, the bulk of nearly every respondent narrative focuses on the first two

⁶¹ Robe, *Narratives of the Extraordinary Work*, 312.

⁶² *Ibid.*

preparatory stages of *concern* and *convictions* that led up to conversion, while devoting relatively little space to the subsequent comforts and confirmation of the regeneration process. Furthermore, McCulloch made a sharp distinction between these first two stages, making *convictions* the empirical centerpiece of his interview and focusing 60–70 percent of each narrative upon the ‘soul-exercises’ that accompanied the Spirit’s work of convicting unregenerate sinners. While the two stages shared some common features, including feelings of guilt, shame, and fear, McCulloch explained in his sermons how ‘concern upon a persons [*sic*] spirit about their salvation differ’d from convictions of sin’.⁶³ For him, the differences were not so much quantitative (that is, simply a matter of duration or degree) as they were qualitative, because the stage of convictions held theological and existential import not assumed in the person’s initial concern.

McCulloch often employed a medical metaphor in his explanation of God’s regenerative work in the sin-sick soul. Thus, if spiritual concern can be compared to the telltale signs that signal compromised physical health and impending bodily illness, convictions might be viewed as the full-on manifestation of the physical disease. In a published sermon based upon Luke 5:31 entitled ‘Jesus Christ the Physician of the Diseased’, McCulloch observed ‘that sin is the sickness or distemper of the souls of men’, and if you ‘Compare it with our bodily distempers, . . . you will find a remarkable resemblance between their causes, progress and effects’. In his mind, persons undergoing convictions are ‘those who are not only really sinful, and spiritually diseased, but *know and feel* that they are so’ (*italics added*).⁶⁴ While persons under concern may have been awakened to the objective awareness of their sin – something that could subside or be pushed out of their minds – persons under convictions actually entered into a subjective experience of their sinful condition. Their perceptions of their sinfulness became acute, manifested in ‘soul-exercises and experiences, [and] distresses’ that were prolonged and intense.⁶⁵ In short, revival subjects at this stage were thrown into a spiritual crisis.

It is curious that McCulloch chose to focus upon the *convictions* stage – which so often was full of spiritual angst, negative emotional turmoil, and even physical distress – rather than the subsequent evidences of conversion. While this focus may have been partly due to the prominent role convictions had played in his own conversion experience eleven years earlier, there were two more important reasons to highlight this stage, the first being the matter of time.⁶⁶ Confirming

⁶³ *Examinations* I:19–20.

⁶⁴ John Gillies, *Sermons on Several Subjects. By the Rev. Mr. William McCulloch, Late Minister of the Gospel at Cambuslang. To which is affixed, a sketch of the life and character of the author* (Glasgow: David Niven, 1793), 111–12.

⁶⁵ McCulloch used these terms to describe the various manifestations of ‘convictions’ in Robe, *Narratives of the Extraordinary Work*, 312.

⁶⁶ A report written eleven years earlier by a ministerial colleague Robert Wodrow describes the spiritual angst McCulloch had experienced over the question of his own conversion. See

regenerative changes subsequent to saving faith required the test of time. This was a luxury McCulloch did not have if he was to produce an apologetic that could dismantle oppositional charges threatening to disrupt the momentum of revival activity. He needed a more efficient way to confirm the Spirit's work at Cambuslang; thus he focused on the empirical evidence found in steps leading up to saving faith.

Beyond the need for expediency, however, McCulloch's primary motivation for focusing upon the stage of convictions was clearly theological, for these 'soul-exercises' were the first signs that a spiritual conversion might be under way. During convictions, God gave a person a whole new 'sight and sense' of her or his true spiritual condition, in much the same way as a physician delivers a disturbing diagnosis or terminal prognosis to a patient under his care. With the Spirit 'convincing [them] of [their] sin and misery', subjects first learned the horrifying truth about their chronic condition: they had inherited a disease called Original Sin that would eventually end in death.⁶⁷ As this shocking news began to sink in, the symptoms of their diseased soul became more and more pronounced, manifested in bouts of spiritual angst, emotional turmoil, and even physical distress. According to McCulloch, persons under convictions

are sensible of the plague of their own hearts, having been convinced by the word and Spirit of God of their exceeding sinfulness and danger. Awakened from their former security, they are alarmed with the progress of those mortal distempers, which, unless they are removed, will certainly prove fatal. They feel that all their powers are weakened and disordered by sin, and, apprehensive of their danger, they are willing to submit to the directions of him who is able to save them, however much self-denial they may require. In this state they see their infinite need of the Physician of souls . . .⁶⁸

McCulloch took this stage seriously, considering it to be an essential part of the conversion process. Besides insisting on 'the necessity of Convictions, in order to Conversion', he also cautioned people in his sermons and personal exhortations about the dangerous consequence of resisting convictions when they occurred (I:247). Preaching to his congregation shortly after the revival broke out, McCulloch issued a stern rebuke to those who 'endeavoured to stifle Convictions in themselves or others', warning such individuals that they 'were acting the part of the Devil' (II:191). Moreover, as the revival progressed,

Robert Wodrow, *Analecta: or Materials for a History of Remarkable Providences; Mostly relating to Scotch Ministers and Christians.*, vol. 4, *The Maitland Club* (Edinburgh: Edinburgh Printing Company, 1842), 279–81.

⁶⁷ *Shorter Catechism*, Question 31.

⁶⁸ Gillies, *Sermons on Several Subjects*, III–12.

McCulloch counseled persons who had come 'under Convictions' to 'be sure you guide them tenderly, cherish them, & take heed that you do not stifle them'. He then added a chilling personal caveat: 'If ye do, remember that I am free of your blood' (II:202).⁶⁹

The people took his words to heart, making convictions a central feature of their own experience and nurturing them as admonished. Interestingly enough, several persons already aware that they were undergoing convictions nonetheless sought an even more pronounced sense of their sin and condemnation. After the 26-year-old Jean Hay had come to a vivid realization of her sinful nature, she went out into the fields to pray, asking God 'that he might not take away the Convictions he had given me, but go on & wound me to the Bottom of my Soul'. She was pleased that the next day the Lord had rewarded her with 'a deeper Wound, and more afflicting sense of Sin' (I:159). Likewise, the 40-year-old Archibald Smith was already quite remorseful about his sinful condition and behaviors, but he nonetheless told McCulloch, 'I wanted however to have still more strong Convictions than I had' (II:191). And although 16-year-old Margaret Carson was 'almost quite reduced to despair' for offending God, and was 'made to cry out' over her 'great fear of Hell', she nevertheless told McCulloch that her convictions 'were not deep enough, & wish'd & prayd that I might never take or get comfort or relief till [God] was pleased to give it himself' (II:219).

The significance of convictions went beyond the psychological to the theological. For McCulloch and his Evangelical colleagues, the strength of a subject's convictional experiences provided evidence of one's effectual calling, early confirmation that one might be considered among [the number of] God's elect. This notion was not lost on revival participants, and is why so many subjects who evinced little or no remorse for their sin became concerned about their salvation. Certainly this was the case for 20-year-old Janet Lennox, who observed that 'Others are getting Convictions that were not seeking after them, [but] I have been long & earnestly seeking after them, and cannot get them', and therefore concluded that 'it seems I am one of these whom God pass'd by from Eternity, & has judicially hardned for former sins, & sworn that I shall never enter into his rest . . . I must be damn'd . . .' (II:229). If convictions were an evidence of election, perhaps the absence of convictions signaled reprobation.

On the other hand, those who were cut to the heart from a sermon on the sin of unbelief, or who grew distressed while hearing a preacher give the marks of the unregenerate heart, were exhibiting the Spirit's work of 'convincing us of our sin and misery' – as indicated in the *Shorter Catechism*

⁶⁹ McCulloch's warning not to stifle convictions is confirmed by the Gentleman in the West-Country, *A Short Account*, 5.

they had memorized in school.⁷⁰ These spiritual distresses, emotional agonies and physical manifestations represented hopeful signs of the Spirit's active work in their effectual call and impending salvation. This is evident in the way respondents described their experiences – which was always in the passive voice. Cambuslang converts never simply saw their sin and misery apart from Christ; it was something they were 'made to see'. A person never cried out or trembled; he or she was 'made to cry out' or 'made to tremble', just as one was eventually 'made to believe'. These experiences happened to them, sovereign acts of God that were perfectly consistent with his divine prerogative of electing saints and 'foreordaining whatsoever comes to pass'.⁷¹ Furthermore, when respondents measured their convictions in light of popular catechetical and devotional literature based upon the Westminster standards, works such as Thomas Vincent's book titled *The Shorter Catechism Explained*, they not only found confirmation of their own experience, but also language by which to describe it. According to Vincent,

The Spirit worketh in our mind a conviction of our sin and misery, when he giveth a clear sight and full persuasion of the guilt of our sins, and feeling apprehension of the dreadful wrath of God, and the endless miseries of hell which we have deserved for sin, and every hour are exposed unto: which doth wound our hearts and consciences and filleth us with perplexing care what to do to be saved.⁷²

Several revival subjects explicitly referenced Vincent's catechism in their testimonies, with some even reporting that they had it memorized, so it is no coincidence that much of the descriptive language used by Vincent (or by other divines like Thomas Watson and William Guthrie) finds its way into the *Examinations* narratives, providing subjects with external confirmation of their internal perceptions and lending theological credibility to their experiences.⁷³

⁷⁰ *Shorter Catechism*, Question 31.

⁷¹ *Shorter Catechism*, Question 7.

⁷² Thomas Vincent, *An Explicatory Catechism: Or An explanation of the Assembly's Shorter Catechism. Wherein all the answers in the Assembly's Catechism are taken abroad. under Questions and Answers; the truths explained, and proved by reason and Scriptures; Several cases of conscience resolved; Some chief controversies in religion stated, with arguments against diverse errors: Useful to be read in private families after examination of the Catechism itself, for the more clear and thorough understanding of what is therein learned* (Glasgow: Robert Sanders for James Brown, 1674), Question 31, Q. 4.

⁷³ Thomas Watson, *A Body of Practical Divinity consisting of above one hundred seventy six sermons on the lesser catechism composed by the reverend assembly of divines at Westminster: with a supplement of some sermons on several texts of Scripture* (London: Printed for Thomas Parkurst, 1692); William Guthrie, *The Christian's Great Interest: Divided into two parts; the first whereof containeth the trial of a saving interest in Christ. The second pointeth forth plainly the way how to attain it. By Mr. William Guthrie minister of the Gospel at Finwick* (Glasgow: Printed by Mr Alex. Carmichael, Alex. Miller, John, and James Broun in Company, [1736]).

The turning-point in the conversion process was the third stage of spiritual *confession*, a turning-point of repentance whereby subjects were 'enabled by faith to embrace Christ as offered in the Gospel'. For many respondents, this entailed a new-found ability to see the love of God in 'giving his Eternal Son for a lost world of Elect Sinners' (note the Calvinistic overtones), and the imminent need to turn in repentance to 'accept of the offers of Christ on His own terms'. At this point, respondents customarily acknowledged their utter inability to remedy their own 'wretched condition of sin', expressing new-found trust in 'the all-sufficiency of Christ as Redeemer'. Once 'given clear sights of Christ's willingness to forgive my sins', individuals often reported being 'enabled to believe in Christ', 'to close with Him in all His Redeeming Offices as my Prophet, Priest and King', and to 'dedicate myself Entirely to him'.⁷⁴

After confessing their need for and reliance upon Christ for salvation, most respondents moved into the next stage and found a significant measure of spiritual *comfort*, a stage of new-found assurance, 'deliverances, and comforts'. The two or three paragraphs comprising this segment of testimonial signaled the approaching conclusion of the account and, as in earlier sections of the account narratives, the terminology used by respondents took on a remarkable uniformity. Upon hearing the 'gospel offers', a subject might report that 'that word of grace came home to me with great sweetness', or claim that God had 'overpowered me with divine love and free grace' leading to new 'manifestations of Love to God'. Also common were claims to having a 'heart exceedingly filled with love to Christ', or of being 'made greatly to rejoice in him' for having received 'a saving Interest in Christ' and being 'filled with joy and peace in believing'.

The final segment of the narrative account covered what may be called the *confirmation* stage of the respondent's conversion experience. Usually comprised of the concluding paragraph or two of the account, this section focuses upon the prominent enduring effects of one's conversion upon her or his 'heart and life'. Sometimes an individual might have conceded that 'Sin is a chief burden to me', while another experienced a new-found 'hatred of every Sin in heart and life'. Rejoicing in a fresh 'assurance of heaven and salvation' and the blessings of 'imputed righteousness', respondents often began to 'count all things dross and dung for the excellency of knowing Jesus Christ', finding their hearts 'for ordinary going out after Christ and Spiritual things', so that Christ 'has now become my great Portion and my Chiefest joy and delight', there being 'none in heaven or in Earth whom I desire besides him'.

⁷⁴ Here there is marked conformity of language with the *Shorter Catechism*, Question 23, where it is asserted that 'Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king . . .'. See also Questions 24-6 for an explanation of Christ's role in each of these offices. *The Confession of Faith; the Larger and Shorter Catechisms*.

Because McCulloch exercised his editorial prerogative in framing the interview structure and preparing the narrative testimonies, readers might wonder how accurately the accounts reflect the respondents' actual experiences as they understood them. On this question it must be noted that McCulloch retained a significant degree of personalized detail in each account (some of which would only be marked for deletion by his clerical colleagues who later assisted with the project). Periodically, throughout each interview, McCulloch would check with respondents as to the accuracy of his reporting, as is evident in his interview with Margaret Bruce:

At the end of every few sentences, I read over to her what I had written, slowly and distinctly, and asked her if all this was true, and expressed accordingly to her mind and meaning; to which she still answered in the affirmative that it was so.⁷⁵

Furthermore, comparison readings of six duplicate *Examinations* accounts indicate that McCulloch took great pains to transcribe respondents' original statements as accurately as possible.

As McCulloch received accounts from subjects of the revival, he compiled the accounts together into multiple casebook assemblages.⁷⁶ Once the accounts were selected from the separate casebooks and re-compiled by McCulloch into Volume I, he began to make some textual refinements focusing upon rudimentary factual details of the text. Attempting to remain true to his role as an objective reporter of events, McCulloch left the accounts largely intact as he had received and recorded them.⁷⁷ McCulloch's concern for accuracy in recording the respondents' stories is evident in his introduction to the account of Margaret Bruce:

I have the account just as I took it from her mouth . . . in a kind of mixed hand, without the change of one letter, and from that the following sheets were transcribed without any variation, — if it be not sometimes some very circumstantial one, as the change of a word into another of the same signification, and that very rarely, or where a word of connection or a date is supplied where it seemed needful.⁷⁸

While McCulloch took care when recording the subjects' testimonials to

⁷⁵ Bruce, *Spiritual Earnestness*, 10.

⁷⁶ Different sets of pagination for each narrative account, with variant sequences, indicate that the accounts in Volume I were selected from several different casebooks.

⁷⁷ Robe, *Narratives of the Extraordinary Work*, 312.

⁷⁸ Bruce, *Spiritual Earnestness*, 10. As an indication of his concern for the integrity of the narrative accounts, McCulloch further invited readers to verify his work: 'If any should doubt whether this be a genuine copy of that, if he will be pleased to come to my closet I can give him satisfaction, by showing him how to read the copy in the mixed hand, which may very soon be done, when he compare it with this.'

'set down many of these from their mouths' and '*always* in their own sense', whenever he later perfected the text, he exercised a significant degree of editorial discretion while still allowing the subjects' responses to read '*very much* in their own words' (emphasis added).⁷⁹ McCulloch's sense of editorial prerogative on whether or not to re-frame subjects' responses is evident in the introduction to Bruce's narrative, whereby he acknowledges,

She was so happy in her expressions, that I seldom saw occasion to vary them, and often did not see how they could be altered to the better, the same sense remaining; or though I could have altered them to advantage, I thought it much better to let them stand in their natural simplicity.⁸⁰

McCulloch's determination to maintain an objective decorum in the accounts is most clearly evidenced in his careful masking of the identities of revival participants – both clergy and laity alike – through numerical and alphabetical identification systems which were linked to corresponding indices. Headings for each subject's account were given an alphabetical code; thus the heading for the first account reads, 'A. A. A Married Man about 30 years'.⁸¹ A different indexing system, utilizing numeric codes, was used to identify the clergy, elders and other participants of the revival who are mentioned in the body of the narratives.

The Clerical Redactors

After completing his initial editing process, McCulloch circulated Volume I (comprised of forty-eight accounts selected for publication) to four Presbyterian clergymen, 'competent judges', who in receiving the accounts 'perused them with care' to make further revisions. Leaving the grammatical and stylistic considerations to McCulloch, these redactors instead focused their attention upon three general components of the narratives – the subjects' *experiences, behaviors, and comments*. The role of the redactors, in McCulloch's mind, was to insure that the narrative contents (and thus the revival) were represented as being 'very rational and scriptural, and worthy to see the light'.⁸² Thus, the clergymen had a two-fold objective: to apply both a *rational filter* and a *Scriptural filter* to the experiences, behaviors, and comments of the respondent's narratives, carefully altering or screening any objectionable material from the text that might be viewed as 'enthusiastic' or doctrinally incorrect.

⁷⁹ Robe, *Narratives of the Extraordinary Work*, 312.

⁸⁰ Bruce, *Spiritual Earnestness*, 10.

⁸¹ There are several problems inherent in McCulloch's alphabetical system – which shall not be discussed here – that have made the process of identifying revival participants quite complicated and confusing for historical scholarship.

⁸² Robe, *Narratives of the Extraordinary Work*, 312.

(372)

53

my Unthankfulness to God, that I had never praised him
as I ought, for what I had met with, these words came
into my heart, Not unto us Lord, not to us,

But do thou glory take [Unthank thy Name]—O—
upon which I found my heart enlarged to praise him.

One day, when I came home from Sermon, I got a most
affecting sense of my sin: I saw my original sin without
any more, was enough to condemn me, and found that
there were swarms of wicked thoughts in my heart, and
that every one of my sins deserved hell, and while I ^{was} ⁱⁿ ^{the} ^{glory}
was much cast down, that word came, Arise & shine for
the glory of the Lord is risen upon thee: and I felt my
heart filled with joy in Christ, finding I came in with
such life & power, I thought tho' I had not appeared yet
I had ground for it.

After that, I was tempted to think that I would perish
for ever, and that I had got no good at all: when these words
came into my mind and eased me, When my People sit
in darkness I will be a light to them. Being tempted to
think I was not sincere in my answ^r, Upon examining my
and self, I found that my heart did not seek after world-
ly thing, but wanted it to be set upon the Lord. Hearing
Sermon one day that word

They Looked to him and lightened were,
Not I shame & were their faces:
I was a little backward to apply it to my self, but it
came with such life & power, that I could not but receive
it and found a great deal of sweetness in it.

Being desirous to go to the Lords table at the first
Sacrament at Camb^r: but not knowing how to prepare
for it, that word was apply'd to me, The Preparation of
the heart & answer of the tongue is from the Lord: I saw
I must look to him for preparation: But still I was af

X I suppose the means here was helped to look afraid
by faith to the Lord Jesus and to receive him as he is, I agree
with in of Gospel— I don't wish us were distinctly prepared for
I don't observe any other place where she speaks of coming to Christ in a

Figure 5. Text with marginal annotations

Courtesy of New College Library, University of Edinburgh

*Index of the Ministers & others made separate to
the church at the present time*

1- Henderson	36. Wm Broun	Mr Sinclair 70
2 Adam	37. Scot Sleazy	Mr J. Bane jun 71
3 Mal: Connel	38 Wm Macneil	Jo Currie O.M. 72
4 D: Connel	39. Davidson	Fair Mr Walker 7
5 Baillie	40. Gillespie	Robt Donald 73
6 Duncan	41. Bonnell	W Bogle 74
7 Buchanan	42. Pinkerton	Serjeant Forbes 76
8 Zuel	43. Carlie	Mr Warden Brecher 77
9 Currie Munk East	44. Temple	apostle in Carlie 78
10 Ham: Nothw	45. Lawson	Mr Hill in Hm-k 79
11 Ham: Douglas	46. Wm Steel	Mr M. Mullan 80
12 Wm d	47. Lining	Edz Jackson 81
13 Wellison	48. H. Croft	John Robertson 82
14 Mc Laurin	49. Jo Croft	Calh: Jackson 83
15 Stirling	50. D. Poller	Jo Wark 84
16 Webster	51. Muirhead	Mr Wark 85
17 McNight	52. Mathieson	Mr Park 86
18 Walker Josiah	53. Fisher	Mr Speers 87
19 Ham: Barony	54. Eb: Erskine	Mr Jo Erskine 88
20 Robt	55. Ro ^t Wright	
21 Bonnar	56. Arch: Fife	
22 Currie King	57. Jo: Bar	
23 Gustard	58. Ing: More	
24 Warden Camp	59. Bartle Somers	
25 Warden Cader	60. Jean Galbreath	
26 Mc Culloch	61. James Millar	
27 Burnside	62. Ro ^t Bowman Jun ^r	
28 Anderson	63. Mr Maxwell	
29 Speers	64. Col: Campel	
30 G. Campbell	65. Glaid Somers	
31 Gillies	66. James Jackson	
32 Mackie	67. Elmo Mr Tho: Walker	
33 Arrot	68. Elmo Mr Tho: Walker	
34 Glog		
35 Ding		

Figure 6. Index of ministers and others

Courtesy of New College Library, University of Edinburgh

Experiences that received special attention from the redactors can be grouped into several basic categories: visual effects (such as visions), auditory effects (such as voices), bodily-sensory effects (such as trembling), dreams, altered states of consciousness, and direct (immediate) words or impressions. Most of these experiences were routinely expunged from the text either for seeming irrational (or 'enthusiastic'), or for not conforming to biblical orthodoxy in general or Calvinistic theology in particular. Marginal annotations in this regard also focused upon experiential lapses, lacunae in the sequence of steps thought necessary in the conversion process, or the need for clarification of a respondent's testimony. This type of concern was sometimes conveyed through a brief comment made in a marginal annotation, such as 'this may be more Orthodoxly expressd' (I:5), or replacing a word with a more theologically accurate term. In other instances, experiences without biblical or theological warrant, or questionable theological content or expressions, were simply deleted from the narrative.

Likewise, reported *behaviours* that might be considered extreme, unseemly, irresponsible, or suspicious were either tempered by alternate wording or deleted from the accounts. Common behaviors deleted from the text include screeching, irrepressible crying out in joy or distress, communicating while unrepentant, excessive religiosity, and job neglect; less common behaviors excised from the text include kissing the Bible and inappropriate smiling. Interestingly, even when subjects explicitly report having *not* had these experiences or engaged in these behaviors, such references were routinely struck from the text.

Finally, particular *comments*, especially inaccurate, unflattering or unkind references to other persons, congregations, or clergy, were routinely deleted from the narrative text. Other comments or verbiage deemed inappropriate for publication included personal poems, suspicious personal claims, and ill-chosen words or odd phrases. The redactors also paid careful attention to citation and quotation of Scriptural references included within the narrative text, as well as to the theological precision with which the respondents related their stories. This involved making deletions or corrections to biblical texts that were misquoted, out of context, or misapplied, identifying exact reference citations of Scriptures quoted, or altering, abbreviating, or striking out quotations and references deemed too lengthy, extraneous, or cumbersome.

To summarize, the standard revisions employed during this screening process involved *alterations* or *deletions* of text, and occasional *additions* to the text to make the narrative more suitable for publication. Sometimes the deletions consisted of a word, sentence, or paragraph, although in a number of instances, several paragraphs, an entire page, or multiple pages were marked for deletion (indicated by brackets at the beginning and conclusion of the cut, with the side margins scored and autographed with the redactors' initials; see

Figure 5). In three particular cases – those of Jean Hay (I:154), John Aiken (I:277), and James Jack (I:298) – after considerable work had been devoted to making alterations that would make an account seem more ‘rational and Scriptural’, the editorial committee eventually agreed to omit the entire account from the publication.

Sometimes the annotations reflected significant disagreement among the redactors over what and how revisions should be made. While the redactors were of the same general mind in the overall goal of ensuring that the narrative content was rationally and theologically sound, and thus suitable for publication and broad distribution, each individual redactor also brought his distinctive strengths, points of emphasis, and theological concerns to the editorial task.

The first of the redactors to review Volume I for publication – indicated as ‘W-R’ in the manuscript margins, and ‘16’ in the minister index coding – was Dr Alexander Webster (1707–84), the minister of Edinburgh’s Tolbooth Kirk since 1737. Webster had emerged as a leader of considerable influence not only in Edinburgh but throughout the Church of Scotland. Although he eventually became a chief advocate of the revival, his initial response to reports from Cambuslang had been marked by skepticism, until he witnessed it for himself. From that point on, Webster ‘frequently assisted at dispensing the Lord’s Supper at Cambuslang, and being on the spot, was a witness, from time to time, of what passed’ as the revival progressed.⁸³

Webster’s endorsement and involvement lent considerable credibility to the revival, especially in the heat of growing controversy surrounding the Cambuslang activity. His political instincts and ecclesiastical clout, which were to make him the leader of the Kirk’s Popular Party a decade later, made him an important ally of McCulloch.⁸⁴ Being the consummate Church statesman, Dr Webster stepped forward not only as one of the revival’s chief proponents, but also one of its ablest apologists, publishing a defense of the revival entitled *Divine Influence The True Spring of the Extraordinary Work at Cambuslang and Other Places in the West of Scotland*.⁸⁵ As indicated on the title page of the *Examinations*, Webster held the most prominent position in the editorial succession, having the dual privilege of revising the volume before it circulated among the other three redactors, and of reviewing the manuscript

⁸³ Gillies, *Sermons on Several Subjects*, 8–9.

⁸⁴ The Popular Party emerged primarily as a response to the issue of ‘patronage’, a system of ministerial appointment that had been re-instituted in Scotland in 1712. The Popular party favored the election of ministers by popular vote rather than appointment by landed heritors. Many of the Evangelical wing of the Church, including Webster, emerged as leaders of the Popular Party in the latter half of the eighteenth century.

⁸⁵ Webster, *Divine Influence the True Spring*, 1–2. Webster, in turn, replied to Erskine’s critical pamphlet in Alexander Webster, *A Letter from Mr. Alexander Webster to the Reverend Mr. Ralph Erskine*.

and its accumulated redactions after it had made its rounds. This allowed Webster to set the tone for the redaction process by initiating textual changes that conformed to his own sense of caution and propriety – changes readily endorsed by the others – and also to exercise some degree of control over the final product. Not only did Webster initiate the greatest number of editorial textual changes, but his revisions received the most consistent level of agreement from the other redactors, with nearly every Webster revision being endorsed by at least one other colleague. Anticipating possible objections that might be raised against the narratives, and the resulting political ramifications, Webster noted several inconsistencies, inaccuracies, or improprieties that might be misconstrued by the reading public, implementing a considerable degree of ‘damage-control’.⁸⁶ Also, in reviewing a respondent’s conversion narrative, he focused upon the *confession* stage of the conversion process, looking for clear evidence that an individual’s reported experience justified the claim of Christian conversion, or noting the exclusion of any aspect (such as ‘faith’) deemed essential to the process.⁸⁷

After being reviewed by Webster, the manuscript made its way north to the second redactor in the editorial succession, the Reverend John Willison (1680–1750) of the South Church in Dundee. The oldest member of the editorial team, Willison (with marginal autograph of ‘W-n’, and minister index code of ‘13’) had accumulated over forty years of parish ministry and ecclesiastical leadership within the Scottish Kirk, establishing a reputation as a seasoned spiritual leader largely through his prolific gift of writing. He was widely known for his catechetical and devotional literature, a body of writings that had become a general staple of the Scottish spiritual diet. Through his published sermons, sacramental directories, and catechisms, Willison had become a trusted and formative influence, and essentially functioned as a

⁸⁶ Questioning why unrepentant Anne Wiley had been permitted to partake of the Lord’s Supper, Webster asked, ‘Will it not be inquired here how she got a token so readily when [earlier] she speaks of having fallen under Scandal and had not appear’d before the congregation’ (I:45). In the case of Jean Dickison, his policy of damage-control meant eliminating her reference to ‘swooning’ and visual imagery at the point of receiving spiritual comfort from Christ, replacing such descriptions with the phrase, ‘being helped to beleive [sic] and rest in ‘im’ (I:355). When Catherine Cameron reported having ‘heard Christ speaking to me’, Webster added the phrase ‘by his word’, and when she further claimed that she ‘saw him [Christ]’, Webster qualified her statement by adding the phrase, ‘by the eye of faith’ (I:197).

⁸⁷ When Janet Reston praised God for his mercy and grace expressed toward her in Christ, Webster noted, ‘I don’t observe that She Speaks before this of her having beleived [sic] on Christ’ (I:324). When John Hepburn signified his need to ‘come to God’, Webster sought clarification by stating, ‘If he saw that he must come to God thro’ Christ I think it should be so expressed’ (I:231, emphasis added). At a certain point in the conversion account of Helen Creelman, Webster observed, ‘It appears here y’ she was enabled to beleive in Christ, if so I wou’d add – and was then helped to beleive on and receive the Lord Jesus as freely offered in the Gospel’ (I:255).

conveyer and shaper of religious piety for several generations of Scots.⁸⁸ His long-held and widely known support for evangelical revival in general and the Scottish awakening in particular made him a valuable ally to McCulloch, and a natural choice for the editorial sequence.⁸⁹ Besides urging the evangelist George Whitefield to conduct a preaching tour in Scotland, inviting him to preach in his own pulpit, Willison preached in Cambuslang at the height of the revival and contributed to the growing body of apologetic literature when the work came under strong attack from opponents.⁹⁰ Among the editorial redactors, John Willison was by far the most permissive with regard to what material could be included in the narrative accounts, and the list of revisions initiated by him is quite short. In contrast to his other colleagues, Willison seemed inclined to delete only the most extreme experiential aspects from the text, or negative reports that would reflect poorly on another minister or layperson; most of these were made in agreement with changes already suggested by the other redactors.

If Willison was the most permissive of the manuscript redactors, Thomas Gillespie (1708–74) of Carnock (in Fife) – the third and youngest in the editorial succession – was the most restrictive.⁹¹ Having only transferred

⁸⁸ Many of the participants of the revival in southwestern Scotland were exposed to or reared upon his catechetical works: *The Young Communicant's Catechism*, 1730 and *The Mother's Catechism, for the Young Child: Or a preparatory help for the young and the ignorant, in order to their more easy understanding the catechisms of a larger size* (Edinburgh: Thomas Lumisden and John Robertson, 1743). Likewise, Willison's works entitled *A Treatise concerning the Sanctifying of the Lord's Day*, and the voluminous *A Sacramental Directory*, both published in 1716, had already set a tone for Scottish worship for several decades. Willison also wrote an instructional letter entitled *A Letter on the Duty and Advantage of Religious Societies* to provide guidance to 'praying societies', which, although published in 1743, is mentioned in the manuscript accounts as being a profitable influence upon some of the participants. Besides his instructional works, Willison also published materials of a devotional nature, consisting of his sermons, pastoral writings, original hymns and spiritual songs. Of particular widespread popularity was his frequently republished pastoral essay to assist families of ill loved ones entitled *The Afflicted Man's Companion*, first issued in 1737.

⁸⁹ In the years leading up to the awakening at Cambuslang, Willison's ministry, like that of many of his Evangelical colleagues, had begun to focus upon the spiritual condition of 'that church and land under her present divisions and backslidings', proposing through his preaching and writing 'what remedies can be effectual to cure them of these evils'. Willison's concerns were voiced in a series of twelve sermons published in 1742 entitled *The Balm of Gilead For Healing a Diseased Land* that had stirred popular concern about the spiritual climate of Scotland and cultivated a general expectancy for revival. Willison, 'The Balm of Gilead', *The Whole Works*, 490.

⁹⁰ Whitefield's invitation to Scotland from Willison came after opposition from the Associate (Secession) Presbytery – which had first invited Whitefield to Scotland – turned against the young evangelist due to his association with the Established Kirk. Besides writing a letter of attestation detailing his experience at Cambuslang for inclusion in Robe's *Narratives of the Extraordinary Work*, Willison would later come to the defense of the Reverend James Robe in a pamphlet entitled *A Letter to Mr. Fisher*.

⁹¹ Gillespie also provides a letter of attestation of his participation at Kilsyth dated 20 July 1742 in Robe, *Narratives of the Extraordinary Work*, 153–4.

into the Scottish Kirk in 1741 after brief involvements with both the Secession movement (then the fiercest opponents of the revival)⁹² and English Presbyterians, Gillespie (whose marginal autograph is 'G-e' and minister code is '41') brought a fresh perspective to both the revival and the manuscript project.⁹³ Even though he was a relative outsider to the established Kirk, Gillespie was soon ministering alongside the band of Evangelical ministers, being invited to preach at a number of sacramental occasion venues, including Cambuslang and Kilsyth (with the leading Evangelical, the Reverend James Robe, who had become a close friend to Gillespie).⁹⁴

⁹² The Associate Presbytery, initially comprised of ministers Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, became the principal opponents of the revival. The secession movement grew after their initial pulpit dismissals in 1733 and their formal deposition in 1740, so that by the year of the revival there were twenty congregations, and by 1744 (two years after the revival), they had grown to constitute themselves as the 'Associate Synod' with three presbyteries, before the Burgess Oath split them in 1745. For examples of the hyper-critical responses of the Secession leaders against the revival, see a sermon preached in October 1742 by movement leader Ebenezer Erskine, 'The Angels Seal Set upon God's Faithful Servants, When Hurtful Winds are Blowing in the Church Militant', chapter in *The Whole Works of the Late Rev. Ebenezer Erskine, Minister of the Gospel at Stirling, Consisting of Sermons and Discourses on the Most Important and Interesting Subjects* (Edinburgh: Ogle and Murray, 1871), 36–61. See also the pamphlet written by his brother, another key leader among the Secessionist movement: Ralph Erskine, *Fraud and Falshood Discover'd*.

⁹³ After having been educated at the University of Edinburgh, Gillespie had proceeded to Perth to study divinity under William Wilson in preparation for ministry in the Secession Church. However, dissatisfied with the narrow theological orientation and ecumenical rigidity of Secession Hall divinity school, Gillespie withdrew from his studies after only ten days, eventually moving to Northampton, England, to attend the Theological Academy directed by independent Presbyterian Philip Doddridge. Upon completion of his studies at the 'dissenting' Academy, Gillespie was licensed to preach in 1740, and soon thereafter ordained by a Presbyterian Classis of Dissenting Ministers moderated by Doddridge to a ministry charge in northern England in January 1741. However, his time with this congregation proved to be of a very short-lived tenure, lasting only a month-and-a-half, upon which he returned again to Scotland in March of that same year. For an in-depth analysis of Doddridge's profound influence upon Thomas Gillespie, see Kenneth B. E. Roxburgh, 'Thomas Gillespie and Philip Doddridge', *The Journal of the United Reformed Church History Society* 6 (July 1999), 4. Roxburgh credits Philip Doddridge with imparting to Gillespie the evangelistic zeal and preaching that made him a likely proponent of the Evangelical Revival, as well as shaping his convictions on issues such as confessional subscription and ecumenical relationships. Over time Gillespie's leanings toward Secession concerns would become more evident during an ecclesiastical struggle related to the clergy 'patronage' issue. This eventually resulted in Gillespie's deposition by the General Assembly in 1752 and his eventual formation of the 'Relief Presbytery' in 1761.

⁹⁴ *Dictionary of Scottish Church History and Theology*, 360–1. *Dictionary of National Biography* VII, 1244–5. See Roxburgh, 'Thomas Gillespie and Philip Doddridge', 268–9. Roxburgh notes Doddridge's assertion that John Erskine himself had wanted to attend the Northampton Academy, but had been forbidden to do so by his parents. Gillespie may have benefited from the endorsement of John Erskine (later of Greyfriars, Edinburgh), whose family resided in Carnock. As late as 1771, Erskine would write of Gillespie in the 'Preface' to Thomas Gillespie, *An Essay on the Continuance of Immediate Revelations of Facts*

Among his team of fellow redactors, Gillespie seems to have had the greatest theological affinity with Alexander Webster, as evidenced by the preponderance of 'autographical alignment' throughout the manuscript; wherever 'W-R' had initiated a revision, the endorsement of 'G-e' was likely to follow. There were two primary issues of utmost concern to Gillespie. The first had to do with the use of unorthodox language used by respondents to describe their encounters with God, prompting him to posit that a respondent's comment 'may be more Orthodoxly expressd' (I:5), or that a 'passage . . . tis liable to be abused' (I:116). A particular 'language' objection raised on numerous occasions by Gillespie was the inaccurate or inappropriate use of the term 'covenant' by revival subjects, something he consistently corrected in his annotations. The second major objection Gillespie had to some of the narrative respondents had to do with their reporting of irrational behaviors. Of particular (and longstanding) concern to Gillespie in this area was the reporting by the narrative respondents of immediate impressions or words from God (directly or from the Scriptures). More than any of the other editors, Gillespie was ruthless in his extraction of such references from the narrative text. On this count, the instances of such references were plentiful, and, almost without exception, Gillespie consistently marked for automatic deletion any statements that remotely suggested the possibility of a person receiving a 'word from the Lord'. He clearly thought that such Scriptural guidance was too subjective, easily misapplied or a form of bibliomancy.⁹⁵

and Future Events in the Christian Church. By the Reverend Mr. Thomas Gillespie, minister of the Gospel at Dunfermline; with a letter on the danger of considering the influences of the spirit as a rule of duty; by the late Mr. James Cuthbert, minister of Culross.; and a preface; by John Erskine, D.D. one of the ministers of Edinburgh (Edinburgh: A. Murray and J. Cochran, 1771), viii: 'I never sat under a ministry better calculated to awaken the thoughtless and secure, to caution convinced sinners against what would stifle convictions, or prevent their issuing in conversion, and to point out the differences between vital Christianity, and specious counterfeit appearances of it.'

⁹⁵ Gillespie had long had concerns over particular manifestations that sometimes accompanied Evangelical revivals – namely the receiving of 'impressions respecting facts and future events . . . made on the minds of good people . . . supposed to be from the Lord'. In an initial correspondence dated Carnock, 24 November 1746, with American Evangelical minister Jonathan Edwards, Gillespie expressed the 'great satisfaction' he received from reading two of Jonathan Edwards's works, namely his *Treatise on Religious Affections and Thoughts concerning the Revival of Religion in New England*, which specifically approach the topic with a high degree of caution. In the letter Gillespie affirms Edwards's arguments, adding that 'I was only sorry your then design had not permitted you to say more on that point. It merits a volume; and the proper full discussion of it would be one of the most seasonable and effectual services done the church of Christ, and interest of vital religion through the world, that I know of'. Jonathan Edwards, *The Works of Jonathan Edwards*, Hickman, Edward, vol. I (Edinburgh: The Banner of Truth Trust, 1834), lxxxiii–lxxxiv. In 1771, Gillespie wrote his own treatment on the topic and published the work entitled *An Essay on the Continuance of Immediate Revelations*.

The fourth redactor to view the document was the Reverend James Ogilvie (1695–1776), minister of the St Nicholas parish in Aberdeen (whose marginal autograph is ‘O-e’ with no corresponding ministerial code).⁹⁶ The least prominent of the four editors, and the only one who had no direct involvement at the Cambuslang Communion events, Ogilvie, known for his evangelical preaching, had been a strong proponent of the Wesleyan revival movement sweeping throughout Britain, and a skillful defender of the Wesleys and George Whitefield whenever their ministries came under attack from opposition.⁹⁷ As a long-time admirer of Whitefield, Ogilvie had developed a correspondence with the notable evangelist.⁹⁸ In 1741, after repeated invitations, Ogilvie was successful in securing Whitefield to preach at his parish church in Aberdeen, despite vehement and persistent opposition from his parish colleague the Reverend John Bisset (1692–1756).⁹⁹ Although he never participated directly at Cambuslang, Ogilvie had actively assisted that summer at the sacrament occasion of his friend and prominent revival apologist, the Reverend James Robe, in Kilsyth.¹⁰⁰

Ogilvie reflected a composite of the same concerns about propriety, theological clarity, and rationality expressed by the other three redactors. While Ogilvie sometimes signed on in agreement to the revisions of his preceding colleagues, he often refrained from writing more lengthy commentary until the conclusion of an account, reserving his remarks for a more general summary of the strengths and deficits of the overall narrative. He was also most prone to disagree with the analysis or revisions suggested by the others, even to the point of imploring them to delete text they have merely altered, or to retain material they have already marked for alteration or deletion.

⁹⁶ The lack of a code indicates that he had not directly participated in the Cambuslang revival efforts.

⁹⁷ As the only editor from the more northeasterly reaches of Scotland (with its continuing Episcopalian and Jacobite tendencies), and therefore a leading revival proponent within his particular sphere of influence, the unique insights and connections Ogilvie would have lent to the manuscript project would have been of significant value.

⁹⁸ George Whitefield, *The Works of the Reverend George Whitefield*, Letter CCXLII, 310, and Letter CCCLI, 318.

⁹⁹ In 1743, John Bisset wrote a lengthy (112-page) rebuttal to a document entitled *An Apology for the Presbyterians of Scotland*, an anonymously authored defense of Whitefield's ministry. For Bisset's stinging rebuttal, see Bisset, *A Letter to a Gentleman in Edinburgh*. For a well-balanced and sensible attestation of the Kilsyth revival from the Rev. Mr James Ogilvie, dated Aberdeen, 27 October 1742, see Robe, *Narratives of the Extraordinary Work*, 161–3.

¹⁰⁰ In a letter of attestation to Robe, Ogilvie states that ‘I went that I might witness for myself . . . and declare to others what he is now carrying on amongst your people, and in other congregations in your neighbourhood’, affirming how Robe and the other clergy leaders had carefully conducted themselves at the Kilsyth meetings ‘in which you effectually put to silence these who would reproach this great work’. Robe, *Narratives of the Extraordinary Work*, 161–3.

Like Webster, James Ogilvie sometimes requested a more explicit *confession* or more detailed explanation of a person's conversion process. Of similar concern was the respondents' references to visual or physical effects in their narratives. When John Weir reported that he 'beheld . . . The Throne of grace', Ogilvie initiated a textual deletion accompanied by a note that read: 'If this was in Vision I think this paragraph should be left out' (I:189). Interestingly, numerous statements by respondents reassuring the reader that they 'never swarf'd nor fainted any, nor had . . . ever any visions' were also routinely expunged from the text by Ogilvie if not already removed by one of the other redactors.

While Ogilvie made minimal marginal annotations throughout a given narrative testimony, his remarks actually may have played a more important role in the future of the *Examinations* project than those of his fellow redactors. Upon reading the manuscripts and returning them to McCulloch in August 1744, Ogilvie raised a particular area of concern about the narrative contents that, in combination with other emerging factors, may well have prompted McCulloch to postpone publication of the *Examinations* accounts.

Obstacles to Publication

In the months following the July and August communion events, McCulloch and the Cambuslang elders had been rejoicing in the Holy Spirit's power and influence throughout the parish and beyond. At the beginning of 1743, they designated the 18 February anniversary date of the initial outbreak of the revival to be a 'day of publick Thanksgiving, for the never to be forgotten Mercy of the remarkable Awakening which publicly broke out in this Place'.¹⁰¹ Moreover, 'calling to mind, how remarkably the Lord had been pleas'd to countenance the Second Sacrament last year', the elders and deacons later 'proposed to the Minister that the Holy Sacrament, should be also dispensed a Second time in this Parish this year'.¹⁰² So the Cambuslang parish also commemorated the anniversary of the peak of the revival with a second communion week in August.

McCulloch also received encouragement from people acquainted with his *Examinations* endeavors to move the project toward publication. In a letter dated 5 December, 1743, Lord Grange (the Honourable James Erskine) wrote to McCulloch,

I have much the greater concern for the success of your book because I am fully of your opinion, that instances in fact of the power and influence

¹⁰¹ Cambuslang Congregation, 'Minutes of the Kirk Session of Cambuslang, 1731–1760', *Original MSS*, 3 Vols. (Edinburgh, National Records of Scotland, CH2/415/1–2), 27 January 1743, 97.

¹⁰² Cambuslang Session Minutes, 23 June 1743, 98.

of the Holy Ghost by the gospel on the hearts and lives of men is needful to convince the world of the truth of Christianity . . . And such are the subject of your book.¹⁰³

The testimonies of so many people converted at the revival, and the support he received from his colleagues, as well as the attacks being lodged against it by its critics, gave McCulloch ample reason to pursue an expedient publication of the *Examinations* account. Even while the manuscripts of Volume I were still circulating among his clerical colleagues for their editorial suggestions, McCulloch was reaching terms with a printer and trying to secure funding to cover publication expenses. It was at this point, however, that he began to run into obstacles.

The most likely prospect to finance the endeavor, the local heritor Lord Hamilton of Westburn, was engaged in a protracted ecclesiastical and legal dispute with the Cambuslang kirk leadership over McCulloch's preaching schedule, revival expenditures, and other matters, and thus refused to help; this caused the initial delay of publication.¹⁰⁴ This delay allowed enough time to pass for problems to emerge that would provide a new set of reasons to postpone publication of the manuscripts. Early the following year, 1744, the Cambuslang Session again set 16 February as a 'day of Thanksgiving and Praise to God' for 'that remarkable Revival of Religion and merciful awakening that began publicly' only two years earlier. However, this time, the pronouncement sounded a dour note; after 'serious and deliberate Consideration', the elders determined that 'this Congregation should join Humiliation and Fasting, with their Thanksgiving and Praises' because of 'the backslidings of Several among our selves and elsewhere, that were under

¹⁰³ 'Letter to William MacCulloch from Lord Grange (James Erskine)', *Edinburgh Christian Instructor*, 1838, 68.

¹⁰⁴ According to one author, McCulloch's plan for financial backing was affected by this dispute with the heritor who controlled two-thirds of the parish land. See Macfarlan, *The Revivals of the Eighteenth Century*, 106: 'We have now before us a letter, containing the printer's terms, and also several letters from Lord Grange; from which it appears that he had counted on the patronage of the noble family of Hamilton, hoping thereby to get the subject introduced to persons of rank. But in this he failed, and was advised greatly to alter his plan, and to publish only a selection of the cases'. Numerous transcriptions of letters detailing this controversy are found in the Cambuslang Session Minutes for 1749 (see Cambuslang Congregation, 'Minutes of the Kirk Session of Cambuslang, 1749-1788', *Original MSS*, 3 Vols. (Edinburgh, National Records of Scotland, CH2/415/1). For details about the Cambuslang controversy at the Court of Session, see Rosalind Mitchison, 'The Making of the Old Scottish Poor Law', *Past and Present* 63 (May 1974), 58-93. In Duncan Glen, *A Nation in a Parish: A New Historical Prospect of Scotland, from the Parish of Cambuslang* (Edinburgh: Akros Publications, 1995), 126, a descriptive summary of how disturbing this feud with Duke Hamilton of Westburn had become for McCulloch is found: 'The Minister, very understandably, was not a little annoyed by Mr. Hamilton and, indeed, when Hamilton brought his complaint of 1749 was enraged beyond control and, it seems, tore up some minutes!' See also Fawcett, *The Cambuslang Revival*, 29-33.

growing Apprehensions about the State of their Souls, as well as others that did not appear to be so, into their former carnal security and evil ways or into a worse course of life'.¹⁰⁵

Later that same year, James Ogilvie, the last clerical editor to review the manuscripts, returned the volume to McCulloch. His comments would suggest another reason to delay putting the accounts into print. At the conclusion of several accounts, Ogilvie requested that McCulloch include more details about the confirming 'after-Experiences' of the narrators' lives following their initial stages of conversion. Beginning with 37-year-old Janet Reid's account, Ogilvie suggested that, 'If this desireable Person has attained to a further Establishment, & more of Joy & Peace in Believing, I humbly think it should be observ'd, & y^e means of it recorded' (I:61). At the end of 15-year-old Alexander Rogers' account, Ogilvie further complained that, 'The World knows or hears perhaps too little of a Christian's progress, tho' this appears to me one of the most useful parts of y^e Lords Work with you, and the most edifying to others' (I:108). As he continued to read the accounts, Ogilvie seemed compelled to repeatedly raise this issue, as in the case of 14-year-old Janet Merrilie, where he urged McCulloch to 'Please add some what of this Person's Frame & Way since' (I:229). Summarizing 38-year-old Archibald Bell's narrative, Ogilvie continued to implore McCulloch to focus more attention on the sanctifying impact of a respondent's conversion experience, remarking, 'As this Person's Case & Exercise is so pleasant & distinct, I cou'd heartily wish for further accts of it for this & y^e last year. We know but too little of y^e Secret of y^e Lord which is with y^e Righteous, & of His Way in carrying on y^e Good Work – where it is (as I hope here it truely is) begun' (I:251). In issuing these comments, Ogilvie put his finger on what he perceived to be an inherent weakness of the *Examinations* accounts: an over-reliance on *convictions* as proof of God's effectual calling without accompanying evidence from a person's subsequent behavior that would verify his or her testimony of regeneration.

This concern had been raised before, primarily by opponents who had reacted to sympathetic reports published during the first few months of the Cambuslang revival. Publishing a critique of the Reverend James Robe's *A Short Narrative of the Extraordinary Work at Cambuslang* in 1742, Associate Presbytery (Secession) minister James Fisher had labeled the revival 'enthusiastic' and 'delusional', claiming that revival leaders in the Kirk and elsewhere (including Jonathan Edwards) were relying too much upon 'all the Evidence we have of the Conversion of another, being merely *external*'.¹⁰⁶

Furthermore, Fisher had charged that the Robe narrative 'does not determine the *State* of the Persons [affected at the revival] . . . namely, that

¹⁰⁵ Cambuslang Session Minutes, 19 January 1744, 100.

¹⁰⁶ Fisher, *Review of the Preface to a Narrative of the Extraordinary Work*, 7, 11.

they are really *converted*, and *filled with Faith*, it only says . . . That they were *awakened to a deep Concern about Salvation*, and gave a good Account to Ministers and others of their Convictions, and Outgate, which many may do, without any saving Change wrought upon their Hearts'. On this count, Fisher asserted that the Cambuslang activity itself

has made some People talk a great deal about Convictions and seeming Out-gate, attended with a partial Reformation from some grosser Vices, and the Practice for a Time, of some moral and religious Duties: All which, has nothing *extraordinary* in it all, excepting, that upon such a slender Foundation, *Multitudes* of poor People should perswade themselves, that they are sure of Heaven, and so, if mercy prevent not, may come to die with a Lie in their Right-hand.¹⁰⁷

Because Fisher and his Secession colleagues had launched similar virulent attacks since the beginning of the awakening, it would have been easy for revival leaders to summarily dismiss their claims. However, by the time James Ogilvie raised the same concern, a series of problematic issues had begun to emerge that would induce McCulloch and his Session to move toward publication of the *Examinations* with more caution.

Not only had the Session received troubling rumors of spiritual regression from within their parish, but new charges were being lodged by revival critics who proclaimed that 'the work at Cambuslang . . . never produced any valuable effect [and] that the subjects of that work are worse than before'.¹⁰⁸ The charges became more specific, and in February 1745, the Session minutes reported,

And tho some opposers have tryumphed in the Number of Backsliders that were concerned in the Work, and some that had been lately in this Country-side have confidently affirmed in places at a distance that there are Nineteen Subjects of the work in this Parish and Fifty in Blantyre, that had lately fallen into Fornication, it is far from being true, that no one Instance of that kind known to us upon enquiry is to be found either in that parish or this, for which we desire to Bless the Lord.¹⁰⁹

Unfortunately, the rumors of converts becoming 'backsliders' hit home. Within three weeks of this report, the daughter of one of the Cambuslang elders, the 24-year-old revival subject and prominent *Examinations* respondent, Janet Jackson, was called before the Session. Here she 'Confessed that She was

¹⁰⁷ Ibid., 8–9.

¹⁰⁸ Robe, *Narratives of the Extraordinary Work*, 296.

¹⁰⁹ Cambuslang Session Minutes, 21 February 1745, Cambuslang Congregation, 'Minutes of the Kirk Session of Cambuslang, 1731–1760', *Original MSS*, 3 Vols. (Edinburgh, National Records of Scotland, CH2/415/1–2), 120.

guilty of Fornication with James Gibson a single man and her Servant man . . . six months ago or thereabout'. When further questioned by the elders 'if She had been frequently Drunk for the span of three years or so preceding this date' (which placed her behavior within the time frame immediately following the revival when McCulloch would have taken her interview), she 'confessed Sometimes but not frequently'. When asked one week later 'if She was with Child', she 'confessed She was with Child and that the said James Gibson was the Father of that Child'.¹¹⁰

James Ogilvie's instincts – and those of revival opponents – had been correct; strong convictions alone were not evidence enough to demonstrate God's effectual calling, or to prove the revival to be a genuine work of the Spirit. Perhaps the final stage of McCulloch's conversion morphology – *confirmation* – needed to be brought to the front and center in the *Examinations* accounts if they were to provide the empirical apologetic which they intended. Or, if he was unable to go back and secure details regarding respondents' persevering faith and spiritual growth over time, then at least he might postpone his plans for publication so as to include only those narratives from persons whose lives reflected the faith they professed; to do otherwise would corrupt the integrity of the project, and call the revival itself into question. In any event, it is likely that upon considering Ogilvie's comments in light of the emerging cases of 'backsliding', McCulloch realized that he had emphasized *convictions* in a way that overshadowed the persevering after-effects of *confirmation*.

While this issue loomed large over the project, a number of other factors may also account for financial shortages that necessitated non-publication of the *Examinations*, including a recent hurricane leading to a local famine and economic scarcity, and the disruptive 1745 Jacobite Rebellion that had siphoned monetary resources from Glasgow and the surrounding communities.¹¹¹

Nevertheless, McCulloch had received enough ardent encouragement from others who thought that the project 'well deserves to see the light' to continue to pursue the necessary financing to publish at least some of the accounts.¹¹² Eventually his efforts succeeded in getting one of the revival testimonials

¹¹⁰ Cambuslang Session Minutes, 10 March 1745, 122. At the time of the revival, Janet Jackson was a servant in McCulloch's household, and is featured as the third respondent in the *Examinations* accounts and identified as 'A. C. A Young Unmarried Woman aged 24' (I:15–25).

¹¹¹ The 1745 Jacobite Rebellion was also a likely disruptive factor in the publication process. Though short-lived, it was unpopular with southwestern Scots, and exacted a toll on the immediate Glasgow region. Wilson observes that in December 1745, 'the district was much disturbed by the arrival at Glasgow of Prince Charles Stewart and his army, on their retreat from England. They remained for a week and levied and carried away £5000 and much clothing.' See James Alexander Wilson, *A History of Cambuslang: A Clydesdale Parish* (Glasgow: Jackson, Wylie and Co., 1929), 97.

¹¹² Bruce, *Spiritual Earnestness*, 3. It is likely that the endorsement of the other *Examinations* accounts found in a prefatory note may have been written by the Reverend John Willison.

into print, although not during his lifetime; the account of Margaret Bruce was published posthumously in 1855 under the title *Spiritual Earnestness; As It Was Manifested in the Life and Experience of Margaret Bruce, a Scottish Peasant Girl*. In preparing the introduction to Bruce's account, McCulloch indicates why he felt the liberty to pursue its publication: 'I could never find that anybody could say anything amiss to her charge in word or behavior'. Even though 'Several of the Lord's people, even after conversion, are sometimes left to take wrong steps, even in the observation of men', McCulloch explained that in the case of Bruce, who had recently died at the age of twenty-two, 'God was remarkably good to her . . . not only in the large experience he gave her of his love and grace, but in keeping her all along unspotted from the world'. In a statement highlighting the *confirmation* stage of her conversion process, McCulloch affirmed that

I have the concurrence of all members of the session in this parish of Cambuslang, and if I would ask it, I believe I might also have the suffrage of all the persons in this parish to join in this attestation, that her whole life was kept free of the least blot or stain in her character known to the world. And this was the more considerable, that she was but about the prime of her life when she died, and had been thus carried through the most critical time of youth, when lusts are strongest and temptations to follow the course of the world are greatest. God preserved her from every evil work, so far as man could see, till he took her home to his heavenly kingdom.¹¹³

As late as 1751, McCulloch stated that he and his colleagues still judged the other *Examinations* accounts to be 'very rational and scriptural, and worthy to see the light; which perhaps may be done hereafter'.¹¹⁴ Others familiar with the project continued to encourage him to get the manuscripts into publication, with one person remarking, 'I have seen many other narratives which the Rev. Mr McCulloch hath by him, of the same kind with this, of the remarkable work of God's Spirit on numbers in his parish, and others who attended his ministry during the wonderful time of the late revival at Cambuslang, which well deserves to see the light as well as this'.¹¹⁵

The writer of the preceding comments surmised that perhaps McCulloch 'thinks it inconvenient to publish them while the subjects of the work remain alive', and if so, that he had decided to let more time pass for confirming evidence of regeneration in the lives of revival subjects who would be featured in the publication. Whatever may be the case, after all the time and energy that McCulloch had devoted to the project, the *Examinations* were

¹¹³ Ibid., 8–9.

¹¹⁴ Robe, *Narratives of the Extraordinary Work*, 312.

¹¹⁵ Bruce, *Spiritual Earnestness*, 3. This prefatory note may have been written by the Reverend John Willison, who writes similar statements elsewhere.

never published, but remained in his family's possession well beyond his death in 1771, nearly thirty years after he had started the project.

Whatever combination of reasons might have delayed publication of the narrative accounts, a case can be made that the *Examinations* compiled by McCulloch are more valuable to the researcher today for having never been published. Had the first volume been put into print, it is likely that neither the original narrative content nor the marginal annotations – both of which are so instructive – would have survived in their entirety for posterity. Because the manuscripts never proceeded to publication, the two separate sets of records contained therein – that of the laity, and that of the clergy – have therefore been preserved for future study.

Description of the Manuscripts

The original two-volume set of quarto-size manuscripts is held in the Special Collections of New College Divinity Library, Edinburgh, listed in the manuscript catalogue under 'MACCULLOCH (William)' and entitled *Examination of persons under spiritual concern at Cambuslang . . . 1741–42*, catalogue number 'MCC 6.1–2'. The catalogue also indicates the existence of a positive microfilm, listed as 'MIC 77'.¹¹⁶ No longer bound in their original calf covers with standard rope cord bindings, the volumes were rebound sometime after 1971 with glue and paper bands in claret-colored cloth binding measuring 205 x 160 mm, with the spines of each measuring approximately 205 x 52 mm and the leaves measuring 195 x 152.5 mm.¹¹⁷

The materials bound in the present manuscript volumes originate from different sources from two separate periods: the original manuscripts comprised of the narrative accounts and indices produced by William McCulloch between 1742 and 1749, and four miscellaneous acquired documents taped to the fly-page of Volume I – as well as two acquired title pages in the hand of Janet Coutts – that accompanied the manuscripts at the time of their acquisition in 1844. (The acquired pages may be found in the appendix at the end of this edition.)

In Volume I, the documents include:

1. a letter of donation by Mrs Coutts (one leaf, recto);
2. the Coutts donation inventory (two leaves, recto and verso);
3. a brief anonymous biographical sketch of William McCulloch (one leaf, recto and verso);

¹¹⁶ A microfilm copy of the McCulloch *Examination* manuscripts has also been deposited by Leigh Eric Schmidt in the Speer Library of Princeton Theological Seminary, New Jersey. See Schmidt, *Holy Fairs*, 248, n. 6.

¹¹⁷ In 1971, Fawcett describes the manuscripts as consisting of 'two small quarto volumes bound in calf'. Fawcett, *The Cambuslang Revival*, 6. That the volumes were rebound in the 1970s has been confirmed by Richard Ovenden, Director of Special Collections, and Librarian Eileen Dickson of New College, University of Edinburgh.

4. a short explanatory note regarding the origin and contents of the *Examinations*, dated 13 June 1844 (small paper scrap, recto);
5. the collective accounts entitled *Examinations of Persons Under Spiritual Concern* (310 leaves including the acquired title page, recto and verso);
6. a misplaced annotated index of respondents' names in Volume II (two leaves recto and verso);
7. a separate, short conversion account of a young lady written in the third person (one leaf, recto and verso).

The forty-nine narrative accounts in Volume I are of three types: forty-seven first-person conversion narratives, one third-person conversion narrative included at the end of the volume (p. I:370-1), and a first-person 'conference' narrative (p. I:97-105) relating the details of a conversation between two revival subjects (Alexander Bilsland and George Tassie) and two Secession ministers and revival opponents (Ebenezer Erskine and James Fisher). In this volume there are five refined 'duplicate' accounts (A. C. Janet Jackson, A. J. Alexander Bilsland, A. R. Jean Hay, B. I. John Aiken, and B. P. Isabel Matthie) that also are contained in Volume II in rougher form (from the same respondents, with their names included in the title but without alphabetical account codes). The text of all forty-nine original narrative accounts and the index found in Volume I were handwritten by McCulloch, except for the subsequent textual markings and marginal annotations of his clerical colleagues. The accounts from this volume were drawn from at least four different casebook assemblages that had each been paginated (in the upper fore-edge corners). When the accounts were subsequently recompiled into the present collection and assigned new pagination (in the top center of the page), both sets of pagination were retained (and are now indicated by square brackets within the body of the narrative text).

In Volume II, the documents include:

1. the collective *Examinations of Persons under Spiritual Concern* (324 leaves including the acquired title page, recto and verso);
2. a misplaced index of 48 respondents in Volume I (one leaf, recto);
3. an 'index to the corrected copy' (one leaf, recto and verso); and
4. an index of 88 'ministers and others' (1 leaf, recto).

Besides the five duplicate accounts shared with Volume I, one narrative in this volume (A. B. Janet Berry) contains duplicate fragments of text within the same account (which is indicated with notes in square brackets within the body of the text). This volume also contains a misplaced extraneous page of text that, according to McCulloch, 'belongs to another composure'; however, because the textual fragment relates directly to the revival activities at Cambuslang, it has been retained in its original location in the manuscripts (see p. II:42). Of the original narrative accounts and three indices in Volume II, only two are not handwritten by McCulloch, but were submitted by Mary Scot (II: 107-9) and an anonymous individual (II:286-97), presumably in their

own handwriting. Volume II was not circulated to the clerical redactors, and thus contains only McCulloch's editorial markings and no extraneous marginal annotations. While most of the accounts in this volume have only one set of pagination located at the top center of each page, five accounts contain two sets of pagination.

In the title heading of the refined versions of the narratives, McCulloch replaced respondent names with alphabetical codes, providing indices at the end of each volume that identify the name of each respondent with his or her corresponding code. In some cases, an index might provide more detailed biographical information on the respondent, including marital status, occupation (of the respondent, or the person's spouse or father), residence, educational background and religious training. The names of ministers and other persons mentioned in the narratives were also replaced with numeric codes, which were identified by McCulloch in an index bound with Volume II. Several of these indices have been misplaced and bound with the wrong volumes. The indices in this edition have been rearranged so that they correspond with the volumes to which they belong.

EDITORIAL PROCEDURES

This volume of the critical edition reproduces the text of the *Examinations* as recorded, arranged and revised by William McCulloch and subsequently edited by four of his ministerial colleagues. All spelling variations, grammatical and factual errors, as well as edited text and marginal annotations found in the original handwritten text, have been preserved. However, catchwords have been eliminated, pagination errors have been noted in footnotes, and folios arranged out of sequence or indices bound with the wrong volumes have been rearranged. A glossary of terms that may be unfamiliar to modern readers may be found at the end of each volume of the narrative accounts.

The original *Examinations* manuscripts in Volume I had two sets of pagination, both of which are indicated by square brackets within the text. The first numeral indicates McCulloch's ultimate pagination, with the second numeral indicating penultimate pagination (from previous casebook assemblages). Where there are omissions of pagination that might normally have been implemented by McCulloch (usually located at the top center and top fore-edge corners of the page), such lacunae are indicated here by an en-dash (—).

Text in some locations has been partially obscured or rendered illegible owing to multiple factors, including unclear script, crowded text, ink stains or smears, closely cut or badly worn page edges, tight bindings, or textual strikethroughs. Every effort has been made to supply the actual text if possible, and in the case of duplicate accounts, a comparison of identical texts has been made to supply the correct text, if possible. Words deemed illegible are indicated by a horizontal ellipsis within square brackets '[. . .]' if it belongs to the main body of text, and by a horizontal ellipsis in angle brackets '< . . . >' if it belongs to a marginal annotation.

Biographical information on narrative respondents and persons mentioned in the text is drawn from both internal and external sources. The internal sources include the various indices accompanying the accounts that were produced by William McCulloch. Most of the biographical information on clergy mentioned in the text has been derived from Hew Scott, *Fasti Ecclesiae Scoticae*, and whenever other external sources have also been utilized, they are specifically identified in the footnotes.¹

¹ Hew Scott, *Fasti Ecclesiae Scoticae: The Succession of Ministers in the Church of Scotland from the Reformation* (Edinburgh: Oliver and Boyd, 1915).

Marginal annotations found in the original manuscripts are comprised of two general types: revisions (corrections, deletions, and insertions) and commentary, which are readily distinguished in the explanatory footnotes. In Volume I, the following editorial protocols have been implemented: routine editorial markings made by McCulloch consist of deletions with strikethroughs (i.e. 'I ~~said~~ to myself'). Insertions made by McCulloch through the use of carets or superimposition of text are indicated by empty brackets '[]' followed by a footnote that provides the inserted text (i.e. '[thought]'). Text that was marked by the clerical redactors for deletion, indicated by square brackets ('[]') at the beginning and end of the respective text and autographed by the clerical redactor(s) suggesting the deletion, is here indicated by an identical bracketing and italicizing of the text, with a footnote identifying the type of change and the specific autographs accompanying the revision (i.e. 'Side margin deletion: W-R, W-n, G-e, O-e'). On those occasions where one editorial redactor bracketed a smaller amount of material within a larger bracketed section, the revision is indicated by the use of braces '{ }' within the square brackets '[]' and identified with the respective autograph. Bracketed text within sections marked by braces '{ }' are indicated by the use of angle brackets '< >' and identified with the respective autograph (e.g. '[Then that word came to my mind {which was accompanied by a great light, <causing me to greatly tremble and fall to the ground, and>² making me to cry out to God}⁴ that I must repent or perish'). Where text has been marked out for deletion, but the text remains legible, the text is retained using a strikethrough (i.e. '~~said to myself~~'). Where such text is replaced with a substitution, it is indicated by a footnote (i.e. 'then I ~~said to myself~~ [⁵']') Marginal annotations or remarks intended by the clerical redactors as commentary (as opposed to actual textual revisions) are referenced in footnotes as 'margin notes' and identified by accompanying autographs (e.g. 'Bottom margin note: "I believe this is liable to be abused – W-R" "I agree – G-e" "I agree – O-e"'). When referring to textual additions or insertions made within the manuscripts, such changes are here indicated by a pair of empty brackets ('[]') at the point at which the insertion is to be made, followed by a footnote with respective text to be inserted contained within brackets (e.g. '[and I took stronger hold of Christ's covenant toward me']'). Various symbols used by the clerical redactors (e.g. Ø) to indicate the location and insertion of larger portions of text (e.g. paragraphs) are indicated and utilized in the critical edition whenever possible. Wherever the exact placement or location of a textual insertion is unspecified by such symbols or indicators, reconstruction of the textual placement has been accomplished either according to the obvious context, or by comparison with a duplicate narrative account, where it may exist.

² Side margin deletion: W-n.

³ Side margin deletion: O-e.

⁴ Side margin deletion: W-R, G-e.

⁵ '[thought to myself]'.

Examinations
of persons
Under Spiritual Concern at
Cambuslang, during
The Revival, in 17-41-42;
by
The Rev^d William Macculloch
Minister of Cambuslang,
With
Marginal Notes by Dr. Webster
And other Ministers.
Vol. I.

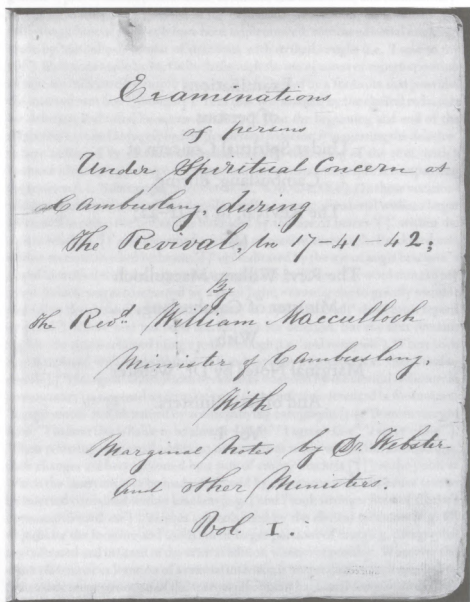


Figure 7. William McCulloch, *Examinations*, title page (Volume I)

Courtesy of New College Library, University of Edinburgh

[1/215] A. A. A Married Man about 30 years¹

I was taught to read and write and got some part of the Shorter Catechism² by heart when young, which to this day keep upon my memory by frequent reading upon it along with the Scriptures, that prove the truth of the answers to the questions. By this, and other means I had attained to a considerable competent knowledge of the principles of religion. I also frequently read the Holy Scripture by itself.

My parents put me to pray ~~when I was~~ when I was young, But many a time I neglected it. I thought I was at times serious somewhat, but for ordinary I was not. When I came up to riper years, I was many a time deeply sensible, that it was both my duty & interest to pray; but I had no lively abiding impression of God, and of the concerns of my Soul.

I went for ordinary to church, & heard Sermon, and sometimes before I went there, I prayed that the Lord would prepare my heart to receive his word aright, for my souls edification & advantage: and now & then after sermons I have meditated on what I heard in the Sermon, and gone to Prayer that the Lord might give his blessing with it.

About twelve or fourteen years ago, hearing a Stranger Minister (49)³ in my Parish Church, speaking, About the Redeeming Love of Christ, my heart seemed to be greatly affected; and I was somewhat convinced, that I did not love Christ as I ought; and for some time after that, I was more concerned about my salvation, and follow'd more closely after duty: But that impression wearing off by degrees, I returned to my former coldness [2/216] and indifferency.

I was not given to any gross outward vices before men: And having a competency of Knowledge, and an External profession of Religion, I was allow'd to partake of the Lords Supper. About []⁴ ten years ago, attending at a Sacrament Occasion, by what I heard in sermons, I thought I was convinced it was my duty then to join at that ordinance, and having set about preparation for it, as I then thought, and being being warned by my Father, of the danger of communicating Unworthily, I received a token for admission to the Lords Table, and without any Check of Conscience used it. But I did not meet with Christ in that ordinance: however for sometime after that Communion, I walked more circumspectly than I had done before: but thro' length of time Any impression I had got at that occasion, wore entirely off.

¹ William Baillie.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Hugh Corse (1676–1738) – minister, Bower, Presbytery of Caithness.

⁴ Insertion ['nine or']: McCulloch.

Every year after that, I went to the Lords Table, when that ordinance was dispensed in the Congregation, to which I belong; and before such occasions I [*have frequently essay'd to renew my baptismal Covenant with God, and*]⁵ would have taken a survey of my life & actions and found that I had failed in every particular: but upon reflection I cannot say I truly repented of my sins, and shortcomings, with ane unfeigned godly sorrow from my heart.

About five years agoe, I was married; and when I was in suit of my wife, I asked direction of God in that point, and prayed, He might put a stop to my marriage with that woman, if it were not for his Glory & my good: [3/217] And after I became the head of a Family, I kept up a form of Family worship once a day, but was not indeed so regular in secret duty, making my Family prayer frequently stand for my secret prayer also.

Thus I continued to go the round of all the External duties of Religion, and having ane abhorrence at all manner of injustice, cruelty and oppression done to any person whatsoever, because I saw the wrong it did to Man: and I have reprov'd people for cursing and swearing, and sometimes I have felt some inward remorse for heart-sins and some outward miscarriages, which I then took for a Gospel Repentance.

All the whole past of my life, I thought all was right as to my state, and I was in my own opinion with the Apostle Paul in his unconverted state, as to the main, touching the righteousness of the Law Blameless. And in this opinion of the goodness and safety of my state, I continued till that in Winter 1741 I bought and read Mr Andrew Grays Sermons upon the great salvation, and Mystery of faith and other subjects: But Chiefly when I was reading him concerning the great Salvation, I began to see, 'That I was one that had despised that great Salvation:'⁶ and being deeply convinced of that, I fell about prayer to God, that He would pardon my sins, and that in particular of rejecting Christ so long as offered in the Gospell: and by the whole of these Sermons, I was made more clearly to see that I wanted ane interest in Christ. But even that conviction went gradually off without any saving effect.

After the Awakening broke out at Cambuslang I heard [4/218] various opinions about it, some calling it a work of God, and others a delusion of The Devil: which made me go to prayer, and, as I could, request the Lord, that if that Work were a Delusion, I might be kept from it, and if it was a work of the Spirit of God, I might be made a subject of it.

Going there about the first day of May 1742, and hearing a Minr (26)⁷ preach, by what I heard and saw, I thought it was the work of God. I went home at night and prayed to God in secret that myself & Family might get

⁵ Side margin deletion: W-R, G-e, with corresponding bottom margin note for insertion [*'have frequently essay'd to take fresh hold of Gods Covenant—'*]: G-e.

⁶ Heb 2:3.

⁷ William McCulloch (1691–1771) – minister, Cambuslang.

saving benefit, and used that Petition for some time, and The Lord was pleased to awaken my self, and all My Family come to the years of Discretion excepting a hird Boy.

Anent the means of my own effectual awakning I remember, That Minr just now mentioned (26) preaching in that place was shewing the great length a man might go in the external part of Religion, and be a stranger to the life & power of Godliness "That he might go the round of all duties and be in his own account as touching the righteousness of the law blameless"⁸ hearing that I was deeply convinced from the bottom of my heart, that I was one of these The Minr Described, and 'That I wanted several things he held forth as absolutely necessary to a saving interest in Christ'. And particularly 'That I must be made a New Creature Old things being done away and all things becoming New,'⁹ which yet I was a stranger unto: And when He told, "That the whole heart must be changed" I clearly saw, that my hearts lusts had never been morti- [5/219] -fy'd: the thoughts of which gave me a great deale of inward pain, & uneasiness of mind.

After that I went frequently to the Lord in prayer, begging 'That he would give me a full discovery of my sins, and of the dangerous consequence of harbouring my lusts; & that he would give me grace to enable me to mortify them: And at length the Lord was pleased to give me a greater discovery of sin than I ever got before, and bro't all my sins to remembrance from time to time, in prayer, meditation, and other duties: and particularly my ~~covenanting~~ communicating so often unworthily, and my many breaches of [Covenant]¹⁰ Engagements, were set before me: And I saw my original sin sufficient to exclude me forever from the favour & friendship of God; and as the root and mother of all my actual transgressions: all which I was helped to bewail and mourn over.

At that time I consulted my Bible much, that I might get a more full & heart humbling conviction of the Evil of my particular sins: [*and when reading my Bible, & hearing the word, I saw it would be presumption in me to lay hold of the promise of Eternal life, so long as I had not got parted with all my lusts, however dear to me, as my right hand.*]¹¹

And now I resolved, with a distrust of myself, and a dependence on the righteousness and strength of Christ, to give up my self wholly to his Service.

At that time, I was also enabled to plead, with more than ordinary earnestness, that his grace might be made sufficient for me, and his strength perfect in my weak- [6/220] -ness.¹² About that time also, that Scripture in Isa 26.4. ("trust

⁸ Php 3:6.

⁹ 2 Co 5:17.

¹⁰ Bracketed for replacement with ['Solemn'].

¹¹ Side margin deletion: W-R, G-e, with corresponding bottom margin note, 'this may be more Orthodoxly express'd': G-e; 'I agree - W-R'; 'I agree - O-e'.

¹² 2 Co 12:9.

ye in the Lord forever for in the Lord Jehova is everlasting strength") was first impressed on my heart (as it has been often since) by means of which I was greatly enabled to believe upon him, & trust in him for strength to perform duty, & battle temptations. And think it was about that time also, that a change was wrought upon my heart: 'For, ever since I have had an abhorrence at all manner of sin whatsoever; and when the Tempter comes to assault me, I can go to God in Prayer, & frequently I get present relief.

But much about that time, hearing a Minr (26) shewing what seeming evidences a person might have of a Saving Change of heart, and which yet fell short of a true work of Grace; and I observing what lengths a man might go, began greatly to be discouraged, and to say, Who then can be saved: But he as a distinguishing mark having added, "That They that had a saving Change wrought upon them, would curb the very first motions of sin in the Heart;" and I having examined my self by this mark, and finding 'That it had been my habitual practise ever since God began to work effectually upon my Soul, to resist the very first motions to sin in the heart', my doubting about the reality of a Saving Change upon my mind went off: and I was restored to a good hope of a Saving interest in Christ.

When the first Communion that year was intimat- [7/221] -ed to be at Camb.; I resolved, thro' divine grace, to make preparation for that ordinance, by self examination and other duties: I took aback-look of my past life and my often former unworthy communicating, and think, that The Lord enabled me, to humble myself before him in some measure, for all my sins and abominations, and in a special manner, for my former prophanations of that Solemn Ordinance: and at the Table, I think, I was also, in some measure, enabled to receive Jesus Christ by faith, as exhibited in that Ordinance, under the Broken bread and poured out wine; and having the graces of faith love and repentance in exercise, I was in some measure strengthened to resolve upon new obedience in dependence on his grace: and because I believed in Christ, I looked upon his body in that Ordinance as broken for me.

I heard a Stranger Minr (12)¹³ preach in the Evening, a sermon on these words of The Prophet Isa: "Thy Maker is thy Husband,"¹⁴ where he described the articles, and terms of a Marriage [Covenant]¹⁵ between Christ & Believers in many particulars; and I found my heart as cheerfully agreeing to every one of them, as ever Bride did to the articles of a contract with one to be her Husband: and was much comforted in hearing that Sermon.

At night, being in company with a good many People in a Barn, partly Strangers, and partly Acquaintances, the night was agreeably spent in prayers & praises. After severals had sung and prayed, the Company put it upon me

¹³ George Whitefield (1714-70) - evangelist.

¹⁴ Isa 54:5.

¹⁵ Bracketed for replacement with ['Agreement']: G-e.

to be their mouth to God. I was very shy & averse for sometime, to comply with that desire, and thought to have refused: But while I continued averse, that [8/222] word was press'd upon My heart, "He that denyeth Me before Men, Him will I deny before My Father which is in Heaven:¹⁶ upon which I was filled with shame and Confusion; that I should have made such an open profession of Christ at his Table that day, and refused in my heart to pray before Others, when desired; I fell a sweating thro' fear and shame: but at length getting courage and strength, I essayed the duty and found great liberty and heart enlargement in it: And much of a sweet frame of peace in beleiving, continued till the Second Sacrament in that place.

On Munday Morning, after that Second Communion I heard a Minr (16)¹⁷ preach on these words, "fear not little flock, for it is your Fathers good will to give you the Kingdom",¹⁸ where he gave several marks of Those that belonged to Christs little flock, and who might expect the Heavenly Kingdom: I got liberty to apply these marks with much clearness; which afforded me a great deal of comfort.

Having a Child to offer up to God in Baptism, about Candlemass 1743, I went very often to God in prayer before that, and was allowed to plead the promises; particularly that The Lord would be a God to me and my seed;¹⁹ and was Enabled to plead that promise: And while that Child received the Outward baptism by Water, I was pleading for the inward baptism of the Holy Ghost; made to believe it would be so.

And now as to the ordinary bent of my desires since my first Effectual Awakening before noticed, I find [9/223] 'That whereas my heart, before that, was runing out after the World Chiefly, & the vanities thereof, I now find since that time, it is set upon God & Christ, and the things that are above; And tho' I had no prospect of a reward after this life; and tho' I were assured there were no punishment for sin, in the world to come: I would far rather choose to go on in the ways of holiness wherein I have been aiming to walk for some time; than to return to my past sins and follies. For I find more pleasure in one day spent in the fear of God, & walking with him, than in all the pleasures of Sin, I had in the whole course of my former life'.

'I have been forecasting Tryals and Sufferings for Religion; and tho' I see nothing, but ground of dissidence in my self: yet I trust, if the Lord shall call me to suffer, I shall be helped to choose Sufferings rather than Sin; and that he will not permitt me to fall away; But that he that hath begun the good work, will perfect it, till the day of Christ'.

¹⁶ Mt 10:33.

¹⁷ Alexander Webster (1707-84) - minister, Tolbooth/Edinburgh.

¹⁸ Lk 12:32.

¹⁹ Gen 17:7.

'My hearts Desire and prayer to God, is, that all [²⁰] Israel of God may be saved whither Jew or Gentile, may be saved; and That the Lord may send a revival to Religion in the life, and power of it, to all the Corners of the 'Land'.

Sometimes in prayer, I am made to long to be dissolved, and to be with Christ; to be joined to the Glorious Company above, in singing Hallelujahs To [-/224] Him that sitteth upon The Throne; and to the Lamb That was slain for Ever & Ever.

²⁰ Insertion ['the']; McCulloch.

[9/19]¹ A. B. A Woman Aged 29. Unmarried²

I had a custom of praying in secret, for ordinary; and went to the Kirk upon Sabbaths, when I could get it done: Oftimes out of custom I went; and sometimes I thought I went to hear what God the Lord would speak: But I cannot say, that ever I met with the presence of God sensibly in any duty, publick or private, till last year []:³ Only, I would sometimes have been somewhat affected at hearing of the free offers of Christ; and some words have excited me to some diligence at duties sometimes; such as Draw Nigh to God, & he will draw Nigh to you: Then shall ye know the Lord if ye follow on to know him: and the Like.

For several years [],⁴ after I first communicated, at which time I went trembling to the Lords table, I was never satisfied with my self, but found always something awanting, I would have had to my Soul: And in hearing a Minister (12)⁵ in Sept: 1741, these words "How can ye go to bed, and sleep without a Christ this night, and not know but ye may awaken in Hell before next day" put me into great confusion: and after I went home I was very uneasy, and much affraid to go to bed that night.

Hearing a Minister all the following Winter 1742 (26)⁶ preach on the New birth, (from Jo: 3.5) which I knew nothing of, I was almost constantly all that time, in great distress, and uneasiness of mind at the thoughts of my own ignorance of that main point; and that I could not understand the Gospel, and that it was hid to them that were lost.

On Thursday Feb: 18th coming over & hearing Sermon at Camb:, I was so affected with what I heard, and particularly that these that believe not are condemned already;⁷ that the tears ran down my Cheeks, all the time I was hearing, and after it too, almost all that day. Going home I told My Master I could not work any, and did not know when I would be able to work; but that if I were spared, and came to be capable, I [10/20] should make up the time ~~I was not able to work to him~~ afterwards. That night, I could sleep very little, and got little rest after that, for some days and nights. [θ]⁸

¹ Primary pagination repetition.

² Margaret Lap – daughter to George Lap, collier.

³ Insertion ['1742']: McCulloch.

⁴ Insertion ['especially']: McCulloch.

⁵ George Whitefield (1714–70) – evangelist.

⁶ William McCulloch (1691–1771) – minister, Cambuslang.

⁷ Jn 3:18.

⁸ Bottom margin note for insertion: ['θ I thought I was a gospel-despiser, in that I had never received Jesus Christ, in his offers of himself in the Gospel; nor relied on him only: and this grieved me more than any or all other sins.'].

On Saturday, I came back to Camb:, and a Woman of my Acquaintance meeting me, said "You went home on thursdays night, if ye had stay'd at the Manse that night, you might have been converted 'ere now, as well as others;" at hearing of which words, These darted into my mind, He is the same God yesterday, & to Day, & forever;⁹ and then [*smiling*]¹⁰ I said to her, do you think, there is nothing for me then? He is the same God to Day, yesterday, & forever, and can convert me Now, as well as then. I cannot say, I was then, or at any other time, Under terrors of Hell:¹¹ What grieved greived and afflicted me, was my provoking God by my sin, and fears of missing his favour.

I heard Sermon that day; but got nothing Sensibly: Only I was made to wait on patiently, & to hope for the Mercy of God in Christ. On Sabbath I heard Sermon, and continued in distress as before: & thought the guilt of Adams first sin was imputed to me; and the corruption of nature I brought into the world with me, and all my actual sins, were gathered, as it were, in Clouds between God and me — and in time of family worship, at home, I could not forbear crying out, that I was ane Hypocrite: and it grieved me still more, that my Master & others about me, expressed their Charitable thoughts concerning me. I continued for some time, lamenting my woeful state, and that I had sinned so, under the clear sun shine light of the Gospel; and went every now and then out to secret prayer: But meeting with Nothing, & the Devil strongly tempting me to think that God would not hear me: and being much urged by my Master to go to bed, I did so at length. After I had fall'n asleep, I awakn'd, repeating these words, The Lords My Shepherd I shall not want:¹² [*and thought I saw my Master (75)*]¹³ *standing at my bedside, and heard him say, I wish I could get these words out of her head. [11/21] But a little after, I apprehended it was the devil that was there standing, and said so. I was much straitned to get these words out: however I got them said*]¹⁴ and some more lines that follow them: and was there upon more easy in my mind, and made to wait on the Lords time, with patience, for more.

Coming back to Camb: on Munday, & hearing Sermon, when The Minister said, He was sent to travail as in birth till Christ be formed in your hearts,¹⁵ ~~with what~~ I was much affected; and thought, O has the Lord sent you to travail as in birth till Christ be formed in my heart! Yet alas! Still I

⁹ Heb 13:8.

¹⁰ Side margin deletion: W-R, W-n, G-e.

¹¹ Bottom margin note: 'You will observe in these preceeding pages that she speaks of being put into great confusions in these Minrs speaking of Hell - W-R'.

¹² Ps 23:1.

¹³ Identified in McCulloch's index as 'Wm Bogle 75'.

¹⁴ Side margin deletion: W-R, W-n, G-e.

¹⁵ Gal 4:19.

found my heart very hard, & unrelenting. After sermon, coming unto The Ministers Closet, I found several people standing there, and saying to one another, "Hast thou got any thing? And hast thou got any thing?" and some of them acknowledging they had got some thing: at hearing of which, I was very glad, to hear such questions among them, and any of them owning what they had received, tho I was in a very dead frame myself: But some of them saying "We will go home, Christ is to be found at home as well as here". I went away to a Friends house near by, and going out to the yeard for secret prayer, I got great liberty to pour out my Soul before God, & got faith to rely on the Merits of Christ.

Coming back into the house, while I sat at the fire side, I felt so much of Love to Christ, and of heavenly joy, that I could not well tell, whither I was in the Body or out of the Body; and could not forbear crying out in the words of the 40th Psalm from the Beginning, to the middle of the 3d verse.

(I waited for the Lord my God
And patiently did bear
At length to me he did incline
My voice & cry to hear

He took me from a fearful pit
And from the myrie clay

[12/22] And on a rock he set my feet
Establishing my way

He put a new song in my mouth
Our God to magnify)

And these words also in the 118th Ps: 22d verse

(That Stone is made head Cornerstone
which Builders did despise
This is the doing of the Lord
& wondrous in our Eyes)

came into my heart with great sweetness and power; and I repeated them with great joy, before all present, and cry'd with great earnestness, to bring in all the people in the Town, (or little village called —) that I might tell them what God had for me, & to help me to praise him; crying, that if all the hairs of my head, were so many tongues, they were all little enough to praise him. But seeing these about me weeping, instead of praising, I told them, tho' they would not praise him, yet all the Holy Angels, & Saints in Heaven, were praising on my account.

At that time, I thought suffering for Christ would have been easy to me; and that if I had been all Torn in pieces, it was little enough for Christ, who had done so much for me.

After I was a little more settled, I cried, "O must I go back to the World again! O all in it is but dross & dung compared to Christ: But since I must go back to it, I will not go without my Rule; give me my Rule, give me my Bible: After that I sung a piece of a Psalm, and prayed; the rest joining with me: and being much urged, I took some little meat, & went to [13/23] bed and slept some little: and then awakened praising God. I heard sermon, and was made to rejoice all that day; & went home with the same frame that night; & returned to my work; and continued in this frame, for eight or ten days: or so.

At length, these words, Hear and fear, came darted into my mind. I thought I was hearing, but I was not fearing, as I ought; because something of self and spiritual pride got in upon me; and I was thereupon much troubled: but I thought the Lord said to me, That he would be with me thro' the fire, & thro' water, thro' grief, & thro' joy: and upon this, my former frame, in a good measure returned.

Hearing a Minister (13)¹⁶ preach on that text: Is there no balm in Gilead &c:¹⁷ I got faith to apply all the promises in that Sermon: and when he said "There are some of you weeping for joy, and some for sorrow," I was sensible I was one of those weeping for joy. After that, I had still peace in believing, tho' I had not sensible joy, for a long time.

Fryday Morning before Cader Sacrament, before I rose out of my bed, These words "Thy Maker is thy Husband"¹⁸ came into my mind, with several notes of a sermon of a Certain Minister, (12) and I found myself just sick of love to Christ: and was made to believe That My Maker was My Husband; and instead of all Relations:, Even all in all to me. At that Sacrament at Cader, I heard Sermons with great delight, & join'd with others in prayer in the fields, on Saturday all night; where I had much of the Lords []¹⁹ Presence: At the Lords table, there was a great mourning [*& I thought I heard one as it were saying, Ye are all My Mourning Doves,*]²⁰ and I got my heart drawn out with [14/24] great love to Christ; and had joy & peace in believing

That Night going into the a barn with some others, while I was praying, as the Mouth of the Company, These words came into my heart, The dead in Christ shall rise, and we shall be caught up to meet the Lord in the air;²¹

¹⁶ John Willison (1680–1750) – minister, South Church, Dundee.

¹⁷ Jer 8:22.

¹⁸ Isa 54:5.

¹⁹ Insertion ['sensible']: McCulloch.

²⁰ Side margin deletion: W-R, W-n, G-e, O-e.

²¹ 1 Th 4:16–17.

and I then found my heart as it were drawn out of me, & drawn up to meet Christ; and I said, O if it were thy will just now to draw my Soul up to thy self but if it may not be so, not my will, but thine be done:²² and I got my will made to ply, just to his will: and I was made to plead for all the People of Cambuslang, that the Lord might draw them all to himself. I sleep'd very little that night and awaked praising God. Some of the Company desired me in the morning to pray, I told them they might pray themselves, such of them as were in a frame for praying; but for my part, I could do nothing but praise.

I carefully attended all the Sermons at Cambuslang, thro' the Summer & Harvest, and was filled with joy every day, all that time: & the World, and all things in it, sank into nothing in my esteem; I was made to sit down under Christs Shaddow Shadow with great delight, and his fruit was sweet to my taste: But when Winter came on, I turn'd more dead, except now and then at particular times, when I was made more lively.

Upon []²³ The 18th of Feb:1743, essay'd to join with the Congregation, in the work of the Day, in prayer and humiliation for my own sins, & the sins of The Land; and in thanksgiving for what the Lord had done in Mercy [15/25] last year, there and elsewhere: but did not get to that enlargement in these duties, as the Lord was pleas'd to give me that night, in a Meeting for prayer: when Employ'd to pray, I found the Lords presence most sensibly; and was made to believe, that Christ died for my offences, & rose again for my justification; & was Enabled to plead for the Earnest of his Spirit, whereby he might seal [*us all*]²⁴ (all there present in the Meeting) to the day of Redemption: And while praying for the reviving of The Lord's work in that parish, The Lord [*signify'd*]²⁵ to me, that He would visit us yet again, and that as we had been made to rejoice in him already, so he would make us to rejoice in him again.

I have sometimes had assurance of Heaven and salvation; at other times I am made to doubt of it; yet I am for ordinary made to rest on that, among other words of Promise, which the Lord hath spoken into my heart, and on which he hath made me to hope, That He will never leave me nor forsake me.²⁶

I find it a difficult duty to keep the Heart: yet it is what I am dayly essaying, thro' grace: I can say with The Apostle in a feeling and humbling way, O wretched Creature that I am Who shall deliver me from this body of sin &

²² Lk 22:42.

²³ Insertion ['The Thanksgiving day on']: McCulloch.

²⁴ Marked for deletion.

²⁵ Marked for deletion with corresponding bottom margin note for replacement, 'Instead of signify'd it might be, [it was impressed on my mind] – W-n.' 'Of same mind – G-e – or Lord caused me to hope.' 'I agree – O-e.'

²⁶ Heb 13:5.

death!²⁷ but I desire to bless the Lord, who has put a law in my mind, which wars against the Law in my members, and that he has promised Victory thro' Jesus Christ.

[16/26 blank]

²⁷ Ro 7:24.

[17/156] A. C. A Young Unmarried Woman aged 24¹

I was taught to read my Question & Psalm Books at the Publick School, and learned to read my Bible by my Parents at home. When I was Young my Parents put me to read my Bible and pray in Secret unto God, But I was very indifferent about my duty: When I came to some years I had some concern to mind it; but I went about it Chiefly because I saw others doing so. I kept the Kirk; but but minded little what The Minister said: I did not understand what I heard; & was easy whither I heard or not.

I was not grossly Vicious or immoral in my walk: when I would have heard banning and swearing I would have been affraid: and some times I have reproved them that did so, and asked why they did it; for I thought it was a sin to bann. But tho' I was soberer than some others before the World; I was as ill as they for all that: my heart was as ill as theirs: I had no love to God and Christ; and did nothing to please God: I was always provoking him; tho I was not sensible of it: for all this time my Conscience was asleep, and did not rise up against me for []² sin.

Some years before the Awakening came, I was in service in a Ministers (26)³ family, who took [18/157] a great deal of pains upon me to instruct me, and I attain'd to some more knowledge; and had some concern about my soul; and minded my duty more closely both to God and Man: but had no affecting discovery of my lost state & condition by nature: Only I had somewhat more concern about the external part of Religion: Some times I had some pleasure in duty, when I thought I had liberty in it; but my heart was never truely affected with what I was about.

About five years ago []⁴ at a Communion Occasion, when I saw some Young folk, coming to my Master about their soul concerns, and who seem'd to be affected therewith, I wondered, What it was that affected them, and that I myself was not affected about my Souls State, as well as they: I fell into some little concern at that time; but it went entirely off after that Sacrament.

Next Year (1739) when the Communion came about, something of a concern about my soul revived in me: I saw some of my heart plagues; such

¹ Janet Jackson – spinner, Cambuslang; former servant of the Reverend McCulloch. Daughter of James Jackson, elder at Cambuslang. Sister of narrative respondents Catherine Jackson (II:122–32) and Elizabeth Jackson (I:67–72)). This is a duplicate account also found in II:273–81.

² Insertion ['my own']: McCulloch.

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Insertion ['from this time']: McCulloch.

as heart-wandering in time of duty. One day I was speaking with some of My Acquaintances about religion and about the disposition of my heart, & one in that company saying "Nothing ailed their heart" I wondered what had made my heart worse than my Neighbours; and prayed to God That He would stay my wandering heart.

[19/158] This Year I fell under a great concern to know whither or no I should go to the Lords Table at that Occasion; and when I was in this concern, one morning that word came into my mind, but not with power (in Isa 41.10) "I will strengthen Thee Yea I will uphold thee by the right hand of my righteousness. My Desire continuing to go to the Lords Table, I accordingly went: But cannot say I had knowled faith to discern the Lords Body and to feed upon him in that Ordinance; or true love, or repentance: Only I resolved I would never be as I had been before. And after this, I had some concern to do better; and I reformed in some things, I saw I had been wrong in before: But my righteousness was as the Morning Cloud, & early dew; it soon vanished away.

Next year after this, when I was hearing a Minister serving a Table at a Communion in Carmannock, whose name I do not know, I was greatly affected at the time with these words spoken by him; viz: "Only such as had clean hands and a pure heart had right to sit down at that Table".⁵ They came into my mind with power, and made me shed abundance of tears, and clearly to see, that I had no right to that Ordinance: and I began again to have some concern about the State of my [20/159] soul. But I got no convictions of my particular sins: Yea I did not self reflect that I had sinn'd last year in going to the Communion Table, & eating and drinking there, while I was not prepared in heart for that duty. However all the Summer after some concern remain'd with me: but after that it wore quite off; Only I thought it would be well enough with me, if I carried as I saw other Douce folk carry: and so I kept up a form of duty; but rested there.

In 7ber⁶ 1741 I heard a Stranger Minr (12)⁷ at Glasgow preach two sermons in the Church yeard One in the morning and another in the Evening; who in one of these sermons spake frequently of these people to whom God spake no peace: & in time of hearing was in some concern to know Who these people were, and in what condition; and how they behaved in the World. Afterward hearing of severals that had been awakened in hearing that Minister, I fell into some new concern about my self: and seing a Near Friend (81)⁸ That had been hearing him, greatly altered in her way, spending much of her time in prayer, and making much use of her bible by what she used to

⁵ Ps 24:4.

⁶ September.

⁷ George Whitefield (1714-70) - evangelist.

⁸ Elizabeth Jackson - layperson, Cambuslang, sister of Janet and Catherine Jackson.

do, and reading that Ministers sermons often; I thought certainly I was not like that Person now. About this time also, I was [21/160] frequently hearing one of my Neighbors (61)⁹ speak of some people that had been awakned at Glasgow, on whose lives there was a great change to the better: But I was not much concern'd about my Self as yet: Only I prayed more frequently, and read my bible ofter; and I took pleasure in reading that Minrs sermons; and the Weekly *Hystory* history¹⁰ after it was published: and I thought that my own Minister preached much better than He used to Do.

In the month of Decr 1741, my Own Minr (26) had his text in 2 Cor 6.1,2. ("We Then as workers together with him beseech you also that Ye receive not the grace of God in vain") who said, "People heard The Gospel as if they heard it not, and heard it slightly". I thought when He had that note, he was preaching to me, and that all the time of that sermon he was pointing at me as directly and distinctly as if he Had named me out before the Congregation. I then saw I was one of these Gospel-Hearers that had received the grace of God in vain; which affected me so greatly that I was like to cry out in the Kirk under a deep sense of this, and my other sins. And now my Unworthy Communicating, stared me in the face, and pierced deep into my heart; and my often allowed heart-wandering in time of duties of prayer and praises; and that I thought so little of the Ordinances of the Gospel by the [22/161] Ministers in the Kirk; after I had heard some of The North Country Ministers at Corsehill; Of whom I had a great opinion; And I saw that it was sinfull to despise and undervalue other Ministers: These, and many other sins which I do not now remember distinctly, were very grievous grievous to me.

I went home after Sermon in great grief for the evils I had done: and I never had any such sights of Sin, thro' all my past life, as I now got: I saw it as dishonouring and provoking to a Holy God: and I do not remember, if at this time I had any fear of hell at all, tho I had gotten a great sight of my sins. And now I prayed to God with more earnestness than ever I had done: and did not so much as know that convictions were dealing with me; But I thought there was no body so sinfull as myself in the Sight of God: and did not discover my case to any Mortal.

For several Sabbaths after this,¹¹ I thought The Minister was preaching against My Sins and no bodies else: and I got more discoveries of the evils of my ways from day to day: & saw sin to be another matter than ever I had taken it for. I was made sensible of the Corruption of my Nature; and of the Unbeleif in my heart; and that [23/162] I could not be saved while I continued in this State of sin, and under the power of Unbelief. And when I came to see

⁹ Jean Galbreith – layperson, Cambuslang.

¹⁰ In 1741, William McCulloch began a publication of revival *Narratives* that reported on the work of the transatlantic spiritual awakening. See William McCulloch, *The Glasgow-Weekly-History* (Glasgow), 1741.

¹¹ Insertion ['this my first effectual Awakening, as < . . . > noted']: McCulloch.

this, I began to be affraid, that God would not have mercy upon me, because my sins were so great and provoking.

About this time, that near Friend I spake of before (81) went and stay'd with another near Friend¹² for some time: And I, having a good opinion of her, thought she was taken away from me; because I was not worthy of her Good Company. My Convictions every day turn'd more cutting and deep: But all this while past, my distress was not known to My Friends: I kept all within myself: I wrought my work, and forced myself to take my meat that my trouble might not be known. But some times I could not sleep in the night time for the concern upon my spirit. When I was kept from my nights rest, some sentences from Scripture would have come into my mind with sweetness; and I was frequently made to bless the Lord that such comforting and supporting words to people in trouble were in the Bible. But these scriptures I do not now remember. However my convictions Continued: but I got more hope that God would have mercy upon my soul.

About the 12th of Feb: 1742 Hearing one of [24/163] My Acquaintances (61) tell my Father (67)¹³ that severals in the Parish had fallen under convictions, a thought came into my mind, [*That nothing was ailing me*]:¹⁴ That Others would get mercy; and I would be left of God in my sins. That same night I heard my Father read on Guthries tryal of a Saving interest in Christ,¹⁵ and by what was read from that book my convictions and distress increased so greatly upon my Spirit, that I was very near bursting out before all the Company. I went out to the Door to get my distress concealed and prevent my out crying in their hearing. When I was come to the door of the House that word (in Ps: 51.17) came to my Mind with great Power

“A Broken & a Contrite heart
Lord Thou wilt not despise”

and this at that time took much of the weight upon my spirits off from me. And I was made to see my heart was truly broken & Contrite under a Sense of my Sins; and to hope that the Lord would not despise me altogether: And I was enabled to bless and thank God for what encouragement I got at that time.

After getting this support, I went to one of my Acquaintances,¹⁶ to converse with her a little: and our Conversation was about my a near relations soul distress & outgate known to that person before. My own distress of mind for my sins as dis- [25/164] -honouring to God was then so great that I was forced

¹² Duplicate account in II:273–81 identifies this person as Janet's married older sister (unnamed).

¹³ James Jackson – elder, Cambuslang.

¹⁴ Side margin deletion: W-R, W-n, G-e, O-e.

¹⁵ William Guthrie, *The Christians Great Interest*.

¹⁶ Duplicate account in II:273–81 identifies this person as Jean Robertson (82) – layperson, Cambuslang.

to burst into tears before her, tho' I did not tell her the Reason that made me do so. My trouble continued very heavy upon me that night.

Next Day going to see another Acquaintance (61) who knew what trouble of mind was herself, and well Experienced in Religion; and she having observed me under Concern by my Countenance and Actions, Strictly Charged me to tell what was dealing with me, and no more to conceal my case from her: For said she, I am sure something is ailing you by ordinary. I could not speak one word, but went away in haste from her and sate down to my Work in my Fathers House. As I span at my wheel, I read on my Bible upon my knee, and was made to shed many tears; for my distress continued. Sometime of that day being Saturday Febr 13. that word came into My Mind with power and supported me much (in Ps 102.17 in metre)

"The prayer of The Destitute
He will surely regard.")

& I thought I was a person truly destitute, and I was made to hope God would regard me. I spent a good part of that day with a Comerad and another Near Friend (83)¹⁷ who were both under distress of Soul at that time: And we could [26/165] not speak to one another, because our grief was so great and sorrow filled all our hearts.

Next day being Sabbath, as I was in the Kirk, a good number of People being there, and many standing for want of seats, and my Near Friend (81) having got a seat from Ane Acquaintance, while I was left to stand; I thought that I was not worthy of a seat and therefore I got it not; and that Every body Knew I was so great a sinner as I knew I had been my self. I stood with great Difficulty, and was often at the point of crying out all that day: and I thought all I heard was levelled against me. I remember in particular The Minister (26) had these words, or words to this purpose "Some of you perhaps would be grieved That God was pleased to bring home to himself Others by converting grace, and murmur against him for passing by Your Selv's." I thought this was exactly my case: for I had been quarreling and murmuring against God in my own mind, That he seemed to take My Friends and leave my self, as I then thought. I was then made to see the Evil of this, and convinced 'That God might in justice pass me by, and suffer me to perish in my sins; and that it was ane act of grace in God to save any of The []¹⁸ Children of Men: and I thought my heart was humbled under a sense of this my rebellion against The Lord.

I think also, it was on that same Sabbath, That [27/166] The Minister shewed what way a concern upon a persons spirit about their salvation differ'd from convictions of sin; and what convictions were. This was the first time that I

¹⁷ Catherine Jackson – layperson, Cambuslang.

¹⁸ Insertion ['sinfull']: McCulloch.

knew that I was under convictions: for before I knew not what convictions meant tho' I had been under them: I thought I was only under concern*¹⁹ At hearing of which I was somewhat glad, when I knew what was dealing with me: At the same time I was like to cry out, out of sorrow for my sins: yea the most part of that whole day after sermons, in whatever place I was, I was like to cry out.

This being The Sabbath, when a near friend of mine (83) was under very deep convictions and brought to a Ministers Closet; and The Person who came about her (59)²⁰ not knowing, as I suppose, anything of my Distress, & not desireing me to go along, I was greatly affected with it; thinking I was neglected by every body. I cry'd out in the House where I was That tho I was despised by every body, Yet I would trust in God: However I went along with them to the Closet. All the time she was in her bitter soul agony, I found my heart stupid and hard. After she had got ane Outgate, and Commending the riches of free grace to severals there, and came to speak to me, I apprehended there was no mercy for me one that had been such a sinner as I. But immediatly these words came into my mind with great power & sweetness "I will draw thee with [28/167] the cords of Love and the bands of a Man,"²¹ and that moment I found my heart drawn out in love to God: And then Mat. 11.28 ("come unto my all ye that Labour and are Heavy laden and I will give you Rest") and then these (as in Isa 40.4) "I will make crooked places straight and rough places plain: and presently after these last words, I found the Gracious Presence of God withdrawn from my Soul, which made me cry out before all the people in the Chamber; when I found him hiding his face from me: But I said I would trust in God.

I continued under this damp, and in doubt of my interest in Christ, all the rest of that night and next day, because I was not like []²² (83) who had got ane outgate [],²³ and who could do nothing but bless and praise God for some days: and because of my own sins.

On the next day (feb: 15) a Young Man of my acquaintance (62)²⁴ came to me, and asked me what ailed me, and if I was in fear of hell, and he wanted to know if that was my trouble: For (said he) I have a Brother just now in great fear of Hell. I answered him, I was not in fear of hell. He asked me again, what made me so concern'd then? I answered, because I had so greatly dishonoured God by my sins. And then he desired me to take some Courage; and to hope in the Salvation of God.

¹⁹ Bottom margin note: '* This needs explanation. She seems to make difference twixt convictions and concern. G-e.'

²⁰ More, Ingram, elder, Cambuslang.

²¹ Hos 11:4.

²² Insertion ['that relation']: McCulloch.

²³ Insertion ['in the ministers Closet']: McCulloch.

²⁴ James Miller, weaver, Cambuslang.

That evening, I went in to my Experienced Christian Acquaintance's house (61) where [29/168] there were present about eight or nine Young people, that had before that, falln under trouble of mind; and a Preacher (6)²⁵ and an Elder (58)²⁶ and another Man []²⁷ that had been awakned, in hearing a Minr (12) at Glasgow the Harvest before. That Preacher (6) among other advices he gave to the distressed, exhorted them, not to read so much on other practical Books, as on the Bible, for (said he) the Bible was the fittest book for persons in their condition: I thought, what was said carried a reproof to me, who before had read more on sermons and other books on religion; than on my bible; and after that I betook myself more to my Bible; and less to other Books; and found more pleasure and profit in reading on it; than I had got, in reading of other Books.

Next morning shortly after I arose from bed, these word (in Acts 16.31) struck my heart with great Power, "Beleive on the Lord Jesus Christ and thou shalt be saved": After which I thought I was in some measure Enabled to beleive in Christ, and I attain'd to some more peace than before: but did not at that time attain to joy. But shortly after, I began to suspect myself, that I was not in the right way; because I was not so full of love and joy and of praises to God as My Friend last mentioned (83).

That Evening My other Friend (81) got her heart opened and tongue loosed to sing the praise, and proclaim the love, of God, for what he had done for [30/169] her soul; and she desired all the people in the place to be brought to her, that she might tell them, How Good and Gracious God is: I was much cast down, because I found my heart was not so full of Love to God as hers was: and my suspicion about my own Conversion was the more increased.

On the 18th of that month, I heard that sermon, when so many fell under Convictions. The Minrs Text was Jer: 23.6. ("and this is the name whereby He shall be called The Lord our Righteousness") I thought that sermon was as it were a New Gospel to me: I had a great pleasure and satisfaction in hearing it: Tho' I do not remember I could say assuredly say, The Lord was my Righteousness.

After sermon I came into the Ministers Hall, and was greatly rejoiced, to see so many under Convictions of Sin, and so many getting Sensible relief; and those that got relief, Commending Christ to others: And I thought I was in some measure helped to speak of him to some one in distress;²⁸ and of the riches of free grace in The Redeemer, for heart broken sinners.

But my suspicion still increased, that myself was unconverted, when I saw others so much enlarged in singing the praises of free grace; and especially when I heard a Young Man (62) the day following, speaking a long time so

²⁵ Alexander Duncan, licensed probationer preacher, Cambuslang; later an elder at Cambuslang (Robe, *Short Narrative*, 8, 28–30, 290; Fawcett, *The Cambuslang Revival* 83).

²⁶ John Bar – elder, Cambuslang.

²⁷ Insertion ['(59)']: McCulloch.

²⁸ Duplicate account in II:273–81 identifies this person as Janet's brother-in-law (unnamed).

greatly in commendation of Christ; and telling what promises had [31/170] been spoken to his heart; and that God had said to his Soul, "I will never leave thee nor forsake thee"²⁹ and many other promises, which I do not now remember: I thought then []³⁰ I was nothing; and was greatly discouraged; and continued so without any sensible Comfort for a Considerable time: and seeing these persons that had been in distress getting such great manifestations of the Love of God, and strong consolations; I was heartily willing to undergo any trouble, either Soul or Body, that I might get rich comforts like them.

I remember one morning when I was longing much to get these consolations and willing to suffer any trouble []³¹ if I might get them then, [*That word (Ps. 52.1. in metre) came to me with a sharp rebuke*

*"Why dost thou boast O mighty man
Of mischief and of ill"*

and then]³² I saw []³³ that it was a sin in me to wish for such distress, and durst not long for it tho' I should want these comforts others were getting. But still it was grievous to me that I had not got such extraordinary Consolations, till one morning I was awaked from sleep with these words impressed with great power (Ps: 55.22) "Cast thy burden upon the Lord & He shall sustain thee.

About the 11th of Aprile that year I heard a Minr (26) preach on Ps 95.7,8 (~~"Cast thy burden on the~~ [32/171] ("To day if ye will hear his voice harden not your heart") and that sermon was the voice of Christ to my Soul by which I was inabled to believe upon him with my heart and to receive him as offered in the Gospel: After which for a long time I thought I had faith in him and Love to God in a lively exercise; and was inabled to walk by faith, and to live ~~in the flesh~~ by faith in the Son of God, and took great delight in that life, and endeavoured to have my conversation becoming the Gospel & to walk worthy of the Lord in all well pleasing.

But []³⁴ I came to lose sight of my interest in Christ, by accidentally lighting upon some loose leaves ~~upon~~ of a printed book, lying upon the floor of Neighbours house, and taking them up and reading them, I therein found the seeming Great length and progress that Hypocrites might attain to in Religion: upon which I concluded I was but a Hypocrite myself, and that I had ~~but~~ been but deceiving myself and the world with a profession of Religion, all this time. When I was in this darkness about my state, I betook myself to God in Prayer, begged That in mercy he might search and prove

²⁹ Heb 13:5.

³⁰ Insertion ['that']: McCulloch.

³¹ Insertion ['either on body or mind']: McCulloch.

³² Side margin deletion: W-R, W-n, G-e.

³³ Insertion ['that I was ~~beasting~~ wishing for what I could not bear and fancying I had more strength than I had &']: McCulloch.

³⁴ Insertion ['afterward']: McCulloch.

me, and That I might not be suffered to put a cheat upon myself and Others. Some time after this darkness came on [*that word (in Rom: 8.6) came to my mind, but not with great power, "To be carnally minded is Death, but to be spiritually minded is life & peace: And after this, another sentence came with great power, "Nevertheless The Spirit liveth in me. I came to ask my Experienced Acquaintance (61) where I would find any word in Scripture like that: and she told me it would be in Gal: 2:20. "Nevertheless I live, yet not I but Christ liveth [33/172] in me.*

*When The first passage came in, I thought I had all along been carnally minded, and never hitherto spiritually minded: and was perplex'd to think ~~it was so~~ I had been so: and when the second came in I could not say the Spirit liveth in me, but fell into greater darkness than ever]*³⁵ Till one day when my distress was exceeding great, and I was Spinning on my Wheel, [*these words came into my mind with great sweetness & power Thou art a New Creature: upon which*]³⁶ I was made to beleive I was no Hypocrite, But a new Creature: For a light shone into my mind along with [that] the³⁷ word convincing me and shewing me, That Old things were past away and all things were become new.³⁸ Thus the thought of my hypocrisy vanished for a Considerable time.

After this one night I fell under strong Convictions of the evil of sin, when the 13 Psalm, and These words in the 51st Psalm

("Gainst Thee Thee only have I sinned")³⁹

were sung at a Meeting for prayer, I was just like to cry out, but got myself pretty much concealed from these in that meeting: only My Acquaintance (61) observed me in disorder; who afterward asked my case. I told her I was under deep Convictions; but durst not altogether doubt of my interest in Christ. I continued under them for a Considerable time: and one day when I was wanting some sensible Comfort amidst my distress, and casting about in my own mind, what way I would get it, These words came into my mind with great power

[34/173] "Thou hast ane Arm thats full of power"⁴⁰

I was then made to look to the power of God for support and comfort: and shortly after this when my distress Continued, These words came also into my mind with great power, (in Isa 40.2) "Thy warfare is accomplished; and presently I was releived from the burdensome Sense of my Sins; and I was made to bless and praise God for this seasonable relief to my Soul.⁴¹

³⁵ Side margin deletion: W-R, G-e.

³⁶ Side margin deletion: W-R, G-e.

³⁷ Text overwrite from 'that' to 'the'.

³⁸ 2 Co 5:17.

³⁹ Ps 51:4, Scottish Psalter (metrical).

⁴⁰ Ps 89:13, Scottish Psalter (metrical).

⁴¹ The duplicate narrative text in Volume II ends here.

[35/—] Hearing a Minister (26) preach concerning the evil & danger of unbelief, I was greatly affected with This Sin, my guilt of it, and danger by it, so that it was with great difficulty I could refrain crying out: yet I got not my heart so broken on account of it, as I would.

Some time after, hearing a minister (26) in his Exhortations, while he was visiting before the Sacrament was to be dispensed in the Parish; discoursing on Effectual Calling, and several parts & steps of it; my heart was melted down under a sense of the mercy of God, while I was made to see several parts & steps of that work on my own Soul.

One day before the Second Sacrament when at Secret Prayer, these words brake in upon me, ~~To do Thy will~~ Thou art an Israelite indeed in whom is no guile;⁴² but I could not get it believed that this could belong to me, & so got but little or no comfort from it—— In hearing the Action Sermon, these words came into my heart with much Sweetness, To do thy will, O God, I take delight; which I understood of Christs delighting to do the will of his Heavenly Father in Mans Redemption; & thought I also ought with delight to commemorate his love in that work: but unbelief deprived me of the comfort many others had in that Ordinance.

[36/—] At Kilsyth 2d Sacrament, on Sabbath morning I awaked with these words Draw water out of the wells of Salvation;⁴³ which I understood as a Call to go & attend God in his Ordinances, to see if I might meet with any thing of the water of life there to my Soul: I accordingly got up & hasted to do so, but was much in the damps all that day, sitting and hearing the Word at the Tent without, fearing to come in to the Kirk & communicate there: at last I adventured to come to the last Table, where the Minister who then served, (26) was helped to speak close to my Condition, & while he was doing so, I got my heart much melted under a Sense of Sin.

At the Society for Prayer, Several of the rest of that meeting were praising God for what they were then receiving of Christs Love: and while I was much affected, that I should be getting nothing while others were sharing so largely, these words came in to my mind, Thou hast received gifts for men⁴⁴ for such as did rebel. Upon which I was made to believe, that tho I had been a rebel against Christ, & was as yet getting nothing; yet there was enough in Christ for them & me too. And shortly [37/—] After this, while I was one day sitting at my Wheel, these words came into my heart with great Power and Sweetness,

He will not chide continually,
Nor keep his anger still.⁴⁵

⁴² Jn 1:47.

⁴³ Isa 12:3.

⁴⁴ Ps 68:18.

⁴⁵ Ps 103:9, Scottish Psalter (metrical).

which much refreshed my soul: and next day that word came with a power that applied it to me, Incline your ear, & come unto me, hear & your soul shall live,⁴⁶ & I was enabled to do so in some measure, to come to Christ by faith, for life to my Soul.

Hearing a Minister (26) Lecture on Hos.2.14, 19 I will allure her, I will take her into the wilderness & speak comfortably to her, I was filled with joy, while the Lord spake into my heart by what was said. I have also been sometimes been filled with joy at hearing some Weekly Lectures, particularly one on these words 2 Cor. 1.11, For our rejoicing is this, the Testimony of our Conscience &c:

At Calder Sacrament in July 1742, hearing a minister on Munday on these words, Surely the Lord was in this place & I knew it not,⁴⁷ while he shewed in many Instances, what were the Signs and Evidences of the Lords gracious presence with a Soul, I got liberty to apply several of these, & was thereby much comforted.

[38/—] And so also at Kilsyth 1st Sacrament 1742, hearing a Minister () on Munday on that Text, To them that believe Christ is precious,⁴⁸ where he gave a great many marks of these to whom Christ is precious, I was enabled to apply several of these marks to my self & so was made humbly to hope that I had some concern in what he added at the Close, Happy happy happy are these Souls with whom these marks []⁴⁹ are found.

Hearing a Minister (26) on Eph.2.5. Even when ye were dead in sin he hath quickened you together with Christ: I was made to see in my self the signs of my being quickened together with Christ, & to rejoice that he had sent the quickening power of his Spirit along with his Word to my heart, while many others continued dead & unconcern'd.

To conclude: I think the Lord has given my heart such a Touch & turn, that I can say by grace, that there is none in Heaven or Earth I desire besides him or in comparison of him and his favour: and that I count all things but as dross and dung compared with the Excellency of the knowledge of Christ, & to be found in him, not having my own righteousness but his:⁵⁰ I have often found that sweetness in Communion with God in his Ordinances, that I could say, a day in his Courts is better than a thousand elsewhere:⁵¹ & I would prefer what I have met with of God in hearing one Sermon to [a]⁵² whole world.

⁴⁶ Isa 55:3.

⁴⁷ Gen 28:16.

⁴⁸ 1 Pe 2:7.

⁴⁹ Insertion ['things']: McCulloch.

⁵⁰ Php 3:8-9.

⁵¹ Ps 84:10.

⁵² Insertion ['the gift of a']: McCulloch.

[39/123] A. D. Ane Unmarried Woman aged 32¹

I was put to the School when I was young, and made such progress there, that I could read the Bible, by the time I was six years old: And when I was about these years and []² upwards, was always uneasy when I neglected secret prayer, and liked to be with good people. but sometimes I was drawn away to keep company with some Young People in the Sabbath Nights, who were not very strict, which has oft been a grief to me since. But it was my habitual practise when I had opportunity to attend publick ordinances, and sometimes I heard sermons with pleasure: And upon reflection I think if there was then any good in me, it was as the Morning Cloud & early dew,³ quickly evanishing.

When I came to years I had a great desire to be at the Lords table, and went there; but got no sensible manifestation of the Love and favour of God to my soul: for some time after I had been there, I was more diligent at secret prayer & other duties, but then I came to be drawn away from duty & carried off from God.

At one of these Communion occasions I attended, on a Saturday before the Sacrament at Glasgow in Ap: 1736 hearing a Minister (9)⁴ preach on these words "The wrath of God is revealed from heaven, against all Ungodliness & unrighteousness of men who hold the truth in unrighteousness,"⁵ I fell under great terror of the Wrath of God, as being One that held the truth in unrighteousness; and continued therein all that Summer after: And one Sabbath, seing a Woman in the Kirk, who was shortly to be executed for Murdering her own Child, I thought I was in a worse condition than She, tho' I had not been guilty of that sin, [40/124] for which she was condemned to die.

Another Sabbath hearing a Minister (28)⁶ preach in Glasgow on these words, "What fruit had ye in these things whereof ye are now ashamed for the end of things is death"⁷ I fell under greater concern than before for my sin, & wondred I was living so long, for that I was guiltier than anybody there: But this more than ordinary concern ~~for my sins~~ wore off in a little time, ~~the~~ but I continued about the space of three years under such terror, that I durst never go alone to prayer, being affraid to come into Gods presence,

¹ Anne Wylie.

² Insertion ['some what']: McCulloch.

³ Hos 6:4.

⁴ John Currie (d. 1758) – minister, New Monkland. Son of John Currie (d. 1741), minister of Old Monkland.

⁵ Ro 1:18.

⁶ John Anderson (d. 1744) – minister, Tron/Glasgow.

⁷ Ro 6:21.

and thinking it was needless to pray, for that the Lord would not hear me, after I had so rebelled against him [].⁸ Yet when I was going out of the way I would have said The Lord help me and the like. When I fell back into my former sinful ways my concern would have gone away for a time But after that it would have returned, and then I would have set about secret duties prayer and other religious Exercises but found my heart hard and that I could not repent. And thus I continued affected, in some measure, about Soul concerns about four years.

One day Hearing a Minister (12)⁹ preach on that text "If any man be in Christ, he is a New Creature,"¹⁰ who among other things said, "Men are by nature half-Devil, half-Beast. The Beast is always looking downward: so are natural Men: The Devil was full of malice so were they" &c: I then really thought all this was truly applicable to me, and that I was worse than a Devil, for I could be angry at just nothing.

After that I resolved, I would Come to Camb: and hear on the Sabbaths, and did so for some time. The first Sabbath I went there, The Minister of the Place was Lecturing on [41/125] Isa: 65.8. "as the New wine is found in the Cluster, and one saith destroy it not, for a blessing is in it, so will I do for My Servants Sakes that I may not destroy them all:" in hearing of which; & what was said upon it, I was made to think, it may be the Lord will put spiritual life in me, tho' I was dead, and I was persuaded he could do so: And from that time I was made to hope, that he would do so. I came under more concern, and yet I felt my corruptions turn stronger, so that contrary to my natural temper, a trifle would have angered me: but after the anger went off, I have sate down & wept, that I had got such a woefull hasty temper.

One Sabbath some while after that, hearing the same Minister preach on Jo 3.5 and hearing of Nicodemus answer How can these things be, I thought that was much mine own case, for I had never taken any thought about being born again: and I was made after that more earnest to seek of the Lord, that I might be Born again.

After that I heard a Minister (53)¹¹ preach on that, "Work out your own Salvation with fear and trembling",¹² but then I thought alas! this is what I cannot do, for I have not a principle of the fear of God within me. Another Sabbath hearing another Minister () preach on that text blessed are the dead that die in the Lord ~~I was made to say~~ they shall rest from their labours and their Works follow them,¹³ I was made to say Alas! What works can I work

⁸ Insertion ['and all that time never entred a Kirk']: McCulloch.

⁹ George Whitefield (1714–70) – evangelist.

¹⁰ 2 Co 5:17.

¹¹ Identified in McCulloch's index as 'Mathieson,' possibly John Mathieson (1679–1752), minister, St Giles/Edinburgh.

¹² Php 2:12.

¹³ Rev 14:13.

without regeneration, but works of sin. And for half a years time that text haunted me, Except a man be born again he cannot enter into the Kingdom of God:¹⁴ I got *Shepherds Sincere Convert*,¹⁵ which made me more diligent at my duty and stir'd me up to greater earnestness in it.

[42/126] At fast day before a Sacrament, I heard a Minister (73)¹⁶ preach on that text, "The Lord []¹⁷ Looked upon Peter and he went out and wept bitterly,"¹⁸ which made me then and afterward, earnest in prayer, to God, that he might turn and look upon me, & make me repent of my sins. And on Saturday following, hearing another Minister, on that text, "That which I know not teach thou me,"¹⁹ I was made more earnest in Crying to The Lord, that he might teach me more of the Evil of Sin: for I thought my heart was hid from me, so that I did not see the wickedness in it. On Munday hearing a Sermon on these words, "My soul followeth hard after thee, and thy right hand upholdeth me" (Ps 63.8.) I was made to express that Scripture as what I felt in my own heart. And to beg of the Lord that his right hand might hold me up for I was affraid I would fall away.

Some considerable time after the work began at Camb: I heard the Minister (26)²⁰ there on that text, "and when He is come he will Convince the World of Sin":²¹ this conviction of Sin by the Holy Spirit, was just what I was longing for. But that day I got not a Sight of any of my sins, excepting in one instance wherein I had been very guilty, and that appeared to me as the greatest of all pardonable Sins. I went home that night much distress'd at the thoughts of it.

Another Sabbath coming to that place when the 34th Psalm from The Beginning, "God will I bless all times his praise" &c &c: was sung, I felt my heart melted Down in singing the Lines verses & could sing every line with a frame suitable to the words, and this melting frame continued with me in time of the first Prayer. When the text was read (26) "Today if Ye will hear his voice,"²² a mighty and sweet power accompanied the words as they came from the Ministers mouth and brought [43/127] them home to my heart so that I was made sensible that The Lord was calling me to hear his voice, after

¹⁴ Jn 3:3-5.

¹⁵ Thomas Shepard, *The Sincere Convert Discovering the Paucity of True Believers and the Great Difficulty of Saving Conversion* (London: Printed by T. P. and M. S. for Humphrey Blunden, 1641).

¹⁶ Identified in McCulloch's index as 'Fair Mr. Walker'. This may refer to Rev. Archibald Walker (1702-60), minister of Temple and brother of the Rev. Josias Walker and the Rev. Thomas Walker, both of whom are mentioned elsewhere in the *Examinations*.

¹⁷ Insertion ['turned and']: McCulloch.

¹⁸ Lk 22:61-2.

¹⁹ Job 34:32.

²⁰ William McCulloch (1691-1771) - minister, Cambuslang.

²¹ Jn 16:8.

²² Heb 3:7, Heb 15: 4:7.

I had lost hope, and so long, and so oft had slighted it, & I bursted out in tears of love & admiration, that it was yet today with me.

My convictions went on in time of the Sermon, but my distress turned out so great that I lost all that love that I had at the beginning of it: and thought I had committed the Unpardonable Sin, in falling away after I had tasted the good word of God. Before the Sermon was ended, such was my confusion of Spirit, that I heard nothing of what was said, and turned in a manner stupid. And hearing another Minister (13)²³ in the afternoon on these words "Is there no balm in Gilead, is there no Physician there,"²⁴ all the time of that sermon I was still in a trembling Condition, fearing there was no balm no Physician for me there.

I went home that night, & continued in great distress, apprehending that my Sin was so great, that it was unpardonable. Next day I returned to Camb: but was in such confusion, that I can scarce say I heard any of the Sermon at all: And going home that night, I was forced to cry out in my agony, O where shall I find Christ to rest in! for I thought I had been seeking him, but had not found him. And my bitter cries were such, that some about me were afraid that I had gone, or would go distracted.

Sometimes then and often afterward, I could not read my bible, My Eyes were turn'd so dim with grief tears & weeping. On tuesday morning, essaying to find out some places in my bible I wanted to see, I could not find them: but still that place cast up to my Eye, and my Eye was so fixed on it, that I could not get it off it in Prov: 1.24——31 "Because I have called [44/128] and ye refused" &c: at reading of which I felt my heart just sink & die within me: and just ready to faint & give up with all hopes: for I was made sensible that was []²⁵ my great [guilt] Trial²⁶ that is there described; to that I had reason to conclude my judgment would also be according to what is there threatned.

[But while I was trembling and just like to sink under these desponding thoughts, these words came into My Heart, "Hear & fear:" I was made amazed at them, and did not know their meaning ~~and know not~~ nor of what was to follow upon them, or whether they were bible words or not, & could not for along time after that, find them out, till one day reading in Deut: 13.11 Ye shall hear & fear and do no more wickedly and thought they might be taken from that place I was however composed a little and had not just such a hurry upon my spirits. After I had look'd my bible for [them] these²⁷ []²⁸ and not falling upon them, I found my Distress returning again upon my soul, and laid by my bible. And in about a quarter of an hour after, these words first came; while I was sitting in a house by my self, a mighty and heart-overcoming power and a sweet

²³ John Willison (1680–1750) – minister, South Church, Dundee.

²⁴ Jer 8:22.

²⁵ Insertion ["indeed"]: McCulloch.

²⁶ Text overwrite from 'guilt' to 'Trial'.

²⁷ Text overwrite from 'them' to 'these'.

²⁸ Insertion ['words']: McCulloch.

light shining into my mind {brighter than I saw the sun shining about me, tho it then shone very bright}²⁹ carried in the following Scripture passage into my soul, "Hear & I will speak of Excellent things, & the opening of my mouth shall be of right things":³⁰ Upon which I was filled with love to Christ, and all mankind, & made greatly to rejoice in him, & wanted to tell all about or near what God had done for me, & to commend Christ and his ways to others, and accordingly did so. I turned over to the place where his words are and []³¹ found them in Prov: 8.6. but could not proceed at that time to read the rest of the chap- [45/129] -ter nor being able to forbear crying out aloud for joy.

{Some present afterwards told me, that I continued in this frame for about ane hour and that during a part of that time a Sermon that lecture of a Minister (of 12) on Elisha's multiplying the widows oil,³² (which I had been reading some time before) and that concerning the Lords Looking upon Peter,³³ came fresh into my mind, so that I could almost repeat the whole of these two discourses, and that I repeated the most of the first of these, applying it to my self, and saying, that I was the Empty Soul the Lord was filling and pouring the oil of his grace into.

I felt all this time, ane easiness and a sweetness, and my former weakness of body went off: and I found both inward and outward strength & and a light within me. >³⁴

At length I began to think, that that was the way the Quakers were, and what I had met with was not from God, but That the Spirit they spake of, was come upon me. At this thought I fell into great distress, and continued so all that night: But next day coming to Camb: I heard a Minister (26) preach on that text "Thou wilt comfort me on every side against all grief," in hearing of which I was much comforted, & every word that was said filled me with wonder.

One day []³⁵ as I was reading my bible (in Deut:13.11.) "Ye shall hear and fear and do no more wickedly": I thought these words hear and fear which I could not get for a long time might be taken from that place. }³⁶

On Wednesday night I was very easy in mind, and had great freedom in prayer after I went home. Next day I fell into great distress & confusion at the thoughts that I had been taking the comfort that did not belong to me³⁷ and []³⁸ thought that [46/130] there was no relief for me. I continued in this condition sitting on a bed side for about five or six hours, and could scarce speak one word all that time. I then reflected that Zacharias had been made dumb & speechless for his Unbelief for a time,³⁹ and I thought that my not believing what was

²⁹ Side margin deletion: G-e.

³⁰ Pr 8:6.

³¹ Insertion ['immediatly']: McCulloch.

³² 2 Ki 4.

³³ Lk 22:61.

³⁴ Side margin deletion: W-n.

³⁵ Insertion ['after this']: McCulloch.

³⁶ Side margin deletion: G-e.

³⁷ Side margin deletion: W-R.

³⁸ Insertion ['sometime afterwards']: McCulloch.

³⁹ Lk 1:5.

spoken to me from the Lord, might also be the cause of my being rendred speechless.

At length these words came into my mind, or brake thro' my heart, so that I bursted out in tears, "I have heard of Thee by the hearing of the ear, but now mine eyes have seen Thee, wherefore I abhor my self in dust & in ashes."⁴⁰ I desired a person beside me, to read these words in the bible, because I could not see to read any, which that person did; and then I got my tongue loosed and repeated the words over myself, Then these words "O Fools & slow of heart to believe"⁴¹ came into my heart with great warmness and melted it down, and after that these words, "Why is your heart troubled, why do thoughts arise in your heart?"⁴²

Upon which I was inabled to beleive that convictions from the Spirit of the Lord had been dealing with me, and I felt great hungering and thirsting in my heart after Christ, & desired One (74)⁴³ to help me to praise God, for I thought I could not praise him aright my self, and desired him to sing the 84th Psalm from the beginning to the 4th verse, and when I was singing the 2d,

("My Thirsty Soul longs vehemently
Yea faints thy Courts to see
My very heart & flesh cry out
O Living God for Thee")⁴⁴

I found just such a frame as these words Describe

[47/131] After that I was more strenghtned both in body & mind, and went to secret prayer, but got not such freedom as I desired, but fell under ~~such~~ ~~terror~~ some terror, at which I began to doubt of my Own case again. I then came in & went to bed, thinking I might be the better of some sleep. But I could get none; for my heart was still runing out restlessly after Christ. I then got up to come to Camb: but by the way I several times forgot where I was going, and went out of my Road.

When I came to Camb: ⁴⁵I heard a Minr (26) preach a Sermon on these words "Awake Thou that sleepest, arise from the Dead, and Christ shall give thee light."⁴⁶ I thought I was asleep and needed to be awakned dead and dark and was glad to think I might be raised & enlighthned but the trouble & terror I was under continued that day night and for some days thereafter.

I came to Camb: next Sabbath, and heard sermon; but got no relief. After

⁴⁰ Job 42:5-6.

⁴¹ Lk 24:25.

⁴² Lk 24:38.

⁴³ Robert Donald - elder, Old Monkland.

⁴⁴ Ps 84:2, Scottish Psalter (metrical).

⁴⁵ Bottom margin note *This and many such might be - shortnd into - I heard a sermon.*: G-c.

⁴⁶ Eph 5:14.

I came home, being desired by My Master to trust in God, I found I could not do it, for I could scarce think there was mercy for me. I was under no bodily trouble at that time, but I could not work, for the anguish in my mind. I sale usually by my self alone, and meditated terror, and sought out the threatnings in my bible, for I thought nothing else belong'd to me, but I could not find them. Next day being friday while I was doing some little work, these words came into my mind, [*as if somebody had spoken them to me*]⁴⁷ "Whom shall I fear of what shall I be affraid,"⁴⁸ which eased my mind & banished my slavish fears at that time, and frequently afterward when they returned. And in reading the 40th Psalm [†]⁴⁹ I found my heart melted down a little, and eased off the burden of grief, for that sin that weighed down my heart.

[48/132] On Sabbath night [*while I was sitting by myself in great distress, that word Hear, was as it were spoken to me, by somebody in the room, ofner than once: but when I told it to the People in the House, they told me there was nobody near me. I then apprehended that I was ane hypocrite and I was more restless & frightened to go to prayer, thinking The Lord might smite me down, for seeking him in a Hypocritical way.*]⁵⁰

When I had essayed to go to bed for rest, I could find none, and rose again But being urged, against my mind, to return to my bed, just as I was lying down, these words came into my mind

("O Daughter hearken and regard
and do thine ear incline
Likewise forget thy Fathers house
And people that are thine.")⁵¹

and were so sweet that I could not forbear immediatly crying out, and repeating them to such as were near me, who bade me ly down and meditate on them. But I said, I could not apply them for I was unworthy of them; and that sweet name of Daughter could not belong to such a sinner as I. But then four lines verses of Craigs Poems (A Book called the Spiritual Life, which I had read about two months before)⁵² came into my mind

*[*A Beggar Lord stands at thy gate,
A Beggar known to be:
As shameless as importunate,
in asking her supply.*

⁴⁷ Side margin deletion: W-R, G-e.

⁴⁸ Ps 27:1.

⁴⁹ Insertion '† [12th verse]': McCulloch.

⁵⁰ Side margin deletion: W-R, G-e.

⁵¹ Ps 45:10, Scottish Psalter (metrical).

⁵² James Craig, *Spiritual Life: Poems on Several Divine Subjects, Relating Both to the Inward Experience and the Outward. Practice of Christianity* (Edinburgh: Printed by J. Davidson, 1727).

*Lord hear the Begging voice of faith,
[49/133] regard her looks & cries:
For I will beg while I have breath,
look up while I have eyes*

*Thou Lord of all Art, rich, be kind,
stretch forth thy Hand, and Say
The Door of thee ne'er wants a Friend;
take this and go thy way.*

*But Lord, when this I got, I want
Streight a new alms from Thee:
for like the Beggar I must haunt
the door that's kind to me.*

*Beg On, my faith, The Good Lord hear,
He will not angry be:
Thy cries are Musick in his Ear:
His bowels yearn for thee.]⁵³*

With some sweetness. All these lines I had read before, but was not able to repeat them, and but now they came all flowing into my mind, and I repeated them very readily, and while I was meditating on them, I fell asleep. But awaking with former uneasy thought, I was angry at my self, for sleeping, and thought myself unworthy of any comfort in the world: for I could not allow myself either meat, drink, or sleep. I went out to secret prayer, but found my heart, as it were, bound up with Cords, that I could speak none: and I continued so till I came to Camb:

My errand there that day was to speak to the Minister for I was resolved not to hear Sermon; for I thought it was needless, for that I thought I was lost. I could not have [50/134] access to speak to him before Sermon, & being desired by one that was now with me, (75)⁵⁴ I went into the Kirk & heard: and just at joining in singing the 9th Psalm from the 16th verse to the Close—I got my hard heart melted down. I could not join in singing the 16th verse my heart was so filled with grief, at the thoughts that I had made the snares wherewith I was caught: but at singing the 18th verse tears flow'd, and a sweet frame came into my Soul, and I sung with great Cheerfulness, and in this frame I continued all the time of the first prayer.

Then The Minister (26) preached on these words Eph: 1.6 "Wherein he hath made us accepted in the Beloved, to the praise of the glory of his grace" at hearing of which words read my heart gave such a leap for joy,

⁵³ Bottom margin note for deletion, '* These Verses may be left out — G-e.'

⁵⁴ Identified in McCulloch's index as 'Wm Bogle 75'.

that I could not but with great difficulty refrain crying out. He desired us also to read the words immediatly before, in the 4th and 5th verses and I found them applied to me with power. In hearing that Sermon I found the Whole & every part of it, so particularly & powerfully apply'd to my heart, by the Holy Spirit, that I thought none in the Kirk heard but my self; it was so brought home to me, as if there had been no other besides to hear. I felt such an inward heat & warmth of love and joy, that a sweat brake out on me. How ravishing were many Citations in it to my soul! "Ye who were []⁵⁵ afar off are made nigh by the Blood of Christ (Ep: 2.13). You that were sometimes alienated and enemies in your minds by wicked works yet now hath he reconciled (Coll: 1:21). You hath he Quickned who were dead in trespasses and sins (Eph: 2.1). ~~Ye are~~ We were reconciled to God by the Death of his Son" (Rom 5.10). This frame continued the time of Prayer after sermon: and then at [51/135] the close the 19th Psalm was sung from the ~~Eleventh~~ 11th verse to the End, More over they thy servant warn &c: and I was filled with great joy in singing it.

Coming into the Manse after Sermon, The Minister cried []⁵⁶ sing in the 143rd Psalm from the Beginning which I also sung with great pleasure: When I reflected on the suitableness of it to what had been my former condition, particularly these words

And in me was my very heart
Amazed wondrously.⁵⁷

This psalm I often read afterward, and found it very usefull to me.

When I spake to the Minister by himself, I was so affraid that I might say something that was wrong that I could say nothing, but wished the Lord might bless him. And indeed as I was sometimes unable to speak, when I was in great Distress, so I could scarce now speak under such an overflow of joy. Nor can I yet find words to Express the thousand part of that joy I then felt, under a sense & persuasion of my being accepted in Christ the Beloved Son of God, and that love and light I then felt & enjoyed. And then I found my bodily sight return that I had lost in a great measure for some time past so that I could now read my bible with ease.

Some that were employed to sing and pray in the manse (74. 75) caused sing part of the 116 & 103 Psalms, I was made to sing as in an exstasy of joy: And O how suitable did I feel these words to my soul heart

O Thou my soul do thou return
[52/136] unto thy quiet Rest

⁵⁵ Insertion ['sometime']: McCulloch.

⁵⁶ Insertion ['in the Hall']: McCulloch.

⁵⁷ Ps 143:4, Scottish Psalter (metrical).

for largely lo the Lord to Thee
His Bounty hath exprest)⁵⁸

And how gladly would I have died that day if it had been the will of God.

As I was going home by the way One (74) asked me how I was. I was affraid to speak, lest I should speak amiss; and only answered, that my heart was like a bird, that had been long in prison in a cage, when it was first let loose, it did not [⁵⁹ know where it was. When I went home, going to secret prayer, I had a most sweet & desireable time: and I took such a breathing, that I thought my heart would just breathed out of me: I would gladly have stayed out there all night: but durst not fearing these in the house would wonder what was become of me. I went into the house, but could take no meat: But ~~went~~ shortly after went to bed and with sweet meditations fell a sleep, and my sleep was very refreshing to me.

Next morning I awaked with a sweet frame and was inabled to mourn for my Sin: and everything I look'd at, fill'd me with wonder, and surprize, at the Glory of God, appearing in them, The Birds on the trees, I thought were singing their Creators praise, and I could say with the Psalmist with much of his frame,

When I look up into the Heavens
which thine own fingers fram'd
Unto the Moon & to the stars
which were by Thee ordained

Then say I what is Man that he
[53/137] remembred is by thee?
Or what the Son of Man that Thou
so kind to him shouldst be

For thou a little lower hast
him then the angels made
With glory & with dignity
thou Crowned hast his head

Of thy hand-works thou madst him Lord
all under's' feet didst lay
All sheep & oxen yea and Beasts
That in the Fields do stray

Fowls of the Air fish of the Sea
all that pass thro' the same:

⁵⁸ Ps 116:7.

⁵⁹ Insertion ['well']: McCulloch.

How excellent in all the Earth
 Lord our Lord is thy Name Ps: 8th.4—9

I continued in this delightfull frame for three days.

*[I had about eight days before this, with consent of my mistress left my service when greatly distrest: And now I made a motion to return again to it: but I was given to understand, my return would not be acceptable of which I was very glad, thinking I would have the greater liberty to come to the Preachings at Cambuslang. And accordingly]*⁶⁰ on Wednesday I came & heard a Minister (26) on these words Labour not for the meat that perisheth but for the meat that endureth to everlasting life Jo: 6.27 and found my heart fall in with that call, for that spiritual meat was just what I was wanting. Some stirrings of unbelief I found arise in my heart in the hall after Sermon but at hearing a Minister (26) directing people in distress when under unbeleif to cry out to Christ against it, saying Lord, I beleive, help my unbeleif,⁶¹ which these words came with much sweetness to me, [54/138] and falling in with that Direction, I got my Unbelieving thoughts ~~bannished~~ banished, and felt comfort again flow into my heart: and thus it continued with me that night.

But next day my agreeable temper of mind wearing off, my fears returned, that tho' the Lord had given me to taste of his good Word, I would fall away: I continued for some time under these fears till one day being at the Well, These words

(Wait on the Lord & be thou Strong
 and he shall strength afford,
 Unto thine heart, yea do thou wait
 I say upon the Lord.) Ps 27.14.

brought me into something more of an ailing patient frame.

One Sabbath hearing A Minister (17)⁶² preach on these words Jo: 12.21 Sir we would See Jesus. I thought I could appeal to the heart-searching God, that this was all I was wanting: I wanted to See Jesus, by the Eye of faith: But alas I thought I wanted the Eye of faith to behold him: Hearing the Same Minister again on Munday following, preach about Spiritual joy, on Act: 16.34 & rejoiced, beleiving in God with all his house, where he spake of spiritual pride, as being ane Enemy to that joy and cautioned against that pride: I had not thought on this before: But now I thought this might be the cause of my losing that Joy, I had lately got, and was thereupon much grieved for this sin, and I got no relief all that week.

⁶⁰ Side margin deletion: W-R, G-e. Bottom margin note: 'The continuing the scored passage would do harm, as giving some countenance to the charge again the subjects of this work as if they were bad servants - W-R.'

⁶¹ Mk 9:24.

⁶² William McKnight (1685-1750) - minister, Irvine.

Next Sabbath coming to Camb: and hearing a Minister (26) on Rom 10.3 They being ignorant of [55/139] Gods Righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God: I thought all that sermon came so close home to me, that I thought some had told that Minister my case: and when he said, "They that had got a light within them, and joy, and trusted therein, more than in Christs righteousness, were free to shake hands with The Quakers" I thought I was just the Person that had done so: & knew not what to do with my self. I went home much cast down and got freedom that night to plead with God, that he might deliver me from myself, & trusting in my own righteousness, to which I was affraid I had too much lean'd. I was in great fear that I had no faith: but reading that passage Rom 10.17 faith cometh by hearing & hearing by the word of God, & then I thought I had got some faith, & that it was by hearing the word of God, I had attained to it. I thought I had not sought the Lord in a due manner: but reading that word, verse 20, Esaia is very bold saying, I was found of them that sought me not, and I believed that tho' I had not sought him as I ought; yet he had condescended to be found of me, particularly on that remarkable Munday. And That word What shall I do to be saved, ran very oft & long in my mind; and the Answer to that was Believe on the Lord Jesus Christ: but I thought I had not faith, and could not believe: Then that word came to my mind in Zeph: 2.3—it may be ye shall be hid in the day of the Lords anger, and I was made to pray & hope that I might be hid in the day of his anger and to have great peace in my mind all that day.

One Sabbath I was not to be allowed to go to the Kirk, at which I was much grieved: and going out to the fields for secret prayer, I got freedom to confess & mourn over my sins before the Lord. Coming in & reading on Watsons bo- [56/140] -dy of Divinity where he speaks of the New Creature and says, that "there is more power in the New than in the Old Creation, for in the Old creation, there was no resistance, but in the New, there is all the resistance that Satan and corruption can make to it, The flesh lusteth against the Spirit & the Spirit against the flesh" and I thought that was just as I had found it, and found it just then, a Striveing of Corruption within me against all good motions.⁶³

Some in the house observing me under more concern than ordinary, bade me go away to the Kirk: I was glad to be permitted to do so, and coming to Camb: Just as I was coming down the path of the Brae where the Tent was, a Minister (26) was reading or repeating over the words of his text (Rom: 2.4) Despisest thou the riches of his goodness and forbearance and longsuffering not knowing that The goodness of God leadeth thee to repentance—at first

⁶³ Thomas Watson, *A Body of Practical Divinity consisting of above one hundred seventy six sermons on the lesser catechism composed by the reverend assembly of divines at Westminster: with a supplement of some sermons on several texts of Scripture* (London: Printed for Thomas Parkurst, 1692).

hearing these words, a power came with them, that struck my heart, and I was made to stop there, and all that sermon came home to my heart, and I heard with a weeping sorrowfull frame: upon the account of my sins in Despising the riches of Gods Goodness &c:

I now remembered a note of another Sermon, that Minister had on Jo 16.8. concerning the way of the Holy Spirits convincing & awakning Sinners, That "oftimes it began with a conviction of some gross Sin, and after that, with a sense of other actual sins, and at length of Original Sin" and so indeed it had begun with me: for my conviction began with a sight of that gross sin of Uncleaness, and from that time, scarce ever a whole day past, without a sense of that sin. Many other actual sins I had also been greatly afflicted [57/141] for: But that day, I was brought to the head of all these filthy streams, my Original Sin & Corruption, and made greatly to mourn over that which had led me away from God to every other sin. And then hearing that Minister speak of God's taking away Worldly friends & comforts, and imbittering outward enjoyments, and that his mercifull end in all was to Engage the heart to himself, and that we might give him that room in our hearts, which these removed Earthly comforts took up, & yet sinners despised his goodness in all this, and pursued a creature-happiness still, my heart was greatly affected and melted down under a sense of my []⁶⁴ guilt this way, & under a sense of Gods Goodness long suffering & forbearance in many of his ways of dealing with me in my past life.

And this []⁶⁵ heart melting and penitential frame, continued with me For about a week, during which time, I could scarce do anything but sit free from company, and mourn and weep. One of these days, as I was sitting and reading my Bible, concerning Christs Sufferings, in the 13th ch: of Mark, I was made to Mourn greatly for my sins, whereby I had pierced him, particularly when I came to that word, My soul is exceedingly sorrowfull even unto death: at which my heart so swell'd with grief, that I could read no more, but gave the book to a little Child beside me, desiring the Child to read on there. While I was weeping, as the Child read on, a woman came into the room, and asked me, what made me weep so? I made no answer, but only, If you saw your self ane Enemy to your best Friend, You could not but be grieved for it. She desired me to say no more about it: for she understood my meaning. I was that day made to see, That if Ever I should be saved, it could only be by the [58/142] merit of Christs death and sufferings.

After that for about a fourth-night more, I wanted to live retiredly, and to be much by my self to weep for sin and to pour out my heart before God: and was much grieved that I could do so little for the Glory of God. When I look'd to my bible, my heart warm'd to it, and I could never want it out

⁶⁴ Insertion ['great']: McCulloch.

⁶⁵ Insertion ['lively']: McCulloch.

of my sight. I was also much bowed down with a sense of my ignorance of God, and his ways, and one day while I was groaning under a sense of this that word came into my mind Ps: 25.8,

The Lord is good & gracious
He upright is also:
He therefore sinners will instruct
in ways that they should go

and this made me to rejoice in the Lord, to praise him and seek direction from him.

Hearing of a Sacrament Occasion, in some place near by, I had a great desire to attend it: but thought I could not be admitted to partake of the Sacrament, because I had ~~fallen~~ fal'n under Scandal some time agoe, and had not given publick evidences to the Kirk of my repentance; for that this would be a bar in my way. While I was much cast down about this, and not knowing what to do, these words came into my mind, with very great power, Fear not for thou shalt not be ashamed. I thought this was a very strange word to me, who had been under so great fears, and be bidden not to fear, when I could yet see no way to get clear of the ground of my fears. but I look'd in to my Bible, to see if I could meet with any such word as 'fear not'

The day before I got that word the fifth verse of the [59/143] Fifty third Psalm came into my mind but not with

(Even there they were affraid & stood
with trembling all dismayed
whereas there was no cause at all
why they should be affraid)

power and I could not apply it at all to my self or my own case. But now turning to my bible, and looking if I might find that word, Fear not, I found it in Isa: 54.4 Fear not, for thou shalt not be ~~affraid~~ ashamed, neither confounded for thou shalt not be put to shame, thou shalt forget the shame of thy youth & shalt not remember the reproach of thy Widowhood any more, for thy Maker is thy Husband The Lord of Hosts is his name. The God of the whole Earth shall he be called: For the Lord hath called thee as a Woman forsaken & grieved in Spirit.⁶⁶ I had been in great grief and great fears; and at reading these words, I felt them apply'd to me with great power, that banished all my griefs & fears, & filled me with great joy, particularly at reading these words, Thy Maker is thy Husband, so that I could not forbear [*kissing my Bible, and*]⁶⁷ saying now this is just all I want, I care for no more in the World but this. &

⁶⁶ Isa 54:4-6.

⁶⁷ Side margin deletion: W-R, G-c.

for some time after that my bible was so sweet to me, that I thought it was all new. After this for several days, much of this frame Continued with [60/144] me and my heart was sensibly drawn out after Christ.

One Sabbath morning in the Spring, I was reading Vincents Catechism,⁶⁸ where he speaks of the Sentence of the Wicked at the last day, Depart from Me Ye Cursed &c: at the reading of which, I fell into great distress, and cry'd out to the Children about me, who will be able to abide that sentence past upon them! And tho' I did not tell them, I verily thought that would be my sentence at the great day: and seeing them divert themselves on ~~that~~ the Sabbath morning, I would gladly have had them affraid of it, and that they might never fall under it, by living as I had done. After which I came ~~that~~ Sabbath to Camb: bowed down to the ground, so that I could not walk streight, with that weight of sin that press'd my heart [*so that when I came to that place, I thought that if all the peoples weight there, had been upon me it would not have been so heavy, as what I then felt*].⁶⁹ And I was not then under the pressure of my []⁷⁰ actual transgressions only the ~~sense~~ sins of my heart, was my burden, and I was so bound up, that I could not give one sigh for never so much.

The Minister (26) preached on that text Jo: 3.36 He that beleiveth on the Son hath everlasting life, and he that beleiveth not the Son, shall not see life, but the wrath of God abideth on him: In hearing of which, I found My trouble and weight that press'd me down still increasing to a greater height till I was seeking a citation of a threatning kind mentioned by him, and not finding it, that word cast up to my eye, and was darted into my heart, and which I could not get off from in Luke 13.12. When Jesus saw her, he called her to him and said unto her, Woman thou art loosed from thine in- [61/145] -firmity, and at that instant, I felt all that weight and trouble taken off me; and found myself perfectly easy. Betwixt sermons retireing to secret prayer, I blessed the Lord heartily for my Deliverance, and read over that whole chapter, and was much enlarged & comforted as I read over that verse again.

On the 12th of May being a thursday hearing that a Certain Minister (20)⁷¹ was to preach that day and seeing people flocking from all quarters, I was in hope to have got there that day: but being told, I must stay at home, I fell under great grief of heart, till that Scripture came into my mind Ps 50.8.9

⁶⁸ Thomas Vincent, *An Explicatory Catechism: Or An explanation of the Assembly's Shorter Catechism. Wherein all the answers in the Assembly's Catechism are taken abroad. under Questions and Answers; the truths explained, and proved by reason and Scriptures; Several cases of conscience resolved; Some chief controversies in religion stated, with arguments against diverse errors: Useful to be read in private families after examination of the Catechism itself, for the more clear and thorough understanding of what is therein learned* (Glasgow: Robert Sanders for James Brown, 1674).

⁶⁹ Side margin deletion: G-e.

⁷⁰ Insertion ['outward']: McCulloch.

⁷¹ James Robe (1688-1753) - minister, Kilsyth.

I for thy sacrifices few
 Reprove the never will

and in a little after, the last verse of that Psalm was suggested to me

Who offereth praise Me glorifies
 I will shew Gods Salvation
 To him that ordereth aright
 his Life & conversation

I thought thereupon, that I would stay at home, and speak no more of Going to Camb: that day: but afterward I was told I might go, if I pleased. Upon which I embraced the offer. And hearing that Minister preach, and many crying out, I was so well pleased at the concern that appeared, that I could not forbear Smiling, for which I was very displeas'd with my self.

Hearing Another Minister (24)⁷² on these words, O Israel thou Hast destroyed Thy Self, But in Me is thy Help,⁷³ I fell under a heart melting sense of my sins, whereby I had destroyed my self all the time of that Sermon. Hearing a Third Minister (26) on these words, What lack I yet?⁷⁴ I was almost at crying out at hearing that text and in time [62/146] of hearing that discourse I thought I just lacked all things, I ought to have, and was much troubled under a sense of my Soul wants.

I remember also on Another thursday morning, I was much longing to Get to the sermon at Camb: but seeing no probability of geting there that day I was much cast down: but when I saw there was need for staying at home I became willing to stay. However my mistress ordered matters so, that she gave me liberty, & came and bade me go to the preaching: At which these verses in the 107 Psalm came into my mind

O That Men to the Lord would give
 Praise for his goodness then:
 And for his works of wonder done
 Unto the Sons of Men

For he the Soul that longing is
 doth fully satisfy
 With goodness he the Hungry Soul
 doth fill abundantly.⁷⁵

⁷² John Warden (d.1764) – minister, Campsie; son of John Warden (1671–1751), minister, Gargunnoch (Macfarlan, *Revivals*, 242; Scott, *Fasti*).

⁷³ Hos 13:9.

⁷⁴ Mt 19:20.

⁷⁵ Ps 107:8–9, Scottish Psalter (metrical).

I was thereupon greatly rejoiced, and made to hope that the Lord would Satisfy my longing soul, and in that frame I came to hear Sermon. And the Minister (2)⁷⁶ that preached had his text in Rom 6.23 The wages of sin is death, and I found all he said come home to my heart, & got a humbling sense of my sin, and of the wrath due on account of it: and was led by faith to Jesus Christ, in all his Redeeming offices as the alone remedy.

On the Thanksgiving day, at that Place, hearing a Minister (26) on that text, The Lord hath done great things for us whereof we are glad,⁷⁷ and another Minister (11)⁷⁸ on these words O Thou My soul bless the Lord and forget not all his benefits⁷⁹ I got a sense of the great evil of my doubting, & calling in question the reality of what God had done for my Soul: and in singing that 126th Psalm after the first of these [63/147] Sermons I got my heart melted down unto godly sorrow especially at singing these words

As streams of waters in the south
Our Bondage Lord recall:
Who sow in tears a reaping time
Of joy Enjoy they shall⁸⁰

at which time I was made to weep for my sin and could have been glad, if I could have wept my heart out of me, in tears of blood if it had been the Lords will. And for ordinary, for a long time, when I got by myself, a weeping exercise was mine. I heard much of the great joy of many others: but I thought weeping was more proper for such a sinner as I had been.

After that day, I had great quietness and ease in My own mind, and could not doubt but that the Lord in a way of mercy, had been dealing with my soul: and these two psalms frequently returned into my mind. & confirm'd me in it. My work then became easy to me: But I delighted much to be alone that I might have freedom to read my Bible, and I did not like to hear people talking about the World. One day while I was thinking that perhaps ~~that~~ it might be some Selfish thing in Me, that I did not delight to be in company with others in the House, that word came to my mind with a sweet delightfull warmth in Ps: 4.7

Upon my heart bestow'd by thee
More gladness I have found
Than they ev'n then when corn & wine
did most with them abound

⁷⁶ George Adam (1698–1759) – minister, Cathcart.

⁷⁷ Ps 126:3.

⁷⁸ William Hamilton (1689–1769) – minister, Douglas.

⁷⁹ Ps 103:2.

⁸⁰ Ps 126:4–5, Scottish Psalter (metrical).

And thus it continued with me for a long time.

At length I turn'd sleepy, dead & heavy at Secret [64/148] duty: and sometimes I would have slumbered, when I was on my feet. Upon this I thought I was surely ane Hypocrite, and for some time durst not go to join others at worship, thinking they would take me to be something and I was just nothing. Some days after it had been thus with me, when I was going out about some piece of work, that word came into my mind, My grace is sufficient for thee,⁸¹ and I found my self strengthened under that weakness of my own, I was reflecting on just before, and got a warm love to Christ in my heart, & was made to beleive that he would make his grace sufficient for me for everything.

I hap'ned one day (June 7th) to speak some word, that disoblighed My Mistress, and that I thought afterward was not right, I had been oft cautioning and advising others, not to speak evil of the work at Cambuslang: But now I was affraid that that expression I had uttered, would stumble My Mistress at that work, and give occasion to others to think or speak the worse of it, on my account: and was greatly troubled at the thoughts of it. But next morning early, when I was at Secret Prayer, pleading for the pardon of it, and for grace to be more watchfull over my words, these lines of Ps: 65th

Came into my mind
Iniquities I must confess
prevail against me do:
But as for our transgressions
them purge away shalt thou⁸²

at which instantly, I was so greatly overjoy'd, that [65/149] that I had difficulty to refrain from crying out for Joy, and that joy continued with me all that day.

Hearing a Minister (26) preach on that text, And such were some of you, but ye are washed &c:⁸³ I thought I took all that was said in that sermon to my self, & was in a Mourning Melting frame under the Sense of my Sin all the time of it. Another Sabbath hearing a Preacher (5)⁸⁴ on that text, the Lord is my Portion &c:⁸⁵ and I heard with much pleasure, and would fain have said as in the words of that text, that the Lord was my portion: but could not just say it at that time. In hearing another Preacher (6)⁸⁶ that same day, on that, If any man be in Christ Jesus, he is a New

⁸¹ 2 Co 12:9.

⁸² Ps 65:3, Scottish Psalter (metrical).

⁸³ 1 Co 6:11.

⁸⁴ Identified in McCulloch's index as 'J Baillie'. Possibly James Baillie (c. 1723-78); ordained to Shotts in 1754 (Scott, *Fasti*).

⁸⁵ La 3:24.

⁸⁶ Alexander Duncan, licensed probationer preacher, Cambuslang; later an elder at Cambuslang (Robe, *Short Narrative*, 8, 28-30, 290; Fawcett, *The Cambuslang Revival* 83).

Creature, I got much freedom to apply many of the marks of the New Creature to my self.⁸⁷ That same day in hearing another Minister on that, O Jerusalem wash thine heart from wickedness, that thou mayst be saved, How long shall vain thoughts lodge within thee,⁸⁸ I got a sight of my vain thoughts, and a heart to mourn for them.

One Sabbath being oblig'd to stay at home: I found ane earnest longing in my heart after Christ, & wept almost all that day. Next day [being the Munday after the Sacrament at Kilbryde] I went there with longing of heart after Christ, and at singing the first Psalm sung in the Congregation, being the 34th from the Beginning—God will I bless all times his praise &c:⁸⁹ I found my heart greatly Enlarged in blessing & praising the Lord. In hearing a Minister (26) on that text Sing unto the Lord a new song for he hath done wonderfull things, his right hand and holy arm hath won him the Victory &c:⁹⁰ my heart [66/150] was melted down with the Love of Christ and found that he had indeed won him the victory over my obstinate heart: and was so filled with joy, that I had almost cry'd out, but it got refrain'd. In hearing another Minister (1)⁹¹ on that text, Thou hast made with me ane everlasting Covenant &c: I got great encouragement to come to the Lords Table, when opportunity offer'd, & was grieved that I had stay'd away so long from it, & found my self in a melting frame, & in singing these words in Ps: 89.26 after that sermon, I

(Thou art my father He shall cry
Thou art my God alone
And he shall say thou art the Rock
of my Salvation)

found them apply'd to me with great power and could sing them with much of a frame suitable to the words.

When The first Communion Occasion at Camb this year drew near, I had great longing to be a partaker there, but saw such difficulties in ~~my~~ the way of Getting access that []⁹² could not get surmounted, till that word quieted my heart,

For God a Great God & Great King
above all Gods he is⁹³

⁸⁷ 2 Co 5:17.

⁸⁸ Jer 4:14.

⁸⁹ Ps 34:1.

⁹⁰ Ps 98:1.

⁹¹ Richard Henderson (d. 1769) – minister, Blantyre.

⁹² Insertion ['I']: McCulloch.

⁹³ Ps 95:3.

and being led to look & trust in him, I found all these Difficulties Evanish, and I got a token very readily: [‡]⁹⁴ but after I had got it was much cast down with a sense of my unworthiness, ignorance & backslidings. But in realizing the 3d of Jer: was made to hope, the Lord would heal my backslidings, upon my returning to him; and was made desirous & earnest to return: But reading on in that Chapter, I thought I heard the Lord saying to me How shall I put thee among the Children? At which I was reduced to great perplexity, to think how it could consist with his [67/151] Glory to allow me place amongst his Children at his Table: And then that word in Prov: 8th Come eat of my bread, and drink of the wine that I have mingled,⁹⁵ encouraged me to think to come to the Lords Table.

On the fast day before that Sacrament, I was in great doubts and fears in the morning, till I came to Camb: and hearing a Minister (26) Lecture on Zech: 3rd Chap: concerning Joshua, and his filthy garments, in hearing that passage read from verse 1 to verse—I found a power carrying the words to my heart, and in hearing that discourse apply'd to my Soul, was made to loathe the thought of appearing before the Lord in the filthy garments of my Own righteousness, and made to believe, that I would get on Christs Righteousness, and when he said, that “We never sooner sett ourselv's about any holy service, but Satan was at hand to resist us, and ready to stand up at our right hand, our Working hand, to hinder us,” I had had experience to witness the truth of this, in all my essays at duty. And when he spoke of some “that were as a brands pluckt out of the fire, and like a stick burnt at both ends and almost Consumed,” this was powerfully apply'd to me. And at hearing even of the iniquity “even of such made to pass away from them,” I was made to behold believe that it would be so with me, & to Rejoice in the beleif of it.

In hearing Another Minister (2) on that text, O Lord I beseech thee pardon mine iniquity, for it is great:⁹⁶ When he said at the entry, he wished “That the peoples profession of repentance might be real & sincere,” I heartily join'd in that wish, as to myself: and all along that Sermon, I found my heart in a praying frame, and my soul just crying out of me for pardon of sin and great iniquity, with iniquity weeping & sometimes with trembling.

In hearing another Minister (1) on that text Rom 4.20. He staggered not at the promise of God thro' unbeleif but was [68/152] strong in faith giving glory to God I got such a sight of my sin of staggering at the Promises, that I was just ready to despair, till I was releived a little by that word, which The Lord spake to Abraham, when he was under fears, Fear not, Abraham.⁹⁷ My

⁹⁴ Bottom margin note: ‘‡ Will it not be inquired here how she got a token so readily when p: 58 she speaks of having fallen under Scandal and had not appear'd before the congregation – W-R.’ ‘I agree – G-e.’ ‘I Agree – W-n.’

⁹⁵ Pr 9:5.

⁹⁶ Ps 25:11.

⁹⁷ Gen 15:1.

sense of Unbelief continued, and I was greatly affected with my Dishonouring God by that Sin. I went home that night with a mixture of joy, fear and trembling: but at family worship the trembling went off, & a heart melting followed. I spent fryday in reading & prayer.

On Saturday in hearing a Minister (12) on these words My soul is exceeding sorrowfull even unto death,⁹⁸ my heart was just weighed down under the Sense of my Sins, & I got a sight of Christ as suffering on the Cross for them:⁹⁹ and I was made to beleive that my sins had Pierced him. In hearing another Minister (16)¹⁰⁰ on that text, Unto you is born a Saviour, Christ the Lord,¹⁰¹ I found my heart full of objections against coming to The Lords Table, and I found him answering them as fast, as they started up there. And that night I was in a mournfull frame.

On Sabbath morning I was full of fears & darkness, and tho't I should not come forward. But coming to Camb: at singing the first Psalms, and in time of the first prayer, I found my heart melted down, and this frame continued with me thro' the Action Sermon. When the 2d Table was to be served The people being slow to come forward to it, A Minister (26) saying, to excite them, "Is this your kindness to your Friend," I felt my heart melted down & made willing to come. But not having access, because of the great Crowd, my fears returned. At length I said within myself with the Lepers, If I stay here, I perish, and if I go forward I'll but perish, and so I came to The Table: but meeting with nothing sensibly at it, as I was going away I thought I had now committed the greatest Sin of all, and that there was no help for Me: I went aside to secret prayer, and bemoaned my case be- [69/153] -fore the Lord, but got no sensible outgate in that duty. Before the Evening Sermon, while I was weeping & reading that passage in Rev: 5. And I wept much, because no man was found worthy to open & to read the book, neither to look thereon, and one of the Elders said unto Me weep not: these words made great impression on my heart, and I begg'd the Lord might open my heart to himself.

In the Evening, in hearing a Minister (12) (on that Text thy Maker is thy Husband &c:¹⁰² and while he said "I'll tell you one thing that hinders your mariage with Christ, and that is your Unbelief" this came home with power, & melted me down, and I was made to see, that this was just the thing that had kept me from Christ. And this sweet melting frame continued with me all the rest of the Sermon: and that night I had a great impression of my own unworthiness and of Christs fulness and sometimes felt my heart burning with love to him.

⁹⁸ Mt 26:38, Mk 14:34.

⁹⁹ Side margin marked with 'x'.

¹⁰⁰ Alexander Webster (1707-84) - minister, Tolbooth/Edinburgh.

¹⁰¹ Lk 2:11.

¹⁰² Isa 54:5.

On Munday hearing the Same Minister on that Let the same mind be in you which was in Christ Jesus,¹⁰³ I had great fears that that mind was not in me; but great earnestness that I might obtain it. In hearing a Sermon (by 16) on that text My God shall supply all your need,¹⁰⁴ I was made to hope and beleve, the Lord would give me all I wanted, that I needed, since he had given me a sense of my wants: and I got great liberty to pour out my heart before him in singing these words in the Psalm after that Sermon

Ye people place your confidence
in him continually
Before him pour ye out your hearts
God is our refuge high.¹⁰⁵

In hearing another Sermon (By 12) on that text If any man thirst let him come to Me and drink &c:¹⁰⁶ I found all the present want of my heart filled up supply'd, & my soul filled with inexpressible love to Christ and joy in him; and that frame continued with me, as I went home and that night, [*and I felt my face just glowing with that heat of love and joy I felt with in Me.*]¹⁰⁷ [70/154] But on tuesday, I fell under a terror of Satan; and it was suggested to me, "That all was but a delusion I had met with, & filled me with great distress, which continued with me, till I was hearing a Minister (44)¹⁰⁸ at Camb: on these words, But as many as received him to them gave he power to become the sons of God:¹⁰⁹ and at hearing the nature of faith explained, & the priviledges of true beleivers, this temptation went off.

After that I found great love to Christ for some time, and all things in the world became tastless to me: and for a long time after that, was taken up with the case of Others more than my Own: and much of a thankfull frame continued with me, with such earnest longings after Christ, as nothing but himself can satisfy, abide with me to this day.

Sometime before the 2d Sacrament at Camb: hearing a Minister (26) on these words As oft as Ye Eat the bread & drink this Cup, ye do shew forth The Lords

¹⁰³ Php 2:5.

¹⁰⁴ Php 4:19.

¹⁰⁵ Ps 62:8, Scottish Psalter (metrical).

¹⁰⁶ Jn 7:37.

¹⁰⁷ Side margin deletion: W-R, W-n, G-e.

¹⁰⁸ Identified in McCulloch's index as '44 Carlyle'. This may be a reference to John Carlyle, former minister at Dalton, who demitted his ordination in 1710 and seems to have resided in Glasgow, (Scott, *Fasts*). It may also be a reference to William Carlyle (1689-1765), minister of Prestonpans (and father of Alexander 'Jupiter' Carlyle); Carlyle was a personal friend of Lord Grange (James Erskine), who was a correspondent of William McCulloch (Macfarlan, *Revivals*, 106) and an 'enthusiast' (Alexander Carlyle, *Anecdotes and Characters of the Times* (London: Oxford University Press, 1973), 8).

¹⁰⁹ Jn 1:12.

Death till he come,¹¹⁰ where he shewed the duty of Communicating often; and all the objections & difficulties I had in my mind against communicating again, were answered, and I felt a great desire to come again to the Lords table. But doubts and fears returned, when the Occasion came on.

On Saturday, hearing a Minister (12) preach on that text, Except I wash thee, thou hast no part in me,¹¹¹ These words pierced my heart and melted ~~me down~~ these objections away, and I was greatly humbled for giving way to discouragements & Unbelief; and resolved to come to The Lords table relying on his own grace & strength. In time of the Action Sermon I got more encouragement to come forward. At the Table I got my heart broken & melted within me under a sense of my sin at the thoughts of the Redeemers Sufferings, which continued with me that night & next day.

In hearing a Sermon on Munday (by 11) on these words pray without Ceasing¹¹² I found my heart agree to that Command and was made to bless the Lord that he had led me in that way, and kept me so close to that duty in all ~~my~~ the tryals I had gone thro', and had so often given me his gracious presence in that duty. Hearing a Minister (17)¹¹³ on that text O woman [71/155] great is thy faith, be it unto thee even as thou wilt;¹¹⁴ when he shewed how Christ, tho' he deny'd that woman at first; yet afterward granted her all she asked, I was made exceeding earnest, & importunate at the time, in pleading with Christ, that he might not send me away with a frown, or a Refusal; and was inabled to great longings after him, and strengthened to wait upon him in his appointed ways.

During the time of Harvest 1742, I found My soul continually hungering after, and my desires running out earnestly for Christ, and Communion with him. At the Sacrament at Glasgow, in October that year 1742, hearing a Minr (26) on that text "For I reckon that the sufferings of this present time &c:"¹¹⁵ When he said, The greatest peice of suffering and trouble, the people of God have in this world is their grief under the hidings of Gods face, & that is little known to others about them in the world, if it be not sometimes, by a sigh or groan or so," I found this to agree exactly to what was often my own case. And while he discoursed of that Glory to be revealed, I had the Earnest of it convey'd into my Soul in heavenly Joy inexpressible. One of the days of that Solemnity, having continued all day in the Kirk; and after publick worship was over, it turned late and dark. I was affraid to go home to my abode in the Country, which was at some distance from the Town, till that word coming into my mind

¹¹⁰ 1 Co 11:26.

¹¹¹ Jn 13:8.

¹¹² 1 Th 5:17.

¹¹³ William McKnight (1685–1750) – minister, Irvine.

¹¹⁴ Mt 15:28.

¹¹⁵ Ro 8:18.

"Thine only is the Day O Lord
Thine also is the night"¹¹⁶

[72/-] my fears vanished; and I went home with much cheerfulness and composure.

I continued for two weeks after that, in much of this frame: At length I fell under great disturbance and uneasiness from heart-evils: But one day hearing a Minr (12) preaching, concerning Christs Scourging the Buyers and Sellers out of the Temple,¹¹⁷ and exhorting the hearers to cry to Christ, to scourge these vain and Sinfull Thoughts out of the Temple of their hearts, which I essay'd to do; and for some time after, found the power of Them abated, and much peace and joy in believing following.

The following Winter, I was for some time greatly concerned for a Certain Minr (26) who was sick, and while my heart was much runing out after that Parsons recovery, That word came into my mind,

"In midst of Thee there shall not be
any strange God at all."¹¹⁸

By which, I came afterward to see, That I had too much idolized him, tho' it was on a Spiritual account: and was much grieved for doing so; Especially, when the first time after his recovery I came to hear him, and these were the very words in the Psalm he read out at the entry of Publick Worship.

That Winter I heard many sermons by a Minr (26) on that Text, "All things are of God who hath [73-] reconciled us unto himself by Jesus Christ" &c.¹¹⁹ and was almost []¹²⁰ every sermon filled with joy at the tho'ts of the way of reconciliation to God by Jesus Christ, and the views of my being reconciled to him in this way. I had also much of the like frame, at hearing many Sermons on the Lecture days, every week, on the most of all the verses of the 1st Ch. of the 2d Ep: to the Corinthians.

At hearing a Lecture (by 26) on Hos: 2. 17, 18 verses, When He said, "You that can be pleased with nothing at all but Christ, and are resolved rather to die Widows and Comfortless, than to take comfort in any other Object without Christ, Ye are of These that Christ hath betrothed, or will betroth unto himself forever"; I found this to be just the disposition of my heart, and was at that time so filled with joy, that I was scarce able to refrain from shouting out for joy before the Congregation.

¹¹⁶ Ps 74:16, Scottish Psalter (metrical).

¹¹⁷ Jn 2:15.

¹¹⁸ Ps 81:9, Scottish Psalter (metrical).

¹¹⁹ 2 Co 5:18.

¹²⁰ Insertion ['at']: McCulloch.

When The Minr (26) whom I had heard preaching long concerning reconciliation by Christ, was at the Close of his Last Sermon, telling "That He was now about to end that subject, and The hearers must give an account, how they had heard and received, and improven what had been said," I fell under a great damp on My Spirit, at the thoughts of not improving aright what I had heard: and this damp continued with Me for several days and weeks after: And when I was told by my [74/-] Mistress that I might go to the Sacrament at Glasgow, I durst not think for some time of going to The Lords Table there, fearing that the work I had been under was not a Real & Saving Work; but as I was thinking to keep away, That word came often to my Mind, "Do ye thus requite the Lord? And about the Close of a Sermon I heard a Minr (26) preach on the Fast-day Fast-Day before that sacrament, when he repeated these words, "Do ye thus requite the Lord O Foolish and Unwise,"¹²¹ speaking of Unthankfulness in The Lords People: I felt them brought home to my Heart with great Power, and my heart melted ~~down~~ under a Sense of Christs Love, and My Unthankfulness for it, and the fruits of it to Me: And at secret prayer after Sermon, had my heart much rejoiced and enlarged: And on the afternoon, hearing a Minr (26) on that Text, "I was alive once without The Law, but when The commandment Came Sin revived and I died,"¹²² I found my own case, and The Lords Gracious way of dealing with me, for about a twelve month before that, so described in it, that all my doubts, as to the reality of a work of grace on my Soul vanished; and I was filled with great joy & peace in beleiving. And indeed I may say in General: That ever since I heard a Minr (26) on that text "Today if ye will hear his Voice,"¹²³ about a year before this, I scarce Ever heard a Sermon, [75/-] but it was either comforting to me, or it was a Mean of Soul-humbling exercise for Sin.¹²⁴

¹²¹ Dt 32:6.

¹²² Ro 7:9.

¹²³ Heb 4:7.

¹²⁴ Bottom margin note: 'This Person's case none I believe can read without much sympathy, but, besides yt I agree to ye Remark at ye foot of p. (66), I only obs. yt yr is no acct at all here of her professing Repentance publicly for her sin & Scandal of Uncleaness. I shou'd have been glad to be told when she did it, & what was her Frame & Exercise yn. But I suppose this acct is not compleat - O-e.'

[76/85] A. E. An Unmarried Man aged 28.¹

I did not learn to read when I was a Child, not till I put myself to School, when I was about 18 years of age; and even then I did not learn much; but I am just now gone to school, to learn to read more distinctly, & to write some. As for prayer in secret, some days I minded it, and at other times I neglected it: but for four years before the Last, I used to go about it twice a day, and sometimes offer: But I cannot say that I knew any thing of the Love of God, or of the power of the Spirit of The Lord upon my heart, before the last year: it seems all I did was but out of self ends, and for fear of the Wrath of God. I was all along in mercy kept Outwardly blameless before the World. I us'd always to come to the Kirk on Sabbaths, sometimes only to see and be seen, and sometimes, especially these last five years, to see if I might get ant good to My soul.

The first time I perceived any word come with pow any power, was on Sabbath feb: 14. 1742, hearing A Minister (26)² on that text Jo: 3.5 .Verily I say unto thee Except a man be born of water & of the Spirit &c who at the close of the Sermon, said, Christ will be revealed from heaven in flaming fire taking vengeance on them that know not God, and obey not the gospel: these words struck my heart, and I was made to see that I was one of these that did not obey the Gospel: [*And when I went home, and leaned back in the chair where I was sitting, and fell asleep, within a little I was awaked by these words, Awake O Sleeper, and call upon The Lord. But within a little I fell back asleep in the Chair again; and was again awaked by the Same [77/86] words: But falling asleep again, I was awaked a 3d time by the very same words. And then I could no longer sit still, but got up to a loft to secret prayer.*]³

On Munday night at family worship, when the Master of the House (60)⁴ was giving out, these words of the 130 Psalm, O who shall stand if Thou O Lord, Shouldst mark iniquity:⁵ they struck me with terror, and made me weep all the time of singing The Psalms: [*After family worship, I went to secret prayer; and after I was in bed, I fell all a trembling, and made the bed shake under me.*]⁶

On Tuesdays Evening going up to the School-House, in the time that One (58)⁷ was going about worship, when he gave out that part of the Psalm, O

¹ John McDonald.

² William McCulloch (1691-1771) - minister, Cambuslang.

³ Side margin deletion: G-e.

⁴ Bartholomew Somers - deacon, Cambuslang.

⁵ Ps 130:4, Scottish Psalter (metrical).

⁶ Side margin deletion: G-e.

⁷ John Bar - elder, Cambuslang.

Children hither do ye come &c⁸ And at reading the 55th Ch: of Isa: and in time of prayer, I and several others met there, could not forbear bursting out in tears & weeping. I came into the Manse and after the Minister had talked to me about my Souls Case as I was going down stairs I fell under a deep sense of the Wrath of God for my Sins for two or three minutes time and if it had lasted much longer I had sunk under it.

On Wednesday I came to the Manse and heard the Minister preach on that text He shall feed his flock like a Shepherd he shall gather the Lambs &c:⁹ in hearing of which I was much affected and bursted out in tears and weeping at the thoughts of My Sin, as being directly contrary to the holiness of God & that by which I had pierced the Blessed Redeemer.

On Thursday feb: 18 I came and heard the weekly lecture and was greatly affected with what I heard tho' I do not now mind any particular expressions in it, and wept almost all the time. After it was over, I went home but immediatly word came to go up to the Manse: and coming [78/87] there my anguish of soul encreased, when I came, among many others there in distress, and no word of comfort or releif at all could I get hold on. I could see no releif on right or left hand: I found my self so Shut Up, that I could find no evasion for Me. But when all refuge from Men failed me, I went out into the yeard, & prayed the Lord might help me: for that I could find no help from man at all: And just as I came into the hall again, [*that word came into my mind, fly & I'll save you from all your sins and iniquities: Upon which*]¹⁰ I was made to beleive that Christ was both able & willing to save me, and was made willing to be saved by him on any terms he pleased, and was thereupon much lightned at heart, and eased of my trouble. But no sensible joys came in. But within four or five hours, I began to doubt & fear, that all was wrong with me again, and thought I had cheated & betrayed my self in the releif I thought I had got.

Next morning, going home, and being at secret prayer, and pleading that if the Lord had done any thing in way of grace for my Soul, he would confirm it by his Word. And immediatly that word came into my heart, Tho' my heart & flesh faint and fail, yet God is the Strength of my heart, & portion forever;¹¹ it came, I say, with great power, and with such a light into my heart, as when the sun shines into a dark room; and took away the burden that was upon it. And I found much heart love to Christ, so that I could not forbear to commend him to others, and I was filled with great joy in him. This frame continued with me in some measure, for about two months time: and I then heard the Gospel & read my Bible with great delight, and was much in

⁸ Ps 34:11, Scottish Psalter (metrical).

⁹ Isa 40:11.

¹⁰ Side margin deletion: W-R, G-e.

¹¹ Ps 73:26.

pouring out my heart to God in Secret prayer, wherein I had great pleasure, & was allowed [79/88] much nearness to God.

I had great delight in hearing a Minister (17)¹² preach on that text Believe on The Lord Jesus Christ, and thou shalt be saved;¹³ and was helped to apply the Marks of true faith, & made to see them in my self: particularly when he cited that word, that they might have strong consolation who had fled for refuge to The hope set before them: I found My Love to Christ growing stronger than it had been for some time before.

Next Lords day after that, while a Minister (11)¹⁴ preached on that text, The God of The Hebrews met with us,¹⁵ that word came into my mind, tho' not spoken by The Minister, I said, Behold Me, Behold Me; I stretched out my hand all the Day long to a Nation that knoweth Me not: which tho' it had little effect upon me at the time, yet when I went home, after the forenoons Sermon, and was at secret prayer, it came again with great power, & filled my heart with love to God, and with wonder at his love to me.

In the Afternoon hearing a Minister (17) on that text, Sir we would see Jesus:¹⁶ *[that word, tho' not uttered by him, came in with great power to my heart with great power I am he that speaketh unto thee: upon which I was made to beleive, that Jesus Christ was speaking to me by the mouth of his Servant, The Minister that was Preaching.]*¹⁷ When I went home, that word came in, Every branch in Me that bringeth not forth good fruit, is hewn down & cast into the fire:¹⁸ Upon which I was put to a great strait, how I should bring forth good fruit; for I saw that unless I did bring forth good fruit, what he said in his word would be true. [80/89] Hearing a Minister (26) preach on Sabbath on that text, He shall convince the World of Sin,¹⁹ where he shewed that Conviction oftentimes begins with some very great sin, and then the Conviction of other sins follow, which he illustrated by the Comparison of a Traveller, riding thro' a little Country village: Some Great Dog or Mastiff first breaks off after him, and then all the rest of the Dogs in the toun follow, & attack him: which I found to agree well with what had been my own case under Convictions.

After this, I got my heart pour'd out with great liberty before God in Prayer—Hearing a Minister (46)²⁰ on these words, If ye continue in my word, then are ye my disciples indeed:²¹ I found the Marks of true Disciples he laid down, agreeing to me; and was made willing & resolv'd, thro' grace, to take

¹² William McKnight (1685–1750) – minister, Irvine.

¹³ Ac 16:31.

¹⁴ William Hamilton (1689–1769) – minister, Douglas.

¹⁵ Ex 3:18, 5:3.

¹⁶ Jn 12:21.

¹⁷ Side margin deletion: O-e.

¹⁸ Mt 3:10, Jn 15:2.

¹⁹ Jn 16:8.

²⁰ Probably John Lawson (d. 1757) – minister, Closeburn and Dalgarno.

²¹ Jn 8:31.

up my Cross & follow him, whithersoever he went, and pointed out my Way. One day at secret prayer, that word came into my heart with much power; I am thy Salvation: which made me stronger in faith, & banished these doubts & fears I had been under Before.

A Seceder having lent my Master a little pamphlet or sermon on that text, Except your righteousness Exceed the righteousness of the Scribes & Pharisees &c.²² which That Seceder said would prove this work at Cambuslang to be a Delusion; I got & read a little of it; but it seemed to me rather to confirm it. But when the book came to shew how far Hypocrites might go, I laid it aside, and fell under great fears, that I might be a Hypocrite. I knew not how to help myself; but went to secret prayer and [81/90] while I was praying with great earnestness, that word came into my mind with some power, I even I am He that blotteth out thy transgressions, and will not remember thy sins, for mine own name sake:²³ But I could not get my heart brought to beleive, that such a word should ever come from The Lord to such a great sinner as I. But while I was putting it away from me, as what I thought could not belong to me, the same word returned again, two or three times, with still greater power: and I found a great weight oppressing my heart, and my heart resisting against it, and I could not get faith to lay hold on it: although it overcame that resistance, and drew my heart to close with it, and rest upon it. And then several other promises came in with great sweetness, such as that When thou passest thro' the waters I will be with thee fire and thro' the waters I will be with thee;²⁴ I will never leave thee nor forsake thee;²⁵ I will make with Thee Ane Everlasting Covenant, even the sure mercies of David:²⁶ and this was followed by that, Lo I am with thee.²⁷ I could then say with Peter, Lord thou that knowest all things knowest that I love thee.²⁸

When I was going to bed, and reflecting on the backwardness of my heart to what was good, and how full the opposition to God, and how it stood out against the Word of God I got such a sight of the Vileness of it, that I trembled at the sight & sense I had of it: At length as I went on in Meditations, I was brought that length, that I could say, out of Mere love to God, & sense of my interest in him and his love to me, my [82/91] Lord & my God. This frame continued with me for about Eight days during which time if any []²⁹ had spoken to me of the Name of Jesus, I would have felt my heart like to burn within me, and I continued to have clear views of my interest in him. One

²² Mt 5:10.

²³ Isa 43:25.

²⁴ Isa 43:2.

²⁵ Heb 13:5.

²⁶ Isa 55:3.

²⁷ Mt 28:20.

²⁸ Jn 21:17.

²⁹ Insertion ['one']: McCulloch.

day in this eight days time, hearing a Minister (37)³⁰ on that text, God sent not his Son into the World to condemn the World:³¹ When he mentioned that word in his Sermon, I know that my Redeemer liveth,³² I found my heart as it were drawn up to heaven, and I just looked up to heaven, and wondred at Redeeming love.

That Same Day hearing another Minister (26) preach in the Evening in the Kirk, on that text, He feedeth on ashes &c³³ hearing him two or three times mention the same words I know that my Redeemer Liveth &c my heart was so overcome with the Love of God, that it was like to burst within me, and it was with great difficulty, that I could refrain from crying out with wonder & admiration at the Love of God: and when I came out to the Kirk-yard, I could not go, but looked up at the heavens, admireing at his work, and went home in that manner. And after []³⁴ that I could not apply my self to my work I was so taken up in meditating on the Love of God, and of The Blessed Redeemer in his Sufferings—When a Comerad and I was talking one day of the Love of God in the Shop, I had no difficulty to say, that while he talked with me, my heart burnt within me. [*I found there was such a glowing heat within me, that my heart was almost burnt up within my breast;*]³⁵ and in []³⁶

At length this frame of love began to abate: and I fell into deadness, and found ~~much~~ corruption much prevail in my heart. One day when I had been looking back on my for- [83/92] -mer life, and the way of Gods dealing with me, I could say with Paul, when the commandment came Sin revived and I died.³⁷ []³⁸ as to all opinion of my Self—On a Sabbath morning as I read my Bible, when I came to that word Who is this That Cometh from Edom, with dyed garments from Bozrah &c³⁹ I found them give a lift to my heart, and quickned me a little, at the thoughts of Christs Sufferings for poor sinners and for me.

One day at secret prayer—I was made to beleive that whatsoever I asked in faith God would give it: and I asked a broken heart to mourn for offences against him: and I accordingly immediatly after got it broken & melted for sin in that duty—After I arose from prayer, I was made to wonder at all the works of Creation about me.

Sometime after this, I fell under great deadness, doubts and fears, thinking that neither my convictions nor outgates, Had been right: and thus I continued

³⁰ William Brown (1702–61) – minister, Kilmarnock.

³¹ Jn 3:17.

³² Job 19:25.

³³ Isa 44:20.

³⁴ Insertion ['for some time']: McCulloch.

³⁵ Side margin deletion: G–e.

³⁶ Insertion ['this case I continued for some days']: McCulloch.

³⁷ Ro 7:9.

³⁸ Insertion ['I died']: McCulloch.

³⁹ Isa 63:1.

till hearing a Minister (12) concerning the Woman with the Bloody issue, that came behind Christ for a touch of the hem of his Garment;⁴⁰ I thought I could have given all the World, if I had had it, for One touch of Christ by faith and then was revived a little. I continued to hear the Gospel with much pleasure tho' not with sensible joy till first Communion at Cambuslang. On that Sabbath morning hearing the Action Sermon I was in great strait between two, thinking One the one part it was dangerous not to obey Christs Dying Command, and that it was also dangerous to come without the wedding gar- [84/93] -ment on the other; but while I was doubting much what to do, that word the Minister mentioned I'll never leave thee nor forsake thee⁴¹ was set home with great power on my heart & determined me to Go forward.⁴²

[85/94 blank]

⁴⁰ Mt 9:20.

⁴¹ Heb 13:5.

⁴² Bottom margin note: 'I should wish to see more of this Man's exercise, since its not in my apprehension so distinct as those before – O-e.'

[86/65] A. F. A Married Woman aged 37¹

When I was a Child, My Parents instructed me to pray in secret: and for ordinary every day, especially at night, I kept up a fashion of it. I was always, thro' Mercy kept free from anything grossly vicious before the World, and it was my constant practise to go to the Kirk on Sabbath days, when I could have convenience to go. I went about secret prayer, and attended publick ordinances, looking upon them as Commanded duties; tho' I did not find my heart inclined and disposed to these, or any other duties, as I find it of late. Nor did I ever find the word come home with such power to my heart, till last Year. Only at sometimes, especially at sacrament occasions, I have found some more sweetness in some things I heard, than at other times.

The first time that I found the word come home with such an Effectual convincing power upon my Soul, was in hearing a Sermon by A Minister (26)² the first or second Sabbath of february 1742, On that text Jo: 3.5. Except a man be born of water & of the Spirit He cannot Enter the Kingdom of God, When that Minister was urging the Necessity of Regeneration, said that it was more difficult, to bring moral Civil Persons, that were blameless before the World, to a sense of their need of Christ, and to be denyed to their own righteousness, than to bring those that were outwardly gross & vicious Livers to Christ, and to see their perishing condition without him: and this he illustrate by a similitude of two Men standing on the top of two houses, and one in the streets below betwixt them; That tho' the two on the house top seem'd to be nearer to one another, than He below, yet when One on the house top called to the Other to come to him, He could [87/66] not do so, without first coming down to the Ground, and then mounting up on the other side: Where as he on the street, being called to come to him on the house top, had only to ascend or mount up: So moral and outwardly blameless Unregenerate Professors of Religion, when Christ Calls them from Heaven to come to him, must first come down from the false heights of their morality and self righteousness, to the lowest Abasement, and the first step in Religion is Regeneration, before they can come to Christ: whereas grossly Wicked & prophane Persons have no such heights above others to come down from: These words came home with power to my heart: if ever any words came with power they did so: And I was made to see, that I was just the Person here pointed at, that had been deceiving myself, with a fancied righteousness of my own; and had been imagining myself to be something,

¹ Janet Reid – daughter to John Reid.

² William McCulloch (1691–1771) – minister, Cambuslang.

while I was nothing; and that all I had been doing in religion, was lost labour, and to no purpose: and that now after all, I was lost and undone, and further from Christ & Salvation, than the most openly prophane and vicious before the World: And I was now made to see, that I must be born again, and learn that first lesson in religion: that I must have a new heart & nature, and that it was only The Spirit of the Lord that must work it, and did work it in Every one that had it. And I got at that time a sense of the Evil of my Sin as dishonouring to God, and whom I had been provoking to anger against me in my whole life formerly: And of that wrath of a holy God that was gone forth against me for my Sin: And that I had been nothing but a self-deceiver, building upon that which was nothing, but a form of Godlyness [88/67] godliness without the power of it.

Upon all which I fell into great distress of Soul: and this distress continued for about three weeks, and my convictions continued and increased from time to time. I was very much greived, to find my heart so hard, that I could not get mourning for sin against God, & that oftimes I could not get it pour'd out before God in prayer: and some times I could scarce utter a word before him. And sometimes my distress was so great, that I thought there was no remedy; And reading my bible where where there were many sweet passages I could find none of that kind that I could think belong'd to me. I could neither eat, sleep nor work, but very little, and against my will: for I thought when I slept I sinned, when I eat I sinned, and in Everything I sinned: and I could do nothing but sin. I had great fears of hell upon my Spirit, and fears that I would never escape it, unless free mercy in Christ took hold of me: but I think sense of the Dishonour I had done to God was the Chief ground of my heart-trouble.

I attended Sermons every day: but I found my body so weak, that I was not able to Endure the great press, that used to be when People were going into the Manse after sermons, and in the hall there: And therefore I used to come oftimes home after Sermon to secret duty, and was helped to great closeness and diligence in secret duties.

However, tho' my trouble was very great, I did not want to be free of it, till it should issue in a blessed change of heart; and till I should find rest to my weary Soul in Christ. Yea I was so far from desireing that [89/68] it might be taken away, before I got these things, that I was affraid it would wear away before that, or that I might be left to take up a false peace, and false Comfort.

I was at this time fully convict, that I had brought as much Original Sin into the World with me, as was enough to ruine me, tho' I had never committed any actual transgression. And this was very heavy upon my Spirit. I was also greatly affected, to find such a wofull enmity in my heart against God: and what was spiritually good: and that I had rejected so many offers of Christ in the Gospel: and that I could not get my heart brought to rest intirely on Christ, and the promises of the Word.

After I had been long in trouble, one morning after I had fallen into a little sleep, I awaked with that word, Then will I be found of you, when you search for me with your whole heart.³ Upon which I found some love stirring in my heart toward God in Christ, and my desires more drawn out after him, and a greater inclination to the duty of seeking him, than ever before: and was Encouraged to hope, that he would be found of me for his Own Name Sake. That Same Morning, after I had got up, and was essaying prayer in Secret, that word came into my heart, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee.⁴ I was hereupon made to rejoice; at the thoughts that my day of grace was not yet over: and that it was yet with me an acceptable time & day of Salvation: and that the Lord was yet Signifying by this word to me, that he had heard & helped me, or would do so.

[90/69] One day when I was at home; after much thoughtfulness about my souls case, and putting up petitions now & then to God, that the power of my Unbelief might be broken, & that Every Sin and Corruption in my heart might be subdued, that the Old Man with its deeds might be put off, and that the Change on my heart might be of a thorough & Saving Change kind; and all this under a sense of my utter inability to do anything to help myself; that word came into my heart, Him that overcometh will I give to sit with Me on My throne, even as also I overcame, and am sett down with My Father on his throne.⁵ Upon which I was made to believe this []⁶ promise would be made good to me, if I might obtain grace to Overcome all opposition in the way to Salvation, and to believe that He was able and willing to help me to do it; and to hope that I would be made more than a Conquerer throw Christ Strengthening me. Yet after this I was made to doubt & fear, that I had been taking that comfort to myself that did not belong to me.

Another day hearing a Minister (1)⁷ preach on that text Beleive on the Lord Jesus Christ and thou shalt be saved,⁸ where after speaking of the beleiving in Christ, he came to speak of the Salvation such might expect; and having spoke of several priviledges Beleivers in Christ might expect, He said some of you might say all this is true but how shall I know if these priviledges belong to me: I'm affraid I have no interest in them, I find un-belief [91/70] -lief so strong &c: But for answer said he, Do ye not find it to be so and so with you. This I found to be just my case: then, added he, its but a sinful modesty in you, to refuse that portion of Comfort that Christ allows you. This I found to be very refreshing to my soul, and I found my heart more and

³ Jer 29:13.

⁴ Isa 49:8, 2 Co 6:2.

⁵ Rev 3:21.

⁶ Insertion ['word of']: McCulloch.

⁷ Richard Henderson (d. 1769) – minister, Blantyre.

⁸ Ac 16:31.

more engaged to love Christ, and to close with him in all his offices, on the terms he offers himself in the Gospel. And when I read the word and heard the Gospel preached Every day thing seem'd to be as it were new to me, and I found in prayers & singing of Psalms, with much more delight than I used to.

About the beginning of August 1742 having fallen into great affliction of body, of which many that saw me thought I would have died, and being at that time in great damps and darkness about my Souls Condition, apprehending that The Lord had cast me off & forsaken me, a Minister (26) who came to see me, among other things exhorted me, If I found no sensible Evidence of Gods favour and love at the time, to reflect if ever I had met with God in a sensible way, & had at any time been made to take hold of any words of promise []⁹ & [†]¹⁰ to plead upon them with God, that he would now confirm to me the word on which he had caused me formerly to hope: and while I was essaying to do so, that word came into my heart, I know the thoughts that I think toward you, thoughts of peace and not of Evil, to give you an expected End.¹¹ I was hereupon made to rejoice, that The Lord had yet thoughts of Peace towards me, and intended to do me good at my latter End, and to beg that he might do as he had said. And I was willing by his grace to submit to whatever lot he appointed for me, tho' my way to that [92/71] good he intended for me should be thro' many afflictions and tribulations.

On the last night of the year 1742, after I was gone to bed, I found my heart disposed to meditate with much pleasure on spiritual things, and did not incline to sleep: and scarce slept any that night: but found many sweet passages of Scripture brought into my heart, with great delight: and I was so filled with joy, At the thoughts of Gods wonderful love in Christ, to such a poor wretched Sinner as I, that I could think or speak of nothing almost all that night, but in a way of admiration at the riches and wonders of his free grace & preventing mercy.

I find in my heart now, for ordinary, a longing after Gospel Ordinances, and much sweetness in attending them: more and more love to God in Christ and the people of God, yea even to all, and more disposition to the Duties God calls my to: And I find my heart dispos'd to say with the Psalmist I esteem thy precepts in all things to be right and I hate every false way.¹² I have no assurance, for ordinary, of Heaven & Salvation; but I bless the Lord, I am not without some hopes of it: Only I am afraid of a false hope, and would aim in dependance on the grace of Christ, to work out my salvation with fear & trembling,¹³ looking To God to work in Me both to will and to do of his own

⁹ Insertion ['by faith']: McCulloch.

¹⁰ Side margin insertion '† [and to endeavor in dependance on God & the Influences of his Spirit and Grace, to take fresh hold of Christ in these words of Promise.]: McCulloch.

¹¹ Jer 29:11.

¹² Ps 119:128.

¹³ Php 2:12.

good pleasure;¹⁴ and to lay the [93/72] whole stress of all my hopes of pardon and peace with God, & Eternal Salvation, upon Christ and his righteousness, the merits of his obedience sufferings & Death for His People.¹⁵

¹⁴ Php 2:13.

¹⁵ Bottom margin note: 'If this desireable Person has attained to a further Establishment, & more of Joy & Peace in Believing, I humbly think it should be observ'd, & ye means of it recorded – O-e.'

[94/95] A. G. A Married Woman aged 23.¹

My Parents put me early to pray in secret; but when they set me into a room for that purpose, I would oftentimes never bow'd a knee, but stood trembling for a while in the floor for fear some ill thing would have taken me away. When I came to more age, I some times minded it and sometimes not, Especially when I came to meet with Merry Company. I read the bible sometimes by myself especially on the Lords Days I used for ordinary to go to the Kirk on Sabbath days, when I could get there, but when I was there, sometimes I only attended to what was said, at other times I minded little but looking about me, who was prettiest and who was best drest.

Of Late Years when I came to _____ parish, I came to the Kirk sometimes and sometimes when I heard the Seceders were to have sermon at Corsehill I went there, without knowing or Considering for what I went, but only because I saw many others going. And Except that I liked Merry & vain Conversation I never fell into anything the World could challenge.

I never met with any word in reading or hearing the Gospel preached that came with any power to my heart, till of late except that some times I would have been a little vexed in hearing some word, but that continued no longer with me than I was hearing Sermon.

Hearing a Minister (12)² in the High Church yeard of Glasgow in Sep: 1741, in his last sermon there, I fell under much Concern which continued with me for some days after I came home but it wore away again.

[95/96] Hearing another Minister (26)³ thro' the Winter 1742 on that text Except a man be born again,⁴ I fell oftentimes under great concern when he was speaking of the new birth, and of the Necessity of it: and I was made sensible that I was not born born again, and would oftentimes have gone to retired places, and read my bible and prayed. But then I would have thought, what needs me vex my self in this manner, if I go on in this way, the people about me will think I'm grown light in the head, and I may cast myself into some sickness or distemper, and what will come of me then, having no body to take care of me; and with such ways of reasoning with my self and diverting myself as I could my trouble would have abated at times. But in hearing again on Sabbaths it would have returned.

One Sabbath about Candlemass 1742. hearing the same Minister preaching about the Necessity of Regeneration when he said "The very dust under

¹ Mary Mitchell – Kilmarnock.

² George Whitefield (1714–70) – evangelist.

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Jn 3:3.

your feet, the very seats you sit on, nay, The Devil himself, may go as soon to heaven, as you can go there, Except ye be born again: and how can ye allow yourselves quietly to eat or sleep when ye know nothing of the new birth, and when there is nothing but the frail thread of life between you and everlasting burnings, and if that should be snapt asunder, as you do not know but it may this night, you instantly drop down into the pit of hell" These words came with great power into my heart, and as particularly to me as if I had been named name & surname. And I, tho' I was under fears of hell and made fully sensible that I deserved to be cast there, and was just concluding, that that night would be the last that I would have on earth; yet was under far greater distress of soul at the thoughts of the dishonours I had [96/97] Done to a Gracious God: My losing & trifling away my precious time: and my heart was particularly wounded for my sins, as the procuring cause of Christs Sufferings, & that thereby I had crucified the Lord of Glory: and I would have given Ten thousand Worlds, if I had had them, for one smile of Gods reconciled countenance.

At the Close of the Sermon the Minister Charged us "to go home to a retired place, and fall down upon our bended knees before God, and with all possible earnestness, as for life, to beg of him his Holy Spirit to renew & change our hearts and natures, and take no Comfort in any thing worldly till we got it." And I accordingly essayed to do so; for having gone and changed my Cloathes, I went into a barn and continued at prayer till it was very late, with all the earnestness I was capable of, my heart being ready to burst & break within me at every petition I put up. And I thought what need I care tho' I died on the spot at the time, or what need I care for Living longer on Earth, since I was doing nothing but still dishonouring God and offending the Glorious Redeemer.

I went to bed when it was very late, and not till the rest of the family had gone to theirs; but slept very little, and was grieved when I got sleep, for I thought it was a strange Unaccountable thing for me to be sleeping when I did not know but I might awaken in hell: and I knew no other place was fit for me or I for it but hell for I was fully convict I was not fit for heaven: and that it was utterly impossible that ever I would go there, unless God should Change my heart, which I was affraid he would not do, I had so greatly provoked him by my heinous Sins for I [97/98] thought that of all Sinners I was the Chief: and of all Sins my Unbelief troubled me most.

My convictions went on from time to time; and my distress under them continued & encreased for a considerable time: but I kept all as close as I could from all about me; till Thursday the 18th of February, when I came to hear Sermon. At the Entry, the Minister ordered the 45th psalm beginning at the 3d verse, O thou that art the Mighty One &c: to be sung, saying, "This is a Psalm concerning Christ the King of Glory, Ye that have met with Christ, may sing this Psalm with a glad & cheerful heart: and ye that have not met

with him, ye that want convictions to drive you out of your sins to Christ, would now in a singing these words, look to him to send his Holy Spirit to work them in you, and to pierce your hard hearts with the Sword of the Spirit." But for my part my heart was so overcharged with sorrow, that I could sing none at all. I wept all the time of the sermon, and my heart beat so violently, that I tho't it should have leapt out at my side. but was helped to join in singing about two or three lines at the close. I did not cry out in the Kirk, nor did any there cry out that day. Nor did I ever cry out in the Kirk or at the brae. tho' I have many times been made to cry out, when I was by my self alone. [*Nor did I ever swarf swerf or faint any, nor had I ever any visions.*]⁵

After Sermon I was intending to go home; but was stopt in going out of the Kirk-year'd, by one of My Acquaintances, & went first to a quiet place for secret prayer, and then came with some others into the Manse: but had some difficulty to get into the hall, there was such a crowd of people there [98/99] and continued there in distress for a considerable time hearing a minister pray and exhort and joining in the psalms sometimes. I got no relief there: but was taken away home about sun set by some of my Friends, and I spent a good part of that night at home in prayer.

Next morning, I came to the Manse and went into the Ministers Closet Crying, where he prayed & gave me some directions. My Anguish under a Sense of Sin and pantings of Soul after a Saviour were so great, that I could not forbear crying out before the Minister & others then present, Oh my unbeleif, my unbeleif! How shall I get out of my sins? how shall I get into in to Christ! O I could be content to ly a thousand years in hell if I might after all win to Christ. I desired one in the room to read me the fifty fifth of Isaiah; & let me see if I could get hold of any word of promise there: but in hearing of it I could get no hold of any; then I desired him to read me the Third Chapter of the Revelation, and see if I could get any thing there, to releive my Sinking Soul, pressed down under a Sense of Sin and of the Wrath of God due on the account of it: And at the Close, when I heard the 20th verse, Behold I stand at the door & knock, if any man hear my voice & open the door I will come in to him & will sup with him & he with me⁶ I felt my heart beginning to open to Christ & warming with love to him, and I was casting my perishing Soul upon him [*and these about me observed a smile in my Countenance*].⁷

But within a little Unbelief prevailed, and I let go the little hold of that word & of Christ in it, not being able to believe that he would come into such a vile heart as mine, or shew [99/100] mercy to such a sinner as I: and then I fell under as great distress as ever, and again cryed out of my

⁵ Side margin deletion: W-n, G-e, O-e.

⁶ Rev 3:20.

⁷ Side margin deletion: G-e.

lost condition: and looking about me to several Young Persons before me whom I took to be unacquainted with a real Change of heart, I cry'd to them, Oh what are ye doing, what are ye Doing? Ye are upon the brink of the pit of hell as well as I, & will ye not see it, will ye not yet awake to see your danger, & Escape from it & fly in to Christ—While I was going on to speak to this purpose, One (66)⁸ beside me said I think ye are forgetting your own case, have you not the case of your own perishing soul to mind? [*O said I, Whats the matter what becomes of my poor Soul, if Christ might be glorify'd in the Salvation of all these Souls.*]⁹

I then returned to my crying out of my unbeleif, begging the Lord might help me against it and give me faith. The minister then prayed again, and sometime after prayer, that word came unto me with a powerful ravishing heart-overcoming delight, The Spirit & The Bride say come, and let him that heareth say come, and whosoever will let him take of The water of life freely,¹⁰ and at the back of that, came in that Word Lo I come in the volumn of thy book it is written of me to do thy will I take delight¹¹ and after that ~~the~~ was I found as it were a stream of the promises of the new Covenant rushing with great sweetness into my heart, one after another without interruption, which I repeated in hearing of these about me, but I could scarce repeat them so fast as they were brought in to me. And all my distress went off.

[*At this time these about me say that a pleasant smile [100/101] came into my face and joy sparkled in my Eyes, and the whole of my Countenance so altered, that they could scarce know it to be the same face they saw a little before. I then found a great love in my heart to Christ, and to his servants and people. I could not forbear getting up from the chair, I was sitting upon, and taking the Minister in my arms & crying out O My Dear Minister and going about and with ane Unfeigned love, shaking hands with severals of the Company, whom I took to be true Christians.*]¹²

After this going out of the Closet to the Kirk, as I went out of the Door One asked me what was it that made me cry out so bitterly I told her it was all my sins: She enquiring further I told her I had been in great bitterness for my contempt of Christ and his Gospel Ordinances and Gospel Offers and for slightning Gospel Ordinances at home & going to the Meeting of the Seceders at Corshill. I then went to the Kirk, and the same frame Continued after coming from the Kirk, I retired to secret prayer, and found my heart filled with much love and joy in that duty: but unbelief beginning to stir, damped my joy a little: but coming into the hall in the Manse, my faith was again strengthened, and my former love joys & love to Christ returned.

⁸ Claudius Somers – elder, Cambuslang.

⁹ Side margin deletion: G-e. with accompanying bottom margin note: 'That expression from Lin 11th liable to be misconstrued.'

¹⁰ Rev 22:17.

¹¹ Heb 10:7.

¹² Side margin deletion: W-R, G-e.

After this I found a new sweetness & delight in reading & hearing the word and in prayer & especially in praising God & singing of Psalms of which I could never get enough. This sweet frame of love & joy continued with me for about two months: after which I fell into great deadness of heart & Unbelief.

Next day after this Damp came on, a Preacher (40)¹³ who [101/102] came from _____ with some others (56.59)¹⁴ who being at _____ I was sent for. At first sight of that Preacher, my heart was much damped, fearing he might be some person that was an Enemy to the Work, who was come to cavil & find fault: I was affraid to speak to him, and He spoke none to me, tho' he had spoke to several Young Women who had been in Soul distress, and had gotten outgates before I came. And He appearing to be in haste, and saying he would go away & return another time, The Person in whose house he was (61)¹⁵ said she would not let him go, till he went about worship: To which at length he agreed: and in time of his prayer, two of these present that had been under damps were so filled with joy, that after prayer they cried out to praise God. And then another (56) prayed, in time of his prayer, I begg'd of the Lord that as He had promised to be a Father to the Fatherless,¹⁶ he would be so to me a poor Orphan: [*and immediatly, The Lord made answer, in a powerfull manner, with that word, I will be as good as Tenthousand Fathers to Thee; Upon which I was filled with unspeakable love & joy.*]¹⁷

¹³ Henry Davidson (1687–1756) – minister, Galashiels (Fawcett, *The Cambuslang Revival*; Scott, *Fasti*).

¹⁴ Robert Wright, layperson, Cambuslang; and Ingram More, elder, Cambuslang.

¹⁵ Jean Galbreith – layperson, Cambuslang.

¹⁶ Ps 68:5.

¹⁷ Side margin deletion: G–e. Bottom margin note, 'N.B. This Person being straitned for time, her account goes but a short way after her awakning.': McCulloch.

[102/73] A. H. A Young Woman aged 19¹

When I was a Child my Parents often put me to pray in Secret, and I usually kept up something of a form of praying in Secret alone daily: but sometimes also I neglected it. When I was very young, I got some Psalms by heart; but as I turned older, I had less and less inclination to that or any thing that was good. Sometimes in My Younger Years, when I thought on the Great day, I would have said What will become of me? and would have fallen under some Concern for a little; but within a little this would have worn off again. I used for ordinary to go to the Kirk on Sabbath days, sometimes thinking that I might get some good, and at other times I went just because I saw others going: and for the like reasons I sometimes went & heard the Seceding Ministers. Sometimes when I heard sermons, I would have been under Concern for some time after: But then it would have worn off, when a thought came into my mind that it would be time enough when I grew old: But then that thought would have followed, that, it may be that I might die in my Younger Years, and then what would come of me? And then sometimes when my heart would have been running running after this and other worldly vanity, I would have thought, I'll never get these things; and I must give an account of these thoughts at the great day, and this would have given check to them for a little, but by and by they would have returned.

[103/74] At the Sacrament in Camb: in the year 1739, I fell under more than ordinary concern, hearing a Minister (10)² on that Text Rev 22.17 The Spirit & The Bride say come &c and in hearing another (26)³ the Sabbath thereafter on that text, He shall feed his flock like a Shepherd &c⁴ and this concern continued with me, for about twenty days after that: but then it wore off gradually, and I turned more dead & hard hearted than ever: And, like Nicodemus, I never knew that there was []⁵ a New birth.⁶ My thought all this while was, that I could grow good of Myself: and thus it continued with Me all along.

Only in September 1741, going to hear a Stranger Minister (12)⁷ I fell under some concern, in hearing some of his first Sermons, and it just wore off again: But in hearing his Last sermon at that time, at Glasgow, on the

¹ Elizabeth Jackson – daughter of James Jackson, elder at Cambuslang. Sister of narrative respondents Janet Jackson (I:15–25 and II:273–81) and Catherine Jackson (II:122–32).

² Sir William Hamilton (d. 1749) – minister, Bothwell.

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Isa 40:11.

⁵ Insertion ['such a thing as']: McCulloch.

⁶ Jn 3.

⁷ George Whitefield (1714–70) – evangelist.

tuesday, I found my heart melted []⁸ but remember none of the words save these, Farewell in The Lord Jesus, perhaps we will never meet till we meet in another world, and it would be a happy meeting if we met ingrafted in the Lord. But I do not now distinctly remember, if it was at hearing him express these words, or at reading them some days after, in that sermon when it was printed, that I found my heart was much affected with them.

Some weeks after that, hearing a Minister (26) on a fast day, after sermon, read some papers relating to the success of the Gospel abroad; I was greatly affected at the thought that so many were getting good, and I was getting none, & I found a load upon my spirit; but did not know what [104/75] it was: Some time after going to attend a dyet of examination, I thought, O if I might now meet with Christ it may be I may find him at one examination as well as at another occasion, when that word came into my mind, Tho' not with great power, He is found in the open fields, & in the City of the Wood; by which I understood, that I should not limit him to one place by another, for that he was everywhere present. Some short time after that, there was another fast day in the parish, and hearing a Minister (26) preach on that text, I beseech thee, O Lord, pardon Mine iniquity for it is great:⁹ who said speaking of Davids beseeching God for pardon, That there were many that would ask pardon of sin from God, but they do it in a careless manner being not much concerned whither they got it or not. This Expression I found brought home to Me, and came in such a way as if one had spoken it in to me, that I was the Person who was guilty of that, and did so.

After that sin became bitter to me, and I became more earnest for the pardon if it: and I became much vexed & grieved that I had so long slighted & Neglected Christ in his Gospel offers: and had slighted Gospel Ordinances at home in the Parish I belonged to, and had oftentimes turned my back on them, and gone to a Meeting of The Seceders, at Corshill near Glasgow: when I did not know for what I got also such a Sense of the Sins & Evils both of my heart & life, that I verily thought, if there were ten thousand Hells, I deserved them all, for the Great dishonour I had done to a holy God, and could say with the Psalmist, [105/76] Mine iniquities were become a heavy burden, too heavy for me to bear.¹⁰

One morning about Martinmass 1741, I awaked with that word in my mouth, Into thine hands I committ my spirit,¹¹ which lightened me of my burden a little. But my heart-trouble & grief for sin continued returned, and grew still the longer the greater One time hearing a Minister []¹² Examine in the Kirk, and speaking of the Sentence of the Wicked at the great day, he

⁸ Insertion ['in time of Sermon']: McCulloch.

⁹ Ps 25:11.

¹⁰ Ps 38:4.

¹¹ Ps 31:5, Lk 23:36.

¹² Insertion ['(26)']: McCulloch.

said they would be made to acknowledge the Equity of their Sentence: My heart was made at that time to acknowledge the Equity of that Sentence, as what my sins justly deserved.

Hearing a Minister (26) preach in Decr 1741, on that text, Now is the accepted time now is the day of Salvation:¹³ When he said the City of Nineveh had forty days to repent,¹⁴ and you have but one (one day of grace) and if this day be neglected, we did not know of another; for this night your souls may be required of you: in hearing of which, I got a Sense of the Necessity of a present compliance with the Call of God: but at the same time felt I was unable to move toward God or Christ, or to do anything to releive or help my self.

After I had been about eight days in so great trouble, that I could scarce sleep any at all, being about New Years day 1742, when my spirit was almost quite sunk in Me; after I had fall'n over in the night time into some little sleep or slumber, I awaked again with that word in my mouth, As the hart panteth after the water brook, so panteth my soul after Thee, O Lord;¹⁵ and I found my heart indeed in that frame as these words describe & [106/77] for some little time after, thirsting after Christ, and was for that time somewhat lightened of my burden: But in a little after my grief returned and my heart was as much sunk as before.

On a Sabbath shortly after that, hearing a Minister (26) on that text, Except a man be born again &c:¹⁶ when he said the heart might be like a stone, broken all in pieces, and yet might not be melted, but remain hard still, these words came with much power, that I could scarce set on the seat where I was: and after I came home my legs trembled under Me, and I was made to look to God alone for help, & for melting my heart into Godly sorrow, being sensible I could nothing towards it myself. But I never cry'd out in publick, neither this day nor any other day: [*Nor did I ever faint, or swarf, or see any visions.*]¹⁷

One day, some short time after that, when I was Sitting at my Wheel, that word came into my mind, Comfort Ye Comfort Ye—Isa: 40.1,2. which words eased my heart for a little. But my sins stared me so in the face, and my unbelief was so great, that I durst not take any comfort as yet.

Another day when I was at Secret prayer at home, that word came into my mind, My grace is sufficient for thee, my strength is made perfect in thy weakness:¹⁸ it came with so little power that it had very little effect on me, so as to alter my frame one way or the other. [*One night after I had fall'n asleep*

¹³ 2 Co 6:2.

¹⁴ Jn 3:4.

¹⁵ Ps 42:1.

¹⁶ Jn 3:3.

¹⁷ Side margin deletion: W-n, G-e, O-e.

¹⁸ 2 Co 12:9.

in my bed, I was awaked with that word, He loved me and gave himself for me,¹⁹ and warmed my heart with love to Christ, at the thoughts of his love to such a poor sinner. This frame continued with me for some²⁰ [107/78] time.

Hearing a Person (61)²¹ telling of a Woman, that had been under much concern, and all had worn off and come to nothing; I was made to wonder at the Lords goodness, that had continued it so long with me. ~~And~~ but that night after, I ~~had been~~ was much tossed with fears, that I might turn so also; in the morning that word came in, fear not for I am with thee, be not dismayed, for I am thy God; I will help thee &c²² which eased me for a time, and I was made to believe it would be to me according to that word. But I fell into doubting again, thinking that it might be only a word I had read in the bible, that happned to cast up in my thoughts, and finding matters to be with me much as they had been before: and so I continued to doubt till about the tenth of Feb: One day when I was at home I was made to beleive that promise I had got last, and my heart was drawn out after Christ, and was enabled to close with him in all his offices, and I was made to beleive all old things were past away, and all things were made new.²³

After that, when I heard the Gospel preached, I thought is was another Gospel, and that every thing in it was new as it were to me: and I heard it with joy & great delight, and it was so also when I read my Bible. And when I walked in the fields everything look'd to me in another Manner than before, & gave me occasion for pleasant Spiritual Meditations.

But I had not such Sensible Spiritual joys as many afterwards had, till tuesday february sixteenth, when hearing My Sister Commend Christ and his Love so much, my heart was filled full of grief that I could not commend Christ as she did but going away to a Relations house, as soon as I came there I could not forbear []²⁴ breaking out before all in the house to speak in Commendation of Christ, his love and free grace, to such a poor sinner as I: and many of the Neighbors about flocking in [108/79] I continued to speak on that Subject with great freedom, for a considerable time: [*Some have called it half ane hour, tho' for my own part, I know not how long it was*].²⁵ All that time I found my heart full of Love to Christ, and full of joy. And when some about me desired me to hold my tongue, & forbear, I found it was scarce in my power to do so. I was before this time ashamed to open my mouth, and speak anything almost

¹⁹ Gal 2:20.

²⁰ Side margin deletion: G-e. Bottom margin note: 'here she seems to take Comfort Without having believed in Christ & to think the Impression of Scripture on the Mind simply is Intimation of his Love a Mistake Others appear to fall into - G-e' 'I agree - W-R.'

²¹ Jean Galbreith - layperson, Cambuslang.

²² Isa 41:10.

²³ 2 Co 5:17.

²⁴ Insertion ['bursting out into tears &']: McCulloch.

²⁵ Side margin deletion: G-e.

[]:²⁶ But now I thought if a whole Congregation had been present, I could not have been able to hold my peace before them all.

This frame in some measure continued with me for some weeks; after which I fell under damps and doubtings again, and durst scarce beleive my interest in the promises, I had gotten from the Lord.

Hearing a Minister (26) on that text What things the law saith, it says to them that are under the law that every mouth might be stopt &c:²⁷ I got my heart melted down under a sense of my own Sin & Unworthiness, and was made to wonder at his free grace & mercy to me whom he might in justice condemn & cast off forever. After that, now and then at hearing sermons, secret prayer, or in the Meeting for prayer to which I belong'd, I got my heart melted down sometimes under a Sense of Sin, and sometimes with a Sense of the Love of Christ.

One day in particular, hearing a Sermon in the Kirk (by 26) on these words, The heart is deceitfull above all things & desperately wicked:²⁸ I got a very deep sense of the Natural wickedness and deceitfulness of my heart, and got my heart humbled and melted down, under the sense of this before the Lord. I continued in this condition, some times hopes some times fears prevailing, [109/80] and sometimes doubting if what I had met with, was of a saving kind or not.

The Sacrament occasion drawing on, doubts and fears had so much power over me, that I durst not take a token, in order to go to the Lords Table: I durst neither, I thought, go forward to it, nor could I think to stay away. At length I adventured to take one, and went there; but was in great deadness all the time I was there, and was thereupon much cast down. Enquiring into the cause why it had been thus with me, and begging the Lord might Discover it, I thought it was made to appear clearly to me, to be my fretting at the Lords way of dealing with me, and concluding in an unbelieving way, contrary to what he had promised, that he had given me up altogether.

On the thursday after that, hearing a Minister (26) preach on that text Micha 6.8—walk humbly with thy God: when He said I am jealous over you with a holy jealousy, that there are but few of you that come with a humble dependance on God, & with a single Eye to his glory—I thought, I was none of that few, and was just ready to rise & go away home; and not to return to hear sermons again; for that I was more the worse than the better ~~of them~~ by coming. But I found this was but a temptation, and it wore off, and I settled again.

²⁶ Insertion ['before others']: McCulloch.

²⁷ Ro 3:19.

²⁸ Jer 17:9.

In hearing a Minister (22)²⁹ on that text, the fast day before the Second Sacrament, He that hath The Bride is The Bridegroom &c³⁰ I was refreshed, I found my heart somewhat melted, and was helped to apply the Marks of Believers then given to myself. But in a little time this wore off, when I was hearing sermons on Saturday, I felt my heart hard as a stone, and it was just a burden to me to bear it. On the Sabbath I found my self in the same case, and was

thinking [110/81] thinking not to join at all till just at the last table but one, I found a strong inclination to go, but my heart was just like to fail me, when I was resolving to go: at length I went to it, & after I sat down, I got my doubts some what removed, and more faith & liberty to plead for spiritual blessings, and was more enabled to beleive the promises.

After that almost thro' all harvest, I was filled with wonder & admiration, at the condescending grace and mercy of God to such a Vile guilty Sinner as I, and with a deep abasing sense of My Own Unworthiness: And when I came off the ridge to hear the Evening Lecture was greatly refresh'd, & strengthened: particularly at hearing a Sermon (by 26) on these words If ye sow to the flesh ye shall of the flesh reap corruption; But if ye sow to the Spirit, ye shall of the Spirit reap life Everlasting.³¹

Last Winter, I found it to be a time of much deadness, doubts, and unbelief with me: Only now and Then, I would have got my heart melted down under a sense of the Love of Christ, and of the hardness & deceitfulness of my heart at hearing of sermons, and in other Duties.

When I reflect on the workings of my heart, for more than a twelve month past, I find that the Ordinary & Chief bent of it is after Christ, and the things of Another World: I cannot pretend to a stated Assurance, that I am in a gracious State, But I would not for a thousand worlds, be in a state I was in not very long ago: and I would humbly hope for the Mercy of the Lord Jesus Christ to Eternal Life.

[-/82 through -/84 blank]

²⁹ John Currie (b. circa 1679 – d. 1765), minister, Kinglassie. A friend of Ralph and Ebenezer Erskine of the Seceders, but bitterly opposed to their sectarian conduct (Scott, *Fasti*).

³⁰ Jn 3:29.

³¹ Gal 6:8.

[112/184]¹ A. I. An Old Widow Woman aged 65²

I was put to school when young, and learned there and at home to read the bible. I got the *Shorter Catechism*³ by heart and keep it in mind for most part to this day. I was not set to pray in secret by my Parents when I was a Child nor was I in use to essay it in my Younger Years but seldom. I used always to go to the Kirk on Sabbath days when I could get there. I cannot say I was kept blameless before the World. I was called very bad by some but tho I was wrong'd in somethings alledged against me, I am sure I was still worse than any body could call me. Sometimes I thought on my former life that some words I heard came in such a way, as I fell in some more concern than Ordinary, particularly at Communion Occasions, at which I was some times a Communicant; but I think all was but a dead form: and I never found anything of that sweetness in religion as I have of late done felt of late.

The time when I was first awakned to a sense of my lost and perishing condition without Christ, was on the Sabbath before the first Sacrament at Camb: July 1742, in hearing a Minister (26)⁴ preach on that text, "Let a man examine himself and so let him eat of that bread and drink of that cup":⁵ When he spake of three sorts [113/185] of persons unfit for coming to The Lords Table, The grossly Ignorant, and openly scandalous, and in general All unregenerate Persons, and gave several Marks of these that were unregenerate, which I do not now remember, but I found myself clearly among that number, by the marks he then gave, and thereupon fell into great distress, which upon the Munday thereafter increased to such a degree, that I knew not what I was doing: I had fears of hell, but what troubled me most was that I had offended a Holy God so much by my sin, who had shewed so much mercy & patience toward me for so long a time: I had not only a sight and sense of the evil of Sin in general, but of my particular actual sins in heart & life, and my Original Sin I bro't into the world with me: and I was made to wonder that The Lord had born so long with me, & do think so still, and may think it to my End: and what was more bitter to me than any other sin, was that I had slighted & neglected Christ, and the offers of Salvation by him so long: and I could not forbear crying out in my distress that day so loud, that the Neighbours came in to my House to see what was the Matter. For six weeks I continued in great distress before I got any sensible relief, tho' it was not

¹ Primary pagination number III omitted by McCulloch.

² Sarah Strange.

³ *Shorter Catechism of the Westminster Assembly* (1647).

⁴ William McCulloch (1691–1771) – minister, Cambuslang.

⁵ 1 Co 11:28.

at all times equally great and tho' I had got the whole world at that time, it would have given me no pleasure. I very often thought there was [114/186] no mercy for me.

One day a Minr (26) came to see me, and at seing him I cry'd out with uplifted hands, "Oh Sir, Ye have banished me from Christ forever" meaning that I found myself cut off by the marks [].⁶ To which He answered, if you be banished from Christ, it is not I have done it but your own sins: but if you be banished from him, I hope it will not be forever: to which I answered, Thats very true, it is not you; but my own sins have done it; and then gave him some account how I found my self cut off from all claim to ane interest in Christ by the marks of unregenerate persons, he had given in his sermon, that were unfit to come to The Lords Table: He pray'd & gave me some advices. However my distress still continued, and several times came to that height, that I could not forbear crying out in the Brae in the time of Sermon, tho' I did all I could to refrain Crying. I had still ane Earnest Desire after Christ, but still I found I had a hard unbelieving heart. For six weeks I was oblidged to leave off every thing by which I us'd to win my bread, and I could not apply my self to any Worldly business at all.

One night after I had been sleeping a little, I wakned with that word, "I shall not dy but live and declare the works of God", which I [*was made to repeat*]⁷ about 20 times: and found my self a little [115/187] eased and lightened by it for some time. About a fourteen days after, another day when I was lying in my bed (as I often us'd to do, not being able to sit up) that word came into my mind, "Thou wast angry with me, but thine Anger is turned away from me,"⁸ and "Thou art become my Salvation"⁹ which both eased and comforted me, and gave me such joy that I thought I could have been glad that I had died at that time, if it had been the will of God. About 8 days after that, when I was at Secret prayer, that word came into my mind (after I had thro' the forenoon been greatly cast down, thinking there was no mercy for me)

"Rest in the Lord & patiently
wait for him, do not fret":¹⁰
and that other word
"Be of good courage and he strength
unto your heart shall send:
All ye whose hope & Confidence
'doth on the Lord Depend,"¹¹

⁶ Insertion ['he gave']: McCulloch.

⁷ Bracketed for deletion with accompanying bottom margin note for replacement, 'O-[repeated]-e'.

⁸ Isa 12:1.

⁹ Ps 118:21.

¹⁰ Ps 37:7, Scottish Psalter (metrical).

¹¹ Ps 31:24, Scottish Psalter (metrical).

which so lifted me up, that I thought I was as in another World: And O! I was made to admire at what Christ had done and Suffered, and that Ever he should have look'd in mercy on such a poor Worm as I. Another time, a good while after [116/188] that, when I was at the fire side, after the rest had gone to bed, after I had been much in darkness, and doubtings about my Souls State for sometime, That word came into my mind "Fear not, for I am with thee, be not dismayed for I am thy God"¹² Upon which I felt very great love to Christ, so that I counted all but loss and dung for him.

And now these are the only words that I can say ever came to my heart in such a way as I could say they were from the Lord to me: And this with the Change of disposition I feel, is all I have to [trust to],¹³ as the Evidences of my clame to ane interest in Christs Righteousness and his paying the Debt of Elect Sinners, on which I build all my hopes of Heaven: I find, my Bible, and hearing of Sermons, sweeter to me in Another kind than ever I found before: My Desires & thoughts now, I find run mainly after Christ: I would not now go back to the State I was in before for a whole World Earth: And I would rejoice if it were possible, that the Whole World should flock in to Christ. Sometimes I feel my heart very dead; but at other times I get great access to God in pouring out my heart before him in secret prayer. I find a dayly [117/189] struggle within me against sinfull & vain thoughts, and apply unto the Lord to banish them from me: tho' I expect not to be entirely free of them, while I am in the Body yet I would gladly have the body of sin and Death more and more crucify'd & weakned.

¹² Isa 41:10.

¹³ Bracketed for deletion with corresponding bottom margin note for replacement: 'for trust put [Look] - W-n' 'agree - G-e' 'agree - W-R' 'I agree & y' next words shew this is all meant - O-e.'

[118/9] A. K.¹ A Married Man aged 47²

I was much given to secret prayer when I was Young but when I came to years very often I neglected it. And so it was also with me as to family prayer after I came to a house of my Own. I used often to mispend my time at a bottle and sometimes would have drunk to Excess but afterward would have been much displeas'd with myself for it. I used all my life to go to the Kirk on Sabbath days in order to hear the Word and I thought I had a liking to the people of God and to his ways and reckoned that all was well enough with me.

All this while I never felt the word come home to me with power so as to Convince me of my lost condition or to draw my heart to Christ till hearing the Action Sermon on that text and the Work of faith with power³ by a Minister [14]⁴ before the Sacrament in Glasgow on Octor 1741 when He mentioned our being Naturally full of spiritual wounds & bruises & putrifying sores I felt a Divine power bringing home these word to me as what was my case in particular and was made to see my self all covered over with these pollutions and sores both by Original and actual Sins and got my heart melted down under a sense of this and continued much affected all day.

After that I forsook my Old Companions in Sin I used to be intangled with and set about praying in Secret and in My Family and carefully attended on publick ordinances and got more & more discoveries of the Evil of my former ways and of my lost State by Nature and attended [119/10] diligently on the Word.

I got no Outgate till the Next Sacrament Occasion⁵ at Glasgow hearing a Minister [14] preach on the Sabbath before when he cited these words in Heb 9.14 How much more shall not the blood of Christ Who thro' the Eternal Spirit Offered himself a Sacrifice without Spot to God purge &c I felt the power of God bringing up my heart to Embrace Christ in all his Offices and got Clearer discoveries of The Redeemer in all his Offices as ane All Sufficient Saviour and not only as able but willing to save me I felt his willingness to save me in making me heartily willing to receive him. And at the same time had much of the heart brokenness for Sin and Spiritual Joy in him.

On Saturday when hearing a Minr [20]⁶ saying any of you that are sensible you have got up your heart brought up to Embrace Christ on his own terms

¹ Mistitled; repeat use of A. K.

² Alexander Bilsland – shoemaker, Glasgow. This is a duplicate account also found in II:215–17.

³ 2 Th 1:11.

⁴ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

⁵ Side margin note 'Sp. 1742': McCulloch.

⁶ James Robe (1688–1753) – minister, Kilsyth.

See you stay not away, with which I felt a power coming along that melted my heart & made me willing to come to The Lord's table. On The Sabbath morning before I went out that Word was brought into my mind My flesh is meat indeed and my blood is drink indeed,⁷ with so much power, that I could not forbear crying out in hearing of My Wife. At The Table I was helped to feed by faith with much brokenness of heart for sin, on The Redeemers Broken body & shed blood, and found it meat indeed & drink indeed to my Soul. On the Munday I found what was said come with power to me, & got faith to apply it to my self.

Next Sabbath after the Thanksgiving [*Sabbath*],⁸ [120/11] coming to Camb:, before I got near I heard the 45th psalm and was greatly melted & warmed. Hearing a Minister (26)⁹ on that text if any Man be in Christ he is a New Creature,¹⁰ I found every word he said brought home to me, and was melted greatly with sorrow & filled with joy, particularly when he said A Believer could no more live without Christ, than The streams could subsist without the fountain. I continued in this frame for several weeks attending Camb on the Lords days and on Thursdays and on other days also, and found more & more light & strength.

Going home [*{the first Sabbath I attended there, that word came into my mind with a light shining into my heart along with it, whereby I plainly knew it was from the Lord, The Spirit of God moved upon the face of the waters,*¹¹ *whereby}*¹² *I was further confirmed (tho' I was not doubting before, but I heard many others doubting of it) that the Spirit of the Lord had been moving upon the face of the waters of the Sanctuary at Camb: and that I had found it to be so as to my Own Soul that very day.*

One day after that when I was meditating on what I had heard there and on some other passages of Scripture, That Word came into my mind with power, *⊥ The fig leaves begin to appear*¹³ *My Wife searched the bible and found the place where it is written and I was made to beleive that The Lord was doing good to my soul. Within a little that word was also applyed to me pray ye The Lord of the Harvest to send forth Labourers into [121/12] his harvest*¹⁴ *upon which I was made more & more to beleive that it would be a harvest time for souls, wherein many would be bro't to Christ, and was made to pray more earnestly, that the Lord might be with his Ministers & inable them to labour for the good of souls.]*¹⁵

⁷ Jn 6:55.

⁸ Bottom margin note: 'Sabbath to be delete – W-n.'

⁹ William McCulloch (1691–1771) – minister, Cambuslang.

¹⁰ 2 Co 5:17.

¹¹ Gen 1:2.

¹² Side margin deletion: W-R.

¹³ Bottom margin note, 'in Mat.24.32 it is, the fig tree putteth forth leaves – W-n.'

¹⁴ Mt 9:38, Lk 10:2.

¹⁵ Side margin deletion: G-e.

One Thursday I had been at Camb and that day had been []¹⁶ a dull day with me, and after I was gone home & going to Secret prayer that word came with a powerful impression upon me, as if it had been written or engraven upon my soul, What if God willing to shew his wrath and make his power known endured with much longsuffering the Vessels of Wrath fitted for destruction?¹⁷ My distress hereupon was not so great at first as it was afterwards, it gradually increased upon me. I was not driven altogether from my claim of interest in Christ: but I was nonplus'd and knew not what answer to make to that question; I was sensible the Lord had born long with me, that he was the Potter and I the Clay, and that He might do with me what he pleased: but These words still coming back into my mind and Not knowing what to answer, I fell into great distress and for three days, I spent the time mostly in reading & prayer. At length when I was in great anguish of Spirit at prayer, lifting up my heart & hands to God in the Heavens, These words come into my heart with great power I have laid help upon One that is Mighty chosen out of the People:¹⁸ and then it was immediatly added, Tell the Daughter of Zion Behold thy King cometh Meek & [122/13] lowly riding upon an ass, and a colt the foal of an Ass.¹⁹ This came with [a sweet light and]²⁰ such power as if it had been written on my soul, and filled me with such joy as I could not refrain crying out to The Heavens & Earth to praise the Lord, for laying help upon Christ for poor helpless sinners, and for me. And I was made to admire the love of the Father and Son in the Covenant of Redemption, with great warmness of heart, & thankfulness to God for giving Christ for me, and I had much heart brokenness at the thoughts of the Love of Christ in his Sufferings for me.

[Coming out to Camb: when I was upon the way that word was brought into my mind Shall I do this great work and hide it from my servant that which I do: and this was immediatly followed by that word, It is secret. I then turned over to that place in Judges 13.18 where The Angel said unto Manoah, Why doest thou ask after my name seeing it is Secret. This great work I understood to be the great Work of the Spirit of the Lord at Camb: and I was more & more confirmed that it was his work.]²¹

Hearing a Minister (26) on that text, Or despisest thou the riches of his goodness?²² []²³ these words came with great power to me, and at hearing that citation, concerning looking to him whom we have peirc'd & mourning,²⁴ I

¹⁶ Insertion ['but']: McCulloch.

¹⁷ Ro 9:22.

¹⁸ Ps 89:19.

¹⁹ Mt 21:5, Zec 9:9.

²⁰ Side margin deletion: G-e.

²¹ Side margin deletion: W-R, W-n, G-e, O-e.

²² Ro 2:4.

²³ Insertion ['&c.']: McCulloch.

²⁴ Zec 12:10, Jn 19:37.

found my heart Melted Down into godly Sorrow, at looking to Christ whom I had pierced by my sins. At hearing another Minister (46)²⁵ on Jo 8.31. If ye continue in my Word then are ye my disciples indeed I found myself further strength [123/14] -ned, and made to beg the Lord to write his word on my heart, & enable me to continue in it and so shew my self a true Disciple of Christ.

Sometimes I fell into great distress at Camb: but the Lord was very good to me, in sending me releif soon: So that I could say, his wrath was but for a moment. One night after I had been in Distress of Mind at that place, in time of Secret prayer, that word came down from heaven [*with great light*]²⁶ into my soul, & made a sweet impression, The Spirit of God descended from heaven like a dove, and it lighted on Christ & rested on him & a voice from Heaven, saving this is my beloved Son, in whom I am well pleased,²⁷ hear ye him, and Ye shall hear the Voice of the Trumpet no more. [*I got then such a clear discovery of The Redeemer & of all the Three persons of the Glorious Trinity as If I had been at the River of Jordan, at the time, and seen & heard all this,*]²⁸ and I took it as a direction to me, to attend Christ Speaking in the Gospel, & that if I would hearken to him in his word and not turn again to folly, he would not bring me again under the terrors & thunderings of a fiery law. And I was filled with great joy & sweetness & light on my understanding, and by this means was my faith greatly strengthened.

[*But Next morning as I was rising out of my bed These words, Tell, Tell Peter he is not here, came over & over again very often like the Clink of a bell. I had [124/15] lyen down with much of the presence of Christ, and awakned also with it: and the Lord let me see that it was The Adversary The Devil, that would have me think it was not Christs presence, I had been enjoying the night before & that morning. And I perceived these words also to be from Satan by the way of their coming in upon me which was not like any word of promise or Comfort I used to meet with, which are accompanied with sweetness & love & melting of heart: nor yet like any word of threatning or awakning for my conviction, which used to come with light to my understanding making me to see my sins & the great dishonour I had done to God by them, and giving me a humbling sight & sense of them: but this Came doubled & trebled, repeated and urged upon me again & again with a fierceness & violence, as if it had been fire in my bowels, and pressed so furiously upon me, that it was like to stop my mouth & that he made me almost to cry out these words; And I could scarce get speaking a word to God in prayer for them. {And while I was praying before I came out to Camb. These words came into my mind with great calmness Ought not a daughter whom Satan has bound lo these 18 years be loosed from her infirmity*²⁹ And when I was by the way coming to that place I found the

²⁵ Probably John Lawson (d. 1757) – minister, Closeburn and Dalgarno.

²⁶ Side margin deletion: G-e.

²⁷ Mt 3:16–17.

²⁸ Side margin deletion: O-e.

²⁹ Lk 13:16.

Adversary tempting me to spiritual pride contrary to what the Lord had been teaching me and was in distress at this temptation and seeking grace from the Lord to keep me humble, <these words came into my mind with usual sweetness He hath deceived thee & thou hast been deceived. I was sensible that Satan had too long deceived me in the>³⁰ [125/16] former part of my life and at this time too put me into such a strait that I had a design to have come and consulted a Minister concerning this word that had troubled me, had not the Lord himself mercifully cleared up the matter to me. By this means, and what went before I was made to bless the Lord that let me see that it was the Devil, and made me to fly to Christ to save me from him. And this was of great use to teach me to know the Voice of Christ from the Voice of a Stranger,³¹ and to hear & follow Christ, as God had directed me the night before: <And at that word he hath deceived thee &c:>³² I was freed from this temptation & made glad the Lord had shewed me my danger, & thankfull that He had delivered me from it. And this was followed by these words When thou art converted Strengthen thy Brethren³³ which confirmed me that it was Satan and mightily refreshed me: And was made again to bless the Lord, for delivering me from Satans bondage wherewith I had been enslaved for many years: for I thought the Lord made me to bless him for what he had done for my Soul & to hope for more strength & direction and that if any distressed souls came in my way, I should endeavour to strengthen & comfort them.>³⁴³⁵

That day there was no preaching at Camb: but my wife & I spent it very agreeably in reading & praying in a retired place at ~~Camb:~~ there. And while I was at prayer, that word came with much sweetness & power, My Spirit shall not always strive, []³⁶ but ye shall stand still & see the Salvation of the Lord³⁷ [: By which I understood [126/17] that as the Lord was at work by his Spirit, with many souls in a way of mercy, so that Season of Grace would be soon over]³⁸ and I was made more concerned, that I might improve such a blessed season, & made to hope that I should see his Salvation.

After this in attending sermons at Camb: on Sabbath and thursdays, from time to time, I got very much Soul-comfort & refreshment: and I liked awakning & rousing Sermons, as well as those that were comforting, for I wanted to see more & more of the Evil of Sin. I never fell into any great distress, but the Lord sent me Great Comfort, by his Word under the power of his Spirit, and was oftentimes made not only to taste & see How Good God is, but to drink abundantly as out of a river & be satisfied.

³⁰ Side margin deletion: O-e, W-n.

³¹ Jn 10:5.

³² Side margin deletion: W-n.

³³ Lk 22:32.

³⁴ Side margin deletion: G-e.

³⁵ Side margin deletion: W-R.

³⁶ Insertion ['and yt Scripture also']: W-R.

³⁷ Ex 14:13, 2 Ch 20:17.

³⁸ Side margin deletion: G-e.

One Day as I was at home at my Work, [*& that word came into my heart, Sell all that thou hast.*³⁹]⁴⁰ I was made sensible that I had nothing that was good: The Lord discovered unto me the need that I stood in of the righteousness of Christ, and the word concerning bringing out the best robe, and putting it upon the Returned Prodigal,⁴¹ was brought in with a powerful sweetness, that I could not forbear crying out for Joy, so loud, that I was affraid all the Neighbours about would have heard me: and I was made to Devote & Dedicate my self, with all my Soul, to the Lord, to be saved by him in his own way, and to accept of the Lord Jesus on his own terms.

One day when I was coming to Camb:, being the same day the Sacrament of the Supper was administer'd at [127/18] Stirling among the Associate Party there some of the Company were speaking of them, & talking something in their favours; and others were lamenting over their Case, and affraid that they would greatly provoke the Lord that Day, by their reflections against this Work: and I said that they could not drink of the Cup of the Lord & the Cup of Devils; That the Sacrament of the Lords Supper was a Communion of Saints, & that they should not harbour Malice & Envy in their hearts, against their Brethren; and that tho' we differed in some lesser things, yet they professed to worship the Same God, & believe in the Same Saviour with us. In time of hearing Sermon while I was sitting on the brae, and thinking upon them, [*that word came into my mind with power The Wrath of the Lord is gone forth against them At the thought of which*]⁴² I fell into great distress of Soul, that it should be so with them. I was affraid that the Lord would break in upon them, because of their Blaspheming his blessed Spirits Work, After I had been so for some time, and was puting up some short petitions for them, that Word came into my mind with power, If there be ~~six~~ ten righteous Persons among them, I will spare them;⁴³ [*and that was immediatly followed with another*]⁴⁴ *Thou art my Lord & My God, and that was immediatly followed wt another, but turn thou not again to folly.*]⁴⁵

My mind was then much composed & sweetned and [128/19] I got liberty then to attend to the sermon by [5]⁴⁶ on that text thou art my portion O Lord:⁴⁷ and to Another by (6)⁴⁸ on that, If any man be in Christ he is a New

³⁹ Lk 18:22.

⁴⁰ Side margin deletion: W-R, O-e.

⁴¹ Lk 15:22.

⁴² Side margin deletion: W-R, W-n, G-e.

⁴³ Gen 18:32.

⁴⁴ Insertion '∟ [word coming with greater power which I was made to repeat with the exercise of faith]': W-n.

⁴⁵ Side margin deletion: W-R, G-e.

⁴⁶ Baillie – preacher. Possibly James Baillie (c. 1723–78); ordained to Shotts in 1754.

⁴⁷ Ps 119:57.

⁴⁸ Alexander Duncan, licensed probationer preacher, Cambuslang; later an elder at Cambuslang (Robe, *Short Narrative*, 8, 28–30, 290; Fawcett, *The Cambuslang Revival* 83).

Creature,⁴⁹ in which I was very much refreshed: and to Another by (26) on that O Jerusalem wash thine heart from wickedness that thou mayst be saved &c.⁵⁰ when I got a deep & humbling sense of my Original Sin, & heart polutions, & was led by faith to the fountain of Christs blood for cleansing and pardon.

One day [*after I had been praying for a blessing to come along with a certain Ministers Sermons, that word came in to my heart with a strong impression Thou art highly favoured of the Lord, which greatly astonished and at the same time humbled me, to think that The Lord should condescend so far to such a Poor Sinner. And*]⁵¹ while I was praying for the Church, and a blessing on ordinances, that word came with great power, and made me look for great things that day, and afterwards, to my self & many others, Drink abundantly⁵² O City of God []:⁵³ and then that word came in Blessed is She that beleiveth, for there shall be a performance of these things that were told her from the Lord.⁵⁴ I was made to beleive that the Lord would do great things for his church and for me, as Certainly as if I had seen them already.

I came out that same day to Camb: [*& that word was impressed with power great is thy faith.*]⁵⁵⁵⁶ In time of the first sermon [*another*]⁵⁷ word came [*likewise*]⁵⁸ wt great power He [129/20] fills the hungry with good things;⁵⁹ and made me hope for good to my soul. In hearing the Second Sermon, I felt in a great horror and distress darkness upon my Soul: for Christ did not shine upon [...] me, and I found no sweetness in Ordinances. When I was reflecting on this sometime thereafter, that word There fell a horror of Great Darkness upon Abraham &c⁶⁰ seem'd to explain the Nature of my Distress at that time but that word, A God of Love tho' not spoken By The Minister, (12) came into my mind in such a manner as I was immediatly swallowed up in adoring that God who is Love and had shewed such wonderfull love in sending his Son to Redeem Lost Sinners. Then I felt that God of Love & Sun of Righteousness, shining into my Soul, with such light & love, as made me wholly taken up in wondering so greatly, at the displays of his mercy, that I scarce knew whither my Soul was in the body or out of the body. And these words, If ye seek me let these go their way [*and who he turned his hand upon the little ones*]⁶¹

⁴⁹ 2 Co 5:17.

⁵⁰ Jer 4:14.

⁵¹ Side margin deletion: G-e.

⁵² SS 5:1.

⁵³ Insertion ["beloved"]: McCulloch.

⁵⁴ Lk 1:45.

⁵⁵ Lk 1:45.

⁵⁶ Side margin deletion: G-e.

⁵⁷ Bracketed for replacement with ['a']: G-e.

⁵⁸ Bracketed for deletion: G-e.

⁵⁹ Ps 107:9.

⁶⁰ Gen 15:12.

⁶¹ Side margin deletion: W-R, G-e.

came with great sweetness & serenity, and confirmed me that it was Christ who was manifesting himself to me, who freely offered himself to Suffer for his Disciples, and took the flaming Sword of Justice out of the way in procuring life & salvation to his Elect by his Sufferings, & Death. And these words came also in, and made an agreeable impression upon my Soul, Arise and Shine for the Glory of the Lord is arisen upon thee.⁶² Thou shalt mount up as with Eagles Wings,⁶³ thou shalt go from strength to strength till thou appear before God in Zion (None of these were uttered by the Minister) all which greatly rejoiced me, [and I was made to believe what was told me:]⁶⁴ and I was greatly refreshed after that in hear [130/21] -ing the Word, and was much taken up that night in praising God.

[That word "It is Secret", that had come into my mind one day, as I was coming out to Cambuslang, as I said before, that I knew not well what to make of it was made more clear to me by several Discoveries of The Lords Mind, not only with respect to myself, but others also, and things of a publick nature, as for instance,

On that Morning in June 1743, when the news first came to Glasgow of the Victory obtain'd over The French at the Battle of Dettingen,⁶⁵ before any thing of that kind was known to me, or to any in Glasgow, for what I know, Just a little after I arose out of my bed, These words in the inscription of the 18th Psalm, came to my mind with a Ray of Divine light on my soul, and with much refreshment to my heart, "A Psalm of David when the Lord delivered him out of the hands of all his Enemies, and out of the hand of Saul;" and this was followed immediatly, by that passage in Exodus, so close as if in One Continued Sentence, "Pharaoh and his Host hath he cast into the depths of the sea":⁶⁶ Upon which I went to my Bible and found these places: and I immediatly said to my Wife, Surely The Lord has been doing some great things, and giving some great deliverance to Our Armies abroad. And within about an hour after, my Wife happ'ning to open the Window [131/22] (after we had been at family worship) she heard the Musick-Bells ringing; at which she was surprized: and within a little we got notice of the Victory at Dettingen; A man came in and told me that it was on that account, the Bells were ringing for that victory; but he did not believe it: I told him I had got notice of it another way, and did beleive it was true. And that same day afterward, my Wife was in Company with another woman who told her, She had got the same passage in Exodus that Same Morning before she got notice of that victory, by the ringing of Bells or any other humane way. And this was further confirming & satisfying to me. The same day in the Afternoon, That word "I will sing of mercy and judgment,"⁶⁷ came in with refreshing sweetness

⁶² Isa 60:1.

⁶³ Isa 40:31.

⁶⁴ Side margin deletion: G-e.

⁶⁵ On 27 June 1743 joint British, Hanover, and Hesse forces defeated a French army near the Bavarian village of Dettingen during the War of Austrian Succession.

⁶⁶ Ex 15:4.

⁶⁷ Ps 101:1.

to my soul, and brought to my remembrance the two passages in the morning, and that other above a year before when coming to Camb.]⁶⁸ [*]⁶⁹

At the Communion in Camb Aug: 1743 on Sabbath Morning, a little before publick worship began, discoursing a little with one of my Acquaintances about what was necessary to a right preparation for communicating sitting down at the Lords Table, I said it was to come there under the Covert of the Redeemers righteousness, renouncing all our own & to come in love and obedience to his dying command; and remember his sufferings and death [and just within a very little that Scripture came in with very [132/23] great refreshment to my heart "Thou art like a weaned Child," Upon which]⁷⁰ I had great satisfaction to find, That I was weaned off from all my own righteousness and frames, and that my Soul Cleaved to ~~my own~~ the Redeemers righteousness alone.

After a Minr (26) read his text from Jo.2.11 (at This beginning of Miracles did Jesus in Cana of Galilee and manifested []⁷¹ his glory, & his Disciples []⁷²) and shew'd how Christ now manifested forth his Glory to his Disciples, I was much comforted and refreshed to find, that I myself had met with several manifestations of it to my soul, both in that place and elsewhere. And when meditating on what I had met with, that Scripture came into my Soul, with strong and refreshing full power, "And we beheld his Glory as the Glory of the Only Begotten Son of God, full of grace and truth"⁷³ I got a glorious Discovery of the Redeemers Person, God-Man, Mediator, as full of grace and truth, and the Elects head and Representative. And many other Scriptures were brought to my Remembra remembrance that formerly had been very sweet to me, Particularly that text in Isa: 54.5 Thy Maker is thy Husband the Lord of Hosts is his Name, the God of the Whole Earth shall he be called": Upon which my heart was melted down with love to God; and with difficulty, I got my self restrained from Shouting aloud for Joy. What made me rejoice most of all at that time, was, the last part of that text "The God of the Whole Earth shall he be called," By which I got a large view of the Extent [133/24] of the Redeemers Kingdom to become universal over the Whole Earth: which prospect was most agreeable and delightful to me: I prayed for the Enlargement of it, and wished well unto it, and to all Christs Servants & People: and my heart burned in love unto them; and I was made to prefer Sion to my Chiefest joy. In all the other days of that Solemnity, my soul was much strengthened & confirmed, by what I heard, and met with there, particularly Munday was a great day to me, and to many Others as they told me afterwards.

⁶⁸ Side margin deletion: W-R, G-e.

⁶⁹ Bottom margin note: '* The half of this & Whole Preceding Page I'd be Sorry to see in Print: or ought Like it - G-e.'

⁷⁰ Side margin deletion: G-e.

⁷¹ Insertion ['forth']: McCulloch.

⁷² Insertion ['believed on him']: McCulloch.

⁷³ Jn 1:14.

Having been at the first Sacrament at Kilsyth this year, and met with much of God there, I join'd at the Second Sacrament in that place. On Sabbath morning the very first word the Minister (20) spake in publick viz

"Christ is risen, let us sing
God is gone up with Shouts the Lord
with trumpets sounding high
Sing praise to God, Sing praise, Sing praise,
praise to Our King sing Ye"⁷⁴

was very refreshing and delightfull to my Soul. I join'd with the Congregation in singing praises to our Glorious exalted and ascended Redeemer with much Cheerfulness and joy, and a heart drawn out in love to him: And being filled with love to God, I was so much engaged in singing his praises, that I invited everything that was capable to praise him, to help me exalt and extol his name: And I had lovely and lively discoveries, of our Saviours resurrection and ascension, by faith, which drew up my heart to his Glorious Throne on high, to join with the Glorious Company encircling his throne, to praise and adore with them: And the Action Sermon on Rev. 1.18 ("I am he that liveth and [134/73] was dead") was very sweet to my soul. At the Table Christ was made known to me in the breaking of bread, [*who spoke to my soul by means of that promise, "Thy bread shall be given thee, and thy water shall be made Sure"*]⁷⁵ I had great delight in him, as the bread & water of life, and was fill'd with unspeakable love and joy in him.

Having all ended the publick ordinances all that day, and till one o'clock on Munday Morning, as I was going to my quarters, about that time, these two Scriptures were apply'd by the Spirit, with a sweet breathing "Lift up your heads, O ye Gates be ye lifted up ye Everlasting doors,"⁷⁶ and "Ask that your joy may be full,"⁷⁷ Upon which I had earnest desires & endeavours to set the doors of my heart wide open to the King of glory, and had great expectations from him, that He would make my joy full in his own time & way. That same day, hearing a Minr (29)⁷⁸ on Job 19.25.26 ("I know that My Redeemer liveth, and that he shall stand the latter day upon the earth, and tho' worms" &c) discourse of Christs Second Coming in the Clouds of heaven, to judge the World, and to receive his people to himself, and of the resurrection of the same bodies of believers, the Spirit spake to me with these two Scriptures "Believest thou this" and "Yea Lord I believe,"⁷⁹ After which

⁷⁴ Ps 47:5-6, Scottish Psalter (metrical).

⁷⁵ Side margin deletion: W-R, G-e.

⁷⁶ Ps 24:7.

⁷⁷ Jn 16:24.

⁷⁸ Robert Spears (Speirs) (1700-78) - minister, Linlithgow.

⁷⁹ Jn 11:27.

my faith was greatly strengthened, and helped to realize these truths, I heard in that Sermon: I came home from that Occasion much warmed in love and strength [135/–] –ned in faith, with many others, who told me it was so with themselves; and had longing desires to partake of another Communion.

On the preparation Sabbath and all the days at the Communion in Glasgow in October this year 1743, I had a comforting and reviving time, particularly at the Lords Table, and on Munday. On that thanksgiving day hearing a Minr (2)⁸⁰ on Gal 6.14 (“God forbid that I should glory save in the cross of our Lord Jesus Christ” &c:) I was much delighted with that subject and made to rejoice that the Redeemer had suffered and dyed the death of the cross for my sins, and my heart was more than ordinary filled with love to him and joy, ~~thro’~~ the whole time of that sermon. In going home after Sermons, that text I had heard a Minr (26) preach from on the Saturday before in Luk: 22d, “Father save me from this hour”⁸¹ came rushing into my mind, join’d with these words “Thou art heard in that thou are fear’d”⁸² I was in such a condition upon this that I was almost made to cry out upon the Streets, []:⁸³ and when I came to the Close, where I live I mistook it, and went into another: But having got within the door of my house, these words were struck into my heart, and frequently repeated over and over, “My Father, My Father, thou art now my reconciled God and Father in Christ Jesus, a Just God and a Saviour”:⁸⁴ After which these words were added, “Thou art worthy to take [136/–] the book and loose the Seals thereof, for thou wast slain, and hast redeemed us with thy blood, out of every kindred and people, tongue & language:⁸⁵ Thou art the King, Eternal, Immortal and Invisible,⁸⁶ the Only Wise God, to whom be Glory, Dominion, & power.”⁸⁷

By all which, I got such a discovery of the Redeemers glory, in his divine and humane natures, and such a discovery of the value and merit of his Obedience and Sufferings, that I saw they were sufficient to save the Whole race of men, if God had thought fit so to do, which raised in my heart a great sympathy and love to all Mankind, particularly to all his servants and people, and gave me liberty to pour out my heart in prayer for them, and especially for Ministers and people that were of Mine Acquaintances. And I thought my Soul would have taken its flight on high, and ascended to the Blessed regions, where that Glorious person is, [*and my body was so strengthened*

⁸⁰ George Adam (1698–1759) – minister, Cathcart.

⁸¹ Jn 12:27.

⁸² Side Margin marked with ‘x’.

⁸³ Side Margin Insertion [‘for joy’]: McCulloch.

⁸⁴ Side Margin marked with ‘x’.

⁸⁵ Rev 6:9.

⁸⁶ Side margin marked with ‘x’.

⁸⁷ 1 Ti 1:17.

by the Spirit that it was almost taken off from the place where I was standing]:⁸⁸ And I got such views of the Stability and Eternity of the Kingdom of heaven, as I never had before, [*by means of these words Thou shalt be with me for many days, as the Days of Heaven*]⁸⁹ and I thought I attain'd to submission and resignation to the Will of God, to do and suffer whatever he pleased. And was encouraged to make a surrender of my self to him, [*by these words, "My presence shall go with thee, tho' thou shouldst burn in the flame."*]⁹⁰⁹¹ At the close of all these words were apply'd, "Now "Mine Eyes have seen the King, the Lord of Hosts,⁹² wherefore I repent and abhor my self in dust & in ashes"⁹³ and I found my self as nothing, as a Sinful Worm in his [137-] sight and yet full of love and praise.

Upon this, My Wife having been in another Church, opened the door and came in to the house and []⁹⁴ these words brake in upon my heart, "Come let us exalt his name together; Lo this is our God we have waited for him,"⁹⁵ which I told her of, and as they were pronounced by me, they came with power to her also: And then we both broke out in the high praises of our God, and in telling one another, what he had done for our Souls. And I cry'd to her, to tell her Relations to fly to Jesus Christ, from the Wrath to come. I was in this agreeable frame, near ane hour before she Came in, and continued with her after she came in, fully longer: and we had no mind nor need of bodily refreshments.

[*Toward bed-time, I fell very low in my body, and frail, my strength being very much exhausted, but my senses and soul faculties were as vigorous as ever: and I fell a meditating on what I had met with that day. And But while I was thus exercised I saw as it were, before me, a great multitude of dead mens bones, first their skulls, and then the bones of their bodies, dry and without flesh, just as if they had ascended out of the grave, before me. At which sight I began to be a little affrighted, and turn'd my thoughts off from them to Jesus Christ. After I got my heart fix'd on the Redeemer, I saw these dead Bones, as it were a great multitude of living men, walking about me. And some of them appeared as Strong Country Men with Staves in their hands, runing to Churches, & some a great dale of them rushed in towards some Churches that I knew: And then I got my heart to [138/-] pray for some Ministers, that the Lord would bless their labours: After which I thought there was a sweet and thick white and soft & refreshing shower, falling about me; and when I saw it, that word came in with power to my soul, "Manna": and then I prayed, O That this may be manna from Christ, who is the bread & water of life to fill hungry Souls.*]⁹⁶

⁸⁸ Side margin deletion: W-R, G-c.

⁸⁹ Side margin deletion: W-R, G-c.

⁹⁰ Isa 43:2.

⁹¹ Side margin deletion: W-R, G-c.

⁹² Isa 6:5.

⁹³ Job 42:6.

⁹⁴ Insertion ['then']: McCulloch.

⁹⁵ Ps 34:3, Isa 25:9.

⁹⁶ Side margin deletion: W-R, W-n, G-c.

Next morning a Ministers Lecture (26) which I had heard some months before came on Jo: 17 came fresh into my mind, and was more refreshfull than when I heard it delivered [*And these words came with it, "It is far better to be with Christ than here"*]⁹⁷ Upon which I had vehement longings to be in heaven, which I could not conceal from My Wife. I was in great composure all that day, [*but could not apply myself to any Worldly business; I spent my time in reading and religious exercises.*]⁹⁸

Next morning (on Wednesday) after I arose from bed, and put on my Cloaths, I found myself so very weak in body, tho without pain or sickness, that I could not stand upright, and was oblig'd to sit down on a Chair: My Wife observing me in this condition, came and took a grip of me: and turning apprehensive that I was a dying, called for some of the neighbours: And after they came in, I continued for some time so low, that they scarce observed any breath in me. I could have been content to have died at that time: and that word [139/—] was sweet to me "Thou that sleep in Jesus will God bring with him"⁹⁹ And the first word they noticed me speaking was, "Them that sleep in Jesus." I did not look upon that word as an intimation that I was to die at that time, but was only thinking on the death of the Godly, as a sleep in Jesus: and how sweet a thing it was to die in the Lord, and was thinking that my present condition resembled that sleep, having no pain, No trouble, either in body or mind, either with respect to this or an other life. And this was refreshfull to me in the mean time. I continued in this weakly condition, all that day, and also the next day.

When I was looking to the Lord for direction whither I should make known to others what I had met with at this or any other time, that scripture came in with very great light and power, "O give thanks unto the Lord call on his name, Make known his deeds unto the People."¹⁰⁰ After which I got freedom in a prudent way, to tell to the Lords people, the most remarkable things that may tend to their edification and advantage. And thus I have given a very short and imperfect hint, of what of the Lovingkindness of the Lord I met with at that occasion for the faith, love, hope and joy in God that I was favoured with, and the low thoughts I had of my self, were such that I cannot make words of them. I shall only say, I had then a fulness of joy, yea as great a fulness as I was capable to bear with a mortal body.

Two Sabbaths after this, when I was reflecting on the Lords kindness to my Soul on this occasion, That Scripture in Genesis came suitably in to what I was upon [140/—] "And they called the Name of that place Peniel—for I have seen God face to face and my life is preserved"¹⁰¹ To whom be all the praise.

⁹⁷ Side margin deletion: no autograph, marked with 'x'.

⁹⁸ Side margin deletion: W-R, G-e.

⁹⁹ 1 Th 4:14.

¹⁰⁰ 1 Ch 16:8; Ps 105:1.

¹⁰¹ Gen 32:30.

Meditating one day on what the Lord had done for my Soul the following scripture came in very refreshingly (Ps: 51.15) "Lord open thou my closed lips, After which I composed the following poem

"Lord open thou my closed lips,
and I'll sing praise to Thee:
And tell of all thy wond'rous works,
which thou hast done for me

And others will thy name adore,
when they thy glory see:
And stately goings of our great King
in his sweet Sanctuarie.

Untill the time that thou hast set¹⁰²
to gather into one
All ~~the large race~~ []¹⁰³ of Adams seed
who down to hell had Gone,

Unless that thou in thy great love
had promis'd for to come
And ~~did~~ []¹⁰⁴ lay down thy Precious life
to ransom and redeem,

Such lost and straying sheep as we;
that we again might sing
[141/-] With Moses & his Brethren all
To thee Eternal King

Whose grace I will forever seek,
while I do travel here
O keep me for I trust in thee
I'll trust & will not fear.

In all my straits to thee I'll look,
who can them all supply:
And in that last and darkest [*shade*]¹⁰⁵
can safely be to me.

O bring me to thy holy hill
where I shall clearly see,

¹⁰² Side margin note: 'Here something should be added to connect this with *qt* goes before.
Or ye whole left out - O-e.'

¹⁰³ Insertion ['Chosen Ones']: McCulloch.

¹⁰⁴ Insertion ['to']: McCulloch.

¹⁰⁵ Bracketed for replacement with ['hour']: McCulloch.

And join with all about thy throne
 in their sweet melodie.
 To him that sits upon the throne
 thro' [Endless]¹⁰⁶ Eternity.

Thus I have given a small account of some of my experiences in religion. Whatever []¹⁰⁷ any shall see in me, and whatever any shall hear of the Lords goodness bestowed upon me, My hearts desire & prayer for every such soul is that he may be saved. Let him Kiss the Son, lest he be angry, and thou perish from the way:¹⁰⁸ Mercy and truth goeth before his face, Righteousness & peace have kissed each other.¹⁰⁹ May you and I be his in the day when [142/-] he maketh up his jewels. To whom be Glory and praise.

Weeping may endure for a night
 But Joy cometh in the morning^{110, 111}

[143/- blank]

¹⁰⁶ Bracketed for replacement with ['Vast']: G-e.

¹⁰⁷ Insertion ['evil']: McCulloch.

¹⁰⁸ Ps 2:12.

¹⁰⁹ Ps 85:10.

¹¹⁰ Ps 30:5.

¹¹¹ Bottom margin note: 'I think this Person shou'd be caution'd (as no doubt he has been) about not being heasty in regarding every Impression on his Mind, or Occasional thoughts, as if they were all from the Lord's Spirit. He seems to need Advice much this way, tho' indeed there are many excellent & uncommon things in his Case. The same caution has also doubtless been given to others - O-e.'

[144/174] A. K. A Married Man aged 41¹

~~I was put to School when Young and taught to read & write, and got my~~
~~Shorter Catechism² by heart for most part and still retain it in a good measure.~~
 I was put by my parents to pray in secret when I was a Child, but having
 no delight in it, I did not always in my after life observe to mind it very
 punctually. I us'd to go to Kirk for ordinary on Lords Days, and being come
 to some years, Like Herod, I heard the Gospel gladly, and did many things, as
 to Outward performances in Religion, and was always, in the Mercy of God,
 kept outwardly blameless before the World. And when I was not mistim'd, I
 us'd to keep up the Worship of God in my Family Morning & Evening. I us'd
 to read my Bible by my self: but I understood nothing of the Spirituality of
 The Scriptures. I have also taken pleasure in reading of Sermon-books; but
 I could never make application of what I read to myself: And I cannot say,
 that in reading or hearing of the Word, or in any other duty, that ever any
 word I heard or read, came home with power to my heart, till June 1742. I
 had however still a secret suspicion, that there was something in Religion,
 that I was not acquainted with: But I thought there were several folks worse
 than I; for I was walking soberly, & righteously [],³ & aiming at worshipping
 & serving God: Tho I was still worshipping I knew not what; worshipping the
 true [145/175] God in an ignorant way.

And thus it continued with me, till May 12th,⁴ when hearing a Minr (20)⁵
 on a Thursday at Camb. on these words "He heareth the Cry of the poor &
 needy":⁶ When He was exhorting the People to Cry to God to help them,
 and telling them ~~it was~~ "That it was better to cry now, than to cry and howl
 in hell," but withall adding, "That it was the cry of faith that he meant;" I
 fell under a great concern, and was seized with trembling, & shaking of body,
 (tho' I cryed none with my voice) apprehending, That it was a very awfull
 thing, to be in the immediate presence of God, as I then was; and puting up
 petitions to God for mercy: but had not at that time a great dread of hell, or
 impression of Wrath upon my Spirit: nor had I a sense of sin upon my heart:
 But this little rousing, and trembling went off me, before that Sermon was
 ended. I went home with much the same composure I us'd to have.

Some time after that, reflecting what might be the cause of that trembling
 with which I was seized, That word cast up to my Thoughts, "The Devils

¹ George Tassie: tradesman, Glasgow.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Insertion ["before ye World"]: O-e.

⁴ Side margin note: 'add the year - O-e.'

⁵ James Robe (1688-1753) - minister, Kilsyth.

⁶ Job 34:28.

beleive and tremble:⁷ By which I saw that I must not rest on that trembling, as any Evidence of the favour of God, without something further, since even the Devils themselves beleive and tremble.

About the first of June thereafter, when I was at home at my work in the House by my self, thinking upon the Work at Camb. and that there certainly might be something peculiar, that made people to cry out there, That word came into my mind like a dart, [146/176] in such a way as I had never found any word come to me before, "What the Law could not do, in that it was weak, God sent his Own Son":⁸ The words thro' the flesh, was not in the this passage, as it came to my mind, which made it the more difficult to me: But I was then set a meditating on the Law, and was made to see that it was a holy just and good Law; and that it was so holy, that the best man on Earth could not keep it, so as to be justify'd by it: and was there upon set a wondering at the Love of God, in sending his Son, to purchase life and Salvation for perishing Elect Sinners, who could not have it by the Law; and I could not forbear crying out, O wonderfull, O Amazing Love! And my heart was drawn out to accept of Christ in all his offices, and to close with him as Prophet, Priest and King: and while I was doing so, that word came in upon my heart with power, "My Lord, and My God"; and I was made to Cry it out to Christ, from the Bottom of my heart: and ~~was made~~ to say, Lord keep that which thou hast wrought for me: And that word came in immediately after that, in the same manner as that before,

"Gods Law is perfect & Converts
The soul in sin that lies:
Gods testimony is most pure
And makes the simple wise."⁹

During this time, I found much sensible love in my heart to Christ, and he then came to be the Chief of [147/177] among 10.000 to me, and my heart was enlarged to bless and praise God for his Love in sending his Son to save me, and to fulfill the Law which I could not do, and to praise him for his patience & forbearance towards me, in bearing with me and my provocations, for 40 years in the wilderness.

I had also a deep & humbling sense upon my Spirit of my great sinfulness, and of my breaking the holy law of God in numberless instances: And was at that time made to see, that I was a Sinner by Nature and had broken the law of God in my heart and life: and was grieved that I had so long rejected his counsel against myself.

⁷ Jas 2:19.

⁸ Ro 8:3.

⁹ Ps 19:7, Scottish Psalter (metrical).

When I came to be a little more settled again, I was reflecting what this might be, that I had been brought under, and whither it might be a work of Regeneration; and I thought my own Conscience bore witness to me, that it was: But some doubts arising, whither such a work could be wrought in so short a time, I was led to take my Bible, and read and consider the instances of the conversion of the Jaylor,¹⁰ and Zaccheus,¹¹ who appear'd to have been converted in a very little time: and I was made further to notice, That severals in the New Testament, when they were brought in, apply'd to Christ under the Name of Lord, and [148/178] subjected to him as such; as Zaccheus, Lord, The one half of my goods I give to the poor, &c:¹² And Paul, Lord, what wilt thou have me to do:¹³ And that I had been made also, by Grace, to do as they did in this matter. And I was made to admire at the Lords great goodness and mercy with to me, in taking such a quick & mild way of dealing with me, compared with many others, that had been awakned at Camb; and to see that it was the terrors of the Law set home upon their Consciences, that made them so to cry out, before they came to a sight & sense of the mercy of God in Christ; and that if I had been kept for any time under these, before I was led to close with Christ, and to find rest for my burdened Soul in him, I would have cry'd as much as any of them.

This frame continued with me for a Considerable time: and I was much taken up all that week in admiring the Love of Christ in his obedience and sufferings: how he satisfy'd in his Divine Nature, and suffered in his Humane Nature. I was made to see, that I was to study to imitate Christ, in whatever he was imitable; That I was to take part with his holy Law, in opposition to all sin; that no known sin was to be committed; and no known duty was to be omitted: I was made sensible, that my best performance could merit nothing at the hand of God, that is good; and that they were all deeply stained with sin: and made to renounce all, & to Rely on Christ alone, both for Justification and Sanctification.

[149/179] I was also much taken up in reading the Bible, & made to see many passages there with a new light, and in another Manner than ever I had seen them before. I remember in particular in reading that passage (in the 118 Ps.) "The stone which the Builders refused the same is become the head of the Corner":¹⁴ this I knew the Seceders had used to apply to Others: But now in the View I got of it, I saw it belong'd to themselves, and that they were blind and could see nothing, and were rejecting Christ by opposing the Work of his Spirit at Cambuslang and other places. I was also made to see how generally Christ is rejected and refused by Others, as well as the Seceders. In conversing

¹⁰ Ac 16.

¹¹ Lk 19.

¹² Lk 19:8.

¹³ Ac 9:6.

¹⁴ Ps 118:22.

with some of my Neighbours, whom I formerly took to be good Religious People, I now saw that they were but such other Christians, as I myself had been lately, and all my life before, that is, mere formalists: for a I perceived they could allow themselves to talk in a vain idle and unprofitable manner; and sometimes could drop Minced Oath now and then, which however was more than what I could ever allow my self to do: And I now say & firmly beleived that the truth of that word, That "If any man seem to be Religious and bridled not his Tongue, That Mans Religion is in Vain."¹⁵

Next Lords day after that, coming out to Camb., I heard a sermon (by 6)¹⁶ on That text "If any Man be in Christ he is a New Creature,"¹⁷ where several Marks of the New Creature were given, which I got freedom to apply; as among others, Love to God, and Love to our Neighbour: where I was made sensible that it was my duty to be reconciled to those, with whom I had been at variance; and had the satisfaction to find it was so, as to the present temper [150/180] of my heart. Hearing another Sermon (by 26)¹⁸ on these words "O Jerusalem, Wash thine heart" &c:¹⁹ in time of that discourse I did not so well understand what that washing of the heart meant; but afterwards reflecting on what I heard, I came to understand it better; and was helped in some measure to some acquaintance with it in my own experience.

Sabbath Before the first Sacrament at Camb: hearing a Sermon (by 26) concerning Self examination on that text "Let a man examine himself" &c:²⁰ where the Minister said, "Many might get a token from a Minister, or ane Elder, that yet had no token from Christ, and that ane Unconverted Soul, could have no [more]²¹ benefite by receiving the Elements in the Sacrament [than a Hen chicken in picking up some smal crumb that might happen to fall from the Table]:"²² But I had the satisfaction, to find several of the Marks whereby we were required to examine our selves agreeing to myself: and it was said, "That if we could apply some of these Marks, tho' we could not apply them all, it might yeild much satisfaction:" upon which I had peace and joy, beleiving that the Lord had changed my heart by his grace; and given me his Token to come to his Holy Table.

When That first Sacrament came, before I came to the Table, I had for some time been in a very dead frame: but all the time I was there, I could scarce get another word, but My Lord and My God; and my heart was made

¹⁵ Jas 1:26.

¹⁶ Alexander Duncan, licensed probationer preacher, Cambuslang; later an elder at Cambuslang (Robe, *Short Narrative*, 8, 28–30, 290; Fawcett, *The Cambuslang Revival* 83).

¹⁷ 2 Co 5:17.

¹⁸ William McCulloch (1691–1771) – minister, Cambuslang.

¹⁹ Jer 4:14.

²⁰ 1 Co 11:28.

²¹ Bracketed for deletion.

²² Side margin deletion: W-R, G-e.

to cleave to him, as my upmaking portion, in time and to Eternity: and had much [151/181] of a humble sense of my own Unworthiness of such a high privilege. And in hearing a Minr (12) on that text, "Thy Maker is thy Husband"²³ where he said, "That he was come to court a Spouse for his Master, but that before Souls could be Married to Christ, they must be divorced from the Law and their Own Righteousness" &c: I had great satisfaction to find, that I had been divorced from both, and brought to betake my self to Christ for righteousness & for strength.

I was for several weeks much perplex'd about the World; how to get this and the other worldly affair managed to the Best advantage: and some times these Worldly thoughts would have haunted me much on Sabbath days; and then I durst not go to my bed, on these Sabbath nights, till it was sometimes far in the night, lest these thoughts should ~~my mind~~ pester my mind when a bed; but exercised myself in reading and praying against them. One Lords Night, while I was much troubled by such thoughts, and striving to get rid of them, That Word came into my mind

"Wait on the Lord—
and be thou doing good
An so thou in the Land shalt dwell
and verily have food."²⁴

And tho' it came not with such Power, as some others: yet I found my heart much quieted by it: and was made to see what was my Present duty; and to cast my case on God for the time to Come.

And now reflecting on the time past since June 1742 [152/182] I find that, by grace, I have been inabled to go on from one day to another in the way of duty, endeavouring not only to live soberly, and Righteously; but Godly in this World: I find now, That the great & Chief End I have ~~in view~~ habitually in view in my Life & Actions, is to live and act for the Glory of God, and to study by his grace a conformity to his will: I find that tho' I'm obliged, to mind the duties of my Worldly calling & to Endeavour to provide for myself & Family, in dependance on God & his Providence; yet my thoughts and desires run out more after Christ, and in meditations on his Word, than any other way.

I thought it might be of use & advantage, not only for myself, but for Others into whose hands it might come, to have some little account of what God had done for my Soul, put in writing []:²⁵ *[but not knowing how to commit it right to writing, I fell to composing a few lines, to give some short hint of it: which are as Follows*

²³ Isa 54:5.

²⁴ Ps 37:3, Scottish Psalter (metrical).

²⁵ Insertion ['and unto him be all the glory.']: W-R.

Lord thou didst make the glittering skies so clear
 Yet I've been here this 40 & near a year:
 Yet did not see till that time came
 That Thou didst shine at Cambuslang.
 Where I did hear thy Servants Dear
 Declare thy Name with lips Divine:
 I there on trembling fell
 I did believe, as those that are in hell.
 [153/183] Yet did not see, it was in summer time
 When Doves did mourn and birds did sing,
 The first of June, when thou to me Thy Law let see
 When I it saw I down did fall:
 And looked to Thee who came from Heaven,
 For to fulfill thy Fathers will,
 And died on tree, that I might be, bro't home to thee
 Glory to Thee United Three.]²⁶

²⁶ Side margin deletion: W-R, W-n, G-e. Bottom margin note: 'I agree that these Lines may be left out – O-e.'

[154/—] The most remarkable passages in a Conversation betwixt Two of the Subjects of the work at Cambuslang and Messrs Eb: Erskine¹ and James Fisher² at Glasgow on the Day of Aprile 1743 with the ground and occasion of it taken down in writing from the Mouths of these Two Subjects on the 14 and 16 days of November 1743.³

N.B. for brevities sake b is put for the first subject t for the second e for Mr Eb: Erskine and f for Mr James Fisher.

Sometime in Ap: 1743, Upon a Thursdays night, at a Society Meeting for prayer, One having told in the Meeting before it parted, That he had been hearing a Seceding Minister (f) all the last Sabbath, who had called all the late Religious appearances in this Land, a Delusion: Upon which I (b) said to that Person, I wonder you could sit with pleasure, and hear such a thing, if ever you felt the Spirit of God upon your own Soul, convincing you of Sin, and drawing you to Jesus Christ. To which he reply'd, you have hit me very Closs, and signified he would not go there again.

Upon Saturday thereafter, I (b) had occasion to be in company with some women, whereof One was in great Soul-distress, having sometime before been awak'ned at Camb. And that Young Woman saying, She would go next sabbath, and hear that Seceding Minister, (f) [155/—] another Gentlewoman and I strongly advis'd her not to go, for that it would be hurtful, Yea dangerous, to one in her condition, to hear One in that Strain.

That same night, One of my Acquaintances (t) having come to see me, I told him what I had been witness to, and That I had heard of severals, who had fal'n under convictions, and had done themselves much hurt, by hearing those Ministers of the Seceding way, who opposed this work. And then I asked him, If he would join with me, & go along on Munday, to speak with a Minister (e) in that way, and give him what information we could from our Own late experience in religion, That He being rightly informed, might not continue in opposition to the Work, nor have a hand in perplexing and discouraging [].⁴ To which He (t) answered I will advise upon it till that time; And before we parted, We resolved and desired one

¹ Ebenezer Erskine (1680–1754) – Associate Presbytery minister, Stirling; founder of the Secession church.

² James Fisher (1697–1775) – Associate Presbytery minister, Glasgow, one of the founders of the Secession church.

³ The 'two subjects' who initiated and conducted the conversation with Erskine and Fisher are George Tassie ('t'), aged 41 (see also 'A. K.', 1:91–6 and Alexander Bilsland ('b'), aged 47 (see also 'A. J.', 1:76–90).

⁴ Insertion ['distressed souls']: McCulloch.

another, to ask counsel of God, and beg assistance in our Undertaking. We accordingly did so, and each of us got particular answers of prayer, betwixt & that time, and were encouraged to go. The Encouragement I got, was in these words, "I will give thee a Mouth and a Wisdom, that all thine Adversaries shall not be able to gainsay nor resist."⁵ And some thing relating to the event of the Secession, so far as I could judge was made known to me.

On Munday morning my Com^d (t) coming to my house, before 9 o'clock, with a design to go along with [156/—] me, we agreed that He should first break off the conversation with that Minister (e) which He accordingly did with great composure, love and meekness. For we having come to a Minrs house (f) and called for that Minr (e), and having seen him, but not knowing his face perfectly, we began as follows:

t. Sir are you e?

e. Yes, what do you want with me?

t. If your time will allow you, we want to converse a little with you.

e. Upon what subject.

t. If we were by ourselves we would tell you, [upon which being conducted to a Chamber, the conversation thus proceeded] Sir you must be so good as to sit down and allow us to sit down along with you.

e. Are ye our hearers?

t. We have heard you, but are not your ordinary hearers. Sir What we would converse with you about, is That where in the life of religion consists we have been informed since you came to Glasgow, That you have delivered in a sermon, "That there was a great noise about conviction & conversion, and that you wish'd from the bottom of your heart it were true." Now from what you said yourself, that you have heard but a noise of conviction and conversion, Our design of coming here, was to give a more near account than a noise.

e. There are two of you, and if anything should [157/—] drop betwixt us, its proper there be another with me.

t. We are content with all our hearts [e going out of the chamber, within a little returns with f, and both sate down, and it being asked If we were sent by any other persons, both of us answered, not. For we came of our own accord, and out of good will & sympathy, after which t. proceeded]

t. What we wanted to converse about, was, that wherein the life of Religion consists, and [speaking to e] I desire you to petition the King of heaven for a blessing upon our Company and converse.

e. I will not: for in prayer I may drop words where in you and I may not agree.

t. Well sir, If you refuse, I go on & say what I have to say, concerning

⁵ Lk 21:15.

what you call a delusion. Gentlemen, you have been preachers of the gospel of Jesus Christ for a long time, And I believe in Charity, you have experienced a day of Gods power upon your own hearts: Well as David said, I say to you, Come all ye that fear the Lord and I will tell what he hath done for my soul. And to the praise of the glory of God, I can say it, That if I had died before the 1st of June last year, I would have perished, if Mercy had not prevented at a dying hour. Sometime before that, I was at Camb: hearing a Minister (20)⁶ on these words, "He heareth the cry of the poor and [158/-] needy"⁷ Who in that sermon spake very awfully, and urged sinners to cry unto the Lord, "For it is better to cry here than to cry in hell: but that it is not the cry of your voice, but the cry of [*faith*],⁸ on which I was seisd with a great trembling & ane awe of the Majesty of heaven: And reflecting afterwards, What might be the Occasion of my trembling, that Scripture occur'd to me, "The Devils believe and tremble:⁹ And meditating upon the 1st of June last year, that Scripture cast up "In what the Law could not do, in that it was weak, God sent his own Son,"¹⁰ after which I began to consider upon the law of God, and got such a sight of it in its holiness, justice & righteousness that I saw the best men upon earth since the fall could not be justify'd by it; and when I got that sight and reflected on the active and passive Obedience of the Son of God, and his love; I was made to cry out, O Amazing, Wonderfull! and when I was thus exercised in my meditations, that Scripture darted in, "My Lord, My God"¹¹ Upon which I saw him to be Very God, and that I was bound to imitate him in all his imitable perfections and that I must take up arms against everything that strikes against his Law, and that no corrupt communication must proceed out of my mouth. And I was helped to take Christ as my prophet, Priest & King, and after this that Scripture came in

Gods Law is perfect and converts
the soul in sin that lies &c¹²

And on Sabbath after, I went out to Cambus- [159/-] -lang and heard a Preacher on that text "If any man be in Christ he is a new creature. Old things are passed away and all things are become new"¹³ and that was the first sermon, wherein I could apply any of the Marks of the New Creature to myself.

⁶ James Robe – minister, Kilsyth.

⁷ Job 34:28.

⁸ Insertion ['your heart']: McCulloch.

⁹ Jas 2:19.

¹⁰ Ro 8:3.

¹¹ Jn 20:28.

¹² Ps 19:7, Scottish Psalter (metrical).

¹³ 2 Co 5:17.

- f. Where was (26) that day?
- t. Supply He was preaching in Old Munkland at the appointment of the Presbytry.
- e. What are these old things that are done away and these things that are become new?
- t. Hatred at sin and love to God [†]¹⁴&c.
- f. Which way is a person to try himself?
- t. By Scripture Saints.
- f. Who can come up to Scripture Saints?
- t. Unless we come up to Scripture Saints, we come no length at all: If we come not the length that Job came, and are not able to say, I know that my Redeemer liveth &c.^{15, 16}
- f. How can it be expected, that Ministers in the Church who had so far backsliden, and read Porteous Act,¹⁷ and join'd in putting in Ministers against the Peoples will should be honour'd with success. One of these (26) had a hand in settling—against the Consent of that Parish.
- t. I heard []¹⁸(26) on a thanksgiving day regrave much the grievance of Patronage, and other things of that Kind.
- f. That was only to please the People. [Here he spoke a great many things against (12)¹⁹ which are not distinctly remembered after which he added] I will not believe any good fruits [160/—] following the Ministry of such Men (as (12) (26) (14)²⁰ and others, tho' One that had been in the 3d heavens²¹ would say so, Unless they would prove, that all that had suffered for religion in the late persecutions, had died as Fools, and were in a delusion, which they would never be able to do.
- t. Gentlemen, I know not what you would have (12) to be. But in a sermon at Camb: for ought I know in presence of 20.000 People, He said "There are some that would alledge that I deny Jesus Christ to be the King and Head of the Church. But I disclaim all others to be the King and Head of his Church & People.
- b. The Gospel which these servants of Jesus Christ have preached whom

¹⁴ Insertion [† meaning, are new things to me]: McCulloch.

¹⁵ Job 19:25.

¹⁶ Side margin note, 'N.B. t then thought assurance was essential to saving faith, but he is of another mind now', with accompanying insertion '† [That minister had reason to think it was otherwise]': McCulloch.

¹⁷ A 1736 act of Parliament which required all ministers to read to their congregation a statement condemning the mob lynching of Captain John Porteous. Many felt that the act was a disguised attempt to uncover and remove divergent ministers from their positions, as those ministers refusing to read the act were seen as more likely to agree with the mob's actions.

¹⁸ Insertion ['that minister']: McCulloch.

¹⁹ George Whitefield (1714–70) – evangelist.

²⁰ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

²¹ 2 Co 12:2.

you speak against, has been blessed of God to my soul. ~~For when I was under~~ And in particular (14) has been useful to me, For when I was under a great sense of sin and attending his ministry, these words (in the Heb.) which he cited in a Sermon, "How much more shall the blood of Christ who thro' the Eternal Spirit offered up himself without spot to God purge your consciences"²² and gave me a great discovery of the remedy of sin; and also that Scripture in Ps 89 "I have laid help upon one that is mighty, I have exalted one Chosen out of the people"²³ which gave me a great discovery of the Covenant of Redemption, and of Christs Person God Man Mediator, as able and willing to save me: Which brought up my heart to receive him as my Saviour. And ye know, Sir, that tho' Peter had been a backslider, yet what a happy Instrument was he made in the Hand of God to gain many Souls: [161/-] and whither you believe it or not, the Lord has returned with great power to his Church, and is doing good to many souls: Ye know, Sir, Christ purchased his Church with his precious blood, and ye know he has preserved this Church in this land by his Almighty power for a long time. And ye should do as John the Baptist, who when the true light came was willing to disappear: and ye should not oppose the Work of the Lord but fall in with it.

f. God preserves the Romish Church, and the Mahometans by his power.

b. We are not come here to speak of the Romish Church, or of Mahometans, nor yet concerning the sufferers in the late times: You have more time to read books about these things than we Tradesmen; but we come here to speak of things concerning the present day.

t. God does not preserve the Romish Church & Mahometans, as he does his Church, but only reserves them and permitts them: for the Kingdom of Heaven is [likeness] likned unto a Husband Man that planted a vineyard and set a hedge about it.²⁴ And all that Ministers can do is only to inform the understandings of people.

b. [speaking to f.] Whither or not do you think sir there's no good people in Glasgow, beside these that hear you?

f. I do not doubt but there are are good people in Glasgow: but they are carried away with this delusion.

b. Sir how do you expect the Jews should be bro' in

f. The Lord will never return to them till they [162/-] first return to him.

b. You are wrong sir, for none of Adams posterity will return to the Lord, till he draw them by the power of his Almighty Spirit.

f. I mean as they are Jews

b. Sir you are out of One Error into another: for when the Lord turns them

²² Heb 9:14.

²³ Ps 89:19.

²⁴ Mt 21:33.

He will find them Jews as he finds found You and Me in a State of Nature.
f. God will never return to a Church going on in backsliding till they return to him.

b. Ye are far out Sir: My Bible tells me other things: God returned to the Church of the Jews before they return'd to him.

f. There's no instance of that in all the Bible.

b. Dear sir but you read ill: does not the Lord say by the Prophet (Isa 57.17, 18, 19) for the iniquity of his covetousness was I wroth. I smote him and hid my face from him, but he went frowardly in the ways of his Own heart. I have seen his ways and will heal him.

e. Your people are all confident

b. Sir (f) has spoken antiscriturally and you know God in his infinite Mercy, has been pleased to promise that by two immutable things wherein it is impossible for God to lie they might have strong consolation, who have fled for refuge to the hope set before them.²⁵

f. The Spirit of God descended like a dove and there came a Voice from heaven²⁶

b. Ye have miss'd that word and it rested upon [163/—] Christ, which was the sign given to John the Baptist. I bless God who by his Spirit has wrote that Scripture upon my heart: and which every Minister of Christ should know particularly, there being a Glorious discovery of a Trinity of Persons in the one Godhead therein. [And nothing being said more upon that subject (b) proceeded thus] Sir, know you any thing of a law work of the sound of the trumpet and the Alarm of war in the Soul?

f. There is no such word in the bible.

b. I will let you see it in Jer: 4. [taking out his bible to read] thou hast heard, O my Soul, the sound of the trumpet and the Alarm of War.²⁷

f. I believe you are right enough.

b. [turning to (e)] sir it was not for debate we came here but to converse with you on the present state of Religion at this day.

e. Did you ever hear me?

b. I did once at Corsehill ane afternoon when you closed your Sermon with these words "You all call yourselves Christians, but if you have not the Spirit of Christ you are not Christs" and you did not give any Marks of the Spirit of Christ [Here (e) spake a little of the nature of faith as a beleiving the truths of the gospel and of the Worthies in Heb 11 Chap: Whom he called Valiant Champions and of standing up for the cause of Christ whose words are not distinctly remembered after which (b) spake as follows] Its very [164/—] true Sir you have drawn off a great dale of

²⁵ Heb 6:18.

²⁶ Lk 3:22.

²⁷ Jer 4:19.

Common people like us after you, but you have done little service to the interest of Christ in his Church in this land: You have not come up to the standards, you speak so much of yourself: You see Esther not only set days apart for fasting, but went in herself to the King, to get grievances taken away;²⁸ & none of you have gone to the King to get grievances taken away: And you know this Church is established by the laws of this Kingdom & that these things you lament, can not be taken away but by addressing those in power, and getting the laws altered: And you see how valiant Nehemiah was who by faith in prayer to God obtained what he wanted of the King.²⁹

e. [dryly] Thats nothing.

f. Did you ever read our testimony and the present state of Religion in N. England.

b. No, but I have read the Scriptures, and Guthries tryal and very good books: but have not time to read every trifling book.

f. You should read these books for information

t. For your Testimony, it is not material for us to know: We have the Scriptures to read and the Covenant of Grace, and the two seals of it, and a books that treat upon these things, which are of more value for us to read.

b. [Speaking to (e)] You and I if you please, Sir, will converse a little upon the Subject we were on before, on the nature of faith and what it feeds upon. That place "Christs flesh is meat [165/-] indeed Christs blood is drink indeed, is a very ~~refreshful~~ refreshing Scripture.³⁰

e. How is that so refreshing.

b. You know Christ the Son of God took upon him our Nature, satisfy'd divine Justice, pacify'd divine Wrath, laid down his life a ransom And opened the fountain of his blood to wash away Our original and actual Sin: And every day we need to apply to it by faith, for the washing away of our guilt.

t. And the Everlasting love of God in Christ, is very refreshfull to the Soul to feed upon.

e. No [or] that cannot be: for I have a Nephew a Quaker at Edinbr, who had broken his leg and in Hearing (12) felt so much of the love of God that he felt no pain.

b. You are wrong, sir, for we are not come here to talk about Quakers. Do you know any thing Sir of the Law work?

e—[Mutus]

b. Do you, Sir, or not?

e. I do.

²⁸ Est 7-8.

²⁹ Ne 1-2.

³⁰ Jn 6:55.

b. You Know, Sir, God is a consuming fire out of Christ:³¹ And God will be revealed in flaming fire ~~out of heaven~~ from Heaven against them that know him not and obey not his gospel: and you know also that God is love: and he that dwelleth in love dwelleth in God for God is love³² and he will be so to them that are reconciled to [166/—] him by the death of Christ, thro' all Eternity And you are wrong, Sir.

e. I cannot say but I must in Charity owne, You as good people: And I desire you to join with us to fight the battles of the Lord.

b. Indeed, Sir, we never got any good word by you, and if we be good men Whatever good we got was not by you but elsewhere

f. O Thats cruel!

b. The worst evil we wish you, is, that ye would come back to the Church of Christ: And that He would make you a happy instrument in gaining many Souls to him.

t. I wish so too and [speaking to (e)] I believe you have done good in your day: and that many people have got good, by the gospel you have preached.

e. I'm amazed that such a Sinner has done good.

t. And you cannot hinder us from being amazed: for indeed I was amazed that the Lord did good to me: and was made to cry out, O amazing love, that ever the Lord had a regard to me.

f. [Speaking about Mr. Wh—d's followers] When they see me they say there's (f) and shake their aprons at me: but I never go off the Streets for them; but ye are better manner'd—And whats your names?—Did you ever hear me?

b. I heard you one afternoon since you came to the Town: When in your prayer you had that expression which I could not join "Because of our sins They have no more gospel in many places of this land than the Heathens have" [167/—] f. I doubt not but I might say so.

b. I told it Sir to severals of your Hearers coming down the Way, and that I could not join in these prayers: for We have the Blessed Word of God, and the truths thereof explained to us which the Heathens know nothing of.

f. [speaking to (e)] These men have spoken nothing of Mr Wh—d nor of the work in Cambuslang

b. You have forgot your self Sir for that was the thing we began at

e. Mr Wh—d was bred up at a College in England thats not good and is erroneous in Doctrine as a Minister has informed me.

t. I have heard Mr Wh—d my self preach pure doctrine

b. And I have heard the same and have found the Gospel he preached the Word of God with power to my Soul.

³¹ Heb 12:29.

³² 1 Jn 4:16.

e. [lifting up his hands] God save me from Camb-Conversion and Mr Wh—ds Doctrine. One of my own hearers went to S. Ninians, and fell into distress there: And when she came back to me, she told me that when she was in that distress, she had a hatred at me, but now she could put me all on her bosom t. I do not approve of her having any hatred at you.

t. Sir, perhaps when that Woman was in distress, she was like some that were in distress at Cambuslang who went back to their former ways, and took a [168/—] hearty Chopine, and slockned it out, as I have done my self too often in my time when, I should have been employed about religion, speaking and thinking about these things you and I have been speaking of just now and which I knew not so well before, as now I do. [After some more conversation had past with great Civility & calmness on both sides, we parted {and when we were on the stairs coming away after Each of Us had repeated some lines composed by our selv's & now published with our accounts}³³]

e. Remember what we have been saying to you and come & join us to fight the Lords Battles.

b. Remember what we have been saying to you: Come back and Join with the Church; and we wish the Lord may make you a happy instrument in doing much good in it. [This was the last thing that past betwixt us]

~~That this is a faithfull narrative and impartial account of what the substance of the conference betwixt these two subjects of the Work at Camb: and these Seceding Ministers as above narrated by them is all attested at this day of~~

One thousand seven hundred and forty years by

[169/— blank]

³³ Side margin deletion: O-e.

[170/209] A. L. A Youth about 15 Years¹

I was put to publick school in the parish by My Parents, and taught to read my bible, and any other English book distinctly, and got the Catechism by heart and some of the Scriptures for proof of the answers to the questions,² And said my prayers sometimes, As once in a fourth night (but do not remember that I was put to that duty by My Parents) & usually went to hear Sermons on Sabbath days.

I remember I took no notice to what I said in prayer, or what I heard from the Minister, and for some time after I was reading the Bible, I took no notice at all to what I read in it.

It was my great loss that after I came from School, I was for some time in a family, where I saw nothing of the fear of God, and all the time I was there, I did not bow my knee to God: I forgot much of my Question book, and very seldom turn'd a leaf of the Bible, Yea I forgot much of my reading, tho' I could have read very well before: and had been ready for the Rudiments. And all this while, I minded nothing but madness & folly. Never reflecting that there was a God, a Heaven & a Hell, and entirely forgetting I had a Soul to be saved, and was given to cursing, swearing, Sabbath breaking, & lying, having none to reprove me, and being without fear of punishment. If I had been about My Fathers house, I durst not have ventur'd upon these gross sins, for fear of punishment from him & other friends.

When I came from that family, I returned home, & refrain'd from these gross outbreakings, and fell about [171/210] to recover what I had lost of my reading, & questions, and now & then made a fashion of praying. And some time after that, I was put to learn a trade: but I minded nothing but vanity, and was much given to play at cards & other games, which afterward became a great challenge to me. And thus I continued in a sinfull hard'ned state, with a desperately wicked heart, till it pleased the Lord to shew me my sin & danger.

Sometime in the month of June 1742 I came out of curiosity to Camb: to hear a Stranger Minister (12)³ who preached there on a thursday, from Jer: 8.20, 21.22 ("The harvest is past the summer is Ended and we are not saved, for the hurt of the daughter of my People am I hurt, I am black astonishment hath taken hold on me. Is there no balm in Gilead? is there no Physician there? Why then is not the health of the Daughter of my People recovered") and who among many other things (he said) had these words, which coming with great power, and like a flash of lightning, struck me to the heart, "Many come

¹ Alexander Rogers.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ George Whitefield (1714–70) – evangelist.

to hear a poor Child out of Curiosity, but they would go to The Devil with their curiosity". By this I was led to see, that I was one of these that came out of curiosity, and that without sincere repentance I could not be saved. And a little after that, he said "O Lord how many are them that trample thy blood under their Feet, & Despise thee, and thy gospel: upon which I got a full view of my sins, & tho't I saw nothing but the wrath of God before me, and [172/-] hell ready to receive me.

I was like ways deeply pierced thro' with a sense of the evil of all my gross sins, that I could remember, together with a felt sense of the corruption & depravity of My Nature and of My Unbelief, in not receiving Jesus Christ as offered, and rejecting him when offered, and I was fully convinced God would have done me no justice tho' he had cast me immediatly into hell, from the place I was sitting on: And I thought I was just going down to the Bottomless pit, and that every Creature I saw, was ready to drag me down to it. I was heartily sorry, I had committed so many greivous sins against God, And can truly say in the sight of God, that which was most wounding & grieving to me, at that time, was the Dishonour I had done to God.

[In time of that sermon, I found my spirits sinking, & going away, and for some time was without hearing, and seeing, & all sensible Motion. When I came to my self, some that sate by me, told I gave some hideous Screechs: I remember nothing of it myself; but believe it might be so; for before I turned altogether insensible, & after my eyes were closs shut, I though I saw the flames of hell coming up to me, and that I was just going into them.

A little after I came to myself, these words were darted into my mind, in Ps 116.7 "Return unto thy Rest O my Soul for the Lord hath dealt bountifully with Thee," by which I tho't I was called to return from my sins unto God, and for some time immediatly after, I had [173/-] some hope of obtaining mercy from God; and was enabled to walk home with a Comerad to my Fathers house about five miles of way from that place, about sun rising next morning.]"⁴

After I was come home I essay'd to pray, but found my heart as hard as a stone, and could pray none. I had no peace at home, and therefore returned back to Camb: and came in time to hear that Ministers first sermon that day.

That Ministers text was then in Luke 1.53 "He Hath filled the Hungry with good things but The rich he hath sent empty away." As these words were read by that Minr, they came into my mind with power. I thought much upon them in time of the Sermon, and lost much of it; for my convictions of sin were so strong, that I was forced to cry out in the bitterness of my Soul: tho' I strove all I was able to keep in.

At the end of that Sermon, I lost all hope of getting any thing to my soul, and continued under that apprehension the whole time betwixt sermons, & the whole time of the next sermon.

⁴ Side margin deletion: W-R, W-n, G-c.

After the next Sermon (being the Second that day) I went alone to pray, and endeavoured earnestly to ask of God, faith from him, and grace to close with him on his own terms. And, in time of prayer, that Scripture was darted into my mind with power, Isa: 41.10 "Fear thou not for I am with thee, be not dismay'd for I am thy God, I will strengthen thee, Yea I will help [174/-] thee; yea I will uphold thee, with the right hand of my Righteousness: Upon which my mind was filled with love and joy & wonder, and I was enabled to beleive, receive, and embrace Jesus Christ as offered.

Ever since that time, I think the power of sin & unbelief have never been so strong in me, as before that promise came into my heart, and I never fell into such a fit of despair, tho I have not been without doubts of my interest in Christ at some times, at ~~which~~ which times I have been shy to tell what God hath done for my Soul, lest matters should be wrong with me: And when I have fallen into doubtings about my Interest, I have found relief by some passages of Scripture, coming into my mind with power & sweetness. [*One time I remember in particular, when I was doubting, if I had been born again, and made a New Creature, as I was reading in the book of Job, without any design in me, these words in Ch: 33.4 ("The Spirit of God made me, and the Breath of the Almighty hath given me life") were most quickening and refreshing to me.*]⁵

And now as to the change wrought upon me, since that time in June, I find pleasure & delight, in the duties of Religion, and make conscience of performing duty, both toward God, & Man; I keep strict watch over my heart, the words of my mouth, and actions of my life: One of the greatest crosses I have in my life, is the vanity and sinfulness of my heart and life: My Chief desires are after God and Christ heaven & holiness; and I am [175/-] looking for the Coming of the Lord.⁶

⁵ Side margin deletion: W-R, G-e.

⁶ Bottom margin note, 'I should be glade this Persons after-Experiences since this, were added. The World knows or hears perhaps too little of a Christians progress, tho' this appears to me one of the most useful parts of ye Lords Work with you, and the most edifying to others. - O-e.'

[176/27] A. M. A Young Unmarried Woman aged 20¹

I was kept thro' mercy all my life from anything grossly immoral before the World; and had a form ~~tho' it was~~ & but a form) of praying in secret, since I was twelve years of age, sometimes once, sometimes twice a day: and sometimes it was neglected altogether.

I used to keep the Kirk for ordinary on Sabbaths, till the Seceding Ministers came about; and then I went and heard them: and would have gone sometimes seven miles & sometimes to Stirling, which was twelve miles from the place where I lived, to hear them: and sometimes I went nowhere: After I would have heard some of the Seceding Ministers preach, I would not have gone to hear any ~~Ministers in the Kirk~~ Sermons at all, it may be for months time; choosing rather to sit at home; than hear any but them: thinking there were no other Sermons right, but theirs.

This I have to remark, that while I heard the Ministers in Communion with the Kirk, ~~and stayed at home~~ I was often put to great diligence in duty; particularly at in Secret prayer: and when I was at home by my self, and had liberty, sometimes I would have been three or four times a day at that duty: But from the time I went after the Seceding Ministers, I turn'd more & more careless of Secret prayer; and I got nothing at all by hearing them, but only that I would have brought away with me the Doctrine, and some of the heads, and anything that reflected on the Ministers in the Kirk: whereby I had my mind filled with Malice & Enmity against them.

At length, a little after the Awakning brake out in Camb in feb: 1742, hearing one tell of the Strange sort of Work that was there, I came over on the first Lords Day after I got notice: sometimes by the way, however, doubting in my mind, if I was right in coming. ~~And heard a Preacher () in the forenoon [177/-] when I was coming in among the people I saw many of My Acquaintance that were good folk and then concluded that surely if this Work were not of God they would not be there And after sermons I was never allow'd to doubt of its being of the Lord.~~

In the forenoon of that day, I heard a Preacher on that text in 1. Cor: 14.24 But if all prophesie, and there come in on that believeth not, or one Unlearned, he is convinced of all, he is judged of all; Which I thought to be a strange sort of text, that I had never heard any preaching on before. In the afternoon hearing a Minister (26)² preach, from that text Jo: 3.36 He that beleiveth on the Son hath life; He that beleiveth not is condemned already; and I was much affected with that Sermon: Especially when the Minister

¹ Jean Robe.

² William McCulloch (1691-1771) - minister, Cambuslang.

(seeming to look me full in the face after he had been describing the sad case of those that beleived not, and the nature of Unbelief) said "There is nothing of God to be found in you that are in such a condition." These words struck me much; so that they stuck with me for some days after I went home: And I was made to conclude that this was indeed my Case.

I longed much every day thro' that week, for the next Sabbath, that I might come to Camb: again; and was almost continually praying, or reading some bit of my bible; being much vex'd about my Condition. When that wished for day came I got not liberty to come till the afternoons sermon was begun. When I was coming in among the people then concluded that surely if this Work were not of God, they would not be there: And after Sermon, I was never allowed to doubt of its being of the Lord, Hearing a Minister (26) on that text 2 Cor: 5.17 If any man be in Christ he is a new Creature &c: I was much affected with what I heard, especially toward the Latter End of the Sermon, when I was [178/29] just ready to burst out: after sermon I could not refrain from bursting out, and crying in the Kirk-year: and being urged by One to go into the Manse, as I entred there, ~~seeing~~ hearing a Minister (26) [*standing on a Chair, and*]³ exhorting, I was further struck with some awful word he happned at that time to be uttering. And among other things, he Exhorted to take the 14 Ch: of Leviticus & compare it together with the 51. Psalm, & pray over that Psalm. [*I tarried there till about twelve at night, and going away*],⁴ I stayed the rest of that night in a Seceders house: Where, when I was sitting, many texts of Scripture I had heard Sermons upon, came into my mind; all condemning me: and I was oblig'd to cry out there under my distress. And tho' there was one there, that endeavoured to Comfort me, yet I could take no comfort; for I was made to see that I had been but a Hypocrite, and Self-Deceiver; and that I Had such a wicked heart, that I could compare it to nothing, but to a Devil for deceitfulness: I was sensible that I was condemned already:⁵ and among all the sins that afflicted me, there was none for which I was so much grieved, as my slighting and despizing the Gospel, and rejecting the offers of Christ in it. I continued in distress that night & slept none.

Next morning my distress continuing, I came to hear sermon in the Kirk of Camb: and heard a Preacher (35)⁶ on that text, the time will come, when ye shall desire to see one of these days, and shall not see them:⁷ in hearing of which Sermon I was much affected.

Immediately after that, the same day, I heard a Minister (26) preach on that text, Jesus turning about, said, "Daughters of Jerusalem, weep not for me;

³ Side margin deletion: W-R, G-e.

⁴ Side margin deletion: W-R, G-e.

⁵ Side margin marked with 'x' related to bottom margin note on I:111.

⁶ James Young—probationer minister, Gorbals and Falkirk (Robe, *Short Narrative*, 8, 142, 163–8).

⁷ Lk 17:22.

but for your selves, & for your Children:⁸ in hearing of which, I was made to weep greatly, & mourn for my sins, which were all brought [179/30] in great numbers to my remembrance; the sins of my past life from my Childhood were set in order before me: and I was made astonish'd to see, what a wicked heart and deceitfull heart I had, that led me to put on such a profession, and deceive so many good people I had been acquaint with, & to make them speak so much good of me: and I got my heart melted down under a sense of all my sins, whereby I had pierced the Redeemer: and was made to cast my self at his feet, & to resolve to trust in him, tho' he should slay me.⁹

After that sermon, I went home to the place where I was serving: And for a good while, continued to be much affraid, that my convictions, and the Soul exercise I was under, would wear off; which I reckon'd would be a very sad and dreadfull thing: To prevent, which, I was often praying that the Lord would continue what he had begun on my heart: And yet I durst scarce ask that mercy at his hands; I had been so great a Sinner. For a long time, I could scarce ever let my bible go out of my hand; But now every now and then looking into it, [*if I had been but going to the Well, I must have it, and look upon it;*]¹⁰ and every time I read, I saw all there to be new, and appearing quite in another way, then ever they did before And I thought almost everything I met with there condemned me: [*I was glad when I met with a word that did so: for*]¹¹ I had such a deep sense of my guilt, and Gods righteousness in the sentence of his Law against me, that I was still praising him as it were in my heart: and if he had sent me quick to hell, I could not but have cry'd out, Justice, Lord.

I Long'd much for the Sabbath: and when it came I came to Camb: and when I was by the way, I was oblidged under my Soul distress to cry out: and long'd to hear what the Lord would speak to me: yet I apprehended, [180/31] that I was just coming to hear my self Condemned. When I came there, I could not distinctly hear for some time: But another Speaker (35) beginning, I heard him on that text—To you is the Word of this salvation sent;¹² & was so much was affected, that I wept secretly all the time of publick worship: And coming into the Manse after Sermon, I could not refrain from crying out against my self, for my sin in Despizing the Gospel, and despizing the Ministers in the Kirk, & that my heart had been filled with enmity against them all, good and bad, except the Seceding Ministers: & I thought it was a wonder, God should ever have sent convictions to me, who had been such a Contemner of the Gospel, which I had heard preach'd soundly, by several Other Ministers of the Kirk: & some of them on the same texts, that that days Sermons were upon.

⁸ Lk 23:28.

⁹ Job 13:15.

¹⁰ Side margin deletion: W-R, G-e.

¹¹ Side margin deletion: W-R, W-n, G-e.

¹² Ac 13:26.

While I sat there for some time, I heard some persons crying out in the room under fears of hell: at hearing of which, I began to fear that my convictions were not of the right sort, for I had not at that time, nor had I ever formerly, any dread of hell;¹³ ~~nor any thoughts about it;~~ & then for a very little time, I apprehended the Sword of Justice was drawn against me; that there was no mercy for me; and that I was condemned already: but this lasted not.

At hearing the Psalms sung there, my heart was filled with joy, at the thoughts of Christs coming to save sinners; and was made to plead much, that he might glorify himself in my Salvation, and not in my Condemnation: and that word was often in my mouth, & heart, Son of David have mercy upon me:¹⁴ And that another word came in such a way as gave me great satisfaction, He is able to save to the uttermost, all that come to God by him, seing he Ever lives to make [181/–] intercession for them:¹⁵ and while these words came often in on me, He is able to save all that come, I was made often to say, behold I come; Lord strengthen Me to come.

I went home that night in a cheerful frame, praising God all the way: and almost thro' all that week, was all along pleading that Christ might Glorify him self in my Salvation, and take all the praise to him self: & casting my self at the feet of his mercy; and made & willing to be saved by him upon ~~his own~~ any terms: ~~yet I was often in great distress of heart that week, & longed for the next Sabbath:~~ And was made often to bless God for what he was doing to others in a way of mercy tho' I myself should be cast away. Yet I was often in great distress of heart, & sometimes sate up all night, and when I went to bed I got but little sleep; and when at any time I did sleep I was grieved at my self for sleeping; & when I awaked, I wondered that such a sinner as I, was out of hell and longed much for the next Sabbath.

On Sabbath morning, I was much taken up in pleading that Christ might Exercise his redeeming offices in me, & over me, that as a Prophet he might grant me illumination guidance & direction: that as a Priest he might Pardon my sins in virtue of his own merit: and when I came to his Kingly office, my heart was much rejoiced at the thoughts & hopes of his reigning in me, & subdueing my heart Corruptions & making my will comply with his. As I came ~~on the way~~ to Camb: I wept bitterly all the way at the thoughts of my being so great a Sinner in slighting the gospel and the offers of Christ in it; and that I had been such a deceiver, having had so great a profession of Religion, while I knew so little about it, When I came near the Kirk, I stood still, thinking with myself what I [182/–] would do: and not knowing what to do, or where to go, that word came into my mind [*fly to the word of Eternal*

¹³ Bottom margin note, 'In page 178 she speaks of great Distress seeing her self condemned already, which looks like the fear of hell ys [. . .] be confirmed – W-R.' 'I Agree – G-e.'

¹⁴ Mt 20:30–1.

¹⁵ Heb 7:25.

life],¹⁶ & carried such power with it as made me willing to come forward & hear the Sermon: & hearing it, & the Offers of Christ made in it, my heart was made willing to receive Christ, if I knew how to do it; But I thought I knew not how to go about it.

After Sermon, having come into the Manse, I was made to cry out, O that Christ would take me out of this world unto himself! Being asked by a Minister (26) What ground I had for speaking so, I said I was affraid of continuing in the World, lest I should return to sin & former follies again. I stayed that night at Camb: & went home next morning. And

In the morning I was in very great distress: at the apprehension of my being a Hypocrite: & while some, with whom I had been talking, said, they thought that I had some faith, I was much grieved to think, that any should have such thoughts of me.

That word came into my mind with great power, I have prayed for thee that thy faith fail not,¹⁷ & gave me great joy: Upon which, I went apart by myself & praised him in Secret.

[My master was much displeased for my going to Camb: and curs'd & swore a great deal, which much terrify'd me; and said, We were a parcel of mad people that went there; and we would never rest till we would get a parcel of Dragoons to scatter us.]¹⁸ All this time, & since I had been awakned, I was more carefull of My Masters Work than Ever, thinking if I should be but ane eye-Servant, this would greatly increase my guilt & condemnation.

Next Sabbath, in hearing a Country Minr (71)¹⁹ in the North West Kirk in Glasgow, on that text Ps 73.25 Whom have I in heaven but thee: & there is none upon earth, whom I desire besides thee, I was rejoiced to hear such a good Sermon: & thought He spake of many things that look'd like my condition; But [183/-] yet I durst not apply what was said to my self; for I thought I had such a bad heart that there was none like it; the more I endeavoured to keep it, it turned still worse & worse.

Coming home, I thought it was ane happy thing to be in Covenant with God, & meeting with a very retired place I fell down (as I had done once before when coming from Camb:) & gave my self away to the Lord & engadged my self []²⁰ in his own Strength, I would be for him & not for another: & took the trees about me witness to what had past. After this for sometime I was frequently casting myself at the feet of his mercy, & made to beleive that he would save me. I was also much taken up in praising him: & sometimes was so ~~taken~~ struck with astonishment at his wonderfull love, that I could do nothing but silently admire it.

¹⁶ Bottom margin note for insertion: 'x I apprehend she mean [I lay hold on Eternal life] - W-R.'

¹⁷ Lk 22:32.

¹⁸ Side margin deletion: O-e.

¹⁹ James Baine Jr (1676-1755) - minister, Killearn.

²⁰ Insertion ['that']: McCulloch.

That night another person & I stay'd without in the fields till it was far spent, telling one another, how it had been with us; But at hearing her account, I thought I was not in a right way, and that I was but a Hypocrite: We prayed however together, one after another. [*And when I came in My Master raged much at my staying out so long, & said, he beleived I would turn just distracted altogether.*]²¹ Next day I intended to have spent all that next night in prayer; But when night came I fell asleep, for which I was afterwards much grieved.

That week I was much casting myself over upon divine mercy: and was sometimes better & sometimes worse. Thro' part of it, I was in so great doubts & damps of spirit, that I was often questioning with myself, if ever such a Sinner as I had been saved, & made almost positively to conclude I would never be saved: but hearing My Mistress reading the Psalms, that word she was reading beside me, while I was spinning at the wheel

(Assuredly he shall the save
& give deliverance)²²

came with such power that I was so filled with joy [184/—] at the assurance I then got that I would be saved, that I found my heart inviting holy Angels, & Saints to praise him, and went out immediatly to the Well, & then took opportunity to praise him.

One Day I thought I was full of Idols, and remember'd that I had heard a Minr (26) at Camb: pressing the duty of Self-examination much, & was desiring the Lord would search me, & fell a questioning with myself what these Idols might be in my heart; But could not discover them: Then that word came into my mind

In midst of thee there shall not be
any Strange God at all:
Nor unto any God unknown
Thou bowing down shalt fall²³

At which, I was made to rejoice & praise him, at the thoughts that there was no known Idol, or Strange God in my heart I could then Perceive.

Next Lords day I was oblig'd to stay at home; and all the Family where I was, did so too: & was much grieved, to hear so much discourse among the people of the House, and some Strangers that were there, about Land; and other things of the World. One of these Strangers, asked me, if I had been at Camb: & if I was converted there &c: I answered, Grace was as free to me, as to another Sinner.

²¹ Side margin deletion: O-e.

²² Ps 91:3, Scottish Psalter (metrical).

²³ Ps 81:9, Scottish Psalter (metrical).

Next Sabbath, hearing a Minr (26) preach on these words, He that beleiveth not hath made God a Lyar,²⁴ all the time of the Sermon I was taken up in prayer; & my heart was still receiving Christ, on his own terms, to be saved by him in his own way: and struggling against Unbeleif; crying still to Christ with my heart, Lord I beleive, help my unbelief.²⁵ As I went home at night, that word came into my [185/-] mind As ye have received the Lord Jesus Christ, so walk ye in him.²⁶ I could not let myself beleive that I had received Christ: but I would gladly have received him, & walk suitably, if I knew how to do it; and I was affraid that I would never hold on, but would prove a scandal to religion: But this word still came again & again in my mind all the way; & very often thro' the week after.

Next Sabbath at Camb: I met with nothing remarkable that I now mind. Next after that about the End of Aprile 1742. coming there, another Young Woman & I sate down together on the brae in the Morning, before sermon, and spake to one another to the Commendation of Christ & free grace, expecting that would be a great day of the Son of Man. We continued to sit together & heard a Minr (26) on that text, There are some of you that beleive not:²⁷ & almost all the time of sermon, weeping, sometimes for Joy, and sometimes for sorrow, according to what we heard spoken & the grounds of joy & sorrow the Lord gave us in bringing home what was said to our Souls. Betwixt Sermons I retired for prayer. [*In the Afternoon, the like frame continued with me. and toward the Close, The Minr Citing that passage in Rev: 6th Ch: concerning the four Horses of Different colours, & explaining him that rode on the White horse to be Christ, riding forth in triumph in the Gospel conquering & to conquer: at which, tho' I had refrained crying all the former part of the Day, tho' with difficulty, my heart was now so overcharg'd with joy, that I could no longer contain; but got up on my feet & cry'd out aloud, That Christ had glorify'd himself, & would glorify himself again, in my Redemption. And that word came into my mind Jer: 50.4.5 The Children [186/-] of Izrael & the Children of Judah shall come together weeping as they go: they shall go & seek the Lord their God, They shall ask the way to Zion, saying Come, and let us join ourselves to the Lord in a perpetual Covenant that shall not be forgotten: at which also I cry'd out wt joy, that the Lord had made a Covenant everlasting, & well ordered with me: {& I took the Minr & all the people witnesses to it; & holding out my bible I said What need I further witness, that Bible is witness sufficient to the Covenant between God & My Soul: and my joy was so great, that when some came & took me away after Sermon, I knew not where I was, nor where they were taking me.}*]²⁸²⁹

²⁴ 1 Jn 5:10.

²⁵ Mk 9:24.

²⁶ Col 2:6.

²⁷ Jn 6:64.

²⁸ Side margin deletion: O-e.

²⁹ Side margin deletion: G-e. with corresponding bottom margin notes, 'Tho this passage is

Next Wednesday, having mett with the young Woman that had been weeping beside me on the Brae, on Sabbath, she asked me, If I was never troubled with self: & telling me that was much of her trouble: I was amazed at that expression, & did not well know what it meant: But as I reflected on our converse about it, & the workings of my own heart, I said I'm affraid I'm full of it tho' I do not know it: I began to see this Idol of Sinfull Self-love so filling my heart, that I could scarce speak a word without something of it: And I thought if I had all the World, I would have given it, to hear a sermon on that Subject.

Next Lords day I got this desire in my heart, when I came to Cambuslang; Where I heard a Minr (26) preach a sermon on that text, But they being ignorant of Gods righteousness &c:³⁰ where I fell into great distress, being made to see the dreadfull Evil of this [187/—] sin, & how I had dishonoured Christ by it; so that I thought I was all self-together, in everything I said & did & thought: & so it continued with me for some time.

I then thought, I would go next Sabbath to the Barrony kirk & hear: for it was now very grieving to me that many a time I had gone by that Kirk, & gone to Crosehill to hear the Seceding Ministers & despised the Gospel at home where I ought to have attended & it now terrify'd me to look to that Kirk when I []³¹ pass'd by it [].³² On Sabbath Morning when I came there, another Young Woman who us'd to attend there, coming & sitting down by me, it pierced my heart, that she had stay'd there, and been getting good, & I had gone to the Seceders where I got none. In hearing A Minister (19)³³ there upon that text, He shall come in flaming fire &c:³⁴ I thought that He just singled me out, & that all the dreadfull things there spoken, justly belong'd to me, for my despising of the Gospel, & wept, almost all the time.

[*That week, one day while I continued much grieved that I had been such a slighter of the Gospel, & neglected to attend it at home where it was so well preached, that word came into my mind "For all this his anger is turned away but his hand is stretched out still"*³⁵ *the former part of these words, in the way they came to me, eas'd my mind a little, being made to hope, that the Lords anger would [188/—] be turned away from me thro' the Merits of Christ but I knew not then if it was a Scripture Word or no & to this day could never find it or any thing like it.*]³⁶

good tis liable to be abus'd': G-e 'I agree - W-R'.

³⁰ Ro 10:3.

³¹ Insertion ['thought how oft I had']: McCulloch.

³² Insertion ['going to hear Seceding ministers']: McCulloch.

³³ John Hamilton (d. 1780) - minister, Barony/Glasgow; translated to St Mungo's in 1749.

³⁴ Isa 66:15.

³⁵ Isa 10:4 - Misquoted: 'For all this his anger is *not* turned away, but his hand is stretched out still.'

³⁶ Side margin deletion: W-R, W-n, G-e.

I intended to have attended the Sacrament Ocession at the Barrony, but was in providence hindered by being Oblig'd to stay at home which was a great grief to me. But several Lords Days before the first Sacrament at Camb: When I came over there, I was filled with great peace & joy in beleiving; & on the week days between the Sabbaths, I thought it was not well with me, when I did not get some new manifestations of the love of God to my Soul Every day: And that was the Lords gracious allowance to me for ordinary.

At the first Sacrament at Camb: on the Fast, I heard a Minr (1)³⁷ on that text Rom 4.20 He staggered not at the Promises thro' unbelief: & O I thought I was much the better of that preaching. On Saturday I was much affraid, that the graces might not be in exercise when I was come to the Table: On Sabbath hearing the Action Sermon (by 26) on that text, this is My Beloved, & this is My Friend &c:³⁸ I found the Lord setting home what I heard with great power & sweetness on my soul, & Especially at the Close, when he was speaking of what the Believer might tell Christ at his Table. After that Sermon was done, I went & heard a Preacher (77)³⁹ at another tent, On these words, I know you, that you have not the Love of God in you,⁴⁰ where I found the marks of the Love of God [189/-] sweetly apply'd to me.

Hearing another Minr (12) at that tent on that text Lam: 1.12 Is it nothing to you, all ye that pass by, behold and see if there be any sorrow Like unto My sorrow &c: Where he spoke much of the Sufferings of Christ for the Sins of his People: & I was filled with great grief at the thought of my sins that had procured Christs Sufferings, & with joy at the hopes of being saved by these sufferings of his: And when he said, "I have been at yonder Table & have seen Jesus there," I went in that frame over to the Table designing to come forward immediatly when I came there. But I again thought, it would be better to stand by & hear a Table served first: and then being somewhat more composed I came forward. I cannot say that I came with assurance but I came to get assurance. When I was there, tho I had some mourning for sin, yet I did not meet with what I expected. But I went away resolving to cast my self at the feet of his mercy.

In hearing the Exhortations after the Tables, The Minister called these that had not met wt Communion with God at the Table, to examine themselves what might be the Cause why they Miss'd it: and reflecting, I could not find out the cause, if it was not that I came too boldly forward. That week & for a good while after, I was very much grieved that I had not met with Christ at his [190/-] Table.

³⁷ Richard Henderson (d. 1769) – minister, Blantyre.

³⁸ SS 5:16.

³⁹ John Warden (1671–1751), minister, Gargunnoch. Identified in McCulloch's index as 'Mr. Warden Preacher', he was the father of John Warden (d. 1764), minister at Campsie, mentioned elsewhere in the *Examinations* (Macfarlan, *Revivals*, 242; Scott, *Fasti*).

⁴⁰ Jn 5:42.

Hearing of a Second Sacrament at Cambuslang to be shortly after, I rejoiced much in the views of it: but was much grieved when I was told by My Mistress, that I was then to stay at home: Yet I was made to hope, that it would be better with me than it had been, tho' I should not be allow'd to go there.

One Sabbath coming to Camb: & hearing a Minr (23)⁴¹ on that text, the pleasure of the Lord shall prosper in his Hand,⁴² I got many of the Marks of Grace he Laid down, apply'd to my Soul with much sweetness, & was so filled with joy, that after Sermon, I wish'd much for some with whom I might safely use the freedom to tell what I had the got. But I thought again, what needed I tell any Body, Since Christ Knew what I had met with.

On Saturday at the Second Sacramt at Camb: having got liberty to go to Camb: for the forepart of the day, I heard a Minr [(12) on that Text, Except I wash thee &c:⁴³ I felt my heart filled with joy when He said, "Peter would not let our Lord wash his dirty stinking feet." adding "do ye not behold the Bason wt the Blood & water that Came from Christs Heart ready to wash you, & will not you, thro' your vile Cursed Unbelief, suffer him to wash your vile abominable Hearts." I also heard another Minr]⁴⁴ (16)⁴⁵ preach on that text, To them that [191/-] Beleive Christ is precious,⁴⁶ & could apply the marks of these that beleived on Christ, & saw so much of the Redeemers preciousness as ravished my heart with his love, & filled me with Unspeakable joy: and I thought it was the most wonderfull sweet Sermon ever I heard.

Contrary to Expectation, I got liberty to come to Camb: on Sabbath, & found much love & joy in hearing the Action Sermon. After which coming up to the Kirk yeard & joining at the tent there in singing the 45th Ps was made to weep all the time of it for Joy: And hearing a Minr (21)⁴⁷ preach on Isa 53.1 Who hath beleived our report &c: I got such clear and satisfying Views of my interest in Christ, that I would have given never so much for a token to go to the Lords Table; & tho' I could not see how I could get a token from Man, I was sure I had a Token from Christ. Hearing another Minr (39)⁴⁸ on these words, We preach Christ Crucify'd, to the Jews a stumbling block &c:⁴⁹ While he often mentioned Christs being the power of God & the wisdom of God to Beleivers, I thought I could then say, that He was the Power of God & the Wisdom of God to Me.

⁴¹ William Gusthart (d. 1764) – minister, Tolbooth/Glasgow (Collegiate or Second Charge).

⁴² Isa 53:10.

⁴³ Jn 13:8.

⁴⁴ Side margin deletion: W-R, G-e.

⁴⁵ Alexander Webster (1707–84) – minister, Tolbooth/Edinburgh.

⁴⁶ 1 Pe 2:7.

⁴⁷ John Bonar (1671–1747) – minister, Torphichen.

⁴⁸ William Maxwell (1700–80) – minister, Rutherglen & Polmadie; brother of Alexander, minister, Rutherglen.

⁴⁹ 1 Co 1:23.

On Munday, having got leave to come to Camb:-in the afternoon, I heard a Minr (17)⁵⁰ on that text O woman great is thy faith,⁵¹ & was much the better of that Sermon & heard with much delight. I also heard another Minr (31)⁵² in the Kirk on that text, Acquaint now thy self with him &c:⁵³ where I was much refreshed in hearing him mention some promises, that had been sweet to my soul before, & went home with much [192/-] love & joy longing for another Communion Occasion.

When Harvest came on, I was much affraid to go to the Shearing, fearing that by the Carnal Discourse I might then hear, my Heart might be carried off from Christ & Spiritual things: But blessed be the Lord, he prevented my fears much in this: for I was often greatly filled with love & joy, while I was following my work on the Harvest ridge: And oftimes would I be saying in my heart, O that I could call myself Christs by Regeneration & Adoption! And some times my heart would have said it e're I was aware; But then again I would have been grieved at myself for doing it, fearing it might be presumption for so great a Sinner as I.

[One day at Dinner, a young man was taunting Me, & Calling Me a Cambuslang Convert; but said that He hoped to see me return to my Old Stance again. At which e're I was aware, I laughed; but my heart immediatly smote me for doing so]:⁵⁴ & immediately that word came into my heart, I know whom I have beleived;⁵⁵ which filled me with great joy, at the thoughts that Christ had enabled me to beleive on him, & that he was now making me to say & know assuredly, that I had done so. And this frame continued that afternoon: and at night when I was milking the Cows, while I was saying, as sometime before, O that I could say that I was Christs by regeneration & adoption! I was inabled to say it, & so firmly to beleive it that I thought I could seal it with my hearts Blood.

But some while after, that same night, I began to doubt [193/-] again, & to think that I had said too far, and that there might be some deceit in my heart, tho' I did not Know of it, [as there might be some anger in my heart at the Lad that mock'd me at dinner time, tho' I did not nottice it]:⁵⁶ & presently that word came into my mind, "Be not faithless, but beleiving."⁵⁷ This Scattered my doubts & made me firmly to beleive my interest in Christ, and I was filled with much joy in the beleaf of it.

⁵⁰ William McKnight (1685-1750) - minister, Irvine.

⁵¹ Mt 15:28.

⁵² John Gillies (1712-96) - minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693-1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasti*).

⁵³ Job 22:21.

⁵⁴ Side margin deletion: W-R, G-e.

⁵⁵ 2 Ti 1:12.

⁵⁶ Side margin deletion: W-R, G-e.

⁵⁷ Jn 20:27.

One Sabbath hearing a Minr (26) Lecture on Tit: 3 Ch: & preach on these words vs. Not by works of Righteousness which we have done but according to his mercy he saved us by the washing of Regeneration &c I found my heart greatly filled up, in Praises to God for what he had done for my Soul, & was made to admire at the riches of his Condescending grace to me, & to wonder if there were any of the people present, that felt so much of the Love of God as I then did.

When Kilsyth Sacrament drew near, my heart run much upon it; & having got liberty to go there, as I was upon my way, I was much damped with A Lifeless frame; but thought I would go on & hear sermons, tho' I should not join in the Sacrament [: *But as I went on, examining myself, That word, at the close of every thing I was thinking on, came to my mind, "Come to Christ & welcome," which not coming with power, I thought was not from the Lord to me, but had only been a word that Happened to cast up in my Own Thoughts.*] ⁵⁸ And when I came there on Saturday, hearing a Minr (24) ⁵⁹ on that text, Blessed is he that cometh in the Name of the Lord, ⁶⁰ while he shewed who [194/-] He shewed who he was that came, to whom he came, & for what he came, I felt great love to Christ in my Heart; Especially when he came to shew, how Beleivers were to entertain Christ at his Table.

In time of the Next Sermon, I fell under some damps: but at hearing another Minr (26) on that text [], ⁶¹ "You who were sometime alienated, & Enemies in your minds by wicked works; yet now hath he Reconciled, ⁶² tho' I durst not apply the second part of the text [you hath he reconciled] when I heard it read; yet as he proceeded I found my doubts vanish, & could at length apply the whole text, not only the former, but the Latter part also, to myself. That night I could sleep none, But another Woman & I sat up all night for prayer.

On Sabbath Morning I felt my heart in a very sweet & lively frame, & was made to believe [*] ⁶³ ~~that the Covenant was made between God & my Soul;~~ & That I had only to get the Seal of it at the Table.

Hearing a Certain Minr (32) ⁶⁴ serving a Table, I was much pleased to hear his ~~spee~~ him speak, and delighted with what he said; & asking & being told, who it was, I was much grieved, that I should have had such an enmity against

⁵⁸ Side margin deletion: W-R, G-e.

⁵⁹ John Warden (d.1764) – minister, Campsie; son of John Warden (1671–1751), minister, Gargunnoch (Macfarlan, *Revivals*, 242; Scott, *Fasti*).

⁶⁰ Ps 118:26, Mt 21:9, Mt 23:39, Mk 11:9, Lk 13:35.

⁶¹ Insertion ['103':1.21']: McCulloch.

⁶² Col 1:21.

⁶³ Bottom margin note, '* this would be better expressed in Words of 2 Sam 23:5. or Is. 55:3 Viz the Lord had &c.': G-e.

⁶⁴ McCulloch's records make identification difficult, but (32) is likely, John Mackay – minister, Dunoon.

him in Particular, when I was a Seceder, because of his opposition to []⁶⁵ (55):⁶⁶ But some harsh thought, starting up in my mind at the time against him, I was much vexed at myself for it; & resolved I would go to the Table where he was serving: But got not forward till the next, where another served.

When I was coming forward, I thought I was coming as a poor unworthy Dog; that it may be Christ might cast me a crumb of mercy; but I was utterly unworthy of it: And when I was sitting there, what- [195/-] -ever I thought on, king Jesus was still the next thought: & I was filled with great joy, came away with thanksgiving & praises: And when I was coming out of the Door, that word came into my mind, "I have seen thy ways, & will heal you";⁶⁷ Upon which I was made to beleive, that it was, & would be to me, according to that word: & was made greatly to rejoice.

I then went to the Meeting at the Tent in the Fields & heard Several Ministers there with greater joy than I can express: & especially in hearing the Last Sermon (by 29)⁶⁸ on these words Song 3.11 "Behold King Solomon &c:" [when that word came into my heart "*Dost not thou Behold King Jesus*"]⁶⁹ & my Soul was so filled with joy that I could hold no more: About the Close, which was under night, it turn'd darkish, & being cold, sometimes I shivered a little, and tears of Joy ran down; One that sat next me, when the Minr mentioned the trembling Jaylor,⁷⁰ said, "Ye may take that to you" No said I, my heart is fixt.

That night. I spent the time in prayer, & praises, to God, partly by myself & partly with others, especially a Company of Young Persons in a House: in joining with whom at these duties, I was greatly delighted; & I think, if I had 10,000 tongues, I could not express the joy that I felt that night.

Next morning, retiring to secret prayer, I had more enlargement in that duty, more love, faith, joy, and [196/-] Assurance, than ever I had had before. With full assurance, I could then say, that God was my God, from everlasting, to everlasting, & that he would be my God & Guide, to death; & forever & ever.

In hearing a Minr (41)⁷¹ in the morning, in the Kirk, on that text, "Compell them to come in—yet there is room,"⁷² I had great joy, & was all the time praying that The Lord would make that a Day of his Power, in making Many Sinners to come in, to fill the Empty room in his House. In hearing another Minr (27)⁷³ on I Jo. 1.3d "& truely our Fellowship is with the Father" &c: I

⁶⁵ Insertion ['a Seceding minister']: McCulloch.

⁶⁶ Ebenezer Erskine (1680–1754) – Associate Presbytery minister, Stirling; founder of the Secession Church.

⁶⁷ Side margin marked with 'x'.

⁶⁸ Robert Spears (Speirs) (1700–78) – minister, Linlithgow.

⁶⁹ Side margin deletion: G-e.

⁷⁰ Ac 16:29.

⁷¹ Thomas Gillespie (1708–74) – minister, Carnock; founder of Relief Church in 1761.

⁷² Lk 14:21–3.

⁷³ James Burnside (d. 1743) – minister, Kirkintilloch.

thought I durst not venture to speak in the words of that text; but by what I heard, I was confirm'd in many instances, that I ~~might~~ could in some measure join in these words.

Hearing another Minr (26) on that text Blessed be the God & Father &c:⁷⁴ I knew not what to think of it at first; But while he spoke of the Convictions of Sin, and the Happy Change following it by divine Grace, I was enabled to go along, & to see these Convictions had been mine, & felt these Effects of Converting grace in my Own heart, & was filled with great joy, & made to bless the Lord for his Free grace to me: & have often since that time been feasted in Soul, at the remembrance of what I then heard.

This frame, in great measure, lasted with me for some weeks; & I was still Every now & then, praising God ~~every now & then~~ for what he had done for my soul; & for the souls of Others; & that I had through [197/—] mercy been taken out from among The Seceders, Who were contradicting & blaspheming: for I tho't if I had been left among them, I would have been worse than any of them.

One Sabbath at Camb: hearing a Minr (12)⁷⁵ on that "Let your light so shine before men" &c:⁷⁶ I was willing, & Desirous, to walk suitably to the Gospel, so far as the Lord should be pleased to Enable me. Another Sabbath, hearing another Minr (26) there in Nov: 1742 On Jo 3.6 "That which is born of the flesh is flesh, & that which is born of the Spirit is Spirit, where he spoke of the Main Effect of Regeneration to be a suitableness of []⁷⁷ spiritual things ~~to my Soul~~ as Spiritual, I was enabled to go along in the many instances then given of this Suitableness: & was so overjoy'd that if I had never so many tongues I could not express it: The joy was even so great, that my frail Body was scarce able to bear up under it: & went home in that Condition, tho' with difficulty: and this lasted with me for some considerable time.

Hearing a Minr (19) on that text, "Thou hast received thy good things"⁷⁸—where he spoke much of Divine love, & self love, & of the Excellency of the former above the latter: By the Evidences given of Divine love, I was made to see the Excellencies of it, & at the same time to feel the sweetness of it in [198/—] My Own Soul: & I found Christ that day to my Soul the Power of God & the wisdom of God: & my heart was just fill'd with admiration & praise.

This frame continued with me for some time after, till one Day a Person I was talking with, said "She heard one say, there were many persons would stick to Christ, like a Burr to a Mans Coat, for a while, but after some time would wither & fall of again." Upon this I fell into great damps again, thinking, I was nothing but a Hypocrite: But talking with some Christians,

⁷⁴ Possibly Eph 1.

⁷⁵ George Whitefield (1714–70) – evangelist.

⁷⁶ Mt 5:16.

⁷⁷ Insertion ['heart to']: McCulloch.

⁷⁸ Lk 16:25.

& getting a book put into my hand, call'd The Almost Christian, & reading it, I found the Marks given, Set me beyond the reach of Hypocrites: & so recovered Some Comfort again.

One morning being much cast down, that word came into my heart, "In God My Refuge placed is"⁷⁹ which fill'd me with joy: But sometime after, Unbelief prevail'd, & joy abated.

Another Sabbath being at Barrony & hearing a Minr (19) lecture on Luk 2. about 15 verses, I was filled as full of Joy in Christ as I could hold: and that question coming in, Where is thy Heart? I could safely answer, My heart is in Heaven.

[199/—] Hearing a Minr (26) at Camb: about Candlemass 1743 Lecture on Hos: 2.18, & speaking of the Covenant between God & his People, & that God makes with every one of them Ane Everlasting Covenant, & gives them the sure mercies of David: I could then say with humble joy, The Lord has made with me ane Everlasting Covenant, well ordered in all things & Sure.

Hearing that same Minr Lecture on Hos: 2.19, 20 "I will betroth thee unto me" &c: The love of Christ was so abundantly shed abroad in my heart, & my Soul was overjoy'd at the discoveries I had of Christs Loveliness & excellency, & my interest in him, & relation to him as my Souls Husband, that I was persuaded he had betroth'd me unto himself forever: And I could not forbear crying out in this rapture of Love [*in the Hearing of Many about me, O That Glorious Christ! If I had a 1000 hearts, I would give them all to him.*]⁸⁰

Hearing that same Minr at Camb: in March 1743, on that text, "I beseech you be reconciled to God,"⁸¹ my heart went along with joy with what was said: But at the same time I was seized with [⁸²] fear & trembling, & I apprehended that my Joy was not of the right sort, because [200/—] it was accompany'd with such trembling, & fearing true joy could not have place in such a sinfull heart as mine: till hearing that place Jer: 33.9 cited, "and it shall be a name of joy & praise unto me—and they shall fear & tremble for all the goodness & for all the prosperity, that I procure unto it": which words were so exactly suitable to my present Condition & frame, that I thought I was just pointed at, as the person spoken of; and such power came, that I was fully Confirm'd in it, that One might taste largely of the goodness of God, & rejoice in his goodness, & yet might be doing so with Holy fear & trembling.

Hearing that Minr (26) on the same text at Camb: Another Sabbath, I went along, with great joy of heart, with what was said, & thought I could Seal Every thing said with my hearts blood; Till some things were said about the Close, that I understood not, which a little interrupted my joy: but at the

⁷⁹ Ps 62:7, Scottish Psalter (metrical).

⁸⁰ Side margin deletion: G-e.

⁸¹ Possibly 2 Co 5:20.

⁸² Insertion ['great']: McCulloch.

Close of the Afternoons Sermon, when He spake of looking to him whom we pierced, and mourning, & telling that that was true Godly mourning; this greatly confirm'd me that I had indeed many a time had true Godly Sorrow.

After this, for a Considerable time, I fell under damps & long'd for a Sacrament Occasion to get a revival: but [201/–] could not get access to any: Mean time that word came seasonably into my heart

Thou shall not need to be affraid
for terrors of the night

which composed me very much, & made me hope that this dark night would soon be over.

After this, hearing of Some that had been awakned last year that had misbehav'd, I was much affraid I might be left to fall into something that might bring a reproach on Religion: But that word pressed on my heart, eas'd me of these fears, & fill'd me with joy,

For thee to keep in all thy ways
His angels charge he shall

Hearing a Minr (26) on Sabbath May 22d 1743 Lecture concerning Christs being Apprehended, and Peters cutting off Malchus Ear,⁸³ I fell under Deep Convictions of Sin, & was made to see my heart as black as Hell, & thought really There was not such a Wretch among all that were present: But in hearing a Sermon []⁸⁴ on That Great love where with God loved us Eph 2.4 when he said "There is none, however Learned, can understand what this Love is, but by feeling it wrought in the Heart by the Holy Spirit" At that instant, I felt my heart filled with that love, & with joy, & Mourning for Sin, at the same time, that made me say, O how much am I oblidg'd to The [202/–] Holy Spirit, who makes me to Know & feel it!

[203/– blank]

[204/–]⁸⁵ On Saturday at the first Sacrament at Camb: in May 1743 In hearing a Minister (41) on that Text, Behold I lay in Zion &c:⁸⁶ I found that property of faith, that it disposes the Soul to wait on God in his way, with patience & resignation to his will, in all Tryals; agreeing well to what grace had enabled me to, & was thereupon fill'd with much love to Christ & joy in him. And this frame continued also in hearing the two Ministers (14 & 13) that followed.

⁸³ Jn 18:10.

⁸⁴ Insertion ['that day']: McCulloch.

⁸⁵ A fragmented account begins here; there is no record of respondant's name.

⁸⁶ Isa 28:16.

But on the Sabbath, I found my self left in much darkness; but that word I had heard a Minister preach on, on Saturday, He that beleiveth will not make haste,⁸⁷ was made a mean of settling my troubled Spirit, & to make me wait for Gods Salvation.

On Munday I found some Soul Refreshment. And that night after I came home reading I Cor. first chapter throughout, I found much of it powerfully & sweetly & with full assurance of faith applied to my heart; especially v 8,9, Who shall also confirm you to the end, that ye may [205/–] be blameless in the day of our Lord Jesus Christ: God is is faithful by whom ye are called unto the fellowship of his Son Christ our Lord. v. 30, Of him are ye in Christ Jesus who of God is made—

At the Barony Sacrament next Lords day, hearing the Action Sermon (19) on these words ~~Do this in remembrance of me~~ []⁸⁸ I felt my heart longing much after Christ, & a burning love to him: & when I came to the Table, I could for some time do nothing but wonder, crying out in my heart, Redeeming Love, Redeeming Love! When I received the Element of Bread, I saw my sins as piercing Christ & was made to melt & mourn at the sight: at receiving the Cup, I was made to apply by faith to the blood of Jesus for cleansing from all my sins, & immediatly after to say []⁸⁹ in my heart Now am I clean, Now am I sealed to the day of Redemption.

In hearing a Minister (9)⁹⁰ on that text [],⁹¹ Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength⁹² I got liberty to apply what was said of believers with much comfort. But that night I lost that frame, & could apply nothing that was comfortable to my self in hearing the Sermons on Munday: but going home, & essaying to commend Redeeming Love to some in Company, much of the former desirable frame return'd. [206/–] I got not opportunity to attend the 2d Sacrament at Camb. this year, except only on the Sabbath: but that day the Lord was pleased to speak comfortably to my heart, & I found it to be one of the most joyful days ever I saw.

[207/– blank]

⁸⁷ Isa 28:16.

⁸⁸ Insertion ['1 Cor. 11.20 When ye come &c:']: McCulloch.

⁸⁹ Insertion ['with joy']: McCulloch.

⁹⁰ John Currie (d. 1758) – minister, New Monkland. Son of John Currie (d. 1741), minister of Old Monkland.

⁹¹ Insertion ['in the Evening']: McCulloch.

⁹² Isa 26:4.

[208/103] A. N. A Girle Young Woman about 16 years¹

I was taught by My Father to read the Bible, by the time I was six years of age. I also got the Shorter Catechism² by heart and have it ~~by heart~~ so still. My parents gave me a good example, and exhorted me to pray to God but I had no delight in it: and did not know whom I was praying unto. Sometimes I obeyed them in doing so, and sometimes I did not. I was always kept from outwardly gross things before the World, Except that I would have lied sometimes, and broken the Lords day, by diverting myself. I used always to go to the Kirk when I could get it done: but I went only to see & be seen. I used to read the bible at my parents desire, tho' I had more delight in reading story books and ballads. When I heard Sermons I thought I did not walk conform to the Gospel, and had no right to any of the blessings of it. And if I died in that condition, I would not be well: but I did not mind these things, or lay them to heart.

The first time I felt the word come with ane awakning convincing power, was on the last Sabbath of February 1742 at Camb: where I heard a Minister (26)³ preach on that text, He that beleiveth not on the Son is condemned already.⁴ I heard with much attention, and was very uneasy at the thoughts of my being so great a Sinner.

After Sermon I came to go into the Manse, but could not get in: But hearing a Man (who it was, I know not) say to the people about the doors, What do ye stand idle and gazing upon the folks there? Ye had more need to be looking in to your own hearts. I thought that was very true, and that this word was just to me, for that I was con- [209/-] demned already and with that I felt a power strike me down to the ground.

I was carried into the Manse, and continued in the hall, with some others in great distress all that night. I was then made sensible I deserved to be cast into hell, and could not beleive that ever God would pardon my sins for that there was none in the Earth that had been such a Sinner as I. I had however far greater grief and sorrow at the thought of offending God by my sins than for being exposed by sin To the torments of Hell. My lying and Sabbath-breaking and all my other sins, were brought fresh in to my remembrance, and lay heavy upon my Conscience, because I had been such a vile Person: But at that time, I got not that sight of Original Sin and heart Evils, as I came to get afterwards.

¹ Elizabeth Dykes – Carmyle.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Jn 3:18.

About the Morning that word came into my mind, I will heal your backslidings,⁵ I will love you freely: This word was with power: and I thought the Lord had said it to me: it removed my doubts and fears at that time & for some time after. But on Munday night, I awaked in a great fright, crying out, I was in the gall of bitterness & in the bond of iniquity: And I then thought all was but delusion I had met with; and that many promises in the Word might cast up to my mind, that I had not right to, and that I had only snatched at that promise which did not belong to me, and in this distress I continued about eight days.

Being obliged to stay at home nest Sabbath, that another in the family might get to the Kirk, when I was at secret prayer, that word Isa 54.11 O Thou [210/105] Afflicted &c: came into my heart, at which I was made to say Oh will the Lord indeed cleanse such a vile & filthy heart as mine, and make it conform to his will! I also found some love to God in my heart, and was made to rejoice in him, and to praise him with my whole heart, and thought, if I could get all the World to praise him, I would have done it.

But this frame did not continue very long, when I fell to doubt again, and could lay no clame to that promise: & many of the dreadfull threatnings of the Word came to mind: as God is a Consuming fire to Sinners,⁶ it is a dreadfull thing to fall into the hands of the living God:⁷ and I was again brought in to great distress, thinking all the Threatnings in the Bible were belonging to []⁸ me and I saw that there was no relief for me but in Christ & I durst scarce venture to plead for mercy or favour from him, because I had been such a Rebell against him.

While I was in this distress, not knowing what to do, that word came with power to my heart, Great is the Holy One in the midst of thee,⁹ which made me praise God for his love in his Son Jesus Christ: and I rested on the word of promise, without being sensible at that time, of my need of Christ in all his Offices. After that I was made to see the deep Corruption of Nature that was in me, that there was nothing in me but sin, that I could call mine, and how imperfect I was, how unlike and contrary I was to God! I saw as it were within me two armies, waring against one another, The flesh lusting against The Spirit, and The Spirit against the flesh, and when I got my lusts [211/106] trampled under my feet, I found them stealing in upon me again, and drawing away my heart from God and my Duty. I saw how unwilling I was to come to Christ, how backward I was to duty, & strongly inclined I was to sin, how stiff & hardned and obstinate I was in sin. I saw ~~the need~~ what need I had in

⁵ Jer 3:22.

⁶ Side margin marked with 'x' – Dt 4:24, 9:3; Heb 12:29.

⁷ Side margin marked with 'x' – Heb 10:31.

⁸ Insertion ['against']: McCulloch.

⁹ Isa 12:6.

Christ in all his offices, as Prophet Priest & King, and I thought I was willing to take him in all these offices.

But yet searching further, I saw a secret unwillingness in my heart to submit to him as King, & how my lusts reign'd in me, and yet I had no power to resist him oppose them. I saw my own insufficiency [*in me*]¹⁰ to help my self, and that unless The Lord should undertake for me, and work all my works in me and for me, I would never Do anything to purpose: for I found my heart deceitfull & desperately wicked, averse to all good, & bent upon all Evil. I was then enabled to look to the Lord by an eye of faith, for grace to conquer my strong lusts and Corruptions: and then I found them to become weak in me.

The Barrony Communion approaching, I resolved to go there, to see if he would be pleased there to increase my weak faith, and to give me more love to my him self. I was sensible of much unpreparedness; but I went forward relying on Christ. When I was at the Table, that word came with power, Thou hast chosen the better part that shall never be taken from thee.¹¹ I did not then know that there was such a word in the bible, but finding it come with a heart conquering sweetness, I was made to praise him [212/107] and thought if I had ten thousand tongues, they would be all little enough to praise him, for his mercy to one that was less than the least of all his mercies.

After this I took great pleasure in prayer and other duties: and was allow'd much communion with God; and found all his ways to be pleasantness and peace: and I thought if i had ten thousand lives I would cheerfully lay them all down for him. And I continued in this condition for a considerable time.

The First Sacrament at Camb: drawing near, I had a great desire to come to the Lords Table there but fell into some damps & doubtings before it: I came to the Table but got nothing, and was under great deadness which was matter of great grief to me afterwards.

At the Second Sacrament there, I could not get a token in order to communicate, seing none of my Acquaintances from whom I could hope to get one: but I sat in the Brae, and heard the tables served, with a most eager desire to have gone to the tables my Love to Christ was then so strong, that I thought if I had a thousand Worlds, I would have given them all for a token to get forward: [*and I thought if I had wings, I would have flown over the heads of the People to have got to the Table*].¹² And Oh! how ardently did I long to be dissolved & to be with Christ in heaven. And I went home with this frame [213/108] upon my Spirits. After this I found great sweetness in reading the word of God & in secret prayer. But yet I was never satisfy'd with my Own heart.

¹⁰ Bracketed for deletion.

¹¹ Side margin marked with 'x' - Lk 10:42.

¹² Side margin deletion: W-R, G-e.

Some while after, I fell under doubts & fears & thought all I had met with was but the Common operations of the Spirit, or that the promises I had got from God, had been cast by the Devil into my mind: And so many evil thoughts came into my mind, one after another, that I was affraid I had committed the Unpardonable Sin: and was almost put to despair of mercy Altogether. These wicked thoughts came into my heart so thick & quick, that they were like so many fiery darts thrown in upon me, that I could not resist nor oppose them: And this continued with me for about a month: [*and all that time I got no promises from The Lord.*]¹³

Intending to join at the Sacrament of The Lords Supper at Glasgow, in October 1742, on Sabbath Morning, when I was in a room by myself, that word came into my heart with power I will pour water upon him that is thirsty and floods upon the dry ground.¹⁴ I then found a great thirst in my heart after the righteousness of Christ: and that word made me hope that the Lord will give me what I was thirsting after. I went to the Lords table with much of this frame, with a sense of my own guilt & unworthiness: but I saw the fulness that was in Christ, & went forward resting on his righteousness, & strength.

At the table I got a sight of Christ as a complete [214/109] and all-sufficient Saviour; and was inabled to trust him with my all, & take him for my all, and I found such love to him in my heart, that I thought I could cheerfully lay down my life for him.

But some days after this occasion, finding my love to Christ abated, I began to Examine myself, if I could []¹⁵ lay down my life for Christ: and I found I could not do it: Upon which I was much cast down, at the thoughts of the fickleness & deceitfulness of my own heart, and that faith began to stagger, & I could not act faith in Christ with that vigour that I would have desired, and that I sometimes used to do: and I was much grieved, that I could not get that sight of him and humbling sense of my own guiltiness and unworthiness corruption, that I sometimes formerly used to have.

I earnestly breathed after perfection; reckoning myself a Wretched Creature, that my lusts should so domineer over me, and that I could not get perfect conformity to the Will of Christ, & every lust trampled under foot; and every thought captivated to The Obedience of Christ.¹⁶

I began to examine myself, if I had that Faith that worketh by love,¹⁷ love to God and to all Men: and at some times I thought I had much satisfaction, that The Lord had given me such faith, and was inabled to pray heartily for my friends & relations, for my Neighbours [215/110] and even for My Enemies, and would have been glad of any opportunity to serve them. At

¹³ Side margin deletion: W-R, G-e.

¹⁴ Isa 44:3.

¹⁵ Insertion ['then']: McCulloch.

¹⁶ 2 Co 10:5.

¹⁷ Gal 5:6.

other times I was much bowed down, when I could not get such liberty and freedom in praying for them, as [*at other times*].¹⁸ and when my Neighbour or my Fellow-Servant happened to differ with me, and I felt Corruption rising against them, The Lord has Enabled me to look to that humility that is in Jesus, and to Learn of him to be meek and lowly: and this has taken away the force of such Corruptions: and I have been made to pray heartily for them and to wish them well.

When the Next Communion Occasion at Glasgow drew on, I would have gladly joined there, but was under great doubts & fears, and the thought of the power of my corruptions, that I could not get subdued, reckoning that this was owing to my not applying to Christ by faith, in order to the subduing of them: and therefore wanted much to have faith strengthened, & for this End I wanted much to go to the Table.

Some days before it, when I was at prayer, begging the Lord might Quicken me; for I found my heart as dead as stone, that word came into my heart, Arise & I will give thee Life:¹⁹ and as I began to doubt if that word was to me, another word came in, To him that believeth all things are possible:²⁰ at which I was made to believe.

I then began to read the Sufferings of Christ in the Gospels, and was made to see that our sins were the procuring cause of Christs Sufferings, and that it was all [216/111] out of love to poor perishing Elect Sinners, that he Endured them: and I was made greatly to wonder at the love of Christ, in enduring such sufferings, for those that were Sinners & had been Enemies. When I went to the Table, I could not get so much as a broken heart for sin, nor one blink of Christs Countenance. But hearing a Minister (71)²¹ on that text, whatsoever is born of God overcometh—and this is the Victory—²² I then began to find faith revive, and was enabled to look to Christ by faith, and made to hope to obtain the victory over the World through him. But all that week, I was much cast down, at the thought that my sins had hid Christs face from me at his Table.

Next Lords day after this being obliged to be at home I got great Comfort in Reading the Word & secret prayer.

And now to this day; I cannot say that I have an assurance of heaven; but I desire to lay the stress of my Salvation on Christ and his righteousness. I find great delight in reading & hearing the Word & prayer, and in every known duty: Am well pleased with all the Commands of God, and with all the Disposals of his providence. but I dare not say much for fear of presumption, and lest my heart should deceive me. I am aiming from time to time to pray for the

¹⁸ Side margin note for insertion, 'O-[before]-e.'

¹⁹ Side margin marked with 'x'.

²⁰ Mk 9:23.

²¹ James Baine Jr (1676–1755) – minister, Killearn.

²² 1 Jn 5:4.

publick interest of real Religion; I dare not say I pray for it at all occasions, with that earnestness I should do: but I wish from the bottom of my Heart, that Christs Kingdom of Grace may be advanced, and multitudes of Souls [217/112] brought in to him in a day of his Power.

Ps. I have often been made to cry in the Brae at Cambuslang under My Soul distress tho' I endeavoured to refrain it [*But never swarf'd nor fainted any, nor had I ever any visions.*]²³

²³ Bottom margin deletion: O-e. with note: 'These last Words are elsewhere mark'd to be deleted & I think shou'd be also ommitted here as may also y' whole sentence – I also am of Opinion yt y' Several Scriptures referred to, or mention'd as Useful, shou'd have y' proper reference of Chapters & Verses. – O-e.'

[218/190] A. O. A Young Woman about 19.¹

I only learned to read the Bible about four years ago, and can read it now pretty well. In my Younger Years, I sometimes neglected to pray in secret, and sometimes minded it; especially when I was affraid to fall into bad company that I might be kept from it: But for these four years past, I cannot say that I neglected it a day. But O! how did I pray? I did not know what I was saying; nor anything of the graces of the Spirit: or what it was to pray in the Spirit till of late.

I was kept from things openly scandalous before the World; and always had a liking to go to the Kirk and usually went to it on Sabbaths; but I could not make sense of what I heard: But when I heard a preaching of hell and terror, I thought that was a good preaching.

At the Sacrament occasion at Glasgow in Apr: 1741 A Minr (28)² in his Exhortation after the Tables, said, "O ye Idle Spectators, what have ye been doing? Why did ye neglect this opportunity of grace?—What answer can ye give? You'll say, ye were unprepared: but the Longer ye delay, ye will be the longer unprepared." At hearing these words, I was much affected; and resolved, that I would not neglect another oppor- [219/—] tunity of that kind, if the Lord gave me to see it. After that Communion, That Minr having his text on these words "Strive ye to enter in at the strait gate" &c:³ he spake much to Young People to engadge them to be early Religious: I thought if reading & praying much would take me to Heaven, I should not neglect that. Hearing a Minr (12)⁴ on that text "Christ is made of God unto you Wisdom" &c:⁵ I found myself cut off when he gave marks of these persons to whom Christ is made wisdom: upon which I bursted out in tears; but this wore off in a little.

As the Next Sacrament Occasion in Glasgow drew near, I took my Catechism, and resolved to examine myself by the Commands: and going thro' the Several Commands, I thought there was none of them all, but what I had broken in many instances; and was thereupon in great distress; and was much in ~~Prayer~~ distress in prayer: but found myself greatly perplexed with Atheistical thoughts. On the Sabbath before that Sacrament in that place, hearing a Minr (28) on that Text, "To you that beleive Christ is Precious",⁶ But by the marks he gave of Beleivers, I thought I was none of them; and that I had no faith, or no disposition for that Ordinance.

¹ Catherine Sinclare.

² John Anderson (d. 1744) — minister, Tron/Glasgow.

³ Lk 13:24.

⁴ George Whitefield (1714–70) — evangelist.

⁵ 1 Co 1:30.

⁶ 1 Pe 2:7.

But on the Munday after, that word came to my mind with great power, "If ye Beleive in God, beleive also in Me,"⁷ and I could say indeed, That I beleived in God; or that there was a God: But could [220/192] not say that I had satisfying Views of my interest in Christ: but was made willing & desirous to come to The Lords Table. But hearing the Action Sermon, I found my heart very dead and hard; and was thinking not to go to The Table at that time: But that word coming into my mind, "Go forth to him that suffered without the Camp,"⁸ I was made willing to go to the Table: but when I came to it, I found my heart dead and hard still.

For some time after that Sacrament, I was much tempted, to think, all I heard in Sermons was but lies; and sometimes thought, I would go no more to hear Sermons: for when I went, I got no good. [*One night I dream'd I heard a Minr (31)*⁹ *standing up and saying to the People over and over again*]¹⁰ "Look¹¹ that place 2 Cor 5.7. ("We walk by Faith & not by sight") [*And looking it in the Morning*]¹² I thought I was just walking by sight, & not by faith, looking to outward things and not depending on the Lord; And for 20 days after was much perplex'd about my Sad Condition: and much in prayer: and thought I had ate and drunk Damnation to my Self at that Sacrament: One Day, That word came into my mind "Wilt thou shew wonders to the Dead"?¹³ which made me think it would indeed be one of the greatest wonders, if Ever God should quicken and raise such a dead soul as I: And when I awaked from sleep I found my heart still bursting out in Prayer. One [221/193] day that word came into my mind "Ye are dead and your life is hid with Christ in God":¹⁴ but alas! I was not able to beleive, that such a comfortable word could belong to me. One day hearing a Minr (14)¹⁵ on that text (Rom 8:11) "But if the Spirit of him that raised up Jesus from the Dead dwell in you" &c: where he gave several Marks of these in whom the Spirit of Jesus dwelt particularly "That they mourned Chiefly for sin as dishonouring to God, and as piercing to the Redeemer, and ~~thirsting after Christ~~ That they were thirsting after Christ, and That they Could say, Whom have I in heaven but Thee" &c:¹⁶ I thought that this was just what I had felt: And found my heart melted down. And this was the first time, that ever I could apply the Marks of a Christian to my Self.

⁷ Jn 14:1.

⁸ Side margin marked with 'x' – Heb 13:13.

⁹ John Gillies (1712–96) – minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693–1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasts*).

¹⁰ Side margin deletion: G-e.

¹¹ Insertion ["Looking to"]: G-e.

¹² Side margin deletion: G-e.

¹³ Ps 88:10.

¹⁴ Col 3:3.

¹⁵ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

¹⁶ Ps 73:25.

Coming out to Camb: about the beginning of March 1742 I was much affected in hearing a Preacher (36)¹⁷ preach on that text "This is the Name where with she shall be Called, The Lord our Righteousness"¹⁸ and in hearing a Minr (26)¹⁹ on that text "He that Beleiveth not "²⁰ &c I found my heart much burdened with a sense of my Unbelief: and saw The Hainous Nature of that Sin of Unbeleif: and my heart mourned much for it. Next morning hearing that Same Minr on that text "If any [222/194] Man be in Christ" &c "Behold the Lamb of God"²¹ I got my heart much melted for sin, because I had offended God and wounded Christ by my sin, Especially by my Unbelief. Next Lords Day hearing that Minr again from another text, "If any man be in Christ"²² &c: I got freedom to apply all the Marks that are were given of The New Creature, particularly, "That such would be wiling not only to part with all Sin and what was dearest to Them in a World but even life itself for Christs sake": and This is what []²³ I could then Cheerfully do.

Before The Sacrament at Glasgow, I thought I got my heart much Enlarged in prayer; and was made willing to accept of Christ in all his offices, and to give up myself Entirely to him to be saved by him in his own way; and neither to touch, taste nor handle anything, that was dishonouring or offensive to him.

[Going to bed on Saturdays night, it was suggested to me, after I had been much at prayer, 'Thou wilt not get time to pray always this way'; but that other word came in, "The Just shall live by faith,"²⁴ by which I was made to trust in God for time to pray; and grace to pray; and for all things.]²⁵ In time of the Action Sermon (by 28) I was harrass'd with wicked & unbelieving thoughts: But I resolved I would go to The Lords Table, casting myself at Mercies feet, and if [223/195] I perished I perish: But I did not, when I went, get my heart broken, as I would have had it.

One day being tempted much by Satan, to disbeleive the Bible, and to think that I need not regard it as a rule: Coming out to Camb: and hearing a Minr (26) preach on that text "He That beleiveth not on the Son of God shall not see life but the wrath of God abideth on him"²⁶ My distress under a Sense of my Unbelief; and the dreadfull danger of it, increased to a great degree; and continued in a great measure, till one day that Scripture came into my mind, "I will be mercifull to your unrighteousness, and your sins and iniquities will I remember no more,"²⁷ which came with some power &

¹⁷ James Nasmyth [Nasmith] (1683–1774), minister, Dalmeny.

¹⁸ Jer 33:16.

¹⁹ William McCulloch (1691–1771) – minister, Cambuslang.

²⁰ Jn 3:18.

²¹ Jn 1:29, 36.

²² 2 Co 5:17.

²³ Insertion ['I thought']: McCulloch.

²⁴ Hab 2:4, Ro 1:17.

²⁵ Side margin deletion: W-R.

²⁶ Jn 3:36.

²⁷ Heb 8:12.

comfort; and made me entertain some hopes of pardon: but did not altogether free me from my fears.

One Sabbath after, in Apr: 1742, Coming to Camb: & hearing a Minr (13)²⁸ on that Text, "Thou hast taken to Thee Thy Great Power & reigned,"²⁹ I found much of what was said brought home to my heart: and particularly when he asked, "Can ye thole³⁰ a threatning sermon? Do ye delight in singing psalms, & praising God?" &c: These I found well agreeing to the disposition of my heart soul; for I wanted much to hear threatning Sermons: and would never have wearied in singing the praises of God. These, and many other marks in that sermon, came with much sweetness & comfort to my Soul.

At the Sacrament Occasion at Campsie, I was inabled in secret to give my self intirely away to God in Cove- [224/196] -nant: and hearing a Minr () preach much of flying to Christ as a City of refuge from that Text (Heb 6:18) "That the Heirs of the promise might have strong Consolation who have fled for refuge"—I was made to aim at flying to Christ as my alone refuge. One of the Tables being long a filling, when I was standing waiting without, and thought with what cheerfulness Christ went to meet his Sufferings for lost Sinners, I thought it was very unsuitable for me to linger so long, and I hastned to his holy Table, to commmemorate these Sufferings: and there I was filled with wonder & admiration, at the long suffering patience & mercy of God, that I was not long ere then sent to Hell, and lifting up my Eyes among the Damned there, rather than be set down there among his Children at his Table. I was then made to close with Christ in all his offices and to give my Self Entirely to him: and got my heart filled with his Love.

At The Second Sacrament at Camb. []³¹ 1742 I got my heart much enlarged at the Table of the Lord. At Glasgow Sacrament in Octor following, I found a selfish disposition much prevail: but in secret prayer that word came into my heart, "My Grace is Sufficient for thee"³² The Effect of which was, that I did not find that Corrupt Selfish principle afterward prevail so much as before. At Paisley Sacrament I found [225/197] my heart much enlarged with Love to God. At Glasgow Sacrament in Ap: 1743 I heard a Minr () on These words, "Turn ye Turn ye, Why will ye die O House of Izrael,"³³ with much satisfaction and application to my Self: And in the afternoon I heard another (26) on that text "When the Commandment came, Sin revived and I died,"³⁴ wt much comfort, as he described the nature & effects of Convictions, leading to a gracious state issue.

²⁸ John Willison (1680–1750) – minister, South Church, Dundee.

²⁹ Rev 11:17.

³⁰ Thole: endure, tolerate.

³¹ Insertion ['Aug']: McCulloch.

³² 2 Co 12:9.

³³ Eze 33:11.

³⁴ Ro 7:9.

The day after when at my work, I got my heart melted down under a Sense of the Love of Christ, in his Sufferings, Upon which I had been meditating: But immediatly after, a thought was suggested 'These Sufferings of Christ were only for the Elect, & it may be thou art none of These.' This damped my heart exceedingly: And I continued in these damps till hearing a Minr (26) on Saturday, on these words "Thy People shall be willing in a day of thy Power"³⁵ when I was a little revived: But yet I still found unbelief prevail much against me. But on Saturdays night and Sabbath morning, I was much enlarged in Secret prayer; but when the time came that I was to go to the Table, my frame was not what I would have desired: But These words coming to my mind, "Fear not for I am with Thee,"³⁶ I went forward: But had not that enlargement of [226/198] Soul there, I would gladly have had: Yet I aim'd by grace to devote my Self to God, in the dead frame I had, as he was pleased to enable.

And that I may close. I now find a habitual desire, to follow that which is good: and whither I be in a more comfortable or dejected condition, my desire & endeavour by grace, is to live every day so as if I were to die at night. When I hear of the falls and miscarriages of others that have had awaknings, I am filled with Self-jealousy; and desire to have no confidence in the flesh: But I would gladly rejoice in Christ Jesus, and lean to his strength and grace, to be sufficient for me; and hope he will never leave me nor forsake me; nor suffer me utterly to depart from him. I think, & find by Experience, that the Life of a Christian, is not an easy life; yet I find all wisdoms ways to be pleasantness & peace: and I would rather part with my Natural life, than to return to my former life of Sin. I want above all to be more and more empty'd of Self; to live entirely to Christ and his glory here; and to live Eternally with him hereafter.

To Him be Glory forever, Amen

[227/- blank]

³⁵ Ps 110:3.

³⁶ Isa 41:10.

[228/25] A. P. A Girl Young Woman about 19 years¹

I had a form of praying in secret for ordinary once a day and always went to Kirk on Sabbaths but went there only to see & be seen and thro' the bypast part of my life have been restrained from what is reckoned grossly vicious before the World. I had then scarce any thought of death or what would become of me after death. Some times in reading the Account of Christs Sufferings in the Bible, I would have falln a weeping, but did not well know for what I wept if it was not from a kind of natural tenderness, at thinking of somewhat of a mournfull Kind. Nor did I ever find the Word read or heard come home to my Conscience with power, so as to be able to apply it to my self, and to get a sense of the condition I was in, till I heard a Minister (12)² preach at Glasgow September 1741 on the Parable of the Prodigal son.

When That Minister spoke of the Prodigals going into a far Country, I thought that he was exactly describing me, and My Condition, and was then made to see, that I had gone far from God, and my Oun duty & happiness; and thereupon wept much and came to my home with great melting of heart. I thought of Davids riseing at Midnight to praise God,³ and wish'd that I could rise at any hour to pray [].⁴ But I was so much asleep in Sin that I could do nothing; Yet sometimes I would have risen for prayer in the Night time, and thus it was with me for several days.

When that minister went away, from the place I was affraid that I would fall away, and He would rise up in judgment against me: and for awhile after that, I was under great fear and Confusion. When I went out to the street I thought Everybody was looking at me, and would reckon me Little better than Distracted, I walked with such a [229/26] hurry and so unsettled-like, and was so filthy in my own Eyes, that I thought every one that saw me abhorrd me. I was almost always praying when I walked on the streets and Every Where, and at that time I used to fast often, sometimes 40 or 60 hours, weeping & praying, that the Lord might convince me thoroughly of my Sin and bring me home to himself.

One Sabbath I resolved to stay from the Kirk, and spend the day in prayer at home: but when I had done so, I found I could do nothing; and was made to see that I was in a wrong way, and that we ought not to slight publick ordinances for private duties. After which I attended publick ordinances very closely. One Night when I was in bed I wept greatly for sometime, at the

¹ Catharine Stewart – seamstress, Glasgow.

² George Whitefield (1714–70) – evangelist.

³ Insertion ['to God']: McCulloch.

⁴ Insertion ['unto God']: McCulloch.

thought of the Love of Christ, and My Oun Sins; but had not such a distinct apprehension of these things as I came to have afterward.

When the Awakning broke out at Camb: as soon as I heard of it, I was glad that the Lord was beginning to turn hearts to himself, and went there and heard Sermons from time to time, and saw many people in distress crying out in time of Sermons, but was not greatly affected by what I heard, nor yet hearing and seing the distressed People: for I thought they might, if they pleased, have heard Sermons and be affected enough, and yet not cry out.

But hearing that, that Minr (12) was returning by means of whom, as an Instrument, I had first falln under Soul distress I rejoiced much, and hoped that I might get something further in hearing him again. After his return I closely attended him from place to place was greatly [230/27] affected in hearing his Sermons. But it was not hearing of threatnings or matters of terror, by which I was affected it was the Love of Christ that affected me.

One day indeed after I had been hearing him, I fell into great distress, and thought that there was no mercy for me. I read a Chapter in my bible concerning the Redeemers Sufferings, and was very much affected at the thoughts of his Sufferings for and his Love to poor Sinners appearing in them. Yet my distress continued: I went and attended at Cader on occasion of the Communion there, but got no sensible releif. Hearing him at Strablain, on that text Thy Maker is thy Husband,⁵ I could say that I desired that My Maker might be My Husband: But I could not say that he was become My Husband. Hearing That Minister on The barren fig-tree I thought I was the guilty person pointed thereby, for that I had been fruitless & useless. [*And one-time when I was in this distressed condition I thought I saw Jesus Christ in his bloody sweat in the garden, and Suffering on the Cross, and apprehended that all these Sufferings were for me and my sins. Retireing to Secret prayer, I got my heart much Eased & Refreshed.*]⁶

Hearing a Minister (70)⁷ on These words, Mat 11.28 Come unto Me all ye that Labour &c I thought that was just Gods Call to me. Retireing to the back of the Kirk, after Sermon, I thought I would gladly have come to Christ, but Could not. [*And that word coming into my mind with great power, He will send forth his Angel & fetch thee, my heart was filled with Comfort & Joy: but afterwards I thought that that was not a Scripture word and so I began to be cast down again.*]⁸

[231/28] I went to Edinburgh and heard that Minister several times with great comfort. The Night before I returned hearing One of My Acquaintances read over some of her Experiences, I was filled with a humbling sense of my own Unfruitfulness. Next day in my way home when I had scarce come a mile out of toun, I found my heart filled with great joy, by which I was much

⁵ Isa 54:5.

⁶ Side margin deletion: W-R, G-e, O-e.

⁷ Probably George Sinclair (d. 1759) – minister, Balfron.

⁸ Side margin deletion: W-R, G-e, O-e.

strengthened to travail, and it continued with me about Three or four days. *[After it had left me, when I was at secret prayer, begging the Lord might allow me some token for good, and some confirmation that what I had met with was from himself; Immediately there came a sudden glance of fire, that struck me down: And I was made to cry out with Joy, My Lord & My God: and to wonder at the Lords condescending goodness to me, in shewing himself more ready to hear than I was to ask, and wishd I had 10,000 tongues to praise him, and to beleive that God was a reconciled God to me. This frame continued for about a day & a half.]*⁹

I heard a Sermon concerning Self Examination at Camb: on Sabbath before the Second Communion, and was much helped to that duty, in view of communicating. I had such a longing for that ordinance, that I thought every day seemed to be a week long. On Friday I returned to that place, and stayed till that Solemnity was over. On the ~~Friday~~ Evening of that day I hear a Minr (26) on that text, He shall see the travail of his Soul & shall be satisfy'd:¹⁰ and when he said a few words with Gods blessing, will sink deep & go far, I found these very words [232/29] come with much power, and was made to say, O that they may do so to my Soul. In time of a Sermon by (21)¹¹ on that text, Saw ye him whom my soul Loveth,¹² I thought I had the Witness of the Spirit with my Spirit, that Christ was the Object of my Souls Love. In time of the Action Sermon, I was longing much to be forward to The Lords Table: And coming there I was Enabled to dedication My Self *[in Covenant]*¹³ to the Lord, and Earnestly to beg of ~~the Lord~~ him, that *[it might be an Everlasting covenant between him & My Soul: and that]*¹⁴ He might give me the Seal of it & was made to beleive that it was so. I went from The Table with much Composure.

A little after that, Going to the Country, I fell under the terror of Satan; but meditating on the nature of faith, and repentance, & the Love of Christ, I felt my heart melted down. And falling sick, I was almost all the time moulded into a weeping frame for Sin, & filled with the Love of Christ and made to bless God for Afflictions.

Hearing a Minister in Glasgow (31.)¹⁵ preach on that text Why art thou cast down O my soul &c¹⁶ I was filled with comfort & Joy in hearing my Case so well explained. In hearing the Same Minister on these words Let your light

⁹ Side margin deletion: W-R, W-n, G-e, O-e.

¹⁰ Isa 53:11.

¹¹ John Bonar (1671-1747) - minister, Torphichen.

¹² SS 3:38.

¹³ Side margin deletion: G-e.

¹⁴ Side margin deletion: G-e.

¹⁵ John Gillies (1712-96) - minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693-1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasti*).

¹⁶ Ps 42:5, Ps 42:11, Ps 43:5.

so shine before Men &c¹⁷ when I was enabled to apply the Marks of Beleivers, I then heard, and was filled with Comfort and joy.

I had also much of the same joyful frame in hearing a Minister (12) on these words, All is yours and ye are Christs and Christ is Gods,¹⁸ so that I thought I could have whi will- [233/30] -ingly have dyed at that time.

I longed much for the Sacrament occasion at Glasgow: but when it came on I was under many doubts & fears: I durst not stay away and I durst not come forward: which brought me into great perplexity. In time of serving the tables, I was much in a weeping frame. When I came forward to the table my self I got more and more love to Christ, and []¹⁹ faith in him, was so much strengthened, that I could say with the Apostle, Who shall separate me from The love of Christ: I am persuaded that neither death nor life, nor things present &c:²⁰ And That word was much upon my Spirit the Lord hath made with me an Everlasting Covenant, well ordered in all thing & sure.

After that occasion I longed much for death, to be delivered from a body of sin, and to have love to Christ perfected. And for about 20 days, I was much taken up in meditating on the Redeemers Sufferings and his love unto the Death of the Cross: I was persuaded that all of his Sufferings were for me. I longed to be wt Christ in heaven to see him and be made like unto him, and I was made to say When shall the day break & the shadows fly away. I was also during this time, much Exercised in mourning over Original Sin, and pleading for grace to mortify Corruptions.

As I was hearing a Minr (15)²¹ on that text, All things shall work together for good to them that Love God:²² if my heart deceived me not, I had the testimony of the Spirit that I had a desire to love him: and was much Affected affected with that discourse, and much in a weeping frame, till he named that Citation in Jer 31st.¹⁶ refrain thy voice from weeping and thine Eyes from tears, for thy work shall be rewarded: which strengthened me much. As also did another Wilt thou not henceforth cry [234/31] Unto me thou art my father &c²³

In my way to Paisly Communion that promise was applyed to me I will be with the thro' the fire & water,²⁴ which much overjoyed me. On Saturdays night, much of a spirit of supplication was poured out upon me, and I was enabled to wrestle earnestly for the Lords presence in that Ordinance, and wept bitterly for my Original Sin. At the Table I was made

¹⁷ Mt 5:16.

¹⁸ 1 Co 3:22-3.

¹⁹ Insertion ['my']: McCulloch.

²⁰ Ro 8:38.

²¹ James Stirling (d. 1773) – minister, Outer High Kirk, Glasgow.

²² Ro 8:28.

²³ Ps 89:26.

²⁴ Isa 43:2, Side margin marked with 'x'.

to eye Christ in his Sufferings, and to devote my Self to him, to be saved by him in his own way.

Having One day in March 1742, been in Company with a certain person, who was Enquiring into what I had met with of God and having told him some particulars of that Kind, but having shewed much backwardness to allow him liberty to make it known to Others: When I came away I fell under a great damp on my Spirit, and was filled with so great bitterness, that I should have concealed Gods Lovingkindness to my Soul, and refuse to give a testimony for Christ & his ways & service, that I thought I had been as guilty of as great a Crime as Peter in Denying his Lord & Master. And while I was in this Condition that word came to my heart with power, I have received the grace of God in Vain,²⁵ O thou of little faith wherefore didst thou Doubt,²⁶ I was hereupon struck with terror, at the thoughts of what I had done, and bursted out into tears and cryed.

*[But sometime after as I went on, and was sad, that word came into my mind, Have I not called thee as a Woman forsaken and a Wife of Youth: for a small moment have I hid my face from thee: but with great kindness will I gather thee.²⁷ But I could [235/32] not get it beleived at the time that this could belong to me, tho' I was made to rejoice afterwards, when I saw my interest in them. I continued in that bitterness all that Night.]*²⁸

Next Sabbath hearing a Minister (19)²⁹ in that text, If any man be in Christ he is a New Creature,³⁰ who took occasion from thence of giving many Marks of those who were made New Creatures; I got liberty to apply them. At the Close of publick worship the 126th Psalm being sung, When Zions bondage God turn'd back &c³¹ I was made to sing it with joyfull & raised hopes, that the Lord would refresh his inheritance after it had been so long weary: and that he would deal bountifully with my Soul at the then Ensueing Sacrament occasion at Glasgow.

Next Saturdays Night, my former bitterness of Spirit returning, as I was at Secret prayer, weeping exceedingly for sorrow of heart, That Word darted in upon my mind, Thy tears shall be dried up: and immediatly I found it to be so: for I could not shed one tear after that. Upon which I fell under great fears, that I would be given up to judicial hardness of heart: but I was afterwards made to look upon it as a promise, that my sorrow & the signs of it should be removed, & that the Lord might yet have mercy & favour in reserve for me.

²⁵ 2 Co 6:1-3.

²⁶ Mt 14:31.

²⁷ Isa 54:6-7.

²⁸ Side margin deletion: W-R, G-e.

²⁹ John Hamilton (d. 1780) – minister, Barony/Glasgow; translated to St Mungo's in 1749.

³⁰ 2 Co 5:17.

³¹ Ps 126:1, Scottish Psalter (metrical).

Sabbath next being the Sabbath before the Sacrament at Glasgow, Hearing a Minister (15) on that text And the passover was Nigh at hand and the people went up to Jerusalem to purify themselves,³² Who discoursed much [236/33] on [*Covenanting with God*]³³ in order to approaching []³⁴ God at the Gospel passover. In hearing of which I was filled with the most ardent desire to [*give myself away in Covenant*]³⁵ to God, and was helped to aim at this duty in time of Sermon. But more fully & particularly did I essay this duty on Munday Morning. And while I was doing so, these words came into my mind with power, When Christ who is your Life shall appear, ye shall also appear with him in Glory:³⁶ and filled me with great joy & a deep Sense of Mine Oun Unworthiness and the following words were also set home upon my heart, I will betroth thee unto Me in loving kindness & tender mercy,³⁷ [*& thou shalt forget The shame of thy youth, & thou shalt not remember the reproach of Widowhood any more*]³⁸ which added further to my joy. They ran in my mind all that day & on the fast day in the forenoon.

In the afternoon of that day, The Minister (26)³⁹ I heard had his text in Rom 7.9. I was alive without the law once but when the commandment came sin revived & I died: in hearing that discourse, I thought there was not a text in all the Bible, that better described how it had been with me, in my former state, and the way & manner how I had been brought up in. I was much affraid that in hearing that sermon I would have been reduced to my former damps & Distress: but I was inabled to hear wt Great calmness of mind, pleasure & satisfaction.

Next day I was made to weep much at the thoughts of the Love of Christ, and the remembrance of what he had done for my Soul, and at the hopes that he would yet do much more. I longed for night, being in expectation of enjoying much [237/34] nearness to him & communion with him. When it turned a little dark, I went to the fields, for a secret place for prayer, and found my heart greatly weighted with a sense of my sins, and unworthiness as I went along, So that I was scarce able to walk: [*As I look'd about me for a convenient retirement, I could not find any such place as I was wanting but going on in search, it was suggested to me, There is the place []*⁴⁰ and by & by it was again suggested to me, *The Lord will provide himself a Sacrifice.*

³² Jn 11:55.

³³ Bracketed for replacement with ['taking hold of Gods Covenant']: G-e.

³⁴ Insertion ['him']: McCulloch.

³⁵ Bracketed for replacement with ['Surrender my Self']: G-e.

³⁶ Col 3:4.

³⁷ Hos 2:19.

³⁸ Side margin deletion: W-R.

³⁹ William McCulloch (1691-1771) - minister, Cambuslang.

⁴⁰ Insertion ['but where's the Sacrifice.']: McCulloch.

I made choise of the place suggested to me, & falling down there]⁴¹ I found my heart greatly enlarged in duty, and devoted myself in the most solemn & serious manner to God in Christ, Receiving the Lord Jesus Christ in all his Offices, and giving my Self away to him to be saved by him in his own way. [*And when I was thus Employed that word came with much power I will Seal this Covenant with my Everlasting Seal, Thy name is written among the Living in Jerusalem:*⁴² *and this was accompanied with much joy and I was made to Cry to Men & Angels to praise the Lord. As I was pressing after further Confirmations of the Love of God, it was said to me, Yet a little while and I will receive thee to my self:*]⁴³ *I was hereupon greatly rejoiced, and at the same time abased, & made to put my hand upon my mouth*⁴⁴ *and my mouth in the dust,*⁴⁵ *amazed at his condescending love to such a poor Wretched Sinner: and I was made to pray with great fervency, for the Revival of the Lords Work, & to hope it would be so. {A clear light all this time seem'd to be shineing about me}*⁴⁶]⁴⁷ When I was coming away, that word came into my heart wt great [238/35] sweetness, The Lord hath made me an Everlasting covenant well ordered in all things & Sure: and now I could say My Maker is My Husband, The Lord of hosts is his Name.^{48, 49} And with many such words I came home in holy triumph.

Upon one of these days, that word Keep not the passover with Old leaven, but with the Unleavened bread of sincerity & truth⁵⁰ coming into my mind,⁵¹ struck me with fear of an unsuitable approach to God, & made me greatly concerned with for sincerity & uprightness. Another word was also useful to excite me to prepare me for such an awful solemnity, viz: Let all my Saints be gathered together that have made a Covenant with me by Sacrifice.⁵² On Saturday Morning, I got my mind first fixed on the Sufferings of Christ and then upon the Glory that followed upon his ascension & sitting down at the right hand of God, by means of that Scripture passage Christ has entred ascended into heaven []⁵³ there to appear in the presence of God for Us.⁵⁴ I heard the first Sermon (by 50)⁵⁵ with much pleasure. At hearing the Next

⁴¹ Side margin deletion: W-R, G-e.

⁴² Isa 4:3.

⁴³ Side margin deletion: W-R.

⁴⁴ Jdg 18:19, Job 21:45, Job 40:4, Pr 30:32, Mic 7:16.

⁴⁵ La 3:29.

⁴⁶ Side margin deletion: W-R.

⁴⁷ Side margin deletion: G-e, O-e.

⁴⁸ Isa 54:5.

⁴⁹ Side margin marked with 'x'.

⁵⁰ 1 Co 5:8.

⁵¹ Side margin marked with 'x'.

⁵² Ps 50:5.

⁵³ Insertion ['itself']: McCulloch.

⁵⁴ Heb 9:24.

⁵⁵ John Corse (1715-82) - minister, Gorbals. Son of Hugh Corse, Bowers, Presbytery of Caithness.

Minister (26) read his text, Thy people shall be willing in the day of thy Power,⁵⁶ these words came into my mind heart Like thunder, and I was made to go along with him thro' the sermon, and found great liberty, to apply the Marks of these that had been made willing in a day of The Mediators power, was filled with a deep sense of my Oun Unworthiness, and made to weep at the thoughts of Gods Condescending Grace, to make such a ~~Rabel~~ Raibel []⁵⁷ of his Willing people. I went home with great joy, & spent much of that night in prayer.

On Sabbath morning I awaked with Joy, by means of these words, [*Come to Jesus Christ & Welcome*]⁵⁸ Him that [239/36] cometh to me I will in no wise Cast out.⁵⁹ I heard the Action sermon (by 15) with a great dale of pleasure: but my heart was still longing to be forward to the Lords Table [*to get all that had passed between the Lord & me Sealed: {but still I wanted a new invitation to go forward: And that word came into my Heart, <The Voice of The Charmer Charming Sweetly*^{60>}⁶¹

*Tho' Ye have lien among the pots
like doves ye shall appear
Whose wings with Silver & with Gold
Whose feathers Covered are*⁶²}⁶³⁶⁴

When I came to the Table, I was greatly strenghtned to beleive, with a full persuasion that I had got on the long white robe of Christs [†],⁶⁵ & found a sweet power accompanying what was said by the Minister (26) then serving the table, I was Enabled of New to give up my Self to God, and to a fresh acceptance of Christ as my Alone Saviour: when I received the Sacramental Cup I was made to receive it as a Seal of My Salvation, & of his Covenant with me.

In the Evening I heard a Minr (38)⁶⁶ on these words, I will never leave thee nor forsake thee,⁶⁷ which seem'd particularly directed to me, and as a further Seal & Confirmation of all. That Night I longed much for Death, & to be with Christ in heaven: And that if it were the Lords will, that little while when it should be so, might be shortned: but fearing to return to

⁵⁶ Ps 110:3.

⁵⁷ Insertion ['Rebel one']: McCulloch.

⁵⁸ Side margin deletion: W-R, G-e.

⁵⁹ Jn 6:37.

⁶⁰ Ps 58:5.

⁶¹ Side margin deletion: O-e.

⁶² Ps 68:13, Scottish Psalter (metrical).

⁶³ Side margin deletion: W-R.

⁶⁴ Side margin deletion: G-e.

⁶⁵ Insertion '† [righteousness]': McCulloch.

⁶⁶ John Scott (d. 1759) – minister, Stonehouse.

⁶⁷ Heb 13:5.

the World again, That word came into my heart, My Grace is sufficient for thee.⁶⁸

[240/37] On Munday I ~~longed~~ that sweet frame continued with me and at night *[that word, Yet a little while and I will receive thee to myself came in again & greatly rejoiced my heart.]*⁶⁹ My sleep & heaviness departed from me and all my fears were banished from my heart. This frame of love and joy continued with me still tho' not always in the same measure. I long'd much for the Lords day and when it came, had much delight in joining *[]*⁷⁰ the publick worship of God, *[and in secret duty, that word came to me with a heart-overcoming delight fear not for thou art a Chosen Vessel to me.]*⁷¹ ⁷² On Munday Evening in the fields, I got much nearness to God *[& that word came home to my heart with great sweetness, O My Elect One Whom I have chosen; & overpower'd me with wonder at divine Love love, & free grace]*⁷³ On tuesday morning, that word was sweetly apply'd to my Soul, I will guide thee by My Counsel & afterward receive thee to my Glory⁷⁴ *[That Day also in a Meeting for prayer, that word came home to me, and filled me with astonishment at the love of Christ, As the Father has loved me so have I loved you Continue ye in my love.]*⁷⁵

In Aprile last in hearing a Minister (26) at Camb on that text, In him all the promises are yea & amen,⁷⁶ When he spoke of faiths being founded on the Word of God I found my faith greatly strengthened & fixed on the testimony of God in his word, and the promises of the Covenant, & on Christ in whom they are all made, & will be accomplished.

I bless the Lord, I find my heart raised to make the glory of God my great & Chief End of my life & actions. I [241/38] find my heart for ordinary going out after Christ & things Spiritual. I cannot spend one half hour without lifting up my soul & blessing God, for what he has done for me, & pleading for New Supplies of grace, to mortify & subdue the Corruptions of my heart, & to guide me in the actions of my life, & to Enable me to overcome all temptations to sin. I cannot say that I have assurance of heaven & Salvation at all times; but have been made now & then to say, And can by grace now say, I am persuaded that neither death nor life nor things present nor things to Come shall be able to separate me from the Love of God which is in Christ Jesus.

⁶⁸ 2 Co 12:9.

⁶⁹ Side margin deletion: W-R, G-e.

⁷⁰ Insertion ['in']: McCulloch.

⁷¹ Ac 9:15.

⁷² Side margin deletion: W-R, G-e.

⁷³ Side margin deletion: W-R, G-e.

⁷⁴ Ps 73:24.

⁷⁵ Side margin deletion: G-e.

⁷⁶ 2 Co 1:20.

Extract of a Letter To Mr. McCulloch March 22d 1743

Dear Sir

How shall I be able to tell you, what bitterness of Spirit and Soul agony I have felt, since I parted with you—I was not far from your house—when these words came with much power upon my Soul, Have ye Received the Grace of God in Vain!^{1,2} I would rather than ten thousand Worlds, That I had not desired you to score out the Lords Dealings with my Soul for I beleive I have sinned against a great deal more light than Peter, when he began to curse & swear, That he knew not our Dear Lord & Saviour. Mat: 26.—Altho' God for Christs Sake forgive me,³ I will never forgive my Self. O Wretched & Unworthy Creature that I am, for Denying my Dear Redeemer so far as to call in question what he had [242/39] done for me. O Let it not be a stain to his most holy Religion, nor weaken the Hands of Others. O I could wish with Jeremiah, that my Eyes were waters, and my head a fountain of tears, that I might weep Day & Night for what I have done:⁴ for O I am ashamed to lift up my guilty Eyes towards heaven. But I will say with Job altho' the Lord slay me I will trust in him.⁵

As I was walking—that text came in my mind that you Dear Sir preached from Joel 2.13 Rent your heart & not your garments, & turn unto the Lord your God, for he is gracious & mercifull, slow to anger and of great kindness & repenteth him of the Evil, Who knoweth but he will return & Repent & leave a blessing behind him.⁶ I had gotten that Gospel call in many cases before and it now came as if it had been spoken to me, and O thou tossed too & fro cast down but not forsaken, for the Lord⁷ hath called thee as a Woman forsaken & grieved in Spirit [*and a Wife of Youth when thou wast refused, saith thy God*]⁸ for a Small Moment have I forsaken thee but with great mercies will I gather thee in a little wrath I hid my face from thee for a moment, but with Everlasting kindness will I have Mercy on thee, Saith The Lord Thy Redeemer⁹——O Sir wrestle for me that I may be keep'd from the Evils that so easily besett me. O Sir mind me at a throne of Grace—I rest

Your Souls Well Wisher

[. . .]_____

¹ 2 Co 6:1.

² Bottom margin note, 'x Does she not mean to express her terrors for desiring you to blot out her experiences if so – the expression is ill chosen': W-R.

³ Eph 4:32.

⁴ Jer 9:1.

⁵ Job 13:15.

⁶ Joel 2:13–14.

⁷ Side margin marked with 'x'.

⁸ Side margin deletion: W-R.

⁹ Isa 54:6–8.

[243/40] About ten days after I had been giving in the second part of my account [],¹⁰ I had great delight in God & joy and peace in beleiving: and that passage in Rev: 15.2 And I saw as it were a Sea of Glass mingled with fire & them that had got the victory over the Beast & over his image & over his mark & over the Number of his name Stand on the Sea of glass []¹¹ by means of which I was made to rejoice that I tho't I had been helped to get the victory over the Enemies of my soul, & to overcome them by the blood of the Lamb. My Spirits were raised up at the view of this Victory, which I saw by faith, & filled me with wonder, that God should bestow such a glorious prospect to such a vile Creature as I.

That same day afternoon, another word came in with equal power with that in the forenoon: viz [[x] Let *your joy be mixed with mourning & trembling*:]¹² Upon which I began to reflect that my joy that day had not been so qualified, and on that account to doubt if it had been of God. With this word []¹³ got a holy aw & fear of God upon my mind, and was made to mourn over My Sins afresh. I came also soon to the full persuasion, That what I had met with in the forenoon was of God to my Soul.

Hearing a minister (26) Sabbath before the first communion in Camb: 1743 on Eph 2.3—and were by nature the Children of Wrath even as others: that text was a great text to my for I was thereby made to feel & sensibly & penitently to mourn over what I was by nature & by the first Adam and greatly to bemoan it before the Lord with a broken heart. But two or three days after I thought [244/—] my heart grew hard & that God had withdrawn his presence from me; so that I could not sensibly mourn as I ought, which grieved me much. When I was in this condition yt promise that had formerly been spoken to me, came frequently into my mind, I will never leave thee nor forsake thee:¹⁴ which supported my Faith. But still my grief continued, that I was not allowed the sensible joyfull light of his Countenance I would have been at and I felt my heart-Corruptions working in me, to the Great Sorrow of my Soul.

The next week after that these words which I had heard preacht on the Sabbath following But God who is rich in mercy for that great love where with he hath loved us¹⁵ came into my mind very frequently, and filled me with great astonishment at the greatness of the riches of the mercy of God, & the greatness of the rich Love of God to my oun Soul in particular, for quickning my soul & uniting me to Christ. I was at the same time filled with brokenness of heart upon the account of my sins, & The lively view of my

¹⁰ Insertion ['above writen']: McCulloch.

¹¹ Insertion ['came to me with power']: McCulloch.

¹² Bracketed for replacement, 'x [Serve the Lord with fear, and rejoice with trembling] – W-R.'

¹³ Insertion ['T']: McCulloch.

¹⁴ Heb 13:5.

¹⁵ Eph 2:4.

transgressions made me the more to wonder at the riches of the Divine Mercy in Christ, and my ~~mind~~ heart was filled with love to him when Ever these words came into my ~~heart~~ mind.

On the fast day before that communion, that Same Minister had his text in Rom 5.19 By one mans disobedience ~~of one~~ many were made Sinners &c: And as it was uttered by him, it came in with power to my heart. Hearing that Sermon, I got a clear & humbling discovery of the corruption of my Nature derived from Adam; I saw that in me dwell no good thing, & that my heart was as it were a cage of Unclean Birds. And I found a hun- [245/-] -gering & thirsting of Soul after Christ, and I had a sense of the Love of God on my heart. Next to him preached Another Minister (2)¹⁶ on Joel 2.13. Rent your heart and not your Garments That text was sent to my soul with power the year before at a Communion in Kilbride when the former minister preached, at which time I thought I got my heart in some measure rent for my sins but this day it came with double power on me: and I was greatly pierced & humbled under a Sense of all my Sins original & actual. I found my self also assisted to pray with earnest desire as I thought that The Lord would be pleased Likeways to rent the hearts of all his People that day. My Earnest desires after Christ continued sensibly from that time till Saturday Morning, when hearing a Minr (41)¹⁷ on these words Isa: 28.16. Behold I lay in Zion for a foundation a Stone, a tryed Stone, a precious corner Stone, a Sure foundation: He that beleiveth shall not make haste. Before I heard that text, it had been a part of my Soul exercise, to have earnest longing desires immediatly to be unclothed ~~upon~~ and to be with Christ: here I remarked I must patiently wait for that happy time, and be submissive to the will of God, till he satisfy this my hearts desire, and that I must not be rash & impatient, but endeavour to build the foundation of my hope on this Corner Stone not suffering my faith to fail, tho' I did not get presently what I was wanting.

I was also much edify'd in hearing another Minr (13)¹⁸ on Rev: 6.2. And I saw & Behold a White horse [246/-] and he that sate on him had a Bow, & a Crown was given unto him, & he went forth Conquering & to Conquer: I heard the Whole Sermon with pleasure, & rejoiced at the thought, that The Redeemer was going forth conquering & to conquer ~~to~~ Souls to himself, and made to hope he had extended his conquest over my Oun Soul.

That Night, at secret prayer, these words in Isaiahs prophecy came into my mind with great Light & power, I even I am he that Blotteth out thine iniquities and will remember thy sins no more;¹⁹ & by this I got a renewed sense of the pardon of my Sins and when I got this gracious intimation of the

¹⁶ George Adam (1698–1759) – minister, Cathcart.

¹⁷ Thomas Gillespie (1708–74) – minister, Carnock; founder of Relief Church in 1761.

¹⁸ John Willison (1680–1750) – minister, South Church, Dundee.

¹⁹ Isa 43:25.

pardon of my Sins I got my heart filled with Self-loathing & Self abhorrence, at all my sins, & enlarged with greater desires after Christ. After I returned from that duty, I heard a Stranger (76)²⁰ from Edinbr pray, and by what I could Judge I thought he prayed with the Spirit: I was in a good frame Myself, & had vehement desires after God for the fruits of his Love to my own Soul, & the Souls of his people, & had great faith that God at that Solemnity would do great things: I was much enlarged to join in prayer for Ministers & people [*& in particular for a Certain Minr [---]: and when my mind was intent for him that word was spoken to my heart, Behold he is an Izraelite indeed in whom is no guile,*²¹ *which encouraged me to hope the Lord would hear my petition with respect to him.*]²²

On the Communion Sabbath Morning I was filled with love to God & allowed much communion with him & felt inexpressible sweetness in Duties. I hear the [247/—] Action Sermon ~~text~~ with great pleasure, from Gal.2.20 The Life which I now live in the flesh I live by the faith of the Son of God Who loved me & gave himself for me. The Whole verse was applyed to me. And I could say with the Apostle the Life that Now I live in the flesh is by faith on the Son of God. I was also Enabled to say the Redeemer loved me with an Everlasting love and Gave himself for me. In time of that Sermon I was much taken up in viewing the Redeemers Love in dying and giving himself for me.

But before I would go forward to the Lords table, I was pressing [*after a word from himself*]²³ that I might know I was wellcome to him there, and that my desires might be the more kindled; And the Lord was pleased to answer me with that My oxen & my fatlings are Killed,²⁴ My wine is Mingled: and a little after that, These words ravished my heart, and took away my spirits, Arise my fair One & Come away,²⁵ And then my frame of mind had such an Effect upon my body that I could scarce walk, I was swallowed up in love, & Enflamed affection to the Redeemer & melted down in Sorrow for My Sins.

After I came forward to his table, I was allowed near access to God by faith, [*[*] and helped to renew in the strength of Christ my covenant with him*].²⁶ When the Sacramental bread came to my hand, that word came with great power to my heart, This is my body broken for you²⁷ & when I had taken the Cup into my hand, that word was struck into my mind with great power, this is my blood shed for you.²⁸ When I was rising up from the table [248/—] that

²⁰ Sgt. Daniel Forbes – layperson, Edinburgh.

²¹ Jn 1:47.

²² Side margin deletion: G-e, O-e.

²³ Side margin deletion: W-R, G-e.

²⁴ Mt 22:4.

²⁵ SS 2:10, SS 2:13.

²⁶ Side margin deletion: W-R, G-e. with corresponding bottom margin note for insertion: ‘* [helped to renew Acceptance of Christ – Gods Covenant to the People]’: G-e.

²⁷ I Co 11:24.

²⁸ Lk 22:20.

promise from Mal: 3.17 was Sealed upon my heart, Ye []²⁹ shall be mine in the day when I make up My Jewells: By all which I was astonished at the great love of God in Christ to me a Poor Miscreant.

From the Lords table I went to Secret prayer, and in time of that duty, I was more strongly assured, and confirmed in the Belief of my interest in Christ, & in all the Promises thro' him, by means of these words engraven as it were upon my heart from 2 Cor 1.20 All the promises of God in him are Yea and in him Amen unto the Glory of God. And my faith laid fast hold upon them.

After prayer, returning to the publick Assembly, when a Minr () was exhorting Communicants at the Lords table, another promise was apply'd to me in Isa: 49.15 Can a Woman forget her Sucking Child that she should not have compassion on the Son of her Womb? Yea, They may forget, Yet will I not forget thee.

At that Sacrament Occasion my heart was more enlarged than ever; in singing the praises of God My Soul rejoiced in & Magnified the Lord.³⁰

[249/- blank]

²⁹ Insertion [they]: McCulloch.

³⁰ Bottom margin note: 'I humbly think *yt yr* is here place for a Caution agt regarding every thing *yt* may either occur or seem to be impressed on y' Mind – O-c.'

[250/1] A. Q. A Man at 48 Years of Age¹

~~I was put to school when young, & taught to read and write, and~~

I had sometimes prayed in My Childhood, but ~~once~~ when I was about 15 years of age, hearing a Certain Man Pray, I began from that time to pray on mornings and evenings myself, and I continued to do so, thro' the rest of my life. I was, thro' the preventing mercy of God all along my life to this present day, kept from any thing thats gross and vicious before the World: I always attended publick ordinances, on the Lords Days when I had access, and went to them, sometimes too much in a customary way: but at other times, I thought it was in order to hear what God the Lord would Speak: and sometimes I had more liveliness in duties than at other times: and particularly sometimes in joining with the Congregation, at singing of psalms, I have found my heart much overpou'd with sweetness, & thought that the voice of the Congregation in that duty, was like that of the Multitude of the Heavenly host singing praises. One time at a Sacrament at Bothwell, I was brought under such Distress, that I thought there was no mercy with for me: But was helped to cast my burden upon the Lord, and to throw myself down at the footstool of mercy; and was eased by some marks which I then heard. Original Sin has sometimes been my burden & grief: but my Unbeleif has never been so affecting to me; nor did I see the evil of that Sin till of late, in hearing the greatness of ~~that sin~~ it at Cambuslang.

About the Beginning of the Awakning in Spring 1742, I came to that place and hearing a Preacher (36)² [*something came over my heart, that*]³ I thought it []⁴ should have melted out of me: I did not cry out at that time or at any other time. I thought there was nothing in [251/2] crying out, if I could gett it kept in: But tho' I did not cry out, I was in much perplexity.

Next day hearing a minister (26)⁵ preach, as he cited those words (Heb: 6 if after they have tasted the good work of God & the powers of the World to come, they fall away, its impossible again to renew them to repentence:⁶ and these in Heb: 10 If we sin willfully after that we have received the Knowledge of the truth, there remaineth no more sacrifice for sin)⁷ I fell under great

¹ William Causlam – tenant, Old Munkland.

² James Nasmyth [Nasmith] (1683–1774), minister, Dalmeny.

³ Side margin deletion: W-R, G-e, O-e. with corresponding bottom margin note marked, 'xx This passage I think shou'd be wholly ommitted considering especially yt it begins his Exercise & is to me quite unintelligible as our B. B. remark – O-e'.

⁴ Insertion ['my heart']: McCulloch.

⁵ William McCulloch (1691–1771) – minister, Cambuslang.

⁶ Heb 6:5–6.

⁷ Heb 10:26.

distress, apprehending that I was the person there spoke of, that had tasted the good word of God, & the powers of the World to come, and had fall'n away, having sinned willfully, after I had received the Knowledge of the truth: and so that it was impossible I thought to renew me again to repentence. I continued in much trouble of mind about this for several weeks: [*Yet now & then I was made to hope that tho' I had sinned & backsliden, I always inclined to what was good: and*]⁸ [⁹] The Lord was pleased sometimes to dart in some particular passages of Scripture into my mind, that much supported and encouraged me: as particularly These, Return O Backsliding Children, and I will heal your Backslidings:¹⁰ Thou hast played the Harlot with many Lovers; yet return to me saith The Lord:¹¹ and the parable of the Prodigal Son, was also usefull to me for this purpose: And one morning I awak'd with these words in my mouth Psal:

(Iniquities I must confess,
prevail against me do;
But as for our transgressions
Them purge away shalt Thou)¹²

which I was made to repeat, over & over several times in my won mind, and was made to beleive, that tho' sins had much prevailed against me; yet the Lord was fully able to purge them away, and pardon them; and was made earnestly to desire and hope, that he would do so, according to his own faith [252/3] faithfull promise.

At another time, that word was made very useful to me, beleive in the Lord Jesus Christ, and thou shalt be saved:¹³ And I was made willing to accept of Christ, as my Prophet, Priest and King, with all my heart & soul: and was made to essay to do so, in relyance on his strength, and made to trust him with my all in time and eternity, and to devote and dedicate myself Entirely to him.

When I came to be a Member of a Meeting for prayer, I was at first, often much straitned when I essay'd that duty when it came to my turn; and have there upon ~~sometimes~~ been made to wish, that I had been out from among the Company, and that it was better for me to withdraw, than continue; for that I thought I would be but a Reproach to Religion. But I was made to plead with the Psalmist, that God would open my closed lips:¹⁴ and at the same time was made willing to submitt to the will of God if I should continues straitned in prayer before others: and I was also

⁸ Side margin deletion: W-R, G-e.

⁹ Insertion ['yet']: McCulloch.

¹⁰ Jer 3:22.

¹¹ Jer 3:1.

¹² Ps 65:3, Scottish Psalter (metrical).

¹³ Ac 16:31.

¹⁴ Ps 51:15.

resolved, to continue at that, and other duties, as he should enable me: After which, I got more freedom in that duty.

I have no lust or Corruption, but I would much rather part with, than keep it. I still find much sin in my heart; But I bless the Lord, I find the power of it very much broken, compared with what it has sometimes been. I find a woeful inclination in my heart toward self-righteousness; but I desire to be stript of these filthy rags, & to be clothed with the Spotless robes of Christs Righteousness. I have been made to bless the Lord, for The Awaking at Camb: & other places, & earnestly to desire, & pray for the Advancing of The Redeemers Kingdom, by spreading it thro' the Whole Land.

[253/- blank]

[254/80] A. R. Ane Unmarried Woman about 26¹

~~I was put to school when I was a Child and taught to read the Bible & got the Shorter Catechism² by heart, but had much neglected & forgot it, till of late, that I have been learning it again.~~

I had no form of praying in secret, till about the time I was twelve years of age, when I was in a Family, where there was some Religion: and to please them more than anything else, I got into some form of Religion too; But I laid aside any outward fashion of it again, when I came into another Family where it was not fashionable: till, when I was about fifteen years of age, [*a Young Man making suit to me, and my Father refusing to let me marry him, I left my Fathers house in resentment, & being filled with much grief on this account,*]³ I fell to praying again, [*to see if I might be Relieved out of that grief*]:⁴ But in a little time I left it off again, thinking I was too young to serve God, & that it would be soon enough when the next year was come.

The next year, hearing many persons in the Place where I was, were going to go to the Lords Table, I thought I would go there too, that I might get a Name of Religion; & Knowing that without some kind of form of praying in secret I would not get there I began again to that Duty.

The time coming near, I went to the Minr of the place, & He [*asked me "What is the Lords Supper," which [255/81] I answered, and He without any more questions*]⁵ admitted me. [x]⁶ When I was at the Table, I sate next the Minr, like The Pharisees, seeking the uppermost seat; & getting the Cup out of the Ministers hand, I thought I was well enough: But I was dead & stupid all the time.

Afterward I went to a place by myself to pray; and there I thought [*I heard like the great rushing of many waters; & thought at the Time, it was the Devil was making that Noise, & that He and all his Angels were triumphing*]⁷ that I had eat & drunk Damnation. I kept up the form of praying in secret once a day, or once in two days: But I waxed worse from time to time, & fell into a custom of swearing & prophaning the Lords Name almost at every sentence: But went on in a formal way: And it was two years after that, before I came to

¹ Jean Hay – Living Lesmahagow, daughter to Hugh Hay, writer in Edinburgh. This is a duplicate account also found in II:93–106.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Side margin deletion: W-R, W-n, G-e.

⁴ Side margin deletion: W-R, G-e.

⁵ Side margin deletion: W-R, W-n, G-e, O-e.

⁶ Bottom margin note for insertion, 'x If true, I think these words shou'd be added, [and was admitted, the Minr not knowing my practice of swearing] – W-R' 'I agree – W-n' 'I agree – G-e.'

⁷ Side margin deletion: W-R, G-e.

the Sacrament again: and then went there again to get more of a Name of Religion.⁸

But going out to hear at the tent, after I had been at the Table, & hearing a Minr (48)⁹ preach on these words "What think ye of Christ"?¹⁰ The Lord gave me a shake, and I was made to see that I had been a great sinner, & had not Beleived Gods Word, but had been a Despizer of Christ: and I thought the Whole Heavens above mine head, were hanging full of Judgments for my sin.

From that time I fell about seeking God more earnestly, than what I did formerly: & thus I continued for about four years: But cannot say, that I forsook [256/82] the Evils of my life: Nor was I []¹¹ taken up about my heart either.

[At length being one day at prayer in a field of pease, the Devil frighted me from it, by throwing, as it were, stones among the Pease, near where I was. And sometime after that, He appear'd, one morning before Break of Day, when the fire in the room was giving some light at my bedside, like a Brown Cow, with a White face, & look'd in at me in the bed, where I was lying waking, which frighted me terribly; and after that, I laid aside all praying in Secret, thinking it was better to lay it aside, than to be frighted with the Devil]¹² And after yt slighted all the Offers of Christ: and when the Minr spake of the danger of Hell & Damnation, I thought he was speaking what was not true. And thus I continued for about a year, without ever bowing a knee to God in Secret: And when worship was gone about in the family I wearied much & could not endure it.

After that I went to a Good Christian Family, where I was allow'd two hours every day, for secret Duty; but I spent it very badly, and employ'd little of it that way. The Sacrament in the place drawing nigh, I fell to praying again, that I might not fall under my Masters displeasure, & might get access to the Lords Table. I communicated; but with no suitable frame at all. After that, I sometimes kept a form of prayer; but oftner neglected it, pretending I could not get a place for prayer: But alas! it was because I had not a heart for [257/83] prayer.

I went sometimes after this to the Lords Table with no better disposition: [& particularly at Douglas, where a Minr (46)¹³ preaching on Munday said, "Theres a great Multitude of you here present; we will never all meet again on Earth: & many of you may never meet, till ye meet in Hell:" at hearing of which, my heart rose up against him for saying so; I reckoned, that was what he could not Know; & should not have said it.]¹⁴

⁸ See note marked 'x' above.

⁹ Thomas Linning (also Lining or Linen) (1693–1765) – minister, Lesmahagow/Second Charge; successor to Thomas Wharry.

¹⁰ Mt 22:42.

¹¹ Insertion ['much']: McCulloch.

¹² Side margin deletion: W-R, G-e.

¹³ Probably John Lawson (d. 1757) – minister, Closeburn & Dalgarno.

¹⁴ Side margin deletion: W-R, G-e. with corresponding bottom margin comment, 'The Minrs words are certainly some way misrepresented': W-R.

After that, I had my lot in a Family, where there was very little, but sometimes a dead form of Religion, & much carnality; and that pleas'd me well: and yet such was my pretence to ~~strik~~ strictness, that I would not go to hear the Minr of that Parish where I was, because he had read Porteous Act;¹⁵ but went & heard another.

Falling under Affliction, I came home to a near Relations house, with whom I could well enough agree then; Because we agreed much in the same Careless temper & way, about Serious Religion, tho': (I bless God) I cannot now so well agree with Her, as to that point. I continued in much Outward affliction: but all that time, I was so woefully stupid & hardned, that I never so much as essayed to seek God in the time of my affliction. And when I recovered I returned to my former Evil ways.

[258/84] About half a year after this trouble, I fell into two fevers, after one another, & was in very great bodily distress, & tho't I would have died: But alas! I had no thought how I would appear before God. When I recovered from this last fever, I resolv'd that I would enquire what was the Achan in my heart, that provok'd the Lord to send so many troubles upon me: But I found my heart so hard, that it would not yeild to God, or ply to duty at all: And so I enquired no more about the matter.

I then turn'd so obdur'd & Unbeleiving, that I did not beleive that God would punish Sinners in the Other World. I had all along, from my Childhood, kept the Kirk on Sabbath days, when I could get to it; But now I turned so hardned in sin, that I would not go to the Kirk, nor pray, nor read the Bible: My heart was filled with enmity against God, & all his people, and my Practise was very Coarse. And thus I continued for about a quarter of a year: Viz. from Candlemass, to May 1742. And then, perceiving that nobody liked me as I apprehended; & hearing that a great deal of People, were become praying people, that were not formerly so; I fell to praying again in Secret. I also went again to the Kirk: But nothing I heard made any impression any on me—And hearing of the noise at Cambuslang, I thought I would pray more fervently, to see if I could win to be like the [259/85] People that were crying out for their sins, & their lost state there. But in all my Essays this way, I thought to break my own heart myself; ~~and so came of it~~ And did not look to the Power, & grace of God to break it: & so came of it. My Master falling sick, & seemingly dying; & having no ~~impressions~~ serious impressions on his Spirit, by what appear'd, I essay'd to pray for him: But yet I could neither pray for him, nor myself.

¹⁵ This was an Act of Parliament in 1736 which required all ministers to read to their congregation a statement condemning the mob lynching of Captain John Porteous. Any minister who refused to read the act faced the threat of deposition, yet public opinion largely supported the captain's informal execution, and the laity often resented those ministers who read the act.

I went to Dalserf Sacrament; [*& on the Sabbath day, I fell into a great flooding of tears: but could not tell for what; for I felt nothing working upon me*].¹⁶ In hearing a Minr (69)¹⁷ there; on that Text, "If ye Love me, keep my Commandments"¹⁸ I fell under a great terror of the day of Judgment; because I thought, I had neither Loved Christ; nor kept his Commandments. I came away with that terror of the Day of Judgment; but knew nothing of the Love of Christ: & this terror wore off in a few days: after which I return'd to my Old []¹⁹ careless way.

About twenty days after that, hearing a Minr (78)²⁰ at Lesmahago Sacrament, on that text, "They that are whole need not the Physician, but they that are sick;"²¹ I did not find myself sick; & so thought I would not look after The Physician.

Hearing a Minr (11)²² on these words, "This is [260/86] The Cup of the New Testament" &c:²³ when he was exhorting several sorts of Sinners to come to Christ, I found a great stir in me; & after sermon, tho' I had no thoughts before of Communicating, I went & got a token to communicate; but turn'd as dead as a stone again, both at the Table, & after it.

But what I heard that Minr say, concerning Camb: and the work there, "That there were some that called it a delusion, but for his own part, He durst not call it so, for his life, no nor for his soul, which was more than his life, or for 10,000 Worlds: for he had been there, and had seen with his Eyes, & heard with his Ears, & been acquainted with the Work there, & was perswaded it was of God:" This raised in me, a great desire in my mind to come; and I found an impression on my spirit, that I must go there. Telling it to no one that I design'd to do so, He said, "God pity thee, for if thou go there thou'lt be put Stark Mad": But I told him, That to Camb: I would go [*tho' I should be both to bind & to hold.*]²⁴ And accordingly was at Camb next Sabbath, being Aug: 1st 1742.

Before I came off, I prayed, The Lord might not let me go off the way, nor fall into bad Company: When going to it, I could get no body to bear me Company. Coming there, [*& seeing a Minr (26) coming down the Path, going to the tent to preach, whenever I look'd to him, my heart took a beating, tho' I did not Know for what.*]²⁵ I join'd in singing the Psalm he appointed to be sung at the

¹⁶ Side margin deletion: W-R, G-e.

¹⁷ George Wishart (1703-85) - minister, Tron/Edinburgh.

¹⁸ Jn 14:15.

¹⁹ Insertion ['formal']: McCulloch.

²⁰ John Wilson (1683-1746) - minister, Carstairs.

²¹ Mt 9:12, Mk 2:17, Lk 5:31.

²² William Hamilton (1689-1769) - minister, Douglas.

²³ Lk 22:20.

²⁴ Side margin deletion: W-R, G-e.

²⁵ Side margin deletion: W-R, G-e.

Entry []²⁶ with more [261/87] than ordinary sweetness: & heard the prayer with a great dale of satisfaction.

Hearing him preach on that text "If ye Live after the flesh, ye shall die; but if ye thro' the Spirit mortify the deeds of the body ye shall Live,"²⁷ I found a stir in my heart at hearing the text read: But felt not much more, till he said, "If ye will not take a look of the death & sufferings of our Lord Jesus Christ, Will ye take a look of your Own death, & then take a look of his": These words I found come home with great power on my heart Soul. I cry'd out in my heart What shall I do to be saved: but I did not cry out among the People.

I would have set my mind to think of my Own death, but I got but a smal glance of a thought of it, till I fell immediatly into great distress of Soul for my Sins, on the account of the Dishonour done to God by them, which I then saw to be so great, that I thought they were enough to have drown'd a whole world in a flood of the Wrath of God. I also had my thoughts turned, to think, of the Redeemers death & his Sufferings, & saw my Sins to be the procuring cause of his Sufferings, as if there had been no other Persons sins but mine to do it; & I thought my sins alone were enough to procure them all: & found my heart filled with grief, & much broken down at that sight, and Sense of all my Sins, Original & actual, My Unbelief, & going about to establish my own righteousness & not submitting to the Righteousness of Christ, [as [262/88] *the meritorious* []²⁸ *cause of his Sufferings.*]²⁹

The Devil [*quickly perceived, that I had got ane awakning, that was like to prove effectual, and immediatly fell upon me, and*]³⁰ cast in this thought, as a dart into my mind "That I would be damn'd for these sins of mine, that had been the cause of Christs Sufferings:" This put me into great confusion: & had almost driven me to despair, which was the thing he was aiming at; Tho' alas! If I had tho't right of it, I might easily have answered, That none would be damned for whose Sins Christ Suffered.

But a mercifull God kept me from sinking into despair, & put it into my heart, "That I must seek him, else I would never win out of the State I ~~was in~~ where I was; but ly there, continually groaning, & never get further." After sermon, I accordingly set myself to seek him, & wrestled a good part of that night, with the Lord, in prayer, That he would give me Christ, to save me from my sin, & from that Eternal wrath, which I saw I justly deserved by my sins. Next morning early, I went out to the fields, & prayed that he might not take away the Convictions he had given me, but go on & wound me to the Bottom of my Soul, & lead me to Christ as my Only Physician.

²⁶ Insertion ['of publick worship']: McCulloch.

²⁷ Ro 8:13.

²⁸ Insertion ['procuring']: McCulloch.

²⁹ Side margin deletion: W-R, G-e.

³⁰ Side margin deletion: W-R, G-e.

Next day being appointed to be observed []³¹ at the manse by the Societies for Prayer Fellowship meetings at Camb: before the Second Sacrament there, as I came in at the Door of the Hall, The Minr was giving out [263/89] that line, Ps: 65.1 "Praise waits for thee in Zion Lord," which came with a strange knell to my heart: for I was struck with a conviction, that I had Never praised God, nor pray'd unto him all my life: And how should I now praise or pray in that Meeting for prayer: And the Minr looking to me, as I entered, I apprehended that he knew what sort of Person I had been; []³² put me into great confusion.

I then began to put up my petitions to God, that He would teach me how to pray & praise him: And the Lord was pleas'd to give me more of a Kindly Sorrow for my Sins, than what I had the day before: & I may say I had never in my life formerly, had any godly sorrow for sin at all. All the remarkable sins of my former life were bro't fresh to my remembrance; & there were many Psalms sung that Day; & by every one of them I got a deeper Wound, and more afflicting sense of Sin. And particularly when The Minr called for One (62)³³ to sing & pray I was much griev'd to hear that he would not come, & praise God: But being prevail'd on, when he came, in time of his prayer, I got still a more humbling sense of sin: And while a Woman cry'd out about the close of it, I found Satan casting in wicked thoughts into my mind, & tho't he had got hold of me, [*& was pulling me away*]³⁴ & I cry'd out in mine heart, Lord Jesus save me from the Enemy of my salvation.

[*I continued with them till about one o'clock in the morning*]³⁵ & hearing a very young person about the close give out the 80th Ps: 14 v & to the [264/90] close to be sung

(O God of hosts we thee Beseech
Return now unto thine) &c³⁶

I was in great distress, thinking myself to be cut off from all claim to Christ, by what I heard, & was greatly asham'd to look about me among the People.

Next morning my distress of Spirit continuing, I would gladly have spoke to a Minr after Family worship in the Manse, but durst not fearing He would know I was just a Hypocrite: and I went on under that apprehension that I was an Hypocrite, and Mourning for that, and my other sins for about twenty days thereafter.

³¹ Insertion ['as a day of Prayer']: McCulloch.

³² Insertion ['and this']: McCulloch.

³³ James Miller, weaver.

³⁴ Side margin deletion: W-R, G-e.

³⁵ Side margin deletion: W-R, G-e.

³⁶ Ps 80:14, Scottish Psalter (metrical).

I came back to Camb: next Sabbath with a great load of a sense of Sin upon my Spirit At hearing a Minr (26)³⁷ Lecture, these words "The corruptions of the heart, are as an Army drawn out in battle-array fighting against God," with the power that came along, gave me a very deep wound, finding it to be so indeed in my Own heart: And I was willing to submit to anything that might be the Will of God, if he would take the corruptions that were in my heart, out of it. At joining in singing the 51st Ps as a Minr (26) appointed to be sung in the Manse after Sermon, where there were a great dale of people in distress, my soul trouble was great; & I might [265/91] justly say with the Psalmist "My sins I ever see."³⁸

On Munday after, I went to B—I where the thanksgiving was after the Sacrament there, and Heard a Minr (47)³⁹ preach; but [*in such a legal strain, that by the time he had done*]⁴⁰ my heart was a dead as a stone: But hearing another (1)⁴¹ [*preach in a more Gospel way, at hearing the Name of Christ, my heart again took a beating, and*]⁴² I fell under a shaking & trembling as before, under a Sense of Sin: at which I was glad: And after sermon, would have gladly spoken to him that preached first, being of My Acquaintance, about my Souls case: but could not get freedom to do it.

[*When I was coming by the Kirk, & coming away that word came into my mind "Wo Wo to them that speak peace to My People, when there is no peace:"*]⁴³ which made me conclude, that if I had gone, and spoke to that Minr, He would have spoken peace to me, while God had not yet intended peace:]⁴⁴ And []⁴⁵ made me see that I must only fly to Christ, for that healing virtue that's in his blood: and I carried the lively impressions of that upon me all that night.

On the fast before the Sacrament at Camb: [*hearing a Minr (20)*]⁴⁶ preach; when he said, "God has made many of you poor in the World, that your poverty might be a scourge to whip you unto Christ; But instead of that, many of you have made it a whip to whip yourselves into hell; ye seek no more but [266/92] your meat & wages: And what is your wages? A poor two pence a day for a woman. What Woman, wilt thou be content to sell thy Soul for a two pence? This hightned my distress to a great degree; so that I was almost driven to despair."]⁴⁷

³⁷ William McCulloch (1691–1771) – minister, Cambuslang.

³⁸ Ps 51:3, Scottish Psalter (metrical).

³⁹ William Steel (1706–60) – minister, Dalserf.

⁴⁰ Side margin deletion: W-R, G-e.

⁴¹ Richard Henderson (d. 1769) – minister, Blantyre.

⁴² Side margin deletion: W-R, G-e.

⁴³ Jer 6:14, Jer 8:11.

⁴⁴ Side margin deletion: W-R, G-e.

⁴⁵ Insertion ['God']: McCulloch.

⁴⁶ James Robe (1688–1753) – minister, Kilsyth.

⁴⁷ Side margin deletion: W-R, W-n, G-e.

In hearing a[nother]⁴⁸ Minr (22)⁴⁹ read his text, "He that hath the Bride is the Bridegroom."⁵⁰ the words of it made so great impression on me, that I would have given 10,000 Worlds, if I had had them, to have had Christ, to be the Bridegroom of my Soul: I went away sorrowing, and seeking for Christ; But found him not.

I came and join'd the Meeting for prayer at Camb: on Thursday thereafter; but could get nothing: but only a deeper Sorrow for Sin. At the close, ane Old grave Man (56)⁵¹ praying, and saying "O Father, I thought, O if I were one of Christs Disciples, I could say O Father, as he did; but I never did, or could say so. I went & pray'd by myself that night, that he would help me to pray, & to say so; but could not attain to do so: And the Devil suggested to me, "That I would never have God to be my Father; nor would I be able to call him so": I reply'd, that he was never let into the secrets of heaven, to know whither it would be so, or not.

On Fryday, seing two persons, (59 & 76)⁵² who had never seen one another before, very lovingly embrace one another, at first sight, I threw myself down in great anguish at this thought, "The Children of God, know one another at first meeting, & love one [267/93] another so dearly; but alas for Wretched Me! I know not them, and they care not for me.

After that, going in to a society for prayer, I shed a great dale of tears for my sin: I had sorrow of heart and mourning for it before; but I never got weeping for it till now. That evening I did not go to sermon, but thought I would be made to cry out among the People, which I was very Unwilling to do; and that it would be better for me to go to a secret place by myself, and there mourn for my Sin: But alas! when I did go apart, I found my heart turn harder than it I had been: and there I pleaded, that I might not take sleep to my Eyes, nor slumber to my Eyelids, till I got ane interest in Christ. I slept none that night, but spent it all in prayer by myself & []⁵³ others.

On saturday at the Sermons, I got little or nothing sensibly. At night, when joining and hearing (76) & some others pray, my distress turn'd so great, that I could not hear what was said: Upon which, I went to a place by my self, and while I was praying with all the earnestness I could, [it was said to me "He will come, but not yet," This word came coming with such life & power, that it made my drooping heart to flighter. Upon that]⁵⁴ Satan suggested, [like one whispering into my

⁴⁸ Bracketed for deletion.

⁴⁹ John Currie (b. circa 1679 – d. 1765), minister, Kinglassie. A friend of Ralph and Ebenezer Erskine of the Seceders, but bitterly opposed to their sectarian conduct (Scott, *Fasti*).

⁵⁰ Jn 3:29.

⁵¹ Robert Wright – layperson, Cambuslang.

⁵² Ingram More – elder, Cambuslang, and Sgt Daniel Forbes – layperson, Edinburgh.

⁵³ Insertion ['with']: McCulloch.

⁵⁴ Side margin deletion: W-R, G-e.

Ear]⁵⁵ That I had sin'd that Unpardonable Sin against the Holy Ghost:" and that, "Tho' I had been mourning for some sins, I would never get mourning [268/94] for that sin, or never get it forgiven." I could make no answer to this, but cry'd out to the Lord, What shall I do to be saved? It was answered, [x]⁵⁶ Beleive in The Lord Jesus Christ, & thou shalt be saved. I reply'd, Lord, it is not in me to believe; I neither can, nor will believe, till Thou work it in me, & Enable me to believe: [*But to this I got no answer,*]⁵⁷ I continued praying sometime after that: & then came to the Brae to hear Sermons.

When a Minr (26) at the Entry of Publick worship gave out these words again (as before in the Manse) Ps: 65.1. "Praise waits for thee in Zion Lord," These words pierced me thro' the Heart, more sharply than any two-Edged Sword, could ever pierce through my bodily heart. After the Psalms were sung, I was very deeply affected with the prayer: and found my heart drawn out earnestly after Christ, to a closure with him, and an acceptance of him upon the terms of the Gospel.

While the Tables were a serving, I felt much of the same frame, & would gladly have been at the Lords Table: But I knew I could not be admitted: none being there, from whom I could get a Token: and therefore beg'd the Lord, that He might make up that loss another way; and that He might bestow with his own Liberal hand, what He knew I needed, & longed for: & give me a Sight of my Sins, & a Sense of his Mercy.

[269/95] At night when I was in a Barn with many others, I fell under a Sense of my Sin of Unbelief, but by its self, to such a degree that I was made to shake & tremble. I was then made to see, that all my life formerly, I had not believed Gods word; but perverted doubted & deny'd the truths of it in my heart; and particularly, that I had never believed the gospel report concerning Christ⁵⁸ And at day-break going a part for prayer by my self that sense of Unbelief continued, & increased with me.

On Munday Morning hearing a Minr (16)⁵⁹ on that text, "Fear not little flock" &c:⁶⁰ as I went along with close attention, I could get hold of nothing thro' the power of my Unbelief: and my soul distress was great: and in time of the next Discourse (by 11) it arose to that degree, that I could hear nothing; and was all along out of one swarf into another: But I got crying refrain'd with much adoe; hoping still to get all conceal'd, & that nobody should know

⁵⁵ Side margin deletion: W-R, G-e.

⁵⁶ Bottom margin notes for insertion, 'x Some words are wanting to make it clear such as these, [By yr Scripture comeing in to mind] - W-R' 'I agree - G-e.'

⁵⁷ Side margin deletion: W-R, G-e.

⁵⁸ Marked with 'x' for bottom margin note: 'She says in ye oyr page yt she found her heart &c yr for I suppose she means here she had never wt such firm faith as she ought, ys needs to be cleared - W-R' 'A - G-e.'

⁵⁹ Alexander Webster (1707-84) - minister, Tolbooth/Edinburgh.

⁶⁰ Lk 12:32.

of it: and a secret pride of heart, made me resolve that I would not be like others that did cry.

I came into the Manse after sermon, & was spoke to by a Minr (16) [tho' not the One I wanted] [*Before he came to me, while I sate in the Garret, Satan cast all my sins; as many as lest, as he could muster up, into my mind, with Violence; & upbraided me with them: and then added, "These will keep thee out of Heaven, that thou shalt never get there: Thou [270/96] []⁶¹ art guilty of greater sins than these; these are not the tenth part of them.*]⁶² I answered I am

When I was coming out of the Manse, that word came into my mind, "When I died, sin revived,"^{63 64} & I felt, as it were the company of two Armies fighting within me: I had felt it so before; but not so strongly as then: the One struggling to draw me to love this or the other Idol; & the Other, to love Christ & his ways, & the Interests of his Kingdom: and my Bodily trouble was such, that next Lords Day, I was not able to go to the Kirk: But I still continued engaged in the Spiritual Warfare looking to Jesus, The Author & Finisher of faith.

Some short time after this, I fell under a temptation, that all I had met with was a delusion, and was hereupon brought into great distress: But Next day at secret prayer, I got my heart pour'd out before the Lord with much sweetness: But quickly after, Satan suggested to me with great vehemency, "That I had sold my part of Heaven for the pleasures of sin, as Esaw did his Birthright; & that there was no place for repentance." This put me into great confusion, & anguish of Soul, & made me cry out which occasioned many persons to come in where I was; and I fell into a Swarf, and continued [271/97] so for about ane hour.

[*But about ane hour after that again, having for some time recovered out of the Swarf, while I sate at the fire side, these words came into my heart "Fear not, for I have drunk the Cup of the Fathers Wrath; but you shall have a cup of Consolation to your Soul" and were thrice impressed upon me: at the first & second time they came with less power & light, and I could not then get it believed that it was Christ was speaking to me: But at the 3^d time, they came with such power & light, that the light that shined into my Soul was vastly brighter than the Light of the Sun at the clearest time that ever I saw it shine; and then I firmly believed that this was the Voice of Christ to my soul.*

I had my Eyes shutt when these words came all the three times; but after the Third time, when this marvellous light shone into my heart, I opened my Eyes, to see if it might be the light of the Sun that shin'd in this manner: But I saw the house was still dark, the day being misty, and the Sun not shining: But this Glorious light

⁶¹ Insertion ['I answered I am']: McCulloch.

⁶² Side margin deletion: W-R.

⁶³ Ro 7:9.

⁶⁴ Side margin marked with 'x'.

continued shining still into my heart, for about the space of ane hour: and then I got such a display of the Glory of Christ, & my heart was so filled with love to Christ⁶⁵ [272/98] that []⁶⁶ if every hair of my head had been a heart, it was too little to give him.

Then My Spirits were lifted up to sing as in Rev: 5.12,13. "Worthy is the Lamb that was slain to receive power, & wisdom, & riches, & strength,: and every one of these words I uttered with great joy: and I invited all about me, and all Men, to help me to praise my God, & Saviour for Redeeming love: I then invited all the Beasts of the Earth, and fowls of the Air, All that was under the heavens, to help me to praise him for what he had done for me who had been the Chiefest among Sinners. But all this I did in my heart, without speaking any thing to any one about Me.

At length, looking about to My Mother who was weeping, I ask'd her, why she wept; whither it was for her sins; or for me. She answered, have I not good cause to weep for you? I told her, ~~not~~ no; she had no cause to weep for me; But ought rather to rejoice that ever she had born me; & that Christ ever Christ had choos'd to look by the Great Ones of the Earth, and cast his Love on me the Chief of Sinners. A friend asked me, if I would go

A friend to the Door with her: I answered yes, I was as able to go to the Door and as well as ever I was and accordingly went with her with great vigor; tho' 'ere these words came to me, and some time be- [273/99] -fore, I was not able to go or stand, or sit on the Chair where I was, without two persons supporting me, One on each side of me.

My Friend then ask'd me "how I was": I told her I was better than ever I was: She asked me "if I had got any comfort;" Yes, I told her, I had got great Comfort: She ask'd me: "what it was"? I told her upon condition she would praise my God for what I had got, I would tell her; but upon no other terms. She said, "That ever since she knew anything, she desired to praise God. She had been aiming at it, but did not Know, if ever she had praised him aright: That she thought she had got ane honest heart; but but did not deal honestly with it, which was the cause she oft walked in darkness: But that she would go & praise God for me as God would inable her." I then told her what I had met with; & how it came; at hearing of which she fell into a flood of tears, & was not able to stand it longer: but got away from me.

In this frame, in a good measure, I continued for near four days {During which, when I would have retired to the Fields for secret prayer, I was so overjoyed when I saw a ~~secret~~ place to pray in I knew not how to run fast enough to it}⁶⁷ till on Sabbath, just when I was sitting in the Kirk thinking on heaven, and that I would be admitted to enter into the Holy of Holies; and how happy I would then be: But as soon as a Certain Minr (47) came up to the pulpit; [274/100] whenever I saw his face, these thoughts, & that sweet frame, I had then, and so long before, instantly

⁶⁵ Bottom margin note, 'This womans case may be passed by & not published - W-n.'

⁶⁶ Insertion ['I thought']: McCulloch.

⁶⁷ Bracketed for deletion.

vanished & wore off; and I immediatly fell into great distress: which being observed by some about me, I was very streightway carried out of the Kirk.

After I was out of the Kirk-Door, I fell under a great terror, under the Hidings of Gods face. And being carried in to a house, Satan threw in these words into my mind like a dart, with a hasty violence, "This Light thou had, was but a delusive light; & thou shalt never see it again; & God will never have mercy upon such a Sinner as thou." Another Minr (48) coming in to see me, as He came in, I thought all the Legions of hell were about me, going to drag me to Hell: all my Great sins were cast in my teeth; Christ hid his face; & unbelief made me think it would be as the Devil had said. ~~That~~ []⁶⁸ Minr said, Ye are calling to the Lord Jesus Christ to come & save you, & he will come to save you, if you be seeking him with a sincere heart: At that I immediatly fell into a Swarf, and heard no more he said: and lay in that swarf for about ane hour.

After I came out of it, these words came into my heart with power Ps: 40.6, 7.

No sacrifice nor offering
didst thou at all desire
Mine ears thou bar'd: sin offring thou
and burnt didst not require

Then to the Lord these were my words
I came behold & see
[275/101] Within the Volume of thy book
it writen is of Me

upon which I felt my heart drawn out in love to Christ; that when all would not do, He came, and satisfy'd for his people: then I felt a vigor in my body also, & went by myself to prayer, & beg'd The Lord might open that Minrs (47) eyes, & let him see that he was not labouring faithfully for these Souls he had the charge of.

I went to the Kirk in the Afternoon, to hear the same Minr (47); & immediatly when I entred the Door, I fell into the Old confusion again: but resolved, I would, if possible, sit & hear him out: & heard him preach on 1 Tim. 5.10. Well reported of for Good Works, if she ——: but heard with much pain of heart, to think, that tho' I had done these things in the text, that were in themselves good; yet I had laid too much stress upon them, & not done them from right principles, and ends, and in a holy manner; and to hear these things pressed, if I mistake not, in such a legal strain: and that there was little or nothing of Christ in the Sermon.

On the Evening retiring to secret prayer, the same words as before "Fear not, for I have drunk the cup"—came into my mind, with as great a light, & greater than before; which fill'd my heart with Love to Christ, & such joy in him, that I was made to get up to my feet instantly, & to leap for joy; and the whole barn where I was was all shining: I was fill'd with wonder at the manifested Glory of Christ to poor sinners;

⁶⁸ Insertion ['The']: McCulloch.

and [276/102] that he had manifested so much of it to me a Wretched Sinner; from wondering I fell to prayer; & from prayer, to wondering again: & in that manner I spent the whole night there.

In the Morning, these words were impressed on my heart, "Do not forget thy Friends, nor Brethren, nor thy Mothers sons, while thou art at the Throne with Me, plead for them, plead, & it shall be granted Thee." So I plead for all my Friends, My Brethren, & Spiritual Mothers Sons of the Church: (for I have no Brethren, or Mothers Sons according to the flesh) And particularly while I was pleading for Cambuslang, that if there were any delusions among them, he would take them away, & make true Christianity appear; that the Wicked might not open their Mouths so wide against them, but that it might appear, that it was the Work of his Holy Spirit, and no delusion: And it was answered "I will purge away the dross from among the Gold, & make it to shine forth as Bright Gold"; And ~~"He would spare the Minister there as a Son of the Church, and more seals to his Crown."~~

I came away out of the place overjoy'd; but I was no sooner come away, but all my former doubts & fears returned: and I was made to conclude, that all was nothing but delusion, I had met with.

I went to a Minister (48) & told him the matter, who gave me but little comfort: but said "If this be the way of the Working of the Spirit of the Lord, it is Strange." He asked me, "If I was capable to know, if the shocking terrors I had been under, were the Wounds of a [277/104] Friend; or if I thought them the Wounds of an Enemy? I told him, That I took them to have been the sharp arrows of the Almighty, piercing my soul with Convictions of Sin; & therefore I took them to have been the Wounds of a Friend: But I was then under such doubts & fears at the time, that I durst not then add, that He had often taken me, into the Mount of Communion with himself, & shewed me his Kindness and love. I told him also, that I had cast myself at his footstool, and was minded, if I perished, to perish at his feet. He told me, "That if I had put on these resolution; & would Keep by them: there was no fear of me; for there was never any that perish'd at the feet of Sovereign Mercy": and advised me "To go to Secret prayer, as an Excellent mean of Relief. I did so: but continued under distress, that week.

On Sabbath Next, (being the Preparation Sabbath before the Sacrament at Douglas) in hearing A Minister (11) saying, "That there were several places, that were now watered from heaven, as the return of prayers, but (said He) where is the fruit of your prayers"? At which, I could not refrain crying out in the Congregation; because I could not then say, that I had any fruit of my prayers: and I apprehended, that the Wrath of God was hanging over my head, & would press me down to hell immediatly.

That Minr at night asked me, if I was not willing to accept of Christ in all his offices. I told him, if my heart deceived me not, I was heartily willing to receive [278/105] Him in all his offices, as a Prophet to teach, a Priest to save me by the Merit of his sacrifice & power of ful His intercession, & as a King to rule over me.

On Saturday, hearing a Minr (26) preach on that text "Ye who were sometimes alienated & Enemies⁶⁹—I fell under such a sense of the Natural enmity & deep corruption of my heart, which I could not get removed, that I could not forbear crying out some; tho' I strove against it what I could. On Sabbath Evening, hearing a Minr (26) on that text "Behold I come quickly &c:⁷⁰ Satan suggested to me, "That the whole Congregation saw Christ wearing a Crown of Thorns, & knew that it was I that put it on his head": At which I cry'd out most bitterly; thinking there was no mercy for me, that I had done so by My Sin.

I continued in great distress, for about ten days after; and was willing to be put into any state, if it had been even to go to hell itself, if I might have Christ with me; which was all I was seeking: When one day I was at Secret prayer at home, these words came into my mind Isa: 51.21,22 "Therefore hear now thou afflicted, & Drunken, but not with Wine &c: These words came with such power & life, & joy, and love, that I could do nothing but cry out, Glory to God in the highest, for what he has done to me.

This frame continued with me in a good measure for about a month after; when I began again to fear that The Lord might leave me to my self; & suffer the corruptions of my heart to break out to his dis-[279/106]-honour, & the discredit of Religion, & that might prove Eternally ruining to my soul. And after I continued so, like a person bound & fettered, for about Eight days, incapable to pray & read with any composure, that word came into my heart Ps: 84 .11.

For God The Lord is a Sun & Shield
He'll grace & glory give
And will withhold no good from them
that uprightly do live.⁷¹

These words came with such power, & fill'd me so with the love of Christ, that I thought if every hair of my head had been a life I could most willingly have given them all up to the greatest torture that Men & Devils could inflict, for his sake.

About January 1st 1743 The Devil suggested to me, "That God was about to bring some dreadful stroke upon me, & therefore must either go out of the place I was praying in; or murder myself, and so prevent it: for that I was going to hell however: and that stroke would send me there." I was so far left to myself, that I rose up from prayer immediatly, & went into the house: And the Lord in holy justice, for compliance with the Devils suggestion, and My Other Sins, left me to go Mourning, under the Hidings of his face, for a long time: and such was my anguish, that I was made with Job to curse the day in which I was born, and to

⁶⁹ Col 1:21.

⁷⁰ Rev 22:7, Rev 22:12.

⁷¹ Ps 84:11, Scottish Psalter (metrical).

pray, that the [280/107] Sun might not shine on it.⁷² But I had it to nottice, That when that day came, there was not a brighter sunshine day, for a long time, than it was.

In that Distress I was driven such a length by the Devil, That I was brought to downright Atheism; & could not beleive that there was a God, till one night, looking up to see the Stars twinkling in the Sky, I began to say within myself, "If there be not a God in the Heavens, what could have put these Stars there? And from the Stars, I looked down to the spires of grass about me, & wondered: and from these to my Own body; and was made, at the thought of the frame of it, to say with David, "I am fearfully and wonderfully made":⁷³ And within a little, I was made to cry out, 'Where is the God of all consolation now gone'? I went to secret prayer; but he continued still to hide his face, & to cover himself, as with a thick Cloud, that my prayers could not pass thro': I earnestly pleaded, 'That he might bow the heavens & come down; for I had much need of pity.

Next Sabbath, hearing a Minr (85)⁷⁴ preach on that text Rom: 3.24,25: "Being Justify'd freely by his grace, thro' the redemption that is in Jesus Christ: Whom God has set forth to be a propitiation, thro' faith in his blood" &c: when He said, "That when Christ came to Judge the World, he could Owne, none or receive none, but such as had the image of his Father stamped on them", tho' I could not then see the Image of God on me, yet I was made then to beleive, 'That yet Christ who was the Image of the invisible God, would form Me after his own image': And as he went on in preaching much of the grace of God, I could do nothing but cry [281/108] out in admiration in my heart, O free grace! free rich sovereign grace! and went away rejoicing.

But next Lords day, tho' I heard that Minr (85) on the same subject, I could get no hold laid on any thing for my comfort; apprehending myself to be but a Hypocrite; But in time of his prayer at the Close, these words (tho not uttered by him) came into my heart Hos: 2.19,20 "I will betroth thee unto Me—which fill'd me with great joy in Christ, and to love him. {And indeed I never felt anything of Comfort or joy, at any time, but I felt love to Christ going along with it}⁷⁵

That week, I felt my heart so warm'd with the Love of Christ, that I would have given never so much for any person to talk to me on that subject.

Next Lords day, hearing a Minr (48) on that text, "Wherefore we receiving a Kingdom" &c:⁷⁶ where he spoke much of the Love of Christ; particularly "In his purchasing a Kingdom that cannot be moved, the Kingdom of heaven, & taking possession of it, in his peoples name: I found my heart filled with much of the Love of Christ; & could not but bless him, for directing his servant, to speak on that subject;

⁷² Job 3:1-4.

⁷³ Ps 139:14.

⁷⁴ Thomas Wharrie [MacQuarrie] (1679-1761) - minister, Lesmahagow.

⁷⁵ Bracketed for deletion.

⁷⁶ Heb 12:28.

& giving me to beleive & hope, That he would receive me in due Time to be forever with him in His heavenly Kingdom.]^{77, 78, 79}

⁷⁷ Side margin deletion: W-R. with corresponding bottom margin note: 'Tho' there are many good things scattered up and down ys account and even in ye places scored, yet I apprehend it wou'd be better not to publish ys womans Experiences at all – W-R.' 'I agree – W-n ^.'

⁷⁸ Side margin note (related to comments of bottom margin note in preceding footnote): '^ I'm also of the Mind this Case shou'd not be Published & thought marking for that Reason needless – G-c' 'I heartily agree – O-e.'

⁷⁹ Bottom margin note (related both to comments on the bottom and side margins, as indicated by use of the '^' sign): 'I agree – W-n ^.'

[282/115] A. S. A Girl at 14 Years of age¹

My Parents set me to mind my duty to God very early, but till of late I had no delight in it, and so some Days I said my prayers, and other days I Neglected to say them. I was restrain'd in mercy from gross outbreakings before men, if it had not been playing on the Sabbath days. Sometimes I had a kind of desire to go to the Kirk on the Lords Days, and sometimes I went; but at other times I cared not whether I went or not, and when I went, I could not well tell for what.

I remember one day []² when I was a very young Child, and hearing a Minister (72)³ preach concerning the Sufferings of Christ, that I was much affected at the time: but the concern wore off me before Next day, and then I was just as I used to be. Sometime in Winter 1741 hearing One (31)⁴ preach at———on that text to me to live is Christ and to dy is gain,⁵ I thought that sermon was made very sweet to me, and after that I delighted to read the Scriptures: but at that time I got no conviction of the evil of Sin. On a Sabbath in Aprile 1742, hearing a Minister (13)⁶ on that text, Is there no balm in Gilead &c:⁷ I fell under a concern at what I heard, which stuck with me for about eight days, but wore off again; yet some desires continued after what was good.

Some time after that hearing another Minister (26)⁸ preach on that text at Camb: He that beleiveth on the Son hath Life, He that beleiveth not is condemned already,⁹ & I fell under a deep conviction of my lost & perishing condition, and thought that I was just undone; and that there was no mercy for me. I was then made sensible that I was ane Unbeleiver, and that the Wrath of God was abiding upon me: [*Yet I do not remember that ever I had mind of* [283/116] *hell: but*]¹⁰ I was made []¹¹ to remember my sins whereby I had offended a Holy God, and to see that I was abominable and to wonder that he had not cutt me off before that time. I did not however cry out in publick,

¹ Rebecca Dykes – Douglas.

² Insertion ['at that time']: McCulloch.

³ John Currie (d. 1741), minister, Old Monkland. Father of John Currie (d. 1758) – minister, New Monkland.

⁴ John Gillies (1712–96) – minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693–1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasti*).

⁵ Php 1:21.

⁶ John Willison (1680–1750) – minister, South Church, Dundee.

⁷ Jer 8:22.

⁸ William McCulloch (1691–1771) – minister, Cambuslang.

⁹ Jn 3:36.

¹⁰ Side margin deletion: W-R, G-e.

¹¹ Insertion ['also']; necessitated by the previous side margin deletion.

then or at any time before or after; tho' I have often been made to cry out under a sense of my Unbelief, and the Evils of my heart, & to mourn over them before God. Sometimes also I have been made to cry in the Manse at Cambuslang and at home, but never as I said in publick. [*I never fainted or swarf'd nor did I ever see any visions.*]¹²

This awakning did not wear off as any thing I had met with before. At home that night and thro' that week I was under great distress for Sin, especially because by it I had pierced the Blessed Redeemer, and I got more & more of a Sight of my Own Vileness by Sin & a sense of the Evils of my heart, in hearing Sermons on week days.

I continued long in distress under convictions, during which time I had great desires and thirstings of heart after Christ, and sometimes some sensible love to him: [*And some times also at Secret prayer, would have been made to cry out for joy, and all this before I could say, that ever I got ane outgate by any Scripture promise apply'd to me.*

The first of that kind I met with that I remember, was on a weekly Lecture-day]¹³ at Camb: Brae betwixt the Sermons [*when*]¹⁴ that word came into my heart in Isa:1.18 Come now and let us reason together saith the Lord, tho' your sins be as Scarlet they shall be as White as Snow tho' they be red like Crimson they shall be as Wool: at which I found much ease and Comfort: [*but it went off next day, and I turned as troubled as I had been before.*]¹⁵

After that, hearing a Minister (14)¹⁶ preach concerning Christs Sufferings at Camb: I was in great distress at the [284/117] thoughts of my Sin, whereby I had pierced Christ. On a Sabbath after, hearing a Minister (31) lecture on the 3d Psalm, especially towards the Close, I was much comforted at the thoughts, how God in his Mercy had rebuked the Enemy of Souls, when he many a time raged so against me, [*that He and My Wicked heart, would have tempted me to go out from among the People at Camb:-Brae and kill myself.*]¹⁷

But my distress returned, and I came home under it that very night; And when I went to Secret prayer, that word came into my mind, [*For he is our God, and our Maker, we are the People of his pasture today if ye will hear his voice.*]¹⁸ [*I do not know when it came, whither it was a Scripture word or not, but*]¹⁹ it came with such power as eased my mind much, and gave me much Comfort, and I took it as a word of Mercy from God, thro' Jesus Christ to me a poor Sinner:

¹² Side margin deletion: O-e.

¹³ Side margin deletion: W-R, G-e.

¹⁴ Bracketed for deletion; necessitated by the previous side margin deletion.

¹⁵ Side margin deletion: W-R, G-e.

¹⁶ John McLaurin (1693-1754), minister, Ramshorn/Glasgow.

¹⁷ Side margin deletion: W-R, W-n, G-e.

¹⁸ Side margin marked with 'x'.

¹⁹ Side margin deletion: W-R, W-n, G-e.

And tho' I had doubts and fears now and then after this, yet my trouble did not rise to such a height as before.

From that time, as I got more and more of a sense of the evil of Sin; so I saw more and more of the preciousness of Christ and got also more and more love to him.

One Day when a Minister (12)²⁰ preached at Camb: betwixt sermons, that word came into my mind, Yet now hear O Jacob My Servant, and Israel My Chosen,²¹ and warm'd my heart with love and gave me Joy.

In Hearing the Sermons at the first Communion occasion at Camb: I found my heart first grieved, and then rejoiced at the thoughts of Christs Sufferings. At the Table I got a very humbling sight of my own poorness, and emptiness and vileness by Sin and also faith to receive Christ on his terms and had such a love to Christ that I thought I could have died for him. After I came from the [285/118] Table that word came to my heart, Let the same mind be in you which was in Christ Jesus,²² which greatly increased My []²³ Joy and made me long after conformity to him.

Hearing a Minister (16)²⁴ on that text to you therefore that believe Christ is precious²⁵ my heart went along in the Sermon and he was precious to my Soul. I never heard his name but my heart Rejoiced.

After I had got a token to come to the table at the Second table at the Second Sacrament, I was reflecting on my self, for taking it and that word came to me, Yea I have loved thee with an everlasting love,²⁶ and disposed me more to go to the table. At the Table, I got a deep sense of my Unworthiness & emptiness & []²⁷ of the exercise of faith. After I came away, I was much cast down, for my rushing into his presence so unpreparedly, and then that word came in, Shewing mercy to thousands of them that love me & Keep my Commandments,²⁸ [*which I took to be from God to my Soul, for I had gone there in obedience to his command.*]²⁹ That afternoon & Munday was a good time to my Soul, for love & joy that I cannot Express.

Being intended to partake of the Sacrament at Glasgow Ap: 1743 after I had for sometime been much troubled at the thoughts of my Sin, when I was at Secret prayer, that word came into my mind, Thou hast been angry with me, but thou hast Comforted me,³⁰ which greatly cheered my heart. When

²⁰ George Whitefield (1714–70) – evangelist.

²¹ Isa 44:1.

²² Php 2:5.

²³ Insertion ['love &']: McCulloch.

²⁴ Alexander Webster (1707–84) – minister, Tolbooth/Edinburgh.

²⁵ 1 Pe 2:7.

²⁶ Jer 31:3.

²⁷ Insertion ['something']: McCulloch.

²⁸ Ex 20:6, Dt 5:10.

²⁹ Side margin deletion: G-e.

³⁰ Side margin marked with 'x'.

I was at the table, I could can not say I got anything sensibly: but I had much peace love and joy afterwards, in hearing the Sermons, and at other duties.

On a Sabbath in February 1743, hearing a Minister (26) lecture on these words in Hos: 2. I will betroth thee unto me³¹ I Thought my heart was made to Close with Christ on his own terms, and to accept of him in all his offices, as my Prophet Priest & King and to devote myself intirely unto him and was made [286/119] greatly to rejoice in him, as my Lord & my God, my head & Husband.

Besides what I have met with in publick ordinances I have reason to bless the Lord in visiting me in my Distresses at home with seasonable reliefs and supports & Comforts: a few instances of which are as follows

One day at home that word came to me in a little wrath have I hid my face from thee for a moment but with everlasting kindness will I have mercy on thee Saith the Lord thy Redeemer Isa: 54.8 this warm'd my heart and put away the vexing thoughts I had been under.

Another day that word came home to my Soul for largely Lo the Lord to Thee, his bounty hath Exprest exprest, and filled me with love to God.

At another time after I had been sorrowing that word Come See the Bride The Lambs Wife^{32,33} came with such power as made my heart greatly to rejoice.

I remember also when I was reading my bible, I found that word apply'd to me I love them that love me,³⁴ and they that seek me early shall find me. Nor should I forget that

When I had been under great doubts and darkness, that Scripture sentence O thou of little faith wherefore didst thou doubt,³⁵ was of great use to me in Banishing Away my doubts and hereby was I made to beleive in Christ, & trust in his word. [*And to name no more, when I was slumbering on my bed That word was spoke in to me, awaked and set me up, Daughter be of Good Cheer, Thy sins be are forgiven Thee.*^{36,37}]

[287/- blank]

³¹ Hos 2:19, Hos 2:20.

³² Rev 21:9.

³³ Side margin marked with 'x'.

³⁴ Pr 8:17.

³⁵ Mt 14:31.

³⁶ Mt 9:2.

³⁷ Side margin deletion: G-e, O-e.

[288/41] A. T. A Young Unmarried Man aged 19.¹

I never used to pray in Secret ~~till of late~~ all my life, till last year, had it not been some times when I committed some sin, that Natural Conscience smote me for, and then I would have been driven to it for a time. It was my Custom to go to the Kirk and [²] more out of Curiosity & custom than anything Else. When I was there I would have been glad to get out of it again, that I might vague up and down. I was also till of late much given to Cursing & Swearing and prophaning the Lords Day. And thought when I was on a Death-bed I would weep & cry to God and he would hear me, and I would send for a Minister or Elder & they would pray for me, and so I made no doubt but I would go to heaven.

At Length when the Awakning brake out at Cambuslang, I came and heard sermon about the Middle of March 1742, but got nothing sensibly: only about two or three days after I came first there, that word struck into my mind, Blessed are they that hunger & thirst³ after righteousness for they shall be filled: All the Effect I found by that was, that it put me to diligence in duty, and I attended there every Sabbath, and every thursday also for ordinary, for about a quarter of a year, but got nothing more sensibly. Only I was brought under more than my Ordinary Concern, seeing so many flocking in to Christ, & I was affraid I would be left to perish for my Sin. And hearing a Minister (26)⁴ preach on these words, He that beleiveth not on the Son of God shall not see life, but the wrath of God abideth on him:⁵ and what he said on that Subject, particularly that Every Unbeleiver or Unregenerate person had the wrath of God upon [289/42] him wherever he went. I thought this was a very dreadfull condition, and for a long time was under a great fear at this thought, that wherever I went that the Wrath of God should be abiding on me.

About the 20th of June, when I was hearing a Minister (12)⁶ these very words [⁷],⁷ tho' not uttered by the [[†]]⁸ struck me so to the heart, that I was filled with A Sense of Divine Wrath [*and thought I saw God* [x]⁹ *with the Sword of Justice in his hand, just ready to Cut me down, and cast me into hell:*]¹⁰ and I thought

¹ Robert Shearer – skinner, Glasgow.

² Insertion ['but it was']: McCulloch.

³ Mt 5:6.

⁴ William McCulloch (1691–1771) – minister, Cambuslang.

⁵ Jn 3:36.

⁶ George Whitefield (1714–70) – evangelist.

⁷ Insertion ['before mentioned']: McCulloch.

⁸ Insertion '† [minister then preaching]': McCulloch.

⁹ Bottom margin note, 'x as no doubt he does not mean with his bodily Eyes Let it be explained – W-R' 'I agree – O-e.'

¹⁰ Side margin deletion: G-e.

the hottest place in hell was little Enough for me. And was thereupon made to cry out on the brae among the peple. After sermons, I was supported by some persons who took care of me, and brought into the Manse: for I lost all power of walking my self, and []¹¹ every moment, I was just going to sink down to hell.

In the Manse, a Minister gave me some Exhortations which however I was not able to attend to. After which, I was carried to a garret and desired to go to Secret prayer there, But when the Minister left me I apprehended, The Lord was just at the point of sheathing the Sword of Justice in my heart: I cryed to The Lord for Mercy, and aimed at prayer, but could not. I would gladly have sung the first four lines of the 13th Psalm, How long wilt thou forget me Lord &c¹² but I was not able to speak or scarce to draw my breath.

I was helped down & heard Sermon again: but my distress continued: I stayed all night in Camb: [*& lay a little on a chest-lid,*]¹³ and spent a good part of that night, & next morning in prayer. When I was alone that word prickt me to [290/43] the heart prov: 1.24----26 because I have called and ye refused &c I also will laugh at your calamity, and mock when your fear cometh, and struck me with great terror: and I thought a Just & Holy God would be righteous in dealing so with me. All this time, My Sins stared me in the face, and I saw them in their evil as dishonouring to God [*and that which had caused Christ to be Crucify'd*].¹⁴ I [so]¹⁵ abhorred my self for them [*that I would have pluckt the very heart out of me.*]¹⁶ My sins especially of prophaning the Lords Day and the Lords holy name, going up and down drinking and playing at cards &c: were grieving to me: Yet I thought I still felt my heart hard, and could not Melt or Mourn.

On the Sabbath following, when I was walking by myself alone, that word struck into my heart, I will not leave you comfortless,¹⁷ I will come to you. [*I did not at that time know that there was such a Word in the Bible, or where to find it but was afterwards shewed it by Another.*]¹⁸ This made me hope and trust in the Lord, that He would not Leave me comfortless, but shew me mercy. Immediately I had much ease & releif from my trouble and got liberty to plead it might be made out to me.

Thereafter I joined my self to a Society of Young Lads that met for prayer twice a week, but with a great Sense of My Unworthiness, wondering that

¹¹ Insertion ['thought that at']: McCulloch.

¹² Ps 13:1, Scottish Psalter (metrical).

¹³ Side margin deletion: W-R, G-e.

¹⁴ Side margin deletion: G-e. with corresponding ottom margin note: 'no evidence yet of accepting Christ so that expression may be Dropt - G-e.'

¹⁵ Bracketed for deletion.

¹⁶ Side margin deletion: G-e.

¹⁷ Jn 14:18.

¹⁸ Side margin deletion: W-R, G-e.

The Lord should have spared me so long, and that he had not cut me down as a Cumberer of the Ground: and when I would have seen any going on in these Sins, I would have been made to tremble all my hairs standing on End. [291/44] Going to the Calder Sacrament, I heard a Minr (24)¹⁹ preach on these words, Look unto Me all ye Ends of the Earth &c²⁰ in time of Sermon, that passage in Malachi (tho' not uttered by the Minister) to you that fear My Name shall the Sun of Righteousness arise &c²¹ made a deep impression on my heart, & filled me with much joy: And all the time I was there I was beging that the Lord might make me just what he required me to be, Only that he would keep me from offending him: And was still in fear, that I had mixed Christs Righteousness with my own.

As the first Sacrament at Cambuslang drew near, and I was hearing there, and still fearing that I might still be left to Mingle Christs Righteousness with my Oun, that word struck into my heart, Not unto me O Lord, but unto thy name be the glory,²² and was a blessed means of giving me a lively sense that I could do nothing to merit any good thing, and so was I helped more fully to renounce my own Righteousness, and to rely Entirely on the Righteousness of Christ.

I was at much pains to get my self prepared for that Sacrament occasion: But I have my Oun Wicked heart to blame, that I got so little, Scarce anything Sensible, I may say, either in the Sermons, or at the Lords table. I was however exceedingly glad to hear of a Second Sacrament to be there shortly, and was instant with the Lord, that He might prepare my heart to draw near to him in that Ordinance. And one night while I was wrestling in prayer for this, That word came into my heart, Whom have I in heaven but Thee, and there is none on earth I desire beside thee;²³ at which I thought I was just as it were in heaven already already: I was greatly overjoyed and could have died that [292/45] minute.

On Saturdays Night, I stayed without in a Yeard near by where the tent was spending the most part of that night in secret prayer: and while I was in that duty, that word came into my heart, I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come nor height nor depth nor any other creature shall be able to separate me from the Love of God which is in Christ Jesus our Lord:²⁴ Upon which I was made to wonder at the Condescending goodness and grace of God in sending such a word to such a Sinner as I, and inabling me to express

¹⁹ John Warden (d.1764) – minister, Campsie; son of John Warden (1671–1751), minister, Gargunnoch (Macfarlan, *Revivals*, 242; Scott, *Fasti*).

²⁰ Isa 45:22.

²¹ Mal 4:2.

²² Ps 115:1.

²³ Ps 73:25.

²⁴ Ro 8:38–9.

this from the bottom of my Oun heart, & giving me such a firm perswasion of his Love to me, and of the Unchangeableness of that Love. I found my heart filled with love to him & Joy in him, and was made to dedicate & devote myself Entirely to God in Christ resolving by grace to follow him thro' well & woe, prosperity & adversity, whatever it might cost me.

On Sabbath Morning, I was much taken up in praying for the Lords presence that day in his Ordinances, to my self & others, that it might indeed be a day of the Mediators power, in conquering even the Stoutest hearted Sinners to himself. When I came to The Lords table, as I was pleading with him, for a broken heart to mourn for Sin as dishonouring to himself, and when I received the first Element; I had a most lively & affecting representation made to my mind, of the Sufferings of Christ: I thought I saw Jesus Christ evidently set forth before My Eyes as Crucified, Hanging & bleeding & dying on the Cross, [x]²⁵ and that it was my Sins had procured his Sufferings, & had cried out by the Mouth of the Jews, Crucify

[293/46] him, crucify him: and at that Sight I found my heart melted down, under a Sense of my Sins, as peirceing to the Lord of Glory And when I found []²⁶ rushing down my cheeks I could have even wished they had been tears of blood, and all too little for such heinous guilt.

After that these words came into my heart, Eat, O Friends, drink, yea drink abundantly, O Beloved:²⁷ My Beloved is white & ruddy the Chief among ten thousand:²⁸ And I found my heart just ravished with the Love of Christ. A little after that, that word came also into my heart, Whom have I in heaven but Thee O Lord, and there is none on Earth that I desire besides Thee:²⁹ And these very words were repeated immediatly after by The Minister (21)³⁰ who was then exhorting at the table, and then I found my soul so filled with The Love of Christ, that I thought I could have instantly dyed for him and been content to have been taken out, and tortured among the people for his sake.

When I came away from the table, I went to the place by my self where I had been the night before, & blessed the Lord for what he had done for my Soul; & again devoted myself to him, to be saved by him in his Oun Way, and put on Joshuas resolution, That what ever others might do, I would, by grace, serve the Lord. This frame continued with me a considerable time. And ever since that time I can say, that tho' in the former part of my life I could see no beauty nor Comliness in Christ,

²⁵ Side margin marking with 'x' with corresponding bottom margin note, 'x I think always these sights shou'd be mentioned by the Eye of faith, if yt was wt faith': W-R 'I agree - G-e' 'I agree - O-e.'

²⁶ Insertion ['the tears']: McCulloch.

²⁷ SS 5:1.

²⁸ SS 5:10.

²⁹ Ps 73:25.

³⁰ John Bonar (1671-1747) - minister, Torphichen.

wherefore I should desire him, I now see him as altogether Lovely, and find my heart going out after him above all things.

When I have gone out to the fields for Secret prayer, I have [294/47] had a lively discovery of the Glory of God, and his incomprehensible greatness, shining forth in the Heavens and Earth, and all the Creatures about me: and been thereupon made to wonder & admire at the goodness & love of God, to such a poor Sinfull Creature as I. I have sometimes had great enlargement of heart in prayer, and other duties of worship, and sometimes when I have been at my work, I have got such manifestations of the Love of God to my Soul, that I could have wished, if the Lord had pleased, that I had been taken out of this weary wilderness, so full of sin, vanity & vexation of Spirit, & taken home to himself, that I might forever praise him: Yet being made willing to remain in it, & follow what he called me to, and wait his pleasure.

When I have observed others going on in sinfull courses, I have been made to wonder at the patience of God towards them, and towards my self, and that he should have pitched his Love on such a Sinner as I, saying, Why me, Lord, Why me, when so many others are left in their sins.

One Night as I was coming from Camb: I was assaulted by Satan[x]³¹ [*to droun myself; for that God Almighty had forsaken me, said he, and himself had got power over me.*]³² The Company with whom I was walking, having sat down to rest a little by the way, I retired to a place where I was out of the Companies sight, and at some distance from them, [*which was near to a Riverside, and to the place where the Tempter urged me to cast myself into: Not in compliance with that horrid temptation, but,*]³³ with design to pour out my heart to God, for grace to resist [*that*]³⁴ temp- [295/48] -tation, and to appeal to the Searcher of hearts, that it was himself alone, above all things in the World, I was wanting: that it was My Chief and only desire, to be reconciled to himself thro' Christ. I found my faith greatly enlivened in time of prayer, and strengthened to believe from my heart, That Jesus Christ was both able & willing to save me to the Uttermost. As I arose from that duty, that Scripture came to me with power, My Grace is Sufficient for thee, my strength is made perfect in weakness.³⁵ Then I was made greatly to rejoice in God for his bounty to my soul in time of need: My soul and all that was within me, was stirred up to bless & magnify The Lord, that when justly he might have cast me into misery he dealt so liberally with my distressed & tempted Soul.

As soon as that Scripture came unto me with power, that Temptation was instantly removed. And I was thereby inabled firmly to lay hold upon the grace & strength of Jesus Christ, as held forth in that promise. And I thought

³¹ Bottom margin note for insertion ['in a very severe manner - W-R'].

³² Side margin deletion: W-R.

³³ Side margin deletion: W-R.

³⁴ Bracketed for deletion; necessitated by the previous side margin deletion.

³⁵ 2 Co 12:9.

I was Enabled to renew my acceptance of Jesus Christ, with the cross as well as with the Crown, and was filled with such love and gratitude to him, that I thought Eternity itself was short enough to praise him, for what he then did for My Soul. This Lively frame continued with me for a considerable time.

I remember once on a Wednesday a Minister (12)³⁶ being to preach in the High Church yeard, [*I left my work on design to hear him.*]³⁷ Before Sermon I prayed that God might exert his almighty power, & make many New Creatures in [296/49] Christ Jesus, & give myself a deeper Sense of my Sins. In hearing that Sermon, I was troubled with a temptation from Satan, making me think I would get no good of that Sermon: and that I my self was nothing but a Hypocrite: And I found my self much weary in time of that duty. After Sermon I examined if I had got any good at that time, and thought I had got none. I continued under the apprehension of my hypocrisie till Next Lords day.

On that Sabbath Morning, I earnestly plead at the throne of Grace, that the Lord might make his Servants speak from the heart to the heart, and that many might be awakned in the Day of his power, and that he might not send me away empty, from the Ordinances of the Gospel, but grant something to my Needy Soul. I went to hear Sermon in one of the Kirks and when a Minister (31)³⁸ was preaching these words came from his Mouth to me in Jo: 5:40 And ye will not come unto me that ye might have life, I thought this was a call to me from heaven to renew my acceptance of Christ, and I found my Whole Soul enabled with the greatest Sincerity, to say, Behold I come unto thee, for thou art the Lord my God. I was also made to bless God for this new visit of mercy: for before I was in darkness, but then I was made light in the Lord. This sweet temper of mind remained with me, for a considerable time.

Some time in february 1743 I fell under great damps and under the Sense of my Strong heart corruptions, fearing I would be driven away from God, and [297/50] his ways some time or other by them, and was much affraid still of joyning my own righteousness (which I saw to be at best but filthy rags) with Christs perfect righteousness: and when I would have gone about Secret prayer, I found the Devil striving to keep me back from it, and was under great terror of his being about to destroy me: Yet I still resolved to go about duty and did go about it in Strength of God the Lord: And after it had continued thus with me for about eight days, these words one day came into my mind When thou passest thro' the water, I will be with thee, and the floods shall not overflow thee &c: I thereupon felt the terror & slavish fears I had been under banished from my heart, and was made to bless God for this Mercy & also to beleive that he was not only able to carry me thro'

³⁶ George Whitefield (1714–70) – evangelist.

³⁷ Side margin deletion: W-R, W-n, G-e.

³⁸ John Gillies (1712–96) – minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693–1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasti*).

all difficulties & tryals that I might meet with, but that he would keep my soul that I had committed to him, to the day of Christ.

On Sabbath the 22nd of that Month when hearing a Minr (26) Lecture on Hosea 2.19 I will betroth thee unto me forever Yea I will betroth thee unto me in righteousness & in judgment and in lovingkindness and in mercies, That Minister observed that it was said three times I will betroth thee, I will betroth thee, I will betroth thee; I thought then these words were sent to my soul from heaven with great power, and I found my faith in Christ greatly enlivened, and my heart greatly inflamed with Love to him: My eyes gushed out with tears of Godly Sorrow for my Sins, and I could not vent the inward Esteem I had for God in Christ as Reconciling the World to himself. Then I counted all [298/51] things but as dross & dung for the excellency of the knowledge of Jesus Christ, that I may be found in him not having mine own righteousness, but clothed with [him]³⁹ his imputed righteousness; and this frame continues with me to this very day.

I have been frequently been made to accept of Christ in all his redeeming offices, as my Prophet Priest & King. I now find the Bible to be as it were a new book to me, and every word is a delight to me. I can scarce ever want it where ever I go. I now often long for the Sabbath, and other occasions of hearing the gospel, that I may hear another message from heaven to me, and love it with all my heart & Soul. I have also much pleasure in Meetings for prayer, and am allowed much communion with God in that & other duties, and besides stated prayer in secret dayly, when I am at my work or where ever I am, I am every now and then putting up short petitions to God in Christ, *[and Spiritual things are scarce ever out of my mind.]*⁴⁰

[299/52 blank]

³⁹ Text overwrite from 'him' to 'his'.

⁴⁰ Side margin deletion: W-R, G-e.

[300/133] A. U. A Young Girle Woman of about 20¹

I was put to school & taught to read & write By My Parents; & got all the Shorter Catechism² by heart which I still retain, and also a considerable part of Mr Vincents Catechism.³

When I was young I lived in much neglect in prayer going to it only now and then and that []⁴ only when oblidged by My Parents, Till the year 1738 that I applyed for & was admitted, to the Sacrament of The Supper having by that time acquired so much Knowledge as gave satisfaction to Our Ministers: and being in my outward life & conversation blameless before Men.

My Chief Care before my admission was to be fit for passing the tryal of Examination to the Satisfaction of Men: and now find I wanted that concern I should have had, to Get Gods call & warrant.

Tho' I us'd for ordinary to attend ordinances both on Sabbaths & week days, & sometimes us'd to read the Word of God in Secret on Sabbath nights, and about the time of a Sacrament, and at other times when influenced by My Mother, and I had some liking to it myself; Yet there was but small amendments in the manner of my Performing duties. for a Considerable time: for what chiefly then influenced me to pray, read the Bible, & go to Church, was it's being the Custom of others: and I made little further Enquiry: so that I cannot say that all this while I was ever serious in any of these duties: And for when my mind ought to have been engadged [301/134] in them, I suffered it to wander abroad after vanities: Yea and all this time I remain'd quite unacquaint with my lost & Undone State by Nature; and had but few stay'd thoughts either of the happiness of Heaven; or of the torments in Hell.

I came to Cambuslang on a Thursday, being the tenth of June 1742, where I heard Some Sermons & had occasion to see the People under distress both in the Brae & Mnrs Hall; and found something of a concern in me for others while viewing them in their Distress; But was altogether Unconcerned about My Self: On Saturday when hearing a Minr (26)⁵ on a text which now has escaped my memory, these words of his Sermon came home with power to me viz: "All that a great many, who profess to have a shew of Religion, and are blameless before the world, will have to say at the Last day, is, That they thought they were alive while they were dead" and in the mean time affected me a little: Afterwards going to the Hall, and observing people under deep concern, I began to think these people had not so just a cause to be concerned

¹ Catherine Campbell.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Vincent, *An Explicatory Catechism*.

⁴ Insertion ['doing so']: McCulloch.

⁵ William McCulloch (1691–1771) – minister, Cambuslang.

as I, who was not concerned to such a degree as they: After which going to my quarters, I observed many at secret prayer: and intending to sett about that duty my self, before I entered upon it that former word struck my heart "I thought I was alive, while I was dead:" Upon which I was not able to contain myself; But was oblidg'd [302/135] both to shed tears & Cry out.

I cannot express the distress I was in that night & Next Day: I was desired to go to bed for rest at night, & comply'd: but found very little: I look'd upon myself to be in a lost & undone condition. And thro' the Whole of the Next Day I was so distracted in tho't that tho' I heard Sermons, I could scarce mind the preceeding sentence uttered by the Minr.

After sermons, going into the hall, the sin of unworthy communicating was particularly charged upon my conscience, as being a trampling upon the blood of Christ: where upon I was ready to conclude that I could reap no benefite by that precious blood, I had thus trampled upon: I groan'd under that distress all that night, and next day being Munday: And though I had clouds of ~~sin~~ guilt in view, yet this particular guilt stared me so in the face, that I look'd upon my self as shut out from heaven on that very account: When I went to essay to pray, I thought a prayer from me would aggravate my guilt; because I having rejected Christ, in that ordinance, who had purchased the Spirit of Prayer, I had not his Spirit to help me to pray in ane acceptable manner.

But at night when the people in the House where I lodged were all silent, I began to think with myself that as there was no salvation without Christ, so I resolved to essay prayer: and that if I perished I should perish crying for mercy from him: and in time of prayer that portion of Scripture came into my heart "Look unto [303/136] Me all ye ends of the Earth & Be ye saved."⁶ Upon which I was strengthened to accept of the Redeemer in all his Offices; as a prophet to teach & instruct me; as a Priest to interceed for me; & save me; and as a King to rule in, & reign over me.

This promise of Salvation upon looking unto The Redeemer by faith, was to me at that time as the Oyl of Gladness for the Spirit of heaviness. For very soon I began to ~~doubt~~ call in question what I had met with, and affraid that I might be deluding myself: and but very soon also was that word brought to my mind "It is God that Justifies, who is he that Condemns":⁷ and "Who shall lay anything to the Charge of Gods Elect"?⁸ However I still had a mixture of Doubts & fears all that night, and a suspicion that I might be labouring under mistakes: Next Morning that word came into my mind, "O ye of Little Faith wherefore dost thou doubt."⁹

⁶ Isa 45:22.

⁷ Ro 8:33-4.

⁸ Ro 8:33.

⁹ Mt 14:31.

A little after that forementioned Scripture "Look unto me &c:"¹⁰ came into my mind, it was succeeded with that other, "Him that cometh unto me I will in no wise cast out"¹¹ and then a chain of promises came in, by means of which, with all my heart and soul I was made to Cleave to Christ, & plead his promises: at which time my Mourning Soul was instantly turned to magnify the Lord with songs of Praise, who was become my Deliverer: I felt my soul self then almost as much necessitated constrained to sound aloud his praises, and to call on a Comerad to join with me in that work, as I was constrained to cry out and ~~tear~~ weep tender under my soul agonies, upon the account of my sins.

[304/137] I then had a heart humbling & afflicting sense of all my Sins, both of heart & life; particularly of my Vile ingratitude to God, who was to me the most compassionate Friend: I was much concern'd & grieved for my Original Sin; that made such dreadful havock of all the Faculties of My Soul; and fully sensible of an insufficiency of my self, for doing any thing in Religion, that was truly holy & acceptable in the Sight of God, without Supernatural power inabling me to do it; and I thought that Tho' I had not been chargeable with any Actual Sin, yet God would have been just if he had thrown me into hell for my Original Sin.

But I was soon made to call in question if I knew anything of the Saving Discovery of God in Christ, tho' I lately Had thought, I had received the Redeemer, and I was shaken by Satan transforming himself into an Angel of Light, who argued all was delusion: And that these Scriptures that I had thought I had laid fast hold on, were not Brought to my Mind by the Spirit of God: From this my Distress became as great as ever before, and continued for eight days. But I got leave to reason against *[them]*¹² the devil that what I had met with could not possibly be a delusion, since I felt a willingness in my heart to come to Christ; and the Scripture every where declared the Redeemers willingness to entertain all that *[]*¹³ will *[]*¹⁴ come to him.

On some of these mentioned days, I was made to doubt of the Being of a God: and tho' I look'd to the Heavens a- [305/138] -bove and the Earth below, and viewed the Works of Creation; yet these proved insufficient to convince me: Sometimes I argued under this tentation that if there was not a God to punish my Sin, then my distress was Causeless: At other times, when thinking there was a God, I was made to beleive *[]*¹⁵ such a Wicked Unbeliever as I could not escape punishment. Sometimes I would have opened the Bible to have read; but closed it again, beleiving all the

¹⁰ Isa 45:22.

¹¹ Jn 6:37.

¹² Text overwrite to change 'them' to 'the'.

¹³ Insertion ['are']: McCulloch.

¹⁴ Insertion ['ing']: McCulloch.

¹⁵ Insertion ['apprehend']: McCulloch.

Curses within the Bible were due to me, and thinking it was in vain to look after any promises there.

This Distress continued till I came home: after which I was tempted to think, "I was guilty of the Sin against the Holy Ghost"; & "That I needed not essay to pray, Because I could not be heard." And when I was under this temptation, Elizabeth Wastes Book¹⁶ fell into my hand, wherein I found she had been under the same apprehension with me: It gave me some satisfaction to find she had got ane outgate: But I was made to think there was something in my Case, that was not to be found with any other, that was not guilty of that Unpardonable Sin. When that temptation abated, and I would have essay'd to pray to God, it was succeeded instantly with another "That when I pray'd it was but a mocking of God; Because [¹⁷] he was Unknown to me."

And then I became greatly distress'd, on the account That not being able to contain without crying, when I went to prayer, I was tempted to think, "That others hearing me pray, would think me a Hypocrite: and ~~that~~ I myself thought I was but a ~~Hypocrite~~ [¹⁸]:¹⁸ for which reason I retired to the fields, where I took more liberty to vent my distress. I [306/139] then ~~took greater~~ found how insupportable it was to ~~stand~~ hold out against the deep woundings of Spirit. One night being under apprehensions that the earth might open its mouth and swallow me up, & that God in his justice might rain down fire from heaven & Consume me, I resolved, That However God should do with me, I would be essaying the Duty of Prayer.

These Absolute promises in Ezeck: 36 ~~was~~ were much the Subject of my prayer, for some time. That which gave me some relief, was that Scripture Ps 55.22 "Cast thy Burden on the Lord and he shall sustain thee As also another Ps: 37.5

"Thy way to God committ him trust
it bring to pass shall he"¹⁹

I then was made to cast my self over on the Lord and to beseech his Undertaking for me.

Sometimes my distress particularly flow'd from the Great Dishonour done to God by my sins: At other time I was affraid of his Judgments: Some times I had Liberty to pray while under convictions: At other times my mind was so distracted & in confusion that I was silent before him. The only bodily pain I felt was the Swelling & Beating of my heart, with excessive Grief. I never swarfed fainted nor swoon'd [*Nor had I ever any visions.*]²⁰

¹⁶ Elizabeth West, *Memoirs; or, Spiritual Exercises of Elizabeth West* (Glasgow: 5th edn, 1733).

¹⁷ Insertion ['I was tempted to think']: McCulloch.

¹⁸ Insertion ['indeed so']: McCulloch.

¹⁹ Ps 37:5, Scottish Psalter (metrical).

²⁰ Side margin deletion: O-e.

About the Middle of December Last (1742) there being an opportunity granted of partaking of the Sacrament of the Supper, when examining myself I thought I was very Unfit for a solem approach

[307/140] I had in my view, When opportunity offer'd of going to the Table of The Lord, & not finding the Sacramental Graces in exercise I thought I had no warrant to go there, mistaking the nature use & end of that Ordinance, [[x] till these passages from Scripture came into my mind, "Ye will not come unto me that ye may have life;²¹ "I came that ~~Ye might have life~~ that I might give life; "And give it more abundantly.²² But continuing to doubt, if it was my duty at that time to go to The Table, & objecting my heart was full of all unrighteousness, That Scripture removed my scruple "I came not to call the Righteous but Sinners."²³ Upon which]²⁴ I went to the Table: when I sate there, I felt my Soul going out after Christ; & received him as the Whole Sum & Substance of That Ordinance.

I think I can seriously say, that it is the Habitual temper of my Heart, "To esteem God in Christ, as My Chief Good & Portion; and desire to be weaned more & more from an inordinate Love to the profits and pleasures of Sense; and that if my heart deceives me not, I think I can say, Whom have I O Lord in Heaven but Thee, & There is none on earth I desire besides Thee:²⁵ & That I have received Christ in all his offices, on his own Terms, Disclaiming all hopes of Salvation but thro' his Merits & Mediation. I Now feell a much greater delight in prayer, in reading & hearing the Word of God, than I was formerly acquainted with []:²⁶ & that I hate all sin both in heart & life.

²¹ Jn 5:40.

²² Jn 10:10.

²³ Mt 9:13, Mk 2:17, Lk 5:32.

²⁴ Side margin deletion: W-R, G-e. with corresponding bottom margin note for insertion, 'x [but on the Lords giving me clearer views from Scripture] - W-R.'

²⁵ Ps 73:25.

²⁶ Insertion ['in the former part of my life']: McCulloch.

[308/57] A. W.¹ A Man about 21 years²

I was not kept from every gross outbreaking before the World: for tho' I never cheated or defrauded any man in my dealings, but endeavoured to observe that rule, Whatsoever ye would that Men should do to you, do ye Even so to them; Yet I would have let oaths fly at times.

In my Younger Years, I usually went about prayer once a day, and had some desire that the Lord might teach me to pray: But I had no more than a form of Godliness till of late that I think I have felt the power of it upon my heart. And as I prayed, so I sometimes read the bible by myself, & went to the Kirk for ordinary on Sabbath days: but I cannot well tell what made me do so, if it was not Education & Example: for I had not felt the word coming home with power upon ~~my heart~~ my Conscience. For some time Indeed, when I happned to be near a Good Neighbour, who gave me many good instructions, with whom I was often in company, I delighted much in prayer, but going home, I turned just as bad as ever I had been.

When the Awakning brake out in Camb: in Feb: 1742, My curiosity led me to come there, and see what that work meant, of which I had heard some talk, and to hear Sermon, on Sabbath the 22d of that month. I was much astonished to see the condition that many were in, when I came there: but nothing touch'd myself, and so went home. But after that day, I had still such a strong inclination to see if I could get []³ thing to my soul, that I could not stay away: I came back ~~all~~ always on Sabbaths, and oftimes also on thursdays, to that place, tho' I got nothing sensibly to my soul [*from*]⁴ that time ~~till~~ & the month of June.

[309/58] At length about the Middle of that month, hearing a Minister (12)⁵ preach, I was much afflicted with what he said, but do not remember it now: for I was much confused, and like one that did not know what I was doing. When I fell under anything of a concern about my salvation before, I had been much tempted to put it off to another occasion, and when that occasion came, I was just where I us'd to be: but now I could not think of putting it off any longer, & Earnestly beg'd of the Lord to continue it.

[*That night I went home, and came next day I came back and heard the same Minister preach several times, and in hearing, my heart took ane overcasting; I trembled greatly and was not able to stand: {but did not well understand what the matter mean't.}*⁶

¹ Account order misarranged with A. V.

² John Wier.

³ Insertion ['any']: McCulloch.

⁴ Insertion ['betwixt']: McCulloch.

⁵ George Whitefield (1714-70) - evangelist.

⁶ Side margin deletion: W-R.

<That Evening I thought I saw hell as it were at a distance from me as a pit where the Wicked were frying, and The Devils going among them: [x]>⁷>⁸ And when he said fly, fly escape for your life, Escape to the Mountains,⁹ I thought I would have fain done so, but I could not, but wish'd that the rest might do it.]¹⁰

I stay'd in Camb: that night (being Fridays) and spent it mostly in prayer with others & by myself, and Next Morning heard that Minister preach again, & thought my self such an Undone Creature, having committed such sins that there was no recovery.

Next Sabbath hearing him at Cader on Michah Micah 6.8 He hath shewed thee O Man what is good &c: he said, when seeing some going about from place to place unconcerned like, "O My Friends, if Ye saw what I see, ye would not go as ye do. Ye are all going about the mouth of hell" at which time these words struck me to the heart: I went home that night with great terror of hell upon me: But at that time I was more [310/59] affraid of hell than affected with my Sin against God.

On Munday I came to Camb: & heard the Same Minister preach again: and in time of the Sermon in the Evening, I fell under great dread of hell, for fear of Hell, thinking I was just ready falling into it: [and could not stand for trembling: for I apprehended when I was at the top of the Brae, that hell was just at the foot of it, and that I was ready to drop into it: and I imagined that all the Brae was on fire.

That night I would gladly have stayed: But some others obliged me to go home: And as I was gone a little from the Brae on my way home, Two men holding me up by the arms, I thought I saw with the Spiritual Sight of my mind, Heaven come down as it were very near above; and the Saints there clothed in White & palms in their hands, and rejoiced much to see them, & was in a heavenly frame all the way: When I came home, I went about family-worship, and was much enlarged in that duty, & concerned to be among that heavenly company above.

{Next day, The Gentle Man () in whose ground I lived sent his Officer for me and Another Lad [x]¹¹ He discharged us to go to Camb: threatening that if we did, he would arrest arreist our crops, and turn us out of his Land: for that he was informed that when we came home, we could not work any Next day: and particularly abused a Certain Minister (12) with his tongue, calling him a Mountebank & Damn'd Rascal, Who was puting all the People mad: That he put on a black Gown, to fright people out of their wits, & that when he put on his black Gown & Black cap at night he frightened them terribly. He added, that if [311/60] We could read our Catechism we needed no more Religion: And that if we would stay more at home at our work and go less to Camb: to hear that Damn'd Rascal, and get our brains crack'd we might pay our rent better, and

⁷ Side margin marked with 'x' with corresponding bottom margin note, 'x this will be liable to exception if not explained': W-R, 'I agree - O-e.'

⁸ Side margin deletion: W-n, G-e.

⁹ Gen 19:17.

¹⁰ Side margin deletion: O-e.

¹¹ Insertion ['& when we came before him']: McCulloch.

work better. And when one of us signify'd a liking for that Minister after all that was said against him, That Gentleman said, And will ye go to hear him yet, Yes said my Comerad, Then answered He to that Lad Go to the Devil. And He was as good as his word in what He threatned: for when Harvest came he arreisted our crop.

When I was going to That Gentleman, that word came into my mind, Ye shall be taken before Kings & Rulers for My Names sake,¹² and I told my Neighbour, that I thought it was very likely, it would be fulfilled in our Day. And for what I know, he had been tempted to fall on us at that time, for if he had waited never so long, he could not attack'd at a greater disadvantage: when we had been under great confusion & distress before.}^{13]}¹⁴

In my way home, I was in so great confusion, that I could scarce walk, and after I came home, I went about Family worship, as I had begun to do two or three days before, and have continued to do dayl daily ever since.

I continued in distress of mind all that week, & for most part of the Next. And all that time I could scarce eat, sleep, or walk any: but spent my time in reading the Bible & prayer.

For a while at the Beginning after my awakning, I had little in my Exercise and distress of spirit, but a fear of Hell. But afterwards I came to mourn for my offences against God. The Sins of my life, my ignorance & unbeleif for two or three days I was just on the borders of Despair, and I thought I did despair, & that it was impossible that [312/61] ever would I find mercy: Yet for all that, I could never almost give over reading the Bible & praying: But some times when I would have essay'd to pray, I could scarce get anything to say, but Lord Help Me. One night when I was going to my Bed, I thought I would give it over, & trouble myself no more about it, Yet after I was in bed I tossed & rolled too & fro, & could sleep none, & when I was doing so, that word was brought into my mind, He that confeseth & forsaketh shall find mercy: I then thought I would confess & forsake as far as I could and essayed to do so.

The Sacrament being to be in — I got great liberty & freedom in praying for the People that were to be there at that occasion, and that I might get something to my Own Soul: but got nothing sensibly, tho' I attended all the Days there.

Being hearing at Camb: One day when a Minister insisted much upon Unbeleif, & the necessity of faith: but ~~this~~ I thought this was what I knew nothing of, & knew not how to go about it: [*and while I was much taken up with in my mind, what way I should win to believe, That Scripture came into my mind, Behold the Lillies they toil not, neither do they spin:*¹⁵ if God so cloath the grass of the

¹² Lk 21:12.

¹³ Side margin deletion: W-n.

¹⁴ Side margin deletion: W-R, G-e.

¹⁵ Mt 6:28, Lk 12:27.

field, that today is & tomorrow is cast into the Oven, will he not much more Cloath you, O ye of Little Faith?¹⁶ Upon which¹⁷ I was grieved that I could not beleive, tho' God had done so much for me.

[One day being at home, and beginning to work some, & being filled with some anxious thoughts, about the time to come, (but do not well mind, whither the anxiety was about my soul or body) that word came in [313/62] to my mind with power, Thy bread shall be given thee & thy water shall be sure.¹⁸ I thought that word might be with respect to this life, and I might get my bread in this World, but what the better would I be if I did not get the bread of life, and waters of Salvation. I knew not well what might be the meaning of it: but continued still in a jumble about it, till I heard a Minister () in a Sermon at Camb: mention that promise, and then He added, Thy Bread is baken (or thy bread shall be given thee) thro' all Eternity.]¹⁹

Guthries Tryal of a Saving Interest in Christ falling into my hands, and reading there; how far Hypocrites might go, I thought I had as yet gone no further than they, and that I was one of them: and there upon I fell into great distress for two or three days: But reading further on in that book, I came into a more satisfying view of my condition, particularly at these words, "A Sincere Soul would go through seas of blood, or if it were through hell at the nearest to be at Christ,"²⁰ I thought I would go through all these with my heart & good will to get to Christ: for I thought if I were going thro' them to Him, none of them would touch me so as to do me harm.

One Morning, coming home from some place where I had being been, and being much troubled, that some time before, I had gone about the duty of prayer, not in such a spiritual & lively manner as I ought, [that word came into my mind, Fear not, Behold I am with thee;²¹ which refreshed me much: &]²² I thought, what needs me [314/63.] fear, if God be with me, tho' I have not gone about that duty as I ought, God can help me to do it better by the Power of The Spirit.

[At The first Sacrament at Camb: after I had gone home, being at secret prayer, I thought I beheld, in a Spiritual way, The Throne of grace represented to me, & the Water of Life beneath the Throne, & Christ in that Throne stretch with outstretched arms, holding out the Scepter of Mercy to every One that would lay hold upon it, and I was allowed to plead at that Throne for mercy: & rejoiced much that I was allow'd access to plead at that Throne, plead there.]²³

¹⁶ Mt 6:30, Lk 12:28.

¹⁷ Side margin deletion: W-R, G-e.

¹⁸ Isa 33:16.

¹⁹ Side margin deletion: W-R, G-e.

²⁰ William Guthrie, *The Christians Great Interest*.

²¹ Gen 26:24, Isa 41:10, Isa 43:5.

²² Side margin deletion: G-e.

²³ Side margin deletion marked with 'x': O-e. with corresponding bottom margin note, 'x If this was in Vision I think this paragraph should be left out - O-e'.

One night at Secret prayer, that word was impress'd on my Spirit, I will give thee the Sure Mercies of David:²⁴ And I was made to beleive that promise would be accomplished to me.

At the Second Sacrament at Camb: ~~on Munday~~ hearing a Minister (12) saying, "Cast yourselves down at the feet of Christ, & resolve that of ye be damned, ye shall be damned there: but there is no damnation there" I thought I was inabled to do as he directed: [*On Munday hearing another Minister (16)*²⁵ *early in the morning in time of Sermon, these words (tho' not uttered by him) came into my mind, Ye were sometimes afar off, but now ye are made nigh by the blood of Christ. Upon which I was made to rejoyce that such a great Sinner as I be allow'd that privilege of Nearness to God by the Blood of Christ.*²⁶]²⁷

On a Sabbath in Feb: 1743, while I was in fears of falling back into former sins & follies, at secret [315/64] prayer as I was pleading earnestly that the Lord might not suffer me to fall away, that word came into my heart, My Father which gave them Me is greater than all, & none shall pluck them out of My Fathers hand: and it came with so great power that I was made rejoyce greatly at the belief, that I should not be pluck'd out of God the Fathers hands: and could not but praise his name in view of my perseverance. I was just going to conclude prayer, when this Scripture was thus brought into my mind, but after it came, I found my heart so much enlarged, that I continued in it and in praises for a considerable time after.

Another day going at the plow, as I was thinking that I was generally hated, by almost all that knew me: and what a sad thing it was to be in that case: that word came into my mind, If the World hate you, it hated Me before it hated you:²⁸ Upon which my mind was composed to a resignation to the Will of God, in that matter, since that was but what Christ himself had met with from The World.

While I was one day recollecting what I had met with that Scripture was brought into my mind,

Shew forth The Honour of his Name
and Glorious make his praise²⁹

[*And bare in upon me, when I was come to give this account: and think I was hereby called to this as a Duty*].³⁰

I feel my heart run for ordinary after Christ and holiness and a hatred to every Sin in heart & life.

²⁴ Ac 13:34.

²⁵ Alexander Webster (1707–84) – minister, Tolbooth/Edinburgh.

²⁶ Eph 9:14.

²⁷ Side margin deletion: G-e.

²⁸ Jn 15:18.

²⁹ Ps 66:2, Scottish Psalter (metrical).

³⁰ Side margin deletion: G-e.

[316/33] A. V.¹ A Young Woman at 18 years²

I was put Early to schools, & taught to read & write: and all the other pieces of Education, that are ordinary in Big-Towns, for Gentlemens Daughters, or people of fashion & station: and [I]³ kept thro' the mercy of God outwardly blameless, in my Conversation & behaviour before The World. I had a form of prayer in secret from my Childhood, for ordinary once, & sometimes twice a day: I went also to hear sermons on Sabbaths & other occasions: but it was much owing to Custom that I did so: and to see & be seen: for I did not give much notice to what was said, when I was attending publick ordinances, or at private or Secret duties of Religion: and I could never distinguish between the presence and absence of God, in any duty whatever, till of late.

About Three or four years ago, being desired by a near Relation to think of Joining at the Sacrament, & preparing for it, I comply'd with that advice: And while I was at secret prayer with a view to it, sometimes I felt a melting of heart, and a great desire to yeild myself to The Lord: and when I came to The Lords Table, I was much in weeping & trembling, and had a great desire to have an interest in Christ: But beside that, I did not find anything sensible.

After that Sacrament, for some time I endeavoured to be more circumspect in my walk; but after some time I began to forget My Engadgments, & to return to former vanity & folly; and continued so till the next Sacrament occasion was publickly mentioned, as shortly in view: At hearing of which, I fell under great terror, when I thought how I had behaved since the Last.

[317/34] I set about preparing, however, and Join'd at that Communion also: and after it was over, endeavoured to be more close in my walk and diligent in outward duties. And thus I continued communicating, when occasion offered, hearing sermons, praying in secret, and keeping from anything outwardly vicious before the World: and this is all I thought God required at my hands.

When a Stranger Minister came to Glasgow, Septbr 1741, I attended his sermons very closely, and was much affected with them, weeping very much both in the time I was hearing them and when at Secret prayer.

The Second Sabbath after the Awakening brake out in Camb: Feb: 1742, I went there & heard Sermons and wept all the time of them. But I could not weep for my self. I was greatly moved & made to weep out of sympathy & compassion to others I saw there in great distress, and this was all at that time.

Some weeks after hearing that a Servant of my Fathers, had been a month under convictions, I was much affected at the news, and affraid that my self

¹ Account order misarranged with A. W.

² Catherine Cameron.

³ Insertion ['was']: McCulloch.

would be past by, while others were taken. I was much in pleading with the Lord in secret prayer that I might get convictions: for then I began to see that I was not in a right or safe state. [*And while I was one time pleading for convictions, these words coming into my mind, Thou shalt have the desire of thine heart⁴ made me hope I should get them.*]⁵

When The Lords day came, after praying several times for Convictions, I went in company with that servant under Convictions to Camb: and heard a Minister (26)⁶ preach concerning Unbileif, and was [318/35] so affected with what I heard that I wept all the time. I stay'd there that night, and went in to Glasgow on Munday, sheding tears all the way as I went pleading all along that The Lord might open my eyes, and give me a more affecting sense of my sin.

Next Sabbath after that, hearing Sermon in the Barony Kirk, nothing in the sermon touched me but that one word Ye are Living in Sin & rebellion against God, which came home to me with great power, & affected me much with a sense of my sin: I was made to weep much, but not to cry out in publick, either at that or any other time and the publick singing of Psalms seemed to me then to be like the Melody of Heaven.

I continued that week under Convictions: but affraid that they would wear off before any gracious change: and toward the Latter end of it, I began to think my Convictions were not of the right kind, for that I never had any dread or fears of hell, as I heard many others had, [*nor had I ever despaired:*]⁷ but still hop'd that the Lord would shew me mercy. But about the End of that week going out one night to the fields to secret ~~prayed~~ prayer, I fell under a sense of the wrath of God on the account of my sins: so that I thought The Heavens above my head and all about me, seemed as if they were engaged in God's Quarel against me: & and this continued with me for about ane hour during which time I had almost []⁸ sunk in despair. But hearing a Servant in the House speaking of Gods Calling some at the 6th 9th & 11th hour, I was made to hope, that the Lord might yet call me, for it was not yet I thought the 11th hour with me as to my time of Life, and I reflected that some of my Acquaintances who had been great Sinners [319/36] had yet obtained mercy: and therefore I thought I would not despair.

Next Lords day being the preparation Sabbath before the Barony Communion, I had no thought of Joining as a Communicant at that Sacrament. But hearing a Minister (19)⁹ insist on the Wise & foolish Virgins, I thought by the strain

⁴ Ps 37:4.

⁵ Side margin deletion marked with 'x': W-R, G-e. Corresponding bottom margin note, 'x I think this passage needs not be omitted considering what follows - O-e.'

⁶ William McCulloch (1691-1771) - minister, Cambuslang.

⁷ Side margin deletion: W-R, G-e.

⁸ Insertion ['quite']: McCulloch.

⁹ John Hamilton (d. 1780) - minister, Barony/Glasgow; translated to St Mungo's in 1749.

of the Sermon, that I thought I was among the number of the invited, whom that Minister described, and so resolved to come to The Lords Table.

Walking about the Kirk between sermons, and meditating on the pleasure of godliness, and thinking how happy these souls were that had lately felt the pleasure and peace in wisdoms ways; meditating also on the wonderfull Love of Christ in his Suffering & dying for poor Sinners, that were ready to perish; I felt my heart filled with great sweetness and joy.

That week, every day, I was getting more and more of a sense of My Sin [];¹⁰ particularly my Original sin, and heart corruption, and more and more discoveries of Christs preciousness and loveliness.

On Saturday before the Sacrament, I slept none that night, but went out to the fields for secret prayer; and on the Sabbath morning, got great liberty to pour out my heart before The Lord. In time of the Action Sermon, hearing A Minister (19) preach on that text, Behold the Lamb of God, that taketh away the Sins of the World,¹¹ and insisting on the Sufferings of Christ, I wept all the time.

At The Lords Table, I got a deep and very affecting Sense of my Own Unworthiness: and after I had been at the table I felt much of a hungering & thirsting after Christ, and resolv'd I would never take rest till I should find rest in Christ him. Thro' that week, I got more and more Sense of my Sins: & unworthiness, and [320/37] was much in Secret prayer. **[Some nights I tho't I saw, as it were, The Redeemer standing with outstretched arms of mercy, ready to receive me: but that I wanted faith to take hold of him: upon which]*¹² I was led to plead that he might give me faith to Embrace & close with him.

After that going to The Sacrament at New Munkland, I got much of a weeping & mourning frame there. In time of the Action Sermon I felt my heart very hard: but going to the 3d Table, I got my heart melted down into Godly sorrow, at the thoughts of Christs Sufferings, and of my Sins whereby I had caused him to be pierced.

After I came from that Sacrament occasion, I got a deep sense of my Original Corruption, and the Evil of Self-righteousness, and was made sensible of the great pollution that cleav'd to all my duties, and was convinc'd that God would have been perfectly righteous, if he had thrown me into hell forever, if it had been for no more, but for the sins of the Best duties that ever I performed: and I have been sometimes in great distress of Soul and made to weep bitterly in Spi secret before the Lord, for my Unbelief. But I saw a fulness in Christ, a perfect & spotless righteousness, that was able to justify me, & to procure acceptance with God for me.

¹⁰ Insertion ['& self righteousness']: McCulloch.

¹¹ Jn 1:29.

¹² Side margin deletion: G-e, O-e. Bottom margin note: '* That Passage needs to be Explained - Christs - or left out' 'I agree - O-e.'

Next Sabbath, was the first Sacrament at Camb: that year. I came out on Saturday and hearing a Minister (12)¹³ on the Sufferings of Christ, from these words—— My soul is exceedingly sorrowfull even unto death:¹⁴ and was in a heart-broken & melting frame in hearing of it, at the thoughts of my sins that had pierced him: and felt that sermon come with great power to me. That night my soul was much cast down; and was very earnestly in prayer for [321/38] Christs presence tomorrow. That night I slept very little and next morning continued instant in prayer, for the grant of last nights petition.

In time of the Action Sermon, I was full of doubts & fears whither I should come forward to the Lords Table or not, till I heard a Minister (12) serve the 2d Table, after which I durst not think of staying away: but came to the 3d Table; yet I found nothing there, but a mourning weeping frame. Coming from the Table, I retired for secret prayer, weeping & much cast down, because I had not mett with Christ, and so earnestly thirsting after him, that I thought I would have given ten thousand Worlds if I had had them all for Christ.

On Munday, while that Minister preach'd on these words, In the Last & great day of the feast Jesus stood & cryed saying if any man thirst let him come to me & drink:¹⁵ He that beleiveth on me as the Scripture hath said out of his belly shall flow rivers of Living water: I was willing to accept of the Redeemer in all his offices & resign myself entirely to him and just in a moment, [[x] *just as I thought I was beholding Christ with outstretched arms of Mercy ready to receive me* [x]]¹⁶ my heart was filled with joy unspeakable: and I got up and look'd about among the People, and my heart burnt within me with love to Christ and to them all: and I thought, O if they all knew what I was enjoying & felt it themselves, how happy would it be for them. I went a way home ~~within ane hour and ane half~~, with that word in my mouth, and a feeling sense of it in my heart, All wisdoms ways are pleasantness and all her paths are []¹⁷ peace.¹⁸ The joy after some time wore off, but great peace & sweetness remain'd for about five days: and I took great delight in reading the Word and prayer [322/39] and other duties. After which I returned to my former doubts & fears, and saw great Emptiness in my self, and pollution in my heart and in all my duties.

Next Lords Day in hearing a Minister (19) on these words, Ye were some time afar off, but now made nigh by the Blood of Christ (Eph: 2.13); I got freedom to apply many of the Marks of these that were on their way to Christ, and was much comforted by what I heard, especially when he added, "That

¹³ George Whitefield (1714–70) – evangelist.

¹⁴ Mk 14:34.

¹⁵ Jn 7:37.

¹⁶ Side margin deletion marked with 'x-x': G-e, O-e. Corresponding bottom margin note: 'x-x Let this also be explained or left out – O-e.'

¹⁷ Insertion ['joy']: McCulloch.

¹⁸ Pr 3:17.

such as were on their way to Christ Christ, Christ was on his way to them; and he is nearer to them than perhaps they expect" and I was made to hope that this was my case, and that Christ was drawing nigh to me. I continued in a very desireable frame for sometime, and when I was at home, these words came to my heart with powerfull delight, O taste & see that God is good. Delight thyself in God, and he will give thee the desire of thy heart.

The Second Sacrament at Camb: approaching, I inclined much to go and join there, and set myself to prepare for it; and one night after I was []¹⁹ from secret prayer in the fields, there came immediatly with such an earnest hungering & thirsting of Soul after Christ, that nothing but Christ would satisfy me, and for some time I could do nothing but cry out, Saw ye him whom my soul loveth.²⁰

Tuesday night before that second Sacrament, when I was out in the fields, at secret duty, I sensibly met with Christ, & had much love peace & joy, and was made to call him My Lord & My God, and was assured, [x]²¹ that he died for me in particular & for My Sins. [*I wanted, however, to be still more sure, and was enquiring at God, If it could be indeed so, that Christ dyed for me, and I thought He [323/40] said to me, I have pay'd all thy debt. I was then made most firmly to beleive, that it was so, & filled with great joy in him.*]²² When I went into the House, the Servant observed me in a different condition than what was ordinary, and ask'd me how matters were: I was affraid to speak, not knowing how to express what I felt, & being just full of Love to Christ, I at length broke out in raptures of Joy and praise; I was so ravished with the Love of Christ that night that I could sleep little, and all next morning and day, I was in the same frame: and saying as the Spouse of Christ, My Beloved is mine & I am his,²³ My beloved is white & ruddy, the Chief among 10.000,²⁴ yea Altogether lovely:²⁵ and all the rest of that week, I continued rejoicing in the near views of the Sacrament in that Place, hoping I would then get my Interest in Christ []²⁶ [*and my Marriage Covenant with him sealed there.*]²⁷

[*On Friday, in my way to Camb: that Word came into my heart with greater power, & light than almost any word ever I had met with, So as I was assured it was from The Spirit of The Lord, Thou art a Chosen Vessel unto Me. The greatness of that high priviledge manifested to me, astonished me, and made me slow of heart to beleive such a*

¹⁹ Insertion ['returning']: McCulloch.

²⁰ SS 3:3.

²¹ Bottom margin note, 'I think some such words shou'd be added, if it was the case with her, by being enabled to beleive on Christ as held forth in the Gospel offer and promise – W-R' 'I agree – G-e'.

²² Side margin deletion: W-R, G-e.

²³ SS 6:3.

²⁴ SS 5:10.

²⁵ SS 5:16.

²⁶ Insertion ['Clear'd']: G-e.

²⁷ Side margin deletion: G-e.

thing could belong to me: And when I was doubting it was said to me, Why wilt thou not beleive it immediatly & it was again set home upon my heart with such power, that I could not get it disbelieved]²⁸

I heard the first Sermon on Saturday (by 12) with very much sweetness: And when Another Minister (16)²⁹ was preaching on To you that beleive he is precious,³⁰ I felt every thing he said, concerning the Preciousness of Christ, to be true, by what I then experienced; and found such sweet- [324/41] -ness in him, & []³¹ his love to me, and []³² my love to him, and saw such a ravishing beauty in him, that my Soul was just married to Christ. I spoke to that Minister that night, and told him "He had married my Soul to Jesus Christ," and he said, [x]³³ ~~And He was very glad of it & wish'd how well it might be confirmed.~~ I spent almost the whole of that night in the fields praying []³⁴ & pleading, that I might get a Seal to my Souls- Marriage to Christ tomorrow at his Table.

On Sabbath morning, coming within View of The Communion Table, my heart was as it were melted down within me, at the thoughts of Christs sufferings, and fill'd with joy, that I would be allow'd to sit down at My Masters Table here, and that my joy would be inexpressibly greater, when I should be admitted to sit down with him at his Table above.

I heard the Action Sermon with very much pleasure and long'd much to be forward to The Lords Table: I []³⁵ [*had not patience to wait longer than*]³⁶ []³⁷ the Second Table, where the Minister (16) who had been speaking so much of Christs preciousness the day before, served: When I first sate down, I got my heart melted down: but without any tears: When The Elements came to be distributed, I burst out into a flood of tears, at the thoughts of Christs Sufferings, and as I was pleading, that my sins might be washed away with The Redeemers blood, [*when I was receiving the cup, I thought he said to me, My Blood is sufficient to wash away all thy Sins:*]³⁸ and as I was coming away from the Table, these words came in, Be of Good Cheer thy sins are forgiven thee:³⁹ and I firmly beleived at that time, that all my sins were pardoned. After which, I went away to a secret place for prayer, and was made to beleive that

²⁸ Side margin deletion: W-R, G-e.

²⁹ Alexander Webster (1707-84) - minister, Tolbooth/Edinburgh.

³⁰ 1 Pe 2:7.

³¹ Insertion ['in']: McCulloch.

³² Insertion ['in']: McCulloch.

³³ Bottom margin note to replace the deleted text that immediately follows, 'x It was matter of great satisfaction to him to hear that the Lord had made him useful to any new Soul - W-R.'

³⁴ Insertion ['praising']: McCulloch.

³⁵ Insertion ['went']: McCulloch.

³⁶ Side margin deletion: W-R, G-e.

³⁷ Insertion ['to']; necessitated by the previous side margin deletion.

³⁸ Side margin deletion: W-R, G-e.

³⁹ Mt 9:2.

there was joy in heaven that day [325/42] and that The Saints & Angels were rejoicing over My conversion. But when I came back to the place where The Tables were a serving, I began to doubt a little, and say within myself, Can all this be real that I have been met with? Can all this be indeed from God? and for about half ane hour I was under doubts & fears; and continued much dejected in Spirit, till opening my Bible and looking into it that Scripture 1 Pet. 2.25 first cast up to my Eye, Ye were all as sheep going astray but now are ye returned to the Shepherd & Bishop of your Souls: On which my doubts & fears vanished, & I was again comforted, and by the Effects accompanying that word, I took it to be sent indeed of God to Comfort my Soul.

I sat down near the Tables and sang psalms with the Congregation with much joy: [*and every now & then I behoved to rise, and take another View of my Lords Table*]:⁴⁰ and felt my heart burn within me with Love to Christ, and to his Ministers, & To the Communicants and people: I cannot express the joy with which I was filled, in time the Tables were serving: [*and I could not endure to look down to the Earth, but look'd up mostly to heaven, & thought, I heard Christ speaking to me from thence* [x]⁴¹ *and saying, Arise My Love, My fair one, and come away*:⁴² *and saw him* [x]⁴³ *as it were, reaching down his hand, & drawing me up to himself*].⁴⁴ And at the same time, I felt my heart powerfully drawn to him []⁴⁵ with cords of Love.

In hearing the Minister of the Place after the work was over, speaking to those that had not met with Christ, and those that had met with him, I thought I was one [326/43] that had []⁴⁶ met with him: and I found my heart just sick with love, & ravished with joy.

When all was done, I sat still on the Brae longing for some, to whom I might tell, what I had met with. And One coming to me, Whom I plainly perceived to be a Disciple of Christ, [*tho he had never spoke to me before*],⁴⁷ I fell out into a rapture of Joy & praise, & could not forbear expressing my longing desires, with submission to The Will of God, to be at that time dissolved & to be with Christ.

After going & hearing a Minister (12) in the Kirk-year, about ten a Clock at night, with much of the same frame, I went into a house, but thro' joy slept little that Night. On Munday Morning, I got great assurance of my interest in Christ in secret duties, and was confirm'd in it, by a Sermon preach'd by a Minister (16) very early on the brae, from These words fear not little flock,

⁴⁰ Side margin deletion: W-R, G-e.

⁴¹ Bottom margin note for insertion, 'x [by his word] - W-R.'

⁴² SS 2:10, SS 2:13.

⁴³ Bottom margin note for insertion, 'x [by the eye of faith] - W-R.'

⁴⁴ Side margin deletion: G-e.

⁴⁵ Insertion ['Christ']: W-R.

⁴⁶ Insertion ['indeed']: McCulloch.

⁴⁷ Side margin deletion: W-R, G-e.

for it is your Fathers good will pleasure to give you the Kingdom:⁴⁸ and I was made to apply the marks given of those that were of Christs Little flock.

During the Time of the rest of the preachings that day, I had again a conflict with doubts. But toward the close being made calmly to review what I had met with, these doubts vanished, & My Love comfort & joy returned: and for about 6 or 7 days much of this frame continued with me, till reading of the doubts & darkness of the People [327/44] of God were often under, I began to suspect that all was not right with me and continued under this jealousie and apprehension, and had much bitterness of Spirit for about three days, before I was restored to comfort again: [x]⁴⁹ After obtaining of which, I found thought that Christ was dwelling within me. And when I was going to bed at night, I would have thought, O what way shall I ly down when I have done so Little for God this day; and the thought of my Uselessness in the World for Christ, would have grieved me much. I could then say, Christ was my all in all to my soul, and that there was none in heaven or Earth I desired beside him. I thought the Bible was all love, and all the promises were mine, and every preaching I heard, said nothing against me; for I was at peace with God, & assured of the pardon of []⁵⁰ sins.

One Morning, I was awaked out of my sleep with these words, Thou shalt be brought unto the King, with in Robes of with needle wrought,⁵¹ which came into my heart with much sweetness. *[At another time, that word came in much the same way, and left with me a sweet pleasant relish, which lasted for several Days, Thou shalt grow up as a tender plant and as a root out of dry ground.]*⁵² I had great delight in prayer. *[When I would sometimes have gone to Bed, I thought I would have had Christ between my arms: He was a Bundle of Myrrh to me & sweet to my soul]*⁵³

Hearing a Minister (12) one Sabbath from that text, Your life is hid with Christ in God,⁵⁴ My heart was melted down, and tears of joy & weeping flow'd out; And I could apply the marks of these whose life was hid with Christ in God, & long'd [328/45] much for death, and rejoiced much at the thoughts of it, as I walked over the graves in the Church yeard, and could have been content to die at that time, for I was got above the fears of Death, and that day could say, O Death, where is thy Sting, O Grave, where is thy Victory:⁵⁵ When I went home that night, I was filled with a deep sense of my Unworthiness, and made to say very feelingly, that I was less than the Least

⁴⁸ Lk 12:32.

⁴⁹ Bottom margin notes for insertion, 'x add if it was the case with her, [by renewed acts of faith on [the] Christ as offered in his Word] – W-R' 'I agree – G-e.'

⁵⁰ Insertion ['my']: McCulloch.

⁵¹ Ps 45:14, Scottish Psalter (metrical).

⁵² Isa 53:2; Side margin deletion: W-R, G-e.

⁵³ Side margin deletion: G-e.

⁵⁴ Col 3:3.

⁵⁵ 1 Co 15:55.

of all Gods Mercies, & struck with astonishment that He should set his Love on me, when he had passed by so many Others.

Two or three days before I went to the Second Sacrament at Kilsyth, I was under some damp & Deadness. But on Fryday night when I went there, Hearing a Minister (29)⁵⁶ on that text, I Know that my Redeemer liveth,⁵⁷ I got freedom to apply many of the Marks of Beleivers in that Sermon, and received much comfort, & Could Apply the Words of that text to my self.

Hearing two sermons on Saturday, I fell into great weeping & mourning, when I reflected on my sins since the Last Sacrament occasion I was at, and thought myself very unfit and unprepared for joining in that Ordinance: and could receive no comfort, till the sermon preached at night (by 26) on these words, Ye who sometimes were alienated and Enemies in your minds by Wicked Works yet now hath he reconciled &c⁵⁸ and by the Marks there given, I was made to Beleive & see, that tho' I had been ane Enemy & alienated in my mind by wicked works, yet now I was no more so but Reconciled by the Death of Christ, and had thereupon much comfort. That night I had great Liberty in prayer, & was in great hopes of what I was to get to morrow.

In time of the Action Sermon, I was in a very composed frame [*and about ane hour before I went to the Table, These words were [329/46] darted into my mind, which I thought I heard Christ saying to me, Dost Thou not behold thy Name written in the book of life? But beginning to say within Myself, Can it be possible that these words should come from God to me, I was check'd with these other words Why dost thou not beleive? After which I was immediatly made to beleive that it was so.*]⁵⁹

When I was sitting at The Table, I fell under a deep sense of my Own Unworthiness, thinking I was indeed less than the least of all Gods mercies, & much More Unworthy to be set down at the Lords Table. When the Elements came to my hand, that word came into my heart, Eat, O Friends. When I went home at night, I felt love to Christ so strong, that my very bowels within me were moved for the love I had to him.

On Munday, I felt much sweetness in hearing the Sermons. In hearing a Minister (27)⁶⁰ on that text, & truely our fellowship is with The Father, & with his Son Jesus Christ,⁶¹ and I thought there was no Mark he gave, but I could lay calim to it. In hearing another Minister (26) []⁶² Blessed be the God & Father of Our Lord & Saviour Jesus Christ who according to his abundant Mercy hath begotten us again to a lively hope, by The Resurrection of Jesus Christ From the Dead, I got a new confirmation of the Love of God to my

⁵⁶ Robert Spears (Speirs) (1700–78) – minister, Linlithgow.

⁵⁷ Job 19:25.

⁵⁸ Col 1:21.

⁵⁹ Side margin deletion: W-R, G-e.

⁶⁰ James Burnside (d. 1743) – minister, Kirkintilloch.

⁶¹ 1 Jn 1:3.

⁶² Insertion ['on that text']: McCulloch.

Soul, & the blessed fruits of it, and was so filled with Love & joy, that I could not forbear bursting out into tears of Joy.

Going home, I fell under a great concern for the Salvation of The Souls of Others; especially at Secret prayer. I was under such an agony for that, I cannot Express it: It was just the main thing I desired that the Kingdom of Grace might be advanced. A While after that I fell under slavish [330/47] fears, and *[I could not go about secret prayer, but I thought the Devil was just ready to take hold of me:]*⁶³ I strove against them, but could not help it: I was grieved and burdened with a Body of Sin & Death, finding a law in My Members waring against the law of my mind, and leading me into Sin.

After that I came to have much comfort in hearing a Minister (19) on Ps 85.8 I will hear what God The Lord will speak, He will speak peace unto his people & to his saints: and when I was much cast down, especially in time of Duty, That word would have come to build me up, I have fought the good fight of faith, I have finished my course, hence forth there is laid up for me a crown of Righteousness &c.^{64, 65} and continued often with me for the space of about eight days. I was then made to long for death that I might be with Christ: and thought I could cheerfully Lay down my life for him, and be burnt at a stake if I might but gain One Soul to Christ. And a Concern for The Salvation of others, especially My Relations, lay with as great weight upon my heart, as ever it had done for my own. I was made often to cry out in prayer, When shall the Day break & shadows fly away—and was grieved that there were so many Enemies, ready to come betwixt Christ & my soul.

On a Sabbath in February 1743, in the forenoon, Hearing a Minister (19) I was in great bitterness & fell a weeping because I had not kept such a closs watch over my heart, as I ought to have done, and was affraid that the Spirit of The Lord had withdrawn from me. But in the afternoon, I felt an inward peace passing understanding, possessing my heart & mind in Christ Jesus.

Keeping much Company one week after that, I felt that Spirituality of Mind I us'd to have, much abate; On which I resolved I would be less in Company, and more in retirement than I had been: *[But for about three days after [331/48] that I felt a great sinking of my spirits, which made me dull & heavy: and one morning I was awaked with these words, The Oyl of Joy for mourning, and the garment of praise for the spirit of heaviness: Upon which, tho' I did not feel any present joy, I was made to look upon this as a promise that as I had been Mourning, so I would in due time be comforted—]*⁶⁶ I have many a time thought, that if I could weep tears of blood for my own Sins, & the Sins of Others, I would do it.

⁶³ Side margin deletion: W-R, O-c.

⁶⁴ 2 Ti 4:8.

⁶⁵ Side margin marked with an 'x'.

⁶⁶ Side margin deletion: W-R, G-c. Bottom margin note: 'I apprehend any thing, like natural will or holy will arising from a distinct object shou'd be deleted - W-R' 'I agree - G-c.'

One day some time ago, I ~~got~~ that promise [O]⁶⁷ In the day when I make up My Jewels, [*thy share shall be among them.*]⁶⁸ ~~I think it was~~⁶⁹ at the Second Sacrament at Cambuslang that I was made heartily willing to Accept of Christ, and to close with him in all his offices & resign myself up intirely unto him, to be ruled & disposed of ny him at his will. And the day after that, and often since, have I been made to renew my Choice [*And I have often in secret as well as at the Lords Table personally covenanted with God in Christ*],⁷⁰ devoting & dedicating my self to him, to be saved by him in his own way: and one night very lately, I again surrendered my self to Him: And renewed my covenant acceptance of God in the Redeemer.

After Kilsyth Communion I was so much filled with a sense of my obligation to praise God, that I was very much Employ'd and enlarged in the Duty of praising him: and yet so sensible of my defects in this duty, and inability to praise him, as I ought, that I cry'd out to the Heavens & Earth and all the Creatures to praise him, & help me to exalt him: And after that, I had most longing desires after death; that I might be with Christ in Heaven, enjoy him there, & drink of the Waters of life at the fountain head: that I had scarce patience to bear a delay: [*and while I was filled with these ardent desires, that word often run in my mind, Yet a little while, and thou shalt be with Me,*]⁷¹ and I was made greatly to rejoice in the Views of the appearance of Christ: And I cannot but remember in a Speci- [332/49] -al Manner, a Glorious Morning I had in secret prayer, after that Communion, when I was led as it were to the gate of heaven, and made to behold & see a Crown of Glory there laid up for me, and got the assured beleif persuasion of my Eternal happiness with Christ. O! then I was made to weep tears of Love and Joy, and to long to be out of the body, and to be with him, which is far better than to continue here upon Earth: Hearing also a Minr () preach I think on these words (in Heb:10.14) "For by one offering he hath forever perfected them that are Sanctify'd," O what comfort, Joy & peace had I, in time of that Sermon, when I could go along with the Marks of The persons that were Sanctified, and apply them to myself, and saw that I was one of that Number: And when He said "There was no condemnation to Him that could lay clame to these marks" I was made to beleive there was no Condemnation to me.

After that, I was made to be content with everything I could meet with in this world; and to glory in afflictions, and to read love in every cross. But I saw no strength in myself ~~but much vileness in my nature and~~ but much fulness in My Dear Jesus's Love to My Soul, by nature so vile. I was made to ly humbly at his feet, as the greatest Debitor of free Grace in the whole

⁶⁷ Insertion O ['was refreshing They shall be mine saith the Lord of Hosts']: W-R.

⁶⁸ Side margin deletion: W-R, G-e.

⁶⁹ Insertion ['As I have before observed it was about the time and']: W-R.

⁷⁰ Side margin deletion: G-e.

⁷¹ Side margin deletion: W-R, G-e.

world, for pitching upon me ~~and passing by so many~~ the Chief of Sinners, while he past by so many, and to praise him for Redeeming love.

O the Sweet soul exercise I was in! O the Low [333/—] thoughts of my self! O The High and admiring thots of Christ, sometimes in the mornings when I first awak'd from my sleep! O the sweet meditations, I had on heavenly things before I was well awaked! Thro' the Day I had much pleasure in Religious Duties: And in obeying the Commandments of God as He Enabled Me: and found a great Change in my Natural temper, and my ordinary discourse, and got a great victory over my ~~Lusts~~ Corruptions; so that many a time I have thought, That when some People were in great wrath against me, I could part with every thing, and suffer any thing, to gain their Souls to Christ: and I gathered Spiritual instructions from every thing I saw. Before that time I was helped to plead []⁷² with God for the grace of humility: and then I found the answer of my prayers: and was made to look upon myself as the very Chief of Sinners, and amazed that ever he looked in mercy upon me.

I have found to my sad experience, that when I was too much in Company, conversing about worldly things, it caused his Spirit to with-draw from me. One time in particular, after I had been this way employed, []⁷³ that the Spirit had left me, and would never return with his quickning grace: A great cloud came upon my Soul, and I had a great wrestling with unbelief and Corruptions: ~~I went from duty to duty but could find~~ and was in great bitterness of Soul for offending God. I went from duty to duty, for a time, but found no sweetness: I went weeping and mourning and could find no rest till I found my Dear Jesus again.

Sometimes in prayer, I have had such lively actings of Faith on Christ Crucify'd [*that I have beheld him* [334/—] *it were Suffering for My Sins, upon the accursed Tree: Upon which I could have fall'n into such weeping*]⁷⁴ that I could scarce speak a word, and could only admire and call all things to praise him, for loving me & giving himself for me. After which I would ~~had~~ have felt my will resigned to his will, in every thing; and that I was made to intrust my all in the world to him, and to distrust myself.

One day, reading on an book, These words came in to me "He that hath tasted of the Heavenly gift,⁷⁵ and afterward sinned willfully, there remain'd no more Sacrifice for Sin:" Upon which such a damp came upon my Soul, that I could not bear []⁷⁶ occasioned by my apprehending I would fall away: I could not think of being separate from Jesus, who was my Chiefest joy and all my Desire. [*When I heard of any Person speak of hell, I was made to Beleive that*

⁷² Insertion ['much']: McCulloch.

⁷³ Insertion ['I thought']: McCulloch.

⁷⁴ Side margin deletion: W-R, G-e.

⁷⁵ Heb 6:4.

⁷⁶ Insertion ['up']: McCulloch.

*the Gates of it would never prevail against me: for at that time when my Soul was much cast down, these words came with Great Power into my Soul, "He said to Thee, The gates of hell shall never prevail against thee.]"*⁷⁷

Hearing a Minr () preach on these words, "We know that all things work together for good to them that love God,"⁷⁸ I was made to weep tears of love Joy when He was giving the Marks of them that Love him; I will never be able to tell what joy I felt that day: for I could apply all the Marks that were given, and was fully confirm'd of my interest in Christ. Upon which I could do nothing but wonder and admire and [335/—] say I am less than least of of all his mercies: and I loathed myself for my Sins.

The 25th of March (1743) at night is a time never to be forgotten by Me. A little before I went to Prayer, there came such a Sweetness on my heart, when reading the 55th of Isaiah, that I was made to weep tears of love. When I was at prayer, my Dear Jesus [*bade, as it were, open the Book of life; and said to me, "Friend dost thou not behold thy name written in it? And he]"*]⁷⁹ strengthened my faith to beleive there was a Crown of Glory laid up for me.

That night, [*I thought I got [x]"*]⁸⁰ *My Covenant renewed, and that"*⁸¹ I was helped to give up my whole Soul and Body to him. I took all things to witness, that I desired Christ above all pleasure in the world, and accepted of him in all his offices: and in particular, that I was heartily willing to be taught & ruled by him. I was then helped to Praise him, and made to invite all to Praise him, for Redeeming Love. And my Heart was in a flame of Love to him, and all his people. And I was made to Call him my strength, my rock, and Portion, My Chiefest joy, and Delight, All and in all to my Soul: But I will never be able to express what Joy I felt that night.

[336/—] In hearing a Sermon by a Minr () on these words "In whom after ye beleived Ye were sealed with The Holy Spirit of Promise"⁸² &c I had joy and comfort, when I heard the very Exercise of My Soul described with these very Promises I had got; ~~after which He said~~ and when He said, These are the Sure Marks of one that is Sealed unto the day of Redemption.

About that time, I was made to now & then made to rejoice in tribulations, being made to beleive, that in a little while I would be delivered from them all: And when I thought on the Sufferings of Christ, and what He underwent for Me, My sufferings appeared as nothing in my eye.

⁷⁷ Side margin deletion: W-R, G-e. with corresponding bottom margin note for insertion, 'I think this passage wou'd run better if the young woman be of the same opinion, [But I was made afterwards to beleive according to Gods promise yt the Gates of hell shou'd not prevail against me]': W-R, 'I agree - G-e.'

⁷⁸ Ro 8:28.

⁷⁹ Side margin deletion: W-R, W-n, G-e.

⁸⁰ Bottom margin note for insertion, 'x [my Interest in God's Covenant cleared up]': G-e.

⁸¹ Side margin deletion: W-R, G-e.

⁸² Eph 1:13.

After that, The Sacrament in Glasgow was at hand. On the Preparation Sabbath, I was in a tender frame of spirit, and helped to plead much for the enlargement of The Redeemers Kingdom.

On The fast day, hearing a Minr (50)⁸³ preach on these words "He that Humbleth himself shall be exalted"⁸⁴ I thought I could go along with him in all the Marks of a humble Soul. Hearing another Minr () on these words For I was alive without The Law once, but when the Commandment came, sin revived & I did died,"⁸⁵ I was made to admire, and to ly low in the dust, when I heard my Own experiences so clearly opened up; coming home from Sermons I was [337/–] had very low thoughts of my self.

As I was praying upon the Road The Devil [[x] said]⁸⁶ to me Thy prayers are not heard: and the temptation coming in very strong, there fell such a damp, upon my Soul, that I was filled with great bitterness; and I thought there was a great cloud drawn down betwixt Christ & me; and that my heart was so hard, that I could not speak one word, and that it was as deceitfull as The Devil himself: I ~~got much~~ saw much of my vileness by Nature, and that I justly deserved 10.000 Hells for my Original Sin, & actual transgressions, and found myself lost and undone without Christ: and being much cast down, I thought there was no comfort for me, and that The Redeemer would never return again, and That I durst not approach to his Holy Table, untill he gave me a call & invitation to come to it.

I continued very much cast down till on fryday, that word came with sweetness & comfort to me, "Behold I have prepared My dinner, My oxen & My fatlings are killed, and all things are ready, come unto the Mariage"⁸⁷ Upon which I was made to look on that word, as an invitation to me to come to his Table; and as a promise and encouragement that he had prepared A feast for me. After which I got more liberty in [338/–] prayer to pour out my Soul for myself & others.

On Saturday hearing a Minr () on these words "Do This in remembrance of Me,"⁸⁸ I was melted down, when He treated of the Redeemers sufferings: for I thought my Sins had been the Cause of these bitter sufferings. That day I heard another Minr (26) with much satisfaction from that text in Ps 110—"Thy People shall be willing in the day of thy power":⁸⁹ for I thought I could go along with him: Thro' the Whole sermon my Soul was delighted in The Lord.

⁸³ John Corse (1715–82) – minister, Gorbals. Son of Hugh Corse, Bowers, Presbytery of Caithness.

⁸⁴ Mt 23:12, Lk 14:11, Lk 18:14.

⁸⁵ Ro 7:9.

⁸⁶ Bracketed for replacement with: 'x [suggested].'

⁸⁷ Mt 22:4.

⁸⁸ Lk 22:19, 1 Co 11:24, 1 Co 11:25.

⁸⁹ Ps 110:3.

When I was longing to meet with Christ at his Table, [*That word came with sweetness, "Ye are not under The Law but under Grace,"*⁹⁰ joined with that other, "*And the blessing of The Lord shall come upon Thee. {After which, I found the Devil striving to rob me of my Comforts. On the Sabbath morning when I awaked out of my sleep, I fell a weeping sorely, that I would not meet with Jesus: And then That word came in with power, "Thou shalt meet with The King at his Table";*"}⁹¹⁹² Upon which I rejoiced in the view of meeting with him there, and was made to believe that what was spoken would come to pass.

When I came in to the Kirk in the Morning, I fell a weeping, when I thought I was come to commemorate his Sufferings and Death: and I hated and abhorr'd [339/—] all Manner of Sin; and loathed myself for my iniquities, and the dishonours I had done to God, and wept the whole time of the Action Sermon.

I had such a clear view of his Sufferings, when I saw The Elements, that I was like to burst out, when I thought how the Body of Christ was broken for my Sins. When The Minr () was inviting those that were prepared to come to the Table, I was made to beleive that I was one that was bidden. Before I went to the Table of The Lord, There came such a fire of love []⁹³ into my soul, that my heart burned with it: When I was at the Table, [*The Redeemer said to me, I have drunk the Cup of My Fathers wrath for Thee*]:⁹⁴

Being greatly melted down in floods of Tears, ~~that word words~~⁹⁵ []⁹⁶ came with great power into my Soul, []⁹⁷ [*"Have I not said, In the day when I make up My Jewels, thou shalt be among them"*]⁹⁸⁹⁹ When I went to pray, and¹⁰⁰ could do nothing but admire [*these words came with great Power into my Soul, "I have made with Thee an Everlasting Covenant, Never to be broken": {and I thought he said to me, "I have sealed it with My Everlasting Seal, and in a little while thou shalt be with me: And begining to doubt if These things were so, as I thought, he said to me, Behold my Bleeding Side. Upon which I was asham'd of my Unbeleif, and grieved that I should have [340/—] wounded him so much with that:}*]¹⁰¹¹⁰² After which I was filled with Joy & comfort.

⁹⁰ Ro 6:14, Ro 6:15.

⁹¹ Side margin deletion: O-e.

⁹² Side margin deletion: W-R, G-e. with corresponding bottom margin note for insertion, 'x [Several words of Scripture were brought to my remembrance with sweetness] – W-R' 'I agree – G-e.'

⁹³ Insertion ['to Christ'].

⁹⁴ Side margin deletion: W-R, G-e.

⁹⁵ Text overwrite from 'word' to 'words'.

⁹⁶ Insertion ['of Scripture']; necessitated by the following side margin deletion.

⁹⁷ Insertion ['&']: McCulloch.

⁹⁸ Mal 3:17.

⁹⁹ Side margin deletion: W-R, G-e.

¹⁰⁰ Insertion ['I']: McCulloch.

¹⁰¹ Side margin deletion: W-R.

¹⁰² Side margin deletion: G-e.

In the Evening, I heard a Minr (38)¹⁰³ on Heb:13.5.—“I will never leave thee nor forsake thee,” which words I thought Jesus Spake to my Soul: and I was made to beleive that promise, and thought I was sitting under the Banner shaddow of his Wings, and that his Banner over my Soul was love. That Night I was allowed to taste of the Oil of Joy: and That direction was apply’d to me, “As ye have received Christ Jesus as Lord so walk ye in him”¹⁰⁴ and continued with me for some days.

The Thanksgiving day was a sweet day to me: I was in sweet exercise of Soul: And hearing A Minr () on these words “For me to live is Christ”¹⁰⁵ I was more and more confirmed of my interest in Christ: In hearing another () from that Text (1 Jo: 5.4) “For whatsoever is born of God Overcometh The World, and this is the victory ~~over~~ []”¹⁰⁶ the World, even our faith” I was made to weep in tears of love, for I thought I could, as he went along, apply all the marks of these that were overcomers of the World by Faith.

After that, I got a clear discovery of the Enemies of My Soul; I saw The Devil and the World and a wicked & deceptfull heart, all in war against me: and in particular, I was much weigh’d down with a body of Sin & Death; and much of my own weakness: But I got a Discovery of the [341/–] Redeemers Strength to bear me up Under these Difficulties: Sometimes I was so molested with so many temptations, that I thought I would never be able to fight thro’ them, and end my warfare with victory; which occasioned a great bitterness of soul: But I could not bear the thought of giving over fighting and lamely yeilding to My Enemies: Upon which faith would have come in by means of which I was made to Rely on Christ for strength; And to ly at his feet as a poor Object of pity. And thus it was with me, till The Communion Occasion at Camb: in May drew near.

On the Preparation Sabbath, I was convinced The Lord loved me with a special and distinguishing love; but my heart was very dead and I could not get it to love him as I desired. On The fast day, I was grieved at My Backslidings: my Soul was affected for my Own Sins; and the Sins of Others were a burden upon my Spirit; and made me mourn and weep: And I saw that any one sin committed after I had felt the bitterness of sin, and after I had tasted of the joy of The Holy Ghost, deserved more of the Wrath of God, than all the Sins I had committed before.

On Saturday, I was in a tender frame of Spirit and hungering & thirsting after Christ: and when nothing could satisfy my longing Soul But himself; [342/–] that word came to me with sweetness, “Thou shall be filled []”¹⁰⁷ with marrow & fulness: I continued longing to meet with Christ: but was compassed about with many jealous fears over my self.

¹⁰³ John Scott (d. 1759) – minister, Stonehouse.

¹⁰⁴ Col 2:6.

¹⁰⁵ Php 1:21.

¹⁰⁶ Insertion [‘yt overcometh’]: McCulloch.

¹⁰⁷ Insertion [‘as’]: McCulloch.

On Sabbath morning, I got some liberty to plead in Prayer for Ministers and people, and for my own Soul. In time of The Ministers (26) first prayer in publick, my Heart was so warm'd with Love to The Redeemer, That my ~~mouth~~ heart was set so wide open to receive him. Hearing him preach one these words (in Gal 2.20)——“Who Loved Me and Gave himself for me,” and read the whole verse I thought it came in season to me, and that I could say []¹⁰⁸ Christ Loved Me and gave himself for Me. I had a sweet time, when The Minr was giving the Marks of the Persons who would be welcome to ~~come~~ Christ at his Table. For I found them in my Soul: I longed to meet with him there.

When I received the Element of Bread at the Lords Table, I thought I received Christ in all his offices, and that I was made to surrender My self wholly To him in Soul and Body: When I took the Cup, I was made to beleive, that He had pardoned all my sins: [*and my soul was made to sit as it were under The Redeemers Cross, and to behold him as crucify'd for them*]¹⁰⁹ and when I saw him by faith Endure so much for me, I was made to mourn as one [343/—] mourneth for a first born. [*At that time that word came in with much joy, “In a little Thou shalt see me as I am.” After that, when I went to pray, I could not scarce do it, for my heart was full of Love to Christ.*]¹¹⁰ I was confirmed of my interest in Christ, by Every Minister I heard that day, and it was a sweet day to my Soul.

On Munday Morning, when I went to Secret prayer, my Soul delighted itself in the Lord, and longed to be out of the Body, and to be with Christ ~~reasoning with myself if meeting with him here was so ravishing to my Soul~~ ~~I desr~~ when a meeting with him here was so ravishing to my Soul, I desired to meet with him never to part: And then that word came in with sweetness to my Soul, “Behold I have gone to prepare a place for you”.¹¹¹

After that, I began to fear how I would pay my vows to the Most High God? I saw myself weak and insufficient: but I saw strength sufficient in him, and was made to cast my burden upon him, and to trust in him and no other.

I came home from that Sacrament with Christ in ~~my~~ []¹¹² arms []¹¹³ and these words in my mouth, “Not I but Christ that liveth in me”:¹¹⁴ which continued with me for some days.

I had sweet communion & fellowship with Christ: untill the Devil came upon me, with That temptation, That The Lord did not hear my prayers, and with that other temptation, That I would fall into [344/178] great sins, and prove a Scandal to Religion. I was sorely tossed and racked with these

¹⁰⁸ Insertion [‘on good ground’]: McCulloch.

¹⁰⁹ Side margin deletion: G-e.

¹¹⁰ Side margin deletion: W-R, G-e.

¹¹¹ Jn 14:3.

¹¹² Insertion [‘the’]: McCulloch.

¹¹³ Insertion [‘of my faith & love’]: McCulloch.

¹¹⁴ Gal 2:20.

temptations, & very much cast down, and in bitterness of soul about them for some time, Till The Barrony Sacrament was at hand.

On the fast day before that Sacrament being very much cast down, I desired The Lord might search out all the secret sins of My Heart, that I might Mourn over them all: On Saturday, My heart being as hard as a stone, I thought I durst not approach his holy Table untill there was a Change wrought on me: And being much perplexed with a hard heart of Unbeleif, that word was sent and bare me up "Can a Woman forget her Sucking Child? [*She may. But I the Lord will never forget them that seek Me.*]¹¹⁵ 116, 117

[345/- blank]

¹¹⁵ Isa 4:4.

¹¹⁶ Side margin deletion: W-R, G-e. with corresponding bottom margin note for replacement, ['That she shou'd not have compassion on ye Son of her Womb, yea they may forget, yet will I not forget thee.']

¹¹⁷ Bottom margin note, 'I think some few sentences shou'd be added as to *yt* general temper of her mind, to make it conclude not so abruptly': W-R 'I Agree - G-e' 'I agree - O-e.'

[346/53] A. X. A Young Unmarried Man aged 23¹

I was put to School when young, & taught to read & write and got my Shorter Catechism² by heart: And after I had neglected & forgot it much, for awhile, judging it of no avail, I have of late begun to study it again. When I was a Child I was put to secret prayer by my parents, and while they lived & urged me to it, and with all gave me a good example, I used to keep up a form of prayer: But it went still against the grain wt me. I had no delight in it, and would have fallen asleep in the midst of it, and when I was awake, oftentimes, scarce known what I said. However some times I was held to it against my inclination, by Natural Consciences: but I was like a dead dog in it.

And thus I continued after my Parents death all along: sometimes neglecting it and sometimes keeping up a lifeless form. Sometimes I used to go to kirk on Lords days in a Customary way, and sometimes not: And when I went there, I used to weary much of the work: When the Lecture was done, I would have thought, Now the half of the work is done: O if the other half of ~~the work~~ were done too! and I wearied greatly till all was over, that I might get my liberty: and sometime I had scarce patience to wait till the last prayer: One day I remember I went out at the first prayer: but going away, my Conscience Checked me, that I should prophane the Lords day so; yet I would not return again, lest I should be noticed & challeng'd by The Elders.

As to the other parts of My practise till of late; I spent my time much in going up and down with My Comerads, at vain and sinfull diversions, playing at Cards, drinking, and some times Cursing & Swearing. And oftentimes prophane Oaths came into my heart; but some times I stood in aw to utter them before Company, lest they should think me ane abandon'd [347/54] wretch. And when I was abroad in England, I took still greater liberty in Sinfull courses, then when I was at home, because I had none there to reprove me. One time I heard A Minister (12)³ preach there, but got nothing: And when I came home I heard Others Some with whom I wrought censuring him, as One that preached too hard things. I knew them to be very Loose & wicked, and could not allow myself to go their Length in Wickedness; And that word striking into my mind at the time, Whoremongers & Adulterers God will Judge,⁴ I knew it was too applicable to them and therefore utter'd it, but they Continued to defend themselves in their Practises.

¹ Thomas Barclay – shoemaker.

² Shorter Catechism of the Westminster Assembly (1647).

³ George Whitefield (1714–70) – evangelist.

⁴ Heb 13:4.

After my Return from England, I went not to any Kirk for a long time, because I thought I had not good enough Cloaths and would not go till I got better: and I choosed rather to come to Camb: where I would not be so much notticed by my Acquaintances, and where I heard many people were getting good, and I thought I myself had as much need as any.

The first day I came there, I heard a Sermon (by 26)⁵ on that text 1 Jo: 5.10—He that beleiveth not God hath made God him a Liar because he hath ~~not~~ beleiveth not the record yt God gave of his Son, Where that Minister spoke much of the Hainous Nature of Unbeleif. But I thought this did not belong to me, for though I knew my practise had not been good, yet I thought I had beleived well enough all my days. But while he went on & shewed the Unbeleif gave God the lie: and if it was taken as ane high affront for a man to give the lie to ane Equal, and yet more to give the lie to a Superior, and yet more to do so toward One who was vastly our Superior, as to a King or Prince; how much more provocking must it be, and highly affronting to give [348/55] the lie to the great God the King of Kings who is infinitely above all Creatures: And yet this is what every Unbeleiver in Every act of Unbeleif does. Those words tho' they did not come with very great power at the time, yet they made such ane impression on me, that they stude with me, and had more effect upon me, than all the Sermons I ever had heard: and were of great use within a little while after for My Conviction.

Next Lords Day but one after that, I came and heard that Same Minister on another text, in Luke 11.21,22. While the Strong Man armed Keeps his palace, all his goods are in peace: Where he shewed that by the palace, was meant the heart, by the strong man, The Devil; and by his goods, the lusts and corruptions of The heart; and by his armour, those shifts, excuses, & pretences, that Sinners, by the Devils Suggestions, Use to defend themselves into the practise of Sin, and neglect of duty: and by which they lull themselves asleep in carnal Security, in opposition to all methods to awaken and convince them, and bring them to Christ and their duty: such as slight thoughts of Sin, and the danger of it, a fancy that they were in the way to heaven already, while they were in the broad way to hell: of if they thought they were yet in a natural State, ane opinion that they could repent and beleive in Christ when they pleased; that they had yet time enough before them to be religious in good earnest. In hearing of this and much to the same purpose, I found all that was said brought home to me in particular, as being just my Case, and I found my Self, my practise, the thoughts and workings of my heart, so Exactly described, that I though no man in the [349/56] World could have told me. And I found it to be God himself convincing me, and speaking into my heart. And now I was convinced that I was indeed ane Unbeleiver; which I could hardly Admitt last time I heard at Camb: And that by my Unbeleif I had all

⁵ William McCulloch (1691–1771) – minister, Cambuslang.

along been giving the lie to God that made me. I was hereupon reduced to great confusion & distress.

Next day when I was sitting following my business, the Sermons I had heard concerning Unbeleif, and concerning the Devils keeping of the Palace of the heart, came fresh in my mind: and my Convictions and distress, by this means, increased to such a degree, that I thought I was the greatest Rebell against God that ever was on the Earth: And I was made to wonder at God's patience in bearing with me so long, and that God did not damn me immediatly, making the Earth open its Mouth and Swallow me up, with the seat I was sitting upon; considering how I had been carrying on a war against heaven, & joining with the Devil, the Arch Enemy of God, in rebelling against the Great God that in the twinkling an ane Eye, could turn the Whole World into ashes or into nothing: and in a moment could have frown'd me into hell, and might in justice have done so: and might justly do so still. I was fully perswaded and sensible that if God should have instantly done so, that hell would be as justly due to me as ever a penny was ~~my~~ due []⁶ when I had laboured for it: And that if I were cast into hell I could not but cry out, Just and Righteous art thou O Lord.

Yet the Lord kept me from sinking altogether in Despair for I thought it was still possible he might yet shew me mercy. [*And at a time while I was reading my Bible, being in great [350/57] fears of Wrath, and scarce daring to hope for mercy, that word A grain of wheat cast into the ground, must first die, before it live,*⁷ struck into my mind with such a light, as if one had been explaining and applying it to me; That I must first die unto Sin, and lay aside my rebellion against God before I could obtain Mercy, and become alive unto God. This in the view it cast up to me, gave me a great ~~dale~~ deal of releif, and gave me some small joy and hope, that if I could lay aside My Sin, I might yet get mercy.

*But within a little while,*⁸ It was suggested to me by Satan (tho' I did not know it at the time to be from him, but by reflecting on it, since God gave me some acquaintance with his ways, I perceive that it was indeed from him) Poor Unworthy Creature that thou art! how can thou Expect that ever God should have mercy on thee: there may be mercy for Others, but there can be no mercy for thee, who hast been the greatest of all Rebells against God. This threw me into great confusion [: & I was just where I was again or rather worse.]⁹ I went upon this to speak to some of My Acquaintances, who I knew had been in distress, and had been with Some Ministers: I could not think of going to Ministers my self, for I was in such confusion, that I did not Know what to say to them.

⁶ Insertion ['me']: McCulloch.

⁷ Jn 12:24.

⁸ Side margin deletion: W-R, G-e.

⁹ Side margin deletion: W-R, G-e.

Being advised by a Comerad I consulted, to read my Shorter Catechism,¹⁰ I comply'd, and found things appear there, in a new and different way, from what they had ever done before: and coming to that question, What is Effectual Calling? I was made to beleive, that it was the Spirit of the Lord dealing with me, convincing me of my Sin and Misery, and I was made to hope that he would also, in his own due time, enlighten my mind in the [351/58] Knowledge of Christ, and would also renew my will, and bring me to Embrace & close with Christ, in his Gospel offers. And reading on till I came to the answer to that question, What is repentance unto life, I found what had before been a dead letter, was accompanied with something of life to me, Especially the Answer to that question, just now cited; In reading & meditating on which, I had some measure of Joy, to think of the Mercy of God in Christ to Penitent Sinners: and all the thought of his great Mercy, in giving me a sight and Sense of my Sins, and some measure of hatred of them, and grief for them: but I wanted to have still more & more of all these: and begged of the Lord, that I might be Effectually turned from them all to God, and resolved thro' his grace, on a course of New Obedience; & that wherein I had done iniquity I would do so no more.

From that day to this day, Nothing could ever satisfy me, but a reconciled God in Christ: And always before I came to hear Sermons, I beg'd of the Lord Jesus, that as he was the great Prophet of his Church, so he would that day reveal the will of God for my Salvation, by his Word & Spirit, and direct his Ministers to speak to my case, and shew me the condition I was in, and what he would have me to Do, and that he would help me to receive his Word, in the faith & love of it, and lay it up in my heart & cause me practise it in my life. I had from this time, a most Earnest thirst after gospel Ordinances, and choos'd in coming from Sermons, to go in company with such, as I knew had a good Memory, and could repeat much of what they heard. I join'd myself to a Meeting ~~from~~ for prayer with a de- [352/59] -sire to be edified: and was glad to hear any of them tell what God had done for their Souls: and rejoiced when the Lord was pleased to bless any word from their mouth, or in publick ordinances as a Crumb to my poor Soul. And now I was made willing to be saved by Christ on his own terms, or any terms: and made to accept of him in all his offices as My Prophet, Priest & King; as a Prophet to instruct, as a Priest to attone & interceed for me, and as a King to rule & govern Me.

After I came to beleive & see, that Christ was able to save me, it was some time e're I could get over that difficulty, if he was willing to save me: but I was made at length to see that he was more willing to save me, then I was to be saved by him: And that if it had not been so, he would never have convinced me of my Sin, & drawn my heart after him: and never have made

¹⁰ *Shorter Catechism of the Westminster Assembly (1647).*

me so willing and desirous to close with him. [x]¹¹ I got also a deep sense of my own inability to do anything to help myself, and to recommend me to God; and was affraid of nothing so much, as of Joining my own righteousness, which I saw to be but as filthy rags, with Christs unspotted righteousness.

I forsook My former Companions in Sin, and former sinfull ways; my cursing, swearing, carding, and drinking to Excess I now abhorred: And found the thoughts of them bitter to my Soul. The thoughts of the goodness of God, in sending his Son to save poor Sinners, and of Christs dying & Suffering for that End [353/60] now engaged me to study, by his grace, to keep a conscience void of offence toward God & Man, that I might not again put Christ to open shame, by walking unworthily of him.

I never cry'd out in publick: but was sometimes just at the point of crying out, both at Cambuslang brae, and in a Meeting for prayer, of which I was a Member: and was affraid I would not be able to refrain; but got it kept in. [*But at other times, hearing so many cry out, I have suspected my exercise was not so deep as it should, when I was not bro't under a necessity of Crying.*]¹²

Hearing []¹³ a Communion occasion at Camb: I was glad of it, intending to Join in that Ordinance: and tho' I knew I could do nothing good of my self, I resolved in the Lords Strength, to set about preparing for it, hoping that I might then get grace strengthened, & lusts subdued, by the application of the blood of Christ to my heart, and Conscience.

And while I was thinking of going to that Ordinance, I was one day reading on my bible, and that word which I then read Isa. 55.1—3 Ho every one that thirsteth &c: was applyed to me with such Evidence, that I was made to beleive the Lord was calling me to come to him, and attend him in that Ordinance, & that The Lord would make a []¹⁴ Covenant with me; for that He is always as good as his Word, [*sometimes better*]¹⁵ never worse.

On the fast day and Saturday, and also before, I was much taken up in examining my self, and in Secret prayer as the Lord was pleased to Enable me: and got freedom to apply many of the Marks of these that were allowed to come, [354/61] to that holy ordinance, when hearing sermons on these days.

On Sabbath I came to The Lords table with holy fear and reverence: And while I was there, earnestly pleading & looking to The Lord for some tokens of his Love and favour, with a sense of My Own Unworthiness to come before him, [*That word came with power to my heart, Look up, & stretch forth the hand of faith, and lay hold on the golden Scepter of a peace, that is stretched out to thee.*

¹¹ Bottom margin note for insertion, 'x [And I was then made to accept &c] as in the words w^e I have scored in the above paragraph for this appears to me ye proper place to insert them — W-R 'I agree — G-e' 'I agree — O-e.'

¹² Side margin deletion: W-R, G-e.

¹³ Insertion ['of']: McCulloch.

¹⁴ Insertion ['seal his']: McCulloch.

¹⁵ Bracketed for deletion.

And, that instant, I fell as into a trance [†]¹⁶ and [x]¹⁷ saw Divine justice stretching out its hand to take hold of me, and Christ, as it were, stepping in betwixt justice & me, shewing his wounds, and what he Had suffered for me, in satisfying Justice; and saying, I have satisfy'd []¹⁸ for his Sins: Upon which the hand of Justice could not touch me. And recovering out of that trance]¹⁹ I felt my soul filled with great joy and comfort, & thankfulness to God, for the riches of his pardoning []²⁰ mercy to me, in giving his Eternal Son to suffer and die and satisfy his justice for me, and to bear the punishment due to my iniquity. This frame continued with me in the after part of that day.

In the Evening hearing a Minister (12) preach on that text, Thy Maker is thy Husband &c:²¹ where he shewed how these that had Chosen Christ for their Husband, should love honour & obey him: and gave the Marks of these that had Christ for their Husband, I got freedom to apply these marks to my self, and was greatly rejoiced in Spirit, at the Satisfying Evidences of my Standing in such a Relation to Christ, and at the beleiving views I had of him, in the Glory of his person, and the sweetness of that Relation of a Husband he stands in to his People. This frame continued with [355/62] me going home: Only Satan would have had me to doubt if what I had met with at the table, was from the Lord [*because of its coming in such a way.*]²² But I was sensible that this Suggestion was from Satan: and could not come from the Holy Spirit who had kindled such a flame of love in my heart to Christ. And so I was helped to resist that Suggestion; and went on my way rejoicing in Christ, and in what he had done for my Soul, accounting all things but dross & dung, for the Excellency of the Knowledge of Christ Jesus my Lord.

After that, I found my Love to Christ increasing, from day to day; and I thought if persecution should arise, if the Lord did not leave me to my self, I would, in his strength, cheerfully Lay down my life for his sake: and that when I had done so, it would be but a small testimony of Love to him, compared with the amazing evidences of his love to me.

When I heard that there was to be another sacrament occasion at Camb: I rejoiced greatly at the news of it, that I should have another occasion of ~~sealing my~~ []²³ ~~Covenant with him~~ at his table: and was much taken up in ~~prayer at the Lords~~ praying for the Lord gracious presence both to Ministers & people: and made diligent preparation; in dependence on grace, for that ordinance, looking to The Lord, and pleading with him, that he might work

¹⁶ Insertion ['† being just as I had been in a sleep with my eyes shut']: McCulloch.

¹⁷ Insertion ['x immediately after I']: McCulloch.

¹⁸ Insertion ['you']: McCulloch.

¹⁹ Side margin deletion: W-R, G-e.

²⁰ Insertion ['love &']: McCulloch.

²¹ Isa 54:5.

²² Side margin deletion: W-R, G-e.

²³ Insertion ['receiving the seal of Gods']: McCulloch.

in me both to will and to do. And attending Sermons there on the fast and Saturday, I thought by what I heard in these Sermons, that I was among the Number of those that were invited to come to That holy Table. And coming & sitting down with fear & reverence, I spent some time in pleading earnestly, that the Lord might give me more strength and increase of grace, and subdue my corruptions and [356/63] lusts; but got nothing sensibly, till the second Element came to my hand: at receiving of which, these words were spoken with power to my heart, This is my blood shed for the remission of your sins.²⁴ These words are usually spoken by the Minister, at giving of the Cup, to the persons that sit at the table next to the place where he stands: But I did not hear them when the Minister spoke them, who was then serving the table, He being at the head, and I about the foot of a Very long Table, and I did not receive the Cup, till some space after he had spoke these words: but I found The Lord Jesus speaking them, and was thereupon filled with great joy & comfort at the thoughts of his wonderfull Redeeming love in shedding his precious blood for me, & the Remission of My Sins. And this frame continued with me all the remaining part of that day, and for sometime after.

When I was going home, The Devil assaulted me with temptations to Doubt of the reality of what I had met wt at The Lords Table. But I was Enabled to resist him without yeilding at all, Praying, The Lord rebuke thee O Satan. And it pleased the Lord to do so: and to remove that temptation, before I went to bed. This frame of love and Joy continued with me for a Considerable time after this Second Sacrament.

I have however since that time, had many damps and downcastings: and blessed be The Lord I have [357/64] also had many manifestations of his Love. I now find great delight in reading my Bible; And, Blessed be The Author of it, he now enables me to read it with some measure of Knowledge & Understanding of the Mysteries of The Kingdom of Heaven, that were before hid from me. I have also great pleasure in hearing the Gospel; I cannot express The Love I have to it; & I can never have enough of it. In every Sermon I hear I always find some new & glad tidings.

Sin of all sorts I hate and abhor: not so much for that shame and punishment it exposes to; but because dishonouring to God, and as it pierces Christ a fresh, and pollutes the Soul, and makes it loathsome to God.

As to heart-Sins & Corruptions, I can, by grace say, with The Apostle, and appeal to God for the truth of it, Rom 7.20—and so on to the End of that Chapter. & as for my dealings with Men: I love plainness & simplicity: & tho' I could sometimes over-reach others, and they not know it; yet I abhor Even the thoughts of doing so, because it is displeasing & dishonouring to God.

I have at some times, some fears, when I look forward to death: but at other times could be glad, if it were the Lords will, to die instantly: and I

²⁴ Mt 26:28.

often look and long for the Blessed hope, and the Glorious appearing of the Lord Jesus Christ, and trust he will preserve Me to his heavenly Kingdom.

[358/15] A. Y. A Young Woman aged 21¹

~~When I was a Child I was set to school, & learned there, and at home, to read the Bible.~~ _____ I

was never left to fall into any grossly scandalous sin before the World: and from my Childhood, being instructed by my Parents, I kept up a form of prayer, usually morning and evening: but a little thing would have made me shift it. I us'd also to go to the kirk on Sabbaths, but oftimes went, not knowing for what: and I thought, if I was like Neighbour & other, I was well enough.

I never found the word of God, come home with power, till of late: Nor could I hardly discern, between the presence and absence of God, in a duty; tho' some times, I was more affected in duty, than at other times. Now and then, I have thought, if I dy in this condition, before I be in earnest in Religion, I will surely go to hell: But then, I would have thought, I have time enough before me yet to be serious: But then I would have reflected again, what if I die, before I turn religious in good Earnest? then I must go to hell: But I would have thought again, if I must go to Hell, I'll go to it the best way I can: and then I would have thought again, surely hell is not such a dreadfull thing, as Ministers call it.

When the Awakning began at Camb: in Feb: 1742, before ever I had been there, one came and told what a work was in that place, and that this one, and the other one, was awakned, I fell under great distress, fearing I was past by, and cryed, that every body will get good but I.

Coming over to Camb: I heard sermon; and the concern I was under continued & increased, that, and the next day. Coming again on tuesday, I was much affected with Original Sin, of which I heard that day in the Sermon: before that, I thought it was just nothing; but then, I saw my self all over poluted by it, and was sensible, I was shapen in sin, & brought forth in iniquity.

I never cry'd out in publick under my convictions, but [359/16] I was always a worst at home: I was much affraid, when I heard others cry out under fears of hell, that my Convictions were not right, or like these of any other body: For tho' I was convinced, that if I had been sent to hell eternally, it was what I justly deserved from God for my sin, and had been assured I would have perished forever, it would not have been so affecting & grieving to me, as it was, that I by my sins had so dishonoured God, and pierced & wounded Christ. ~~by then~~

¹ Margaret Reid.

One gave me Guthries Tryal of Saving Interest,² in which I read much with delight, finding my Own Case so exactly described there; and was glad to find by it, that my case was not so singular, as I had taken it to be.

That word in the Ps: gave me great releif, Cast thy burden on the Lord, and He shall sustain thee, [*for he will never suffer the Righteous to be moved:*³]⁴ I was however still but one day better, and another worse: Sometimes I would have been so low, that I was almost at casting away my hope, but then I would immediatly have been brought to beleive, that the Blood of Jesus Christ cleanses from all sin, and that there was virtue enough in one drop of it, to take away all the Sins of the World.

One day [*hearing*]⁵ a Lecture at Camb: (by 26)⁶ on Zech: concerning Joshua's standing before the Lord with filthy garments, & Satan standing up at his right hand to resist him, which was made very useful to me, & left a great impression on my heart.

One night at a Meeting for prayer, a person there, was telling about Christs Sufferings [*and how it was thought by some that the Cross on which Christ suffered, was made with a bow in it, and that it was streighted when he was nailed to it, and his sacred body was thereby Rackt*]: This made a great impression on me, and⁷ I found my heart []⁸ greatly [360/17] out after Christ, & made to wonder at his love, that tho' he had no need of any of his Creatures, he should condescend to endure such sufferings, for them that were so worthless & guilty; and I spent that night in secret prayer, with much enlargement.

At the Barony Sacrament, after sermon, I went apart to a secret place, & going to it, that word came to me, All power in heaven & Earth is given unto Me:⁹ Upon which, I was made to see Christ to be a full Christ, that he had all fulness in him, answering all my Necessities & wants.

At Calder Communion, my thoughts were much taken up, in closing with Christ in all his offices: and I thought I got a heart to do it, and to Close with him as a Prophet to teach me, a Priest to satisfy Justice & ~~intercede~~ ~~interceed~~ ~~for me and as a King~~ to save me: But O! I ~~thought~~ found it difficult, to get the Heart brought up, to close with him as a King to rule over me: Yet I tho't I was Enabled also by grace to close with him, as my King.

In the harvest time, I fell under a temptation, that I would lose the exercise of my reason: this apprehension greatly distress'd me for a while, till one day, that word came to my mind, in Is: Thou wilt keep him in perfect peace, whose

² William Guthrie, *The Christians Great Interest*.

³ Ps 55:22.

⁴ Side margin deletion: W-R, G-e.

⁵ Bracketed for deletion.

⁶ William McCulloch (1691-1771) - minister, Cambuslang.

⁷ Side margin deletion: W-R, G-e.

⁸ Insertion ['ran']: McCulloch.

⁹ Mt 28:18.

mind is stayed on thee, because he trusteth in thee;¹⁰ after which, I was not troubled with this temptation as before.

And now for several months past, I find my heart a great dale more affected, by hearing Gospel-Sermons concerning Christ & free grace, than ever it had been before, by hearing the terrors of the Law. These terrors do not now affect me, but the precious truths of the Gospel ~~work much upon my heart~~ bring me into exercise of Soul, & work much more upon my heart than Convictions before.

I am often in great fears, that there may be some secret sin in my heart, I have not yet discovered, and want much to have all my corruptions not only discovered, but subdued, & mortify'd. When [361/18] When I have heard some cursing & swearing, I have often thought, that if I should go to hell, all my torments on my Own person would be nothing to the torment I would have, to hear other wretches curse & blaspheme.

I get more liberty to trust in the Lord than before: and several promises come in to my heart; As that none perish that him trust: and that,

They in The Lord that firmly trust
shall be like Zion hill
Which at no time can be remov'd
but standeth ever still Ps 125.1

And one time, hearing that wars were coming, that word came to me in Ps 27.5

(For he in his Pavilion shall
me hide in Evil days)
and banished away my fears.¹¹

¹⁰ Isa 26:3.

¹¹ Bottom margin note: 'I think it were better to cite ye words of Scripture [(in which the Lord caused her hope)] in prose – W-R.'

[362/121] A. Z. A Young Man aged 24¹

I was put to school by my Parents, when young & taught to read & write. — In my youth I got into a way of praying evening & morning, and attended on sermons each Lords day. But many a time woefully neglected to read my bible secretly by my self. Sometimes I felt a desire within myself both to pray and go to the Church; yet for ordinary I went these rounds thro' custom, without norting the command of God, and any Sense of Duty,

When I was about sixteen years of Age, I was admitted to the Lords Table, at which time I thought I got some views of the folly of my former ways; and had something of a Concern upon my spirit, while attending upon both publick & private duties of Religion, and had some resolutions to amend the after part of my life, both before, and after the Sacrament: when at sermon, I gave some attention to hear the Word of God preached; but more ordinarily my heart wandered after vanities.

After this, I was for four or five years, that I followed the Multitude in a great many instances to do evil: Thro' that space of time I went on heedlessly, without any concern or thought, either about my future happiness or misery: And in all my former attendance on Duties, I cannot say that I ever felt the word of God come home with power so as to Make me see & feel my lost & Undone condition by Nature, till about the Middle of Aprile 1742 [363/122] I went to Camb:

I heard a Minr (26)² there preach on these words "There are some that beleive not." and continued in my ordinary way in time of that Sermon and till the [thursday thereafter tuesday after I returned home from that place: And that day, while I was thinking on that Minrs text, I was made to see and judge with myself, that never yet did I beleive.

I continued under this conviction for the space of nine days; in some of which, my affliction was so great that I was rendered unfit for my work: And sometimes durst not eat, thinking I had not a right to the comforts of life: & was affraid the wrath of God would go down with it.

Upon the tenth day, having received advice from a Friend "To retire from the World and set about the duty of [*Personal covenanting with God*]"³ I essayed & endeavoured to comply with it: yet found not much satisfaction. Sometimes during my trouble that Scripture was bro't to my mind, "I am he that blotteth out thy transgressions;"⁴ But it had no effect: A little after the

¹ James Kirkland.

² William McCulloch (1691–1771) – minister, Cambuslang.

³ Side margin deletion: G-e. Bottom margin note for insertion ['taking hold of Gods Covenant']; G-e.

⁴ Isa 43:25.

latter part of that verse came with power upon my heart, "That He would do it for his own name sake":⁵ Upon which I was made solidly to trust, & beleive, that he would be as good as his word, and do it, for his Names sake.

And then I got a heart humbling, & afflicting sense of all my sins; both in heart, & life: particularly of that great sin of Unbeleif, & mis- [364/123] -trusting of God: I found much inward grief from my depraved Nature, the woefull effect of Original Sin: and was then made to owne that God would have been just, tho' he had thrown me in to hell for my sins: and under a great dread and terror of hell; on account of the dishonour I had done to God by my sins.

When I was in this condition, I was much in prayer to God; and found much liberty, and got pouring forth tears of sorrow, which formerly I was much unacquainted with. Sometimes I thought I would not be able to contain myself or refrain bursting out in crying aloud: But, tho' with pain, I got my grief smothered in my own breast: Yet I never fell into swarving or fainting.

About this time I was frequently made to think that all I had found either from the Word of God, or in the duty of prayer was but delusion: At other times I was fear'd that such ane on as I, who had been guilty of such a Course of Rebellion against God would not obtain mercy. New convictions I found when hearing the Gospell & at other duties. And this is a short account of my Exercise till I came back to Camb:

When I came back to that place, I heard a Minr (17)⁶ preach upon these words, "Sir, We would see Jesus,"⁷ who in opening up of that Subject, [365/124] shew'd "What sort of sight it was to see Jesus: And who were the persons that would see Jesus" and gave it as a Mark of those that would see him, "When they had a hungering & thirsting after Christ and his righteousness" I got leave then to appeal, that hungering and thirsting after Christ & his righteousness was the exercise of my Soul, By means of which I got some releif from my distress.

That Same Night, while in the Hall at the exercise, a cloud returned upon me again: And I was made to call in question and to think, I had no right to Christ and the Promises: and in this condition I returned home, and continued under distress for some time.

When I returned to Camb, hearing a Minr (26) on these words, "O Jerusalem wash thy heart from wickedness, that thou mayst be saved, How long shall vain thoughts lodge within thee,"⁸ thro' the whole of the sermon I thought I was the person not yet cleansed from Wickedness: that my Case was more black & dismall than ever; that the whole I heard spake this home to me.

⁵ Isa 43:25.

⁶ William McKnight (1685-1750) - minister, Irvine.

⁷ Jn 12:21.

⁸ Jer 4:14.

Munday morning, I heard that same Minr preach from these words, "Keep back thy servant from Presumptuous Sins,"⁹ who, in opening up of that subject shew'd what presumptuous sins were under seven or Eight heads: in examining myself [366/125] by what I heard, I thought I was guilty of them all: 'ereupon I fell into such distress, as oblidged me to retire to the side of a dyke, and to burst out into tears; for I was not able to contain my self.

Afterwards I got leave to reason with myself what might be the cause of this renewed distress after I thought I had received some Comfort: and it appeared to me to be owing to this, that I had not received the promises as being Yea & Amen in Christ: And at this time I thought I got liberty to receive & view Christ in the Promises.

At []¹⁰ the Sacrament in Kilmarnoch, being the first Sabbath of Jully, that year, [*I was made to question, if I had a right to partake of that Solemn Ordinance, till that place of Scripture came into my heart "What is thy petition, & request, & it shall be granted thee":*¹¹ *After which*]¹² I had a very sweet time, and was made greatly to admire & adore the love of God in christ.

And now as to the present habitual temper bent of my heart, it is To be kept, thro' grace, at the utmost distance from sin: & to practise holiness: I hat Every false & wicked way, the sins in the heart as well as sins in the Life: I think I feell now some thing of a delighting in the Law of the Lord after the inner man, and have pleasure in duty: particularly in hearing the Word & Prayer: I think I [367/126] have (tho' with much weakness on my part) closed with Christ on his own terms, and see my need; & have received him in all his offices. And I think I can say, that God & Christ is what I esteem as my Chief Good & Portion; & that there is none in heaven or in Earth whom I desire besides him.

⁹ Ps 19:13.

¹⁰ Insertion ['At']: McCulloch.

¹¹ Est 5:6.

¹² Side margin deletion: W-R, G-e.

[368/49] B. A. A Girl about 14¹

I was in my former life guilty of much inward sin, but of no gross out-breaking before the World. I was put to pray by my Parents when I was a Child in Secret, & kept up that form for ordinary: but a little worldly affair would have made me neglect it. I came to the Kirk on Sabbaths when my Father put me to it: But had it not been for that, I would rather have stay'd at home. I though in these days, I would surely get to Heaven, because I prayed and sometimes went to hear preachings. I never found any word I read in the Bible, or heard in the preaching come home with power to my heart: and if any serious thought came in, a worldly thought soon put it away again.

I first of all fell under a concern about my Salvation in Jan: 1742. [*One Sabbath Night in a Dream, in my sleep, when I thought I saw before me, as it had been a Coal-pit before me, and a Beast drawing me into that Pit, and a great darkness round about me, and none in sight but a woman of My Acquaintance () to whom I cry'd but she made me no help: and that word Ps: 34 Depart from ill do good, seek peace, pursue it earnestly;*² & with that I awaked, and tho't I had been working wickness all my life, & could get no more sleep all that night thereafter.

On the next day³ I was very uneasy in my mind, particularly for prophaning the Lords day; That day I prayed often and thought I would be well, if I could depart from ill and do good; but I could not do so. And when night came, I was affraid to go to bed, thinking I might never rise again; and I saw my heart just blank with Sin.

On Tuesday Morning, going out, I thought I was made to see Original Sin & Unbeleif, as the root of all my Other Sins; and sometimes I was just ready to conclude that there was no mercy for me: but it was born in upon my mind, that The Lord is Mercifull; & Christ could save the Chief of Sinners. That word [369/50] also in Ezeck: came to my mind I will take away the heart of stone, and give you a heart of flesh:^{4,5} Yet still I found my heart to be hard; but I thought the Lord was able to break it.

From that day I got more and more of a sight of Sin, and was oftener at secret prayer than was my Custom: ~~Yea I could not keep from that duty any time.~~ Sometimes it was suggested to me, That I needed not seek the Lord, for I would never find him: But this did not put me away from Seeking him, because I thought it was my duty to seek him, and it may be, I might find him. I saw more of my sins and of that sin of ignorance, I thought it was a

¹ Janet Merrilie – daughter to Robert Merrilie.

² Ps 34:14.

³ Side margin deletion: W-R, G-e.

⁴ Eze 36:26.

⁵ Side margin marked with an 'x'.

sad thing that I did not know good from Evil, & that word came into my mind, He that covereth his sins shall not prosper: But he that confesseth & forsaketh shall find mercy.⁶

On Friday it was suggested to me that I had got enough of good and I need seek for no more: But I thought it was just clean contrary: for I was just a heap of ill, and I had got no good of preaching or Reading. On Saturday, [I⁷ I had a sight of sin but no mercy, that word came into my mind, The Lord is merciful *[and is able to pardon all thy sins, if thou wilt come to him.]*⁸

On Sabbath morning, it was suggested to me, I needed not go to the Kirk, for that my sins were greater than God was able to pardon; this thought grieved me much, and I resolved I would go there. When I came to the Kirk & heard Sermon, I thought I got my heart just opened and got more good than Ever I got all my days in hearing preachings.

Next week, I saw self at the root of all that ever I had done: and when I was in great distress, these words came with more life & power than any I had met with,

My Soul wait thou with patience,
Upon thy God alone.⁹

But thinking they did not belong to me, I strove to put them away, but they still returned again, so I saw I must wait patiently on God. On Thursday I came to hear sermon, but [370/51] thought I had got more good on the Sabbath before, than on that day: Only I got a heart to seek more and more after Christ, and was frequently seeking that he might take away my ignorance and unbelief: *[and then that word came in, They shall not be ashamed that wait for Me, And]*¹⁰ I thought The Lord had been waiting for me these fourteen years, and it was but little enough that I should wait for him as long if I had as long to live in the world, and might find him at last: and when I was thinking so, that word came in Trust ye in the Lord for ever, for in The Lord Jehovah is Everlasting Strength: I could not trust in him, but desired to do it, & beg'd he might help me to trust in him.

On Sabbath, I reflected that I had prophaned many Sabbaths, & beg'd the Lord might help me to sanctify that Sabbath: & coming to hear the Word, in time of Sermon, I thought I did not know how to walk: and that word came in I am the way, the truth & the life:¹¹ And I saw more of my need of Christ in all his Offices, than ever I had seen before: *[And that word came*

⁶ Pr 28:13.

⁷ Insertion ['when']: McCulloch.

⁸ Side margin deletion: W-R, G-e, O-e.

⁹ Ps 62:5, Scottish Psalter (metrical).

¹⁰ Side margin deletion: W-R.

¹¹ Jn 14:6.

in, I am *The Rose of Sharon & The Lilly of the Valleys*¹²¹³ upon which my heart was not so hard as it had been, but was more drawn out to seek after Christ.

But after that, I found corruption stealing in upon me, & every thing I said or did seem'd to have self at the root: And then one day at secret prayer, that promise came in, I will pardon thine iniquities and will remember thy sins no more:¹⁴ After which I thought my heart was more enlarged to bless God, and saw that all the mercies I had ever met with, were nothing to that, that Christ had died for pardon to the Chief of Sinners.

On Sabbath at the Kirk, being under a sense of great filthiness by sin, that word came to me, I will sprinkle clean water upon thee, and thou shalt be clean from all your filthiness and from all your Idols will I cleanse you.¹⁵

On Thursday the 18th of Feb: I was much tempted to think that my sins were greater than could be pardoned, till at night that word [*first cast up at opening the Bible*]¹⁶ [371/52] ye in the Lord forever, for in the Lord Jehovah is everlasting strength: Upon which I was made to beleive that Christ was able to pardon all my sins whatsoever. I wondered much at my former stupidity; that I should have thought I would get to heaven tho' I lived an ill life: but now I was made to bless the Lord that he had given me a sight of my Sins in Mercy.

One Sabbath, thinking there was no Saviour provided for me, that word came in, I even I am the Lord, & beside me there is no Saviour. On Sabbath night, having heard that the Seceders said that all that was dealing with the people at Cambuslang was only the work of the Devil, when I came into the Manse, I was in great distress as well as many others there: but after I went home and had been at secret prayer, I found such sweetness of spirit, when that word came in look unto me all ye ends of the Earth & be ye saved, that I was persuaded that it was the work of The Spirit of The Lord, & not of the Devil. And I thought all the men of the world could not persuade me to the Contrary.

The week after, hearing of many that had been in great distress, and had got great things in their Outgates; I began to think I had got nothing: and after that it was a time of great darkness ~~to me~~ with me: but then I tho't that if I could bless the Lord for what I had met with it might be better with me: and that word came in & encouraged me, They that follow on to know the Lord shall know him.^{17, 18}

¹² SS 2:1.

¹³ Side margin deletion: O-e.

¹⁴ Isa 43:25.

¹⁵ Eze 36:25.

¹⁶ Side margin deletion: G-e. with bottom margin note for insertion: 'x [presented to my view]': G-e.

¹⁷ Hos 6:3.

¹⁸ Side margin marked in this place with 'x'.

One Sabbath I was very dead in time of the forenoons sermon: but betwixt sermons going to secret prayer, & returning, I got more sweetness & light in time of the afternoons Sermon. One day at my wheel thinking of [372/53] my unthankfulness to God, that I had never praised him as I ought, for what I had met with, these words came into my heart,

Not unto us Lord, not to us,
but do thou glory take []^{19, 20}

Upon which I found my heart enlarged to praise him.

One day, when I came home from Sermon, I got a most affecting sense of my sin: I saw my original sin, without any more, was enough to condemn me, and found that there were swarms of Wicked thoughts in my heart, and that every one of my sins deserved hell [*: and while I was much cast down, that word came, Arise & shine for the glory of the Lord has risen upon thee:*²¹ and I felt my heart filled with Joy in Christ, & finding []²² it came in with such life & power, {I thought tho' I had not assurance yet I had []²³ ground for it.}²⁴²⁵

After that, I was tempted to think that I would perish, forever, and that I had got no good at all: [*when these words came into my mind and eased me, When My People sit in darkness I will be a light to them.*]²⁶ Being tempted to think, I was not sincere in my ends, Upon examining my end self, I found that my heart did not seek after any worldly thing, but wanted it to be set upon the Lord. Hearing Sermon one day that word,

They Look'd to him and lightned were,
not shamed were their faces.²⁷

I was a little backward to apply it to my self, but it came with such life & power, that I could not but receive it, [x]²⁸ and found a great deal of sweetness in it.

Being desirous to go to The Lords table, at the first Sacrament at Camb: but not knowing how to prepare for it, that word was apply'd to me, The

¹⁹ Side margin note for insertion '[Unto Thy Name] – O-e.'

²⁰ Ps 115:1, Scottish Psalter (metrical).

²¹ Isa 60:1.

²² Insertion ['found']: McCulloch.

²³ Insertion ['some']: McCulloch.

²⁴ Side margin deletion: O-e.

²⁵ Side margin deletion: W-R, G-e.

²⁶ Lk 1:79; Side margin deletion: W-R, G-e.

²⁷ Ps 34:5, Scottish Psalter (metrical).

²⁸ Bottom margin note for insertion, 'x I suppose she means here [was helped to look by faith to the Lord Jesus and to receive him as held forth in ye Gospel] – I cou'd wish ys were distinctly expressed for I don't observe any oyr place where she speaks of closing wt Christ – W-R' 'I Agree – G-e.'

Preparation of the heart & answer of the tongue is from the Lord: I saw I must look to him for preparation: But still I was af- [373/54] affraid of a rash approach: and then that word Fear not for I will help thee I will strengthen thee &c:²⁹ and made me resolve to go there, in strength of God the Lord. Upon examining myself, I found my heart just set upon the Lord. But fears returning, upon Saturday hearing the Sermons, that word came in with great power & sweetness, & determined me to resolve to go forward, my grace is sufficient for thee. Sabbath morning fearing still to go to the Lords Table, I was so unprepared, that word came and abode with me all day, & just Carried me forward, Do this in remembrance of me.³⁰

When at the Table, that promise was spoken to me, I will never leave thee nor forsake thee,³¹ & stayed with me two or three days and I found much sweetness, hatred of Sin & Love to God. And this word was renewed to me sometime after, when I fell under discouragements & was made to praise God for his goodness.

One day hearing sermons, I felt my heart greatly hardned, and was very weak ~~in faith~~ & thought I was just left to my Self: and that word came into my heart, with much life and power,

My Heart & flesh doth faint & fail
but God doth fail me never³²

The Second Sacrament at Cambuslang drawing on, I was affraid I had not done right in going to the first. But examining myself, I found my thoughts & desires were just going []³³ after God, & the righteousness of Christ: and the time coming on, the former word, Do this in remembrance of me, came to me again, & carried me forward: At a Meeting for prayer, where I was thinking all I had got was just nothing, that word came in, Daughter be of Good Cheer, thy Sins be forgiven thee:³⁴ which after I had fainted twice, and been very weak, gave me strength & filled me with joy and all the King- [374/55] -doms of the World were as nothing compared to that blessing of the pardon of my sins. And I was inabled to bless God for his great kindness; and this frame continued with me on Saturday & Sabbath forenoon.

When I was at the Table, that word came in, His mouth is most sweet, yea he is altogether lovely; this is my Beloved, this my Friend, O Ye daughters of Jerusalem³⁵ and I found great hatred of sin & Love to Christ

²⁹ Isa 41:10.

³⁰ Lk 22:19, 1 Co 11:24, 1 Co 11:25.

³¹ Heb 13:5.

³² Ps 73:26, Scottish Psalter (metrical).

³³ Insertion ['out']: McCulloch.

³⁴ Mt 9:2.

³⁵ SS 5:16.

in my heart: which words continued with me with much sweetness for two or three days.

After that, fearing The Lord would leave me to Myself, these words were apply'd to me, Fear not for I will be with thee, Be not dismayed for I am thy God,³⁶ ³⁷ which lightned & releived me: and for a while after I had a great dale of light.

Falling into darkness afterward, which continued for some days, & hearing a Minister (26)³⁸ in his sermon cite these words, The Seed of the Woman shall Bruise the head of the Serpent,³⁹ they came with much sweetness to my heart, and banished the deadness I was under & I was made to beleive That Christ would Destroy Satans power against me.

[Winter last, being much damped at the thoughts That the great work that had been at Camb: was in some measure ceased; being in the Kirk, one Sabbath, I was secretly praying in my heart, that the Lord might bless That days preaching, for the reviving of his own work, these words came with light, I will pour out my Spirit⁴⁰ and I was made to beleive that He would pour out his spirit in his own due time.]⁴¹

As I was at home one day, I fell under great darkness, and a Cloud and a weight, as it were, came upon My Heart, and I thought I was []⁴² worse than ever [375/56] I was, and []⁴³ now in the streight road to hell: Yet I thought I would not desire to be as I was []⁴⁴ for I was still for ordinary Meditating on God and his ways, and that word came in,

Because my great name he hath known
I will him set on high⁴⁵

and other two lines, which made my mind clear & light, and took off the burden I was under.

On a Sabbath in February 1743, I found my heart very hard, & had not that hatred of sin & love to God I would have had, and that Scripture came in, Now therefore, ye are no more Forreigners but Fellow Citizens with the Saints & of the Household of God.⁴⁶ Upon which I was made to rejoice & praise & Love the Lord.

On The Thanksgiving day, when I had been earnestly desiring the Lord might Countenance that days work, and revive his own work, *[the former*

³⁶ Isa 41:10.

³⁷ Side margin marked with 'x'.

³⁸ William McCulloch (1691–1771) – minister, Cambuslang.

³⁹ Gen 3:15.

⁴⁰ Joel 2:28, Joel 2:29, Ac 2:17.

⁴¹ Side margin deletion: G–e.

⁴² Insertion ['turn'd']: McCulloch.

⁴³ Insertion ['was']: McCulloch.

⁴⁴ Insertion ['either']: McCulloch.

⁴⁵ Ps 91:14, Scottish Psalter (metrical).

⁴⁶ Eph 2:19.

word I had about Martinmass last, came in again, I will pour out &c And]⁴⁷ I found that day to be one of the sweetest days that ever I had: And always since my heart has been greatly sweetned with love; and that word has still run in my mind, Sing unto the Lord a New Song,⁴⁸ for he hath done marvelous things: his right hand & his holy arm hath gotten him the victory.

Many of these Scripture passages mentioned came with so great light & power that I could not get leave to doubt.⁴⁹

⁴⁷ Side margin deletion: G-e.

⁴⁸ Ps 33:3, Ps 96:1, Ps 98:1, Isa 42:10.

⁴⁹ Bottom margin note: 'Please add some what of this Person's Frame & Way since - O-e.'

[376/65] B. B. A Young Man aged about 21.¹

~~I was put to school & taught to read & write &c~~

In my former life I was Civil & Sober in my outward behaviour before Men and us'd to pray in Secret for ordinary twice a day and sometimes also to read a Chapter & go to kirk on sabbaths on design to get benefite to my soul by the Word but never found it either when read or heard come with []² awakning and convincing effects upon my heart till May 1742.

I had attended frequently at Camb: in March & Aprile and was made to see I had need of convictions and converting grace & that I must be born again but did not get convictions till one []³ Sabbath []⁴ in ~~that~~ the month []⁵ when hearing a Minister (46)⁶ on Jo If ye continue in My Word then are ye My Disciples indeed.⁷ And as he told his Hearers that "Christ at the Day of Judgment would come down thro' the Clouds & sever his true Disciples, from among the Wicked Proffessors," these words struck me with a sense on my being such a guilty & vile sinner, that I thought it would be just with God to take all the Vast Multitude then present to heaven, & to leave me behind to the Power of the Devil.

I was that night and all the next week in distress under fears of hell, & grief for Sin, as dishonouring to God. It did not rise however to such a height but that I followed my Worldly business, and took my meat as I used to do, but I could not sleep so well as before, and was often at prayer than Ordinary.

Next Lords Day hearing Another Minister (33)⁸ preach on these words He that Covereth his Sins shall not prosper,⁹ I was made to see that I could not be safe while I con- [377/66] -tinued in any known Sin: and as he shewed that people by their sins had wounded Christ, I was in much grief for my own sins, whereby I had offended the Lord. And when he preached in the Evening in the Church yeard, I was made to hope I would find mercy if [*I forsook my sins, and*]¹⁰ I continued to seek it in the Lords own way.

¹ John Hepburn.

² Insertion ['remarkable']: McCulloch.

³ Insertion ['of the']: McCulloch.

⁴ Insertion ['s']: McCulloch.

⁵ Insertion ['of May']: McCulloch.

⁶ Probably John Lawson (d. 1757) – minister, Closeburn & Dalgarno.

⁷ Jn 8:31.

⁸ Andrew Arrott (1683–1760) – minister, Dunnichen, and brother-in-law of John Willison (1680–1750). He joined the Secession/Associate Presbytery in October 1742 (Fawcett, *The Cambuslang Revival*, 196; Scott, *Fasti*).

⁹ Pr 28:13.

¹⁰ Side margin deletion: G–e.

I continued very uneasy in my mind, at the thoughts of my sins, & was more and more convinced that except I came to Christ, I would never get mercy; till on Thursday Next as I was returning to Camb: I fell down by the way to secret prayer, & after it, These words came into my mind, Incline your Ear, hear & come unto me & I will make with thee an Everlasting Covenant even the sure mercies of David¹¹ Immediately after which, I was made to see that my heart must be inclined, & that I must come to God¹² for all Covenant blessings: & I was made to do so in some measure.

By Every Sermon I heard that day []¹³ after, this []¹⁴ I found my heart more and more engaged to the Lord, & to walk according to the Rules laid down in his word. but got nothing sensibly after that, till Harvest, that I went to Kilsyth: and in hearing a Minister (20)¹⁵ preach on a Sabbath there, while he spoke of "Christs passing thro' the Brook Cedron, & Exposing himself to the Greatest hardships & Sufferings, that He might purchase Salvation for his People," this engag'd my heart more & more to love him, & to study by his grace to walk as one of his Disciples.

That Sabbath after Sermons, being in Company with some that were talking [about {Ministers, and how good this & the other Minister was, & yet, that they would have their own}]¹⁶ droll jests, some of which they were telling: I join'd with The Company & repeated some jests I had heard {a Certain Minister sometimes used:}¹⁷¹⁸ But after I had joined in this [378/67] sort of conversation, My heart smote me for it, as not being suitable to The Lords Day. I was much grieved about this for a long time after: and often aiming to fly to the Redeemers blood for pardon & cleansing and for several nights after I was so troubled for what I had done that I could not sleep. and continued perplex'd till the 2d Sacrament in That place.

After Sermons on Saturday before Kilsyth Communion, I was more strengthened in Secret prayer than ever I had been before. I got nothing in hearing the sermons on any of the other days; But as I was coming home on Munday that word came into my mind, Being Justified by faith, We have peace with God Thro' our Lord Jesus Christ.¹⁹ I could then see no place near me, to which I could retire from the View of Others for secret prayer: but I sent up a petition praying in spirit, to The Lord, that that word might be fulfilled in me, & that it might work for the purification of my heart.

¹¹ Isa 55:3.

¹² Bottom margin notes, 'If he saw that he must come to God thro' Christ I think it should be so expressed - W-R' 'I agree - W-n' 'I agree - G-e' 'I agree - O-e.'

¹³ Insertion ['&']: McCulloch.

¹⁴ Insertion ['at Camb.']: McCulloch.

¹⁵ James Robe (1688-1753) - minister, Kilsyth.

¹⁶ Side margin deletion: W-R.

¹⁷ Side margin deletion: W-R.

¹⁸ Side margin deletion: G-e.

¹⁹ Ro 5:1.

One day traveling, on the road, I thought much of the Evil & danger of going about the duties of Religion & yet living in the practise of sin: & that this was what I must earnestly pray, & guard against, & accordingly Endeavoured by grace to do so.

I find now, that I am more humble than formerly & that sin does not reign in me so much as it did before: But I find many sinfull motions & temptations from time to time, against which I seek for strength from God in Christ, beleiving that if I should give way to them, and return to my former sins, I should crucify Christ afresh which is a terrible thought to me.²⁰

[379/68 blank]

²⁰ Bottom margin note, 'I think there': W-R.

[380/145] B. C. A Girle¹ at 18 years²

I was put to School in my Youth by my Parents and taught to read and got &c: ____ I got into a way of praying when young, but when advanced to further years was not so punctual. I knew it was a commanded duty to pray, and to love Christ, And was excited by my parents to it, I used to attend sermons on Sabbaths; but on week days could not so conveniently go.

I us'd to read the Bible in my Youth & had a desire to do so. I sometimes had it in my view, when ~~reading when~~ at prayer, reading the Bible, and going to Church, that I might be instructed thereby, and I tho't that formerly []³ my heart was ingadged in those duties for sometimes I gave attention, at other times I did not strive to ~~give attention~~ attend, but suffer'd my heart to wander after vanities.

While hearing & reading the word, I have felt some convictions. But immediatly ~~Immed~~ []⁴ wore off []⁵ Especially while hearing a Minr (79)⁶ from these words, "I gave her space to repent & she repented not." ⁷[†]⁸ Thro' the whole of my life I was blameless before the World.

I had no comfort in thinking I was going in the way to heaven: for tho' I heard tell of the new heart I feared I was a Stranger to it.

Hearing an account of some that had been convicted, and of others that had received Comfort, that had been at Camb: I thought none stood in more need than I. And I went there about the middle of March 1742. Where Hearing a Minr (26)⁹ on these [381/146] words "What is a man profited of he shall gain the Whole World & lose his Own Soul"¹⁰ I thought I was more affected with that sermon than any sermon I used formerly to hear. Afterwards hearing a Preacher (36)¹¹ on that Text "Blessed is he that Cometh in the Name of the Lord,"¹² who when [*insisting*]¹³ treating on the breaking of God's commands, I thought I was the person that had broken them from the first to the tenth

¹ Insertion ['Young Woman']: McCulloch.

² Agnes Glasford.

³ Insertion ['sometimes']: McCulloch.

⁴ Insertion ['they']: McCulloch.

⁵ Insertion ['but that']: McCulloch.

⁶ Laurence Hill (1700–73) – minister, Kilmarnock; translated to Barony/Glasgow in 1750.

⁷ Rev 2:21.

⁸ Insertion '† [I was still before for delaying repentance to a death-bed, but then I was made to see That I might not do so, & had some little concern for a small time, but it soon went off again without any Effect.]: McCulloch.

⁹ William McCulloch (1691–1771) – minister, Cambuslang.

¹⁰ Mt 16:26, Mk 8:36.

¹¹ James Nasmyth [Nasmith] (1683–1774), minister, Dalmeny.

¹² Ps 118:26, Mt 21:9, Mt 23:29, Mk 11:9, Jn 12:13.

¹³ Text overwrite to replace 'insisting' with 'treating'.

and then I thought all at present and formerly with me was mere hypocrisy: The Concern I saw others under I thought might be something of the Pangs of the new birth.

I continued very uneasy in my mind all that night & none knew of it but God & myself. I feared there was no mercy for me, on account I had broke the whole of Gods commands. I returned home & resorted more frequently to God in prayer, tho' at the same time I had no thought that God would shew mercy, yet I thought perhaps he might abate the Punishment I deserved.

I continued so for the space of five weeks, and then returned to Camb: where I heard a Minr (26) preach on these words "He that Beleiveth in the Son Hath everlasting Life, and he that beleiveth not shall not see Life But the Wrath of God abideth on him,"¹⁴ I had something of a More than Ordinary Concern in the Forenoon: Hearing that Minr on the latter part of that text in the afternoon, I thought they were happy who could beleive, and for my own part I could not find power to beleive: When hearing that quotation in Jo. If ye Beleive not y^t I am He Ye shall dy in your sins,¹⁵ I then saw nothing but the thread of Life [382/147] preserving me from ruine, as I was not a Beleiver in Christ. Hearing these words in the Sermon, "Those who have not Christ formed in their hearts have the Devil formed there" I thought, that The Devil was not only formed in my heart, but that I myself was as a White Devil in being such ane Enemy, & so rebellious against God: and was then made a Terror to myself. Hearing afterwards That Scripture, "He that Beleiveth not is condemned already,"¹⁶ and the wrath of God abideth on him,¹⁷ I was then affraid that The flaming Sword of Justice would suddenly overtake me: and so I continued the rest of the time of that sermon.

After sermon, being carried into the Manse, I was affraid I was dealing deceitfully with God for I tho't my concern was not to that degree it ought to have been. However I thought I had ane inward heart humbling & affecting sense of all my sins both in heart & life: yet I was fear'd that I had not that measure of grief I ought to have had, having such great Guilt.

I then did doubt & question Christ Jesus being the Son of God, & could not depend on the promises made in him; & felt the woefull effects of Original Sin, from the dreadfull Corruption that was in my heart, & was convinced that God would have been perfectly just, tho' he had cast me into hell for my sins, and saw that it was only owing to the patience of God, that I was not e're now thrown into hell. My great grief was principally because I had dishonoured God and therefore was lyable to his wrath & Curse.

¹⁴ Jn 3:36.

¹⁵ Jn 2:24.

¹⁶ Jn 3:18.

¹⁷ Jn 3:36.

Tho' I frequently sought God by prayer yet I could get no comfort. Some times I got leave to express my self to him in that duty: At other times I was silent before him, under this awfull conviction, that I was not a Beleiver & therefore under a Sentence of Condemnation, I fell under a faint. When I recovered, I got bursting out & crying, thinking myself upon the Brink of perishing. I had no bodily pains, except a heart overwhelmed with grief & sorrow & terrible fear. [*and I saw no visions.*]¹⁸

While this distress continued, it was not possible I could hear what was spoken with composure of mind and was affraid to sleep Lest the Wrath of God should surprize me into hell: and tho't I had no right to the Comforts of life: If I took them, I thought I might be chock'd by them. I was resolving with myself neither to eat nor drink, till I should have my peace made with God, and had attempted to do it but was advised & constrained by others, to take some support of nature.

I continued this way till tuesday thereafter []¹⁹ at which time my convictions abating, I thought I felt nothing but hardness of heart, and that I was in a worse condition than ever being in imminent danger & feeling nothing but a stupid hard heart. I could take no pleasure in reading the Bible, or in any other duty: Being in this Condition, I lay down at [384/149] the side of the Kirk, and it pleased God to send that word into my heart

Gods Law is perfect & Converts
The Soul in Sin that lies²⁰

I instantly op'ned my bible but could not find out that passage: but got pleasure to read, which I had not got for some time before: And in this way I continued till thursday.

I then began to try if I was not guilty of Hypocrisy: but by what tryal I made, I could not discover whither I was or not, till Saturdays night. When hearing a Minr (17)²¹ preach on these words "Beleive on the Lord Jesus Christ & thou shalt be saved,"²² and describing what Christ was by his different Names, I thought I had shown no regard to the Redeemers names & attributes. While that Minr was speaking some words of terror to Unbeleivers, I judged myself to be ane Unbeleiver as described; and that all the Curses denounced against such were due to me: And tho' I heard strong exhortations, Yet to fly to the Blood of Christ by Faith, I found much of a want of power to do it.

¹⁸ Side margin deletion: O-e.

¹⁹ Insertion ['at Camb.']: McCulloch.

²⁰ Ps 19:7, Scottish Psalter (metrical).

²¹ William McKnight (1685-1750) - minister, Irvine.

²² Ac 16:31.

I continued in this condition till Sabbath morning: And hearing a Minr (11)²³ that day preach on these words "The God of The Hebrews hath met with us,"²⁴ and while he was describing []²⁵ the Marks of those who had met, and were meeting with God I thought I got leave to apply this []²⁶ mark that Minr gave of these persons that had a meeting with God. for that text in Jo: being [385/150] cited "Him That cometh Unto Me I will in no wise cast out"²⁷ I could then appeal to God that I was willing thro' grace to come to Christ.

It was not long till I was made to think, that I was labouring under a mistake, & that I had pay'd a greater regard to the Promises than ~~to the~~ ~~commands~~ to search & find out the impurities in my heart; and that I had suggested to a Minr (26) something I tho't I had freedom to tell him, anent a Change I found was wrought upon me now by what I had felt formerly as to hatred to sin & love to God Christ, and was much galled at heart, fearing I had both deceived others & my self: That formerly I had searched to find out hypocrisy, and could not come to any determination: But now I tho't my hypocrisy was without question.

About that time I returned home, and continued to feel ~~and thought~~ the power of sin unbroken: and cannot well condescend upon the many different turns my exercise had at that time. I tho't my case was agreeable to that of the Stony-Ground-hearers That tho' I heard the Word it very soon withered, and did not produce fruit: And frequently had longing desires that God would not cease to be a reprover, till he had bro't me off from the ways of Sin, into the practise of Holiness.

When I went back to Camb: I heard a Minr (46)²⁸ on these words "What think ye of Christ"²⁹ And while he spake of the Loveliness of Christ & was telling what it was to love Christ, I found my heart far from [386/151] being suitably affected. I could then see no beauty in Christ where fore he should be desired. And Upon The Sabbath Morning, hearing a Minr (26) on that text, "While the strong man keepeth the house" &c:³⁰ from my want of a suitable concern, I concluded Satan had the possession of my Soul: but had some faint longings, That Christ who was stronger than He, would come & take possession & cast out that indwelling iniquity that stood so much in opposition to my duty & Interest.

Afterwards hearing a Minr (46) on that text "If ye continue in My words, then are ye my Disciples indeed, and ye shall know the truth & the truth

²³ William Hamilton (1689–1769) – minister, Douglas.

²⁴ Ex 3:18, Ex 5:3.

²⁵ Insertion ['giving']! McCulloch.

²⁶ Insertion ['one']: McCulloch.

²⁷ Jn 6:37.

²⁸ Probably John Lawson (d. 1757) – minister, Closeburn and Dalgarno.

²⁹ Mt 22:42.

³⁰ Lk 11:21.

shall make you free,"³¹ The marks of ~~the~~ he gave of them that did beleive, "That they would continue in his word" I thought cut me off: for I found [³² unbelief strong, & answerable to what he held it out to be. Hearing that portion of Scripture cited in Ezek: 33.31. "And they sit before thee as thy People," I thought I was the person who now had made much publick appearance in Meeting amongst his People, professing to shew much love who would yet go back and walk no more with ~~him~~ Christ. And hearing him speak of some ~~who~~ "Who might go great lengths in the rounds of Duties, & feel as they tho't flashes of Love to Christ, & yet all the while be strangers to any saving discoveries of him" This I thought was all the length I had come. ~~I had heard~~ [³³ of some "That Had given the Half of their heart to Christ in Place of the whole," I essayed to give him [387/152] him my whole heart, but exceedingly failed as to my own satisfaction. About this time I was sometimes tempted to give over duties, But was helped to reply, That it was in the way of duty Christ was to be found, and to resolve that tho' he should slay me yet would I trust him. Returning home for a time I continued in this Distress.

When I return'd to Camb: I heard a Minr (26) on a Sabbath on these words, "Or despisest thou the riches of his goodness"³⁴ And while he was speaking of true repentance, from what I felt within my Own Soul, I got leave to think that what I had met with ~~to be the~~ [³⁵ Work of God in my Soul and [³⁶ reliev'd me something from the Thoughts of my being a Hypocrite. But I had Melancholy reflections from this that having had great Excitements [³⁷ by means of a forementioned Instrument (79) on that text "I gave her space to repent & she repented not,"³⁸ And having had much space given me to repent I still retained fear that my repentance might not be of the right kind from its not producing these fruits and effects of turning from sin with all my heart & soul to God: I thought that I was under as great obligations to God for his longsuffering patience as any under the cope of Heaven; and that tho' this was my Judgment, I was far from that gratitude in my practise. I was led back to remember a promise ~~that~~ I made in my Childhood, when under sickness 'That if God then would spare me, I would live a better life than I had done'; And as I had forgot & broke that promise, and had persisted in breaking innumber- [388/153] -able more, I was oblig'd to apply that part of Scripture "Treasuring up wrath against the Day of wrath &c: for that tho' God had declared himself in Christ Compassionate, I had found myself

³¹ Jn 8:31-2.

³² Insertion ['my']: McCulloch.

³³ Insertion ['Hearing']: McCulloch.

³⁴ Ro 2:4.

³⁵ Insertion ['was the beginning of a']: McCulloch.

³⁶ Insertion ['which']: McCulloch.

³⁷ Insertion ['to repentance']: McCulloch.

³⁸ Rev 2:21.

Obstinate: I was also apprehensive that I had not been a worthy Communicant because that tho' I had then made some promises and had some resolutions of Walking with Christ in Newness of life; yet my goodness had been but like the morning cloud & early dew, it had soon vanished away. I can not now condescend upon all the Circumstances of my Distress: But I thought I had rejected so long the Counsel of God against my own Soul, that I was affraid the day of Grace was over.

After sermons I went into the Ministers Hall under very great distress: And being for some little time Under great overwhemings of Spirit these words were bro't into my heart "I will heal your backslidings I will love you freely for mine anger is turned away from you:"^{39, 40} I was not positive these words were Scripture but as I opened my bible instantly that very place threw up to me: But I endeavoured to reject that promise as not having a right to it, because I thought my repentance was not so thorough as it ought to have been.

Returning home, my case was like that of the Shulamite: The flesh against the Spirit: & the Spirit against the Flesh: I was much affraid, that I would not be able to stand out against temptations: Or persecutions if called thereto from what I felt of my Own weakness & insufficiency I could not but doubt of my bearing the Cross of Christ. But looking upon that place of Scripture, "My God shall supply all your need according to his riches in Glory by Jesus Christ,"⁴¹ it was no small [389/154] relief to me that this was the word of God and I tho't if I could beleive & trust; He would be forthcoming for me.

My Satisfaction from this was not Lasting: for I was very soon tempted to doubt & question if there was a God: And reasoning from Whom Man and other Creatures around had their subsistence, I could form no ~~satisfying argument~~ distinct Judgment at that time. Afterwards finding that passage in James 1.13 ("Let no man say when he is tempted, I am tempted of God, for God can not be tempted with Evil, neither tempteth he any Man" I came under an impression I had been labouring under temptations from Satan, & at the same time was convinced of the Being of God.

Being convinced that there was a God who would punish Sinners I ~~next~~ thought I could not escape, for I came to question if it was real, that Christ had come into the world as a Saviour, and Laid down his Life; and ~~then~~ that passage of Scripture † ~~came~~ []⁴² into my mind, "He that beleiveth shall be saved, but he that beleiveth not shall be damned,"⁴³ I concluded that sentence was against me, as not beleiving in Christ: A little after this, that Scripture coming into my mind, "I am the way the truth & the Life: No man cometh

³⁹ Hos 14:4.

⁴⁰ Side margin marked with 'x'.

⁴¹ Php 4:19.

⁴² Insertion ['coming']: McCulloch.

⁴³ Mk 16:16.

unto the Father but by me,⁴⁴ I had some thoughts that Christ had come into the World & Dyed: But []⁴⁵ finding *no* power to beleive I endeavoured to look throw the most awfull pieces of Scripture, if that I might be alarmed: but found all to be ineffectual: and as for the promises I could take no comfort from them.

In the midst of all my troubles, I went to secret prayer and sometimes got liberty to pour out my Complaints before God; at other times I could not order my cause by reason of Darkness & confusion: And sometimes that Scripture was darted into my mind, "The prayer [390/155] of the Wicked is an abomination to the Lord:⁴⁶ But I resolved not to give over: I found I was called to pray without ceasing. And one of the things I cry'd to God in prayer for, was that he might discover the plagues of my heart for I was affraid there might be some secret sin lurking within my heart, that I had not yet Mourned over; particularly I fear'd, I had never been duely affected and grieved for the Sin of Unworthy Communicating.

After which, returning to Camb: and hearing a Minr (26) on Rev: 3.1 (_____ "I know thy works that thou hast a name that thou livest, & art dead") giving some account of them who had got a name to live, but were dead; I tho't I was one of these, and was perswaded that unless I was made alive to God thro' Jesus Christ, by the Divine Spirit I would remain dead till I was awak'ned in the flames of hell.

Going into the Manse after Sermon, I had much longing of Soul after ane interest in Christ, and a right to the Promises: And that passage of Scripture coming into my heart ("I will never leave thee nor forsake thee")⁴⁷ I tho't that if I were sure this was scripture I would take comfort from it. I did not know it was scripture, till I returned home, and asked a Comerad about it, who told me that it was scripture & where to find it: And for a little that promise yeilded me some releif: [x]⁴⁸ I then cry'd out 'I Beleive, Lord, help My Unbeleif: and then it came to my mind, that, with Thomas, I would not beleive unless I saw signs & wonders. Upon which I resolved to trust in Christ and the promises thro' him.

After this I thought I was following Christ more for the Crown than I was willing to bear the Cross: Yet I thought, that tho' I was like those who thro' fear of Death []⁴⁹ subject to bondage, [391/156] and if it were the will of God to keep me so all my lifetime, provided he would preserve me from

⁴⁴ Jn 14:6.

⁴⁵ Insertion ['not']: McCulloch.

⁴⁶ Pr 15:8.

⁴⁷ Heb 13:5.

⁴⁸ Bottom margin note, 'x here she begins to be sensible of unbeleif and y' want of faith which yr hitherto she seems not acquainted with, rather- seeking comfort from her repentance, I cou'd yr for wish ys part of her exercise was more fully explained - W-R' 'I agree - G-e.'

⁴⁹ Insertion ['were']: McCulloch.

sin and at last save my soul, I should be an Eternal Debtor to free Grace. I had sometimes a longing for the grace of Assurance: But having such a feeling of my Own weakness, I was afraid lest I should turn that grace, if bestowed on me, into wantonness.

At Irvine, hearing a Minr (12)⁵⁰ on these words "Thy Maker is thy husband" &c⁵¹ and laying out the Marks of the Spouse of Christ, I thought they did not belong to me, But was rather under an impression, that I was going about to establish my own righteousness not submitting to the righteousness of Christ, and that I was a Stranger to that right way of Coming to God by him.—In time of this Sermon, I had longed desires of Soul to have the Love of Christ shed abroad in my heart, and to feel my soul flaming out in love to him.

That same day, hearing the Same Minr preach on Heb: 2.3 ("how shall we escape if we neglect so great Salvation")⁵² And observing, "That many satisfy'd themself's with the faith of Adherence but were at little pains about the faith of Assurance," ~~That many rested on their good desires and good wishes and thought if they continued in these, they might at last go to heaven~~ and that the reason why many wanted the faith of assurance, was, that [many]⁵³ were not so earnest in pleading with God to obtain it; I thought I had been far from giving that due pains as I ought to obtain the faith of assurance. Hearing him also say, "That many rested on their good desires and good wishes, and thought if they continued in these, they might at last get to hea- [392/157] -ven, but that Hell was paved with such sort of folks" I thought all the length I had come was to have good desires & resolutions. Afterwards that Scripture word was much born in upon my mind "God out of Christ is a consuming fire"⁵⁴ Upon which I endeavoured a submission to the righteousness of Christ: but I could not get it done to any satisfaction: and so continued till the Sacrament in Kilmarnock which was in July.

On the Saturday any satisfaction I had was from These words, "Who is a God like unto Thee that pardoneth iniquity transgression & sin"⁵⁵ ~~what~~ which was the Text of One of The Ministers: Labouring under much fear that I had not the necessary qualifications for partaking at that Sacrament, and a Minr (79) having that expression, "That tho people laboured under fears that they were unworthy, and at the same time had desires to come in obedience Christs command, even these were invited to come," I thought this was what I could appeal to God was the Exercise of my Soul.

When viewing the Bread broken and wine poured out I could not but bewail my being so little affected, at the consideration of the Love of Christ,

⁵⁰ George Whitefield (1714–70) – evangelist.

⁵¹ Isa 54:5.

⁵² Heb 2:3.

⁵³ Marked for replacement with ['they']: G-e.

⁵⁴ Side margin marked with 'X'.

⁵⁵ Mic 7:18.

of which this Ordinance was contain'd a bright evidence. The Breaking of his body, and pouring out of his blood, being to ransom the Souls of Men from Misery. But considering, that Christ in the way of duty Christ is to be found, and that it was his dying command to go about that solemn action, in remembrance of this dying love, I went forward to the Table.

Sitting down at the Lords Table, I think I had [393/158] more than a common humbling sense of all my sins, and more than ordinary astonishing views of the Love of God, in the gift of his Son to become a Saviour, and in the Son of Gods undertaking and accomplishing that work of Redemption.

In the Evening hearing a Minr (45)⁵⁶ on these words, "the God of the Hebrews hath met with us"⁵⁷ who gave the Marks of those that had met with God in his Ordinances, I thought I could not refuse I had them, for I had felt these exercises of Soul, that He spoke of as Evidences.

On Munday hearing another Minr (17) giving some marks of those who had been []⁵⁸ the sons of God I durst not positively apply them, as belonging to me. Going home and reflecting on what I had heard, particularly on this, "That those who are not The Children of God are the Children of the Devil" And that having heard the marks of the Children of God without being able to apply them to my self, I was affraid after all, that I might be a Child of the Devil.

At this time, the subject of my prayer was much for the pardon of Sin and Sanctification, and I endeavoured anew wholly to devote my self unto God in Christ, which I thought I never formerly had got done. And began to examine whither ever I had true faith.

I could not find these fruits and effects of faith in inward purity of heart & fervency of love, the Scripture speaks of: And was affraid to go to bed [394/159] lest I had been surprised by death in that condition; that scripture came into my mind Without holiness no man shall see the Lord, and I thought that my life was altogether Uncertain, and the work I had to do was for Eternity, & could not admitt of a delay.

When I awak'd in the morning, I could not but admitt of a delay. When I awak'd in the Morning, I could not but admire the longsuffering patience of God, who had not surpriz'd me into Misery. Being called to a Nighbours house where a Comerad of mine was that had been in distress and []⁵⁹ that time had got some Outgate. Tho' I did not doubt of her relief yet I myself was in pain & did and could not think I had got ane interest in Christ. but that I continued in the most dangerous condition. However I resolved to go to God in Prayer, thinking with the Lepers in another case, If I perish I

⁵⁶ James Sempill [Semple] (d. 1752) – minister, Dreghorn.

⁵⁷ Ex 3:18, Ex 5:3.

⁵⁸ Insertion ['were']: McCulloch.

⁵⁹ Insertion ['at']: McCulloch.

perish. Upon which that occur'd to my mind, "Jacob wrestled with God and prevailed": and in imitation of him I intended not to give over, till I should obtain what I was wanting.

I then thought I got strength to beleive really that Jesus Christ the Son of God suffered & died upon the cross, and that His death was a full satisfaction to Divine Justice, in the room & behalf of all that should beleive on him: And I endeavoured []⁶⁰ to renew my Choise of Christ for My Lord & Saviour. [x]⁶¹

No sight of Sin that ever I got was so heart humbling as this, when viewing the Son of God bleeding and dying for sinners. After which there remained this doubt & fears, 'That tho' Christ dyed [395/160] for the sins of ane Elect World, Yet I might not be of that number,' till [*that scripture came into my mind "Thy Maker is the Husband, The Lord of Hosts is his Name, The God of the Whole Earth shall he be called"*]⁶²⁶³ And then instantly, with Thomas I cry'd out My Lord and My God, and again devoted my self, Soul and Body to be at his disposal.

My Soul was in such a rapture of admiration at that divine Goodness manifested in Jesus Christ to a Guilty world of Mankind Sinners and My own poor Soul in particular, that it was impossible to put the impressions I had then upon my soul in expressions of words.

I began to think, of that infinite distance and disproportion that was betwixt a spotless Holy Jesus, and me, a deformed Creature by sin; and could it possibly be, that He would make choise of me for a Spouse: After which, [that Scripture came into my mind, "The grass withereth, & the flower thereof fadeth, but the Word of God abideth forever."⁶⁴] [†]⁶⁵

My objections being all answered [],⁶⁶ I then was made to sing forth the praises of Distinguishing Redeeming love & condescension, in the Hundred and sixteen psalm throughout.

I long'd much for the opportunity of the Sacrament at Cambuslang, that there I might commemorate with thanksgiving the Life-giving-death of The Son of God. Coming there, and sitting down at The Lords Table, my heart was melted down under a sense of his Kindness to me, and of my own [396/161] unworthiness. In the Evening hearing a Minr (12) on that Text in Isa:

⁶⁰ Insertion ['thro' grace']: McCulloch.

⁶¹ Bottom margin note, 'x I apprehend here, she was helped in some measure to beleive Gods record concerning Jesus Christ and to rest in Christ as presented to her faith and hope in the Scripture. I wish it were so expressed - W-R' 'I agree - G-e.'

⁶² Isa 54:5.

⁶³ Side margin deletion: W-R, G-e. with corresponding bottom margin note for replacement, 'x It were better she shou'd express her self thus, [till from Scripture I was again made to see the warrant of Every Gospel hearer to beleive in Christ] - W-R' 'I agree - G-e.'

⁶⁴ Isa 40:8.

⁶⁵ Insertion '† [Upon which I was made to rest on his Word, as unchangeable, whereby he had signified this < . . . > to me, however vile & unworthy.]': McCulloch.

⁶⁶ Insertion ['from Scripture']: McCulloch.

"Thy Maker is thy Husband"⁶⁷ and in giving the marks & characters of those who were espoused to Christ, said, "Such had put a bill of divorce into the hands of Every other lover. When I reflected back on what had past betwixt God and My Soul ere I came up to that place, and on what I was feeling in me in the mean time, I could appeal to the Searcher of hearts, "That Christ was my Choise in the room of all things, and in the want of all things else. I continued in this frame mostly the whole time betwixt the first and second Sacraments at Cambuslang.

After my Return []⁶⁸ at the Second Sacrament in that parish, I was all of a sudden turn'd into confusion, and tempted to doubt of the Being of a God, and if there was reality in Religion. But I endeavoured to keep up my faith & beleif both of the one and of the other by means of the Experience I had had felt of his power formerly upon my Oun Soul: However []⁶⁹ I was much shaken by the strength of that temptation, & in this melancholy condition, laying aside all thought of partaking at that Sacrament, till that word came into my mind "My Grace shall be sufficient for thee My strength shall be perfected in thy weakness."^{70, 71}

I then Despised the Temptations of The Devil and would Go to the Lords Table. The friends of Christ being invited and his own Word having come with power on My Soul. At this time also, that place in the Song of Solomon came into my mind, "I went a little further and found him whom my Soul loveth."⁷² And it was not [397/162] long till what the Spouse had found was fulfilled in my Own experience: And when I found My Beloved I was not sufficient ~~to sing forth the Glory of his Name~~ for such a noble exercise, as singing forth the glory of his name: And therefore desired the Heavenly Host to magnify the Lord who was become My Deliverer.

And now I esteem the word of God and beleive he is faith-full & true who has promised I have felt his power accompanying it for healing to my Soul when in trouble I esteem his commands as holy just & Good I think I can say I place all my happiness in God in Christ and can truely say with David Ps 73.25 Whom Have I in Heaven but thee and there is none upon Earth that I desire besides Thee.

⁷³On Munday Morning, hearing a Sermon () on that text Fear not little flock, for it is your Fathers good pleasure to give you a Kingdom,⁷⁴ I felt that Sermon to be one of the most remarkable that ever I heard, to my Soul:

⁶⁷ Isa 54:5.

⁶⁸ Insertion ['to that place']: McCulloch.

⁶⁹ Insertion, later marked for deletion, ['the I did not yield to that temptation,']: McCulloch.

⁷⁰ 2 Co 12:9.

⁷¹ Side margin marked with 'x'.

⁷² SS 3:4.

⁷³ The final paragraph of this account in a distinctly finer hand script.

⁷⁴ Lk 12:32.

All my bands were loosed by the power of God coming along with it, all my doubts were answered, & all my fears vanished: I saw such a loveliness and glory in Christ that ~~could~~ no words could express, I knew not how to commend him enough to others, but thought that Ministers ~~had a~~ ^{were} happy had a pleasant life of it that had it for their work, to Set forth his Glory: and I was []⁷⁵ almost secretly envying their life in my heart: but the Speaker was directed to answer that too, when he said, Me thinks I hear some poor Soul saying, O that I were a Minister to recommend that lovely Jesus to others, who ~~has been~~ is so precious to my Soul! But said he, Where there is much given there is much requir'd. Tho' thou have not the Opportunity as we Ministers have, to proclaim his glory publickly to others; yet thou mayest in thy private capacity speak & live to his praise, thou mayest go home & commend him to thy friends & Relations & Acquaintances, & if thou can say no more, thou mayest, tell them, O he is a good Master!, he is the best Master ever I serv'd."

⁷⁵ Insertion ['just after it arose in my mind']: McCulloch.

[398/5] B. D. A Married Man about 38¹

I was born in the High-lands: and my Parents living far from any place where there was a School, I was not put to it, nor could read any till I was about fourteen years of age: and then, in time of my Apprentice-ship; I got lessons from some about: and so came at length to learn to read the Bible: I also got all the Catechism² by heart, and have it to this day.

I was put to secret prayer, By My Grandfather, in My Childhood, & fell about it in a kind of forc'd way: and now and then, from that time went about it; and a very little thing would have made me neglect it. In the former part of my life, I was in use to go to the kirk, and thought, it was very good & Edifying, to read and hear The Gospel: and was not given to any gross sins before the World: but I did not know anything of heart-holiness, till of late, ~~nor~~ or of any liveliness in the Exercise of Godliness; nor did I feel, or even beleive anything of a quickning power, coming along with the Gospel, as I have now found it. I thought in my former life I would have been glad to go to heaven, but I knew nothing of what was needfull to make meet for it: And sometimes observing all the miscarriages of some persons that kept up Meetings for prayer where I was, I was ready to think in my heart, surely if these people were what they profess, they would not fall into such things.

In Winter 1742, I had more pleasure in hearing the Word, than usually I had; and sometimes I went and heard a Minister of the Church (19)³ on these words, O Fools & slow of heart to beleive,⁴ and sometimes I went & heard A Seceding Minister (54),⁵ that I might know the difference between them, and ~~happned~~ chanced to hear them both, on that text, Great is The Mystery of Godliness; and found they were both discoursing on the Same Subject, Viz: the Necessity of Christs taking on our Nature, and obeying & Suffering in it; and that the argument & strain of both their Sermons, were the same almost in every point: Only, The Seceding Minister (54) said, there was the more reason to [399/6] insist on the proof of this point, that it was abundantly proved, that there were some Ministers in this Church, who taught that the Main, or only design of Christs Coming into the World, was to give us a patern, & example of good works, and of a holy life." but he added, "As for these that teach such doctrine, their doing so, is a sad evidence, that Christ never came into the World to save them, if they continue to do so.

¹ Archibald Bell – taylor.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ John Hamilton (d. 1780) – minister, Barony/Glasgow; translated to St Mungo's in 1749.
Lk 24:25.

⁵ James Fisher (1697–1775) – Associate Presbytery minister, Glasgow, one of the founders of the Secession church.

In hearing (54) I had a very favourable opinion of him, as One that was come out to preach in the way he did, with a sincere eye to Gods glory: and I had the same opinion of the other Minister, I had been hearing preach the like doctrine too: and I wondered, how it came to pass, that Ministers should so []⁶ agree in their doctrine; while they disagree'd so much otherways.

Some while after this, after the Awakning at Camb: began, before I came there myself, I thought by what I heard of it, that it might be from the Spirit of God: and I concluded with myself, that if it were so, surely such a good man as (54) would fall in with it, and that the Church Ministers, and the Seceders, would come all to unite, by means of that Work.

But before I would go to Camb:, my self, I resolv'd to go and converse with a Young Woman, who was a little of my Acquaintance, and lived near by me, and had been at that place, and was said to be in trouble of mind: and doing so, and finding her in much distress, with her Bible in her hand, at the fireside, and enquiring how she came to be so much troubled, and the mean of its first beginning with her, she told me, "It was hearing a Preacher (36)⁷ in Cambuslang Kirk, saying in his sermon, He that beleiveth not is condemned already:⁸ and at hearing of which words, she was struck immediatly at the heart: and ever since, had been in great distress."

At this I was much surprized, and astonish'd, having never felt [400/7] any such thing my self, in hearing the Gospel, and went away in great heaviness, strongly suspecting, that there was something of Religion of which I knew nothing: and fell under a terror, that Satan was going to take me away: but this wore off: only by that time Mr F I had heard []⁹ was beginning publicly to speak against the work at Camb: and I continued much perplexed, what to think of it, when such a good Zealous Minister as I took him to be, on the one hand cry'd out so much against it, as being all but delusion; and when on the other, I had seen a Young Woman, who I knew had nothing like a serious concern about religion about her, before, so much affected with what she had heard in that place. I therefore resolved, that I would go there myself and hear, & see, & judge for my self; & try if I might get anything to my soul there: and going there once and again, and hearing Sermon, I met with nothing beyond ordinary myself: Only the more I saw of the work there, I was more and more confirmed, that it was the Work of God.

Hearing a Sermon in The Barony-Kirk one Lords day after that, and a Minister (19) preaching on that text Blessed are they that mourn for they shall be comforted;¹⁰ when he was shewing what sort of mourning that was, that had the promise of comfort; and shewing how far Hypocrites might

⁶ Insertion ['exactly']: McCulloch.

⁷ James Nasmyth [Nasmith] (1683-1774) - minister, Dalmeny.

⁸ Jn 3:18.

⁹ Insertion ['Mr F a Seceding minister (54)']: McCulloch.

¹⁰ Mt 5:4.

go, he said "Persons might be outwardly blameless, & might go the round of duties, & might have some concern upon them for their sin, and might go to the Lords Table, out of some regard to that Ordinance, and yet be but strangers to real religion all the while" at this I was made to see, that I was one of those persons: and by these words, I felt my heart pierced & pricked [],¹¹ and I immediatly sunk down, and covered my face with my napkin: but did not cry out.

I continued much affected with my Wretched State, all the time of the forenoons Sermon: But in hearing a Preacher, (I think) [401/8] in the afternoon, on that text, O that Men would praise the Lord for his goodness &c¹² where he shewed we had []¹³ to praise God for making many things for the use of man, my concern wore off, not finding anything suited to my case: and I began to think, all I had met with was but a Delusion.

Some while after coming to Camb: and hearing a Minister in his (13)¹⁴ in his first prayer speak of Christs coming "to draw up poor []¹⁵ Sinners out of the pit where there was no water, with the cords of Salvation," these words had great effect upon me, being made to weep tears, both of grief for my own lost condition, and of joy at the thought of Christs coming out of love to save Sinners. But this frame did not continue, only some concern remain'd with me after that about Salvation.

On a Saturday after that, having heard Sermon in the Kirk of Camb: I came into the Manse, and heard a good grave man (56)¹⁶ pray among the distrest people in the Hall. When he began his prayer, he seem'd to me to be very weak, and much straitned, but with all very serious like: at which I was much moved, and was all along putting up petitions for him, that he might be helped: and was much pleas'd to hear him so much enlarged toward the end of his prayer. Some other persons also prayed after him: and then a Minister (26)¹⁷ came, and gave a short exhortation, dividing these present into several sorts, "these that had got convictions; and these that had got none; or never had any: or none that had come to a good issue" and speaking to these several sorts, he shew'd the necessity of Convictions, in order to Conversion, and the necessity of Conversion, in order to being fitted for Communion with God here, and after in heaven, saying "if we should suppose a natural or unconverted man, could win to the gate of heaven & threshold of Glory, and look in, and see the work & Employment of the Blessed Inhabitants there, He would have no relish at all for it; he would have no suitable [402/9] ness

¹¹ Insertion ['struck']: McCulloch.

¹² Ps 107:8, 15, 21, 31.

¹³ Insertion ['ground']: McCulloch.

¹⁴ John Willison (1680-1750) - minister, South Church, Dundee.

¹⁵ Insertion ['perishing']: McCulloch.

¹⁶ Robert Wright - layperson, Cambuslang.

¹⁷ William McCulloch (1691-1771) - minister, Cambuslang.

of heart, to behold the Glory of Christ, and for communion with God. And so finding no company ~~they~~ he could join ~~themselves~~ to ~~they~~ he would be so struck with the Majesty of God, and the glory of his holiness, ~~and so~~ that he would choose rather to come his way, than to stay there." in hearing of these words, a power come along, whereby I was almost struck to the ground: but supported myself from falling quite down, by taking hold of the wall beside which I was standing, and turned my face about to it, to hinder the people from seeing the distress I was in, appearing in my face, being made to see, that this was the sad Condition I was in; altogether unfit for the work & Enjoyment of Heaven.

I went home in great distress, at the thoughts of my being in a Natural condition, and willing to do anything to get out of it, that might be possible for me: and yet knowing of nothing I had power to do, that was spiritually good: but minding at prayer, almost all the way as I went along.

When I came home, after prayer, taking some meat, I was much straitned, whither I should go to bed or not in such a sad condition: but being urged by my Wife, I went to bed: and then these words of the Psalmist coming into my mind, "I will muse on thy Work [x]:"¹⁸ I resolved I would meditate on the glorious Work of Mans Redemption, and of the great love of Christ in coming into the World to save sinners: I accordingly continued to do so for a while: and then fell a sleep.

In the Morning when I awaked, I could not but first of all bless God, that had given me to see the light of a new day: and then I thought, now this is the Morning of Christs Resurrection-day, and that if I were risen with Christ, surely I would seek after these things that are above where Christ is: After I had got up from my bed, and put on ~~my~~ some Clothes I went into a barn for secret prayer, and then I found myself wonderfully enlarged in that duty, and my heart so warm'd [403/10] and ravished with the Love of Christ, that I thought, if it had been possible, I would have flown after him upon the wings of the wind! And I was made to lament my living so long estranged from him: and to think, Oh! What a wretch have I been, that I lived contented with my self, and my own woefull state all this time, & never knew the Sweetness that was in ~~Christ~~ to be found in Christ, & communion with him, before now.

That Lords day I came to Camb: [*and it was much born in upon me by the way, that that would be a glorious day of the Son of Man, in that place: and truly it was so:*]¹⁹ I was much delighted, to see the great multitudes that came flocking to that place; and I thought that if it could have done them any good, to help any of their souls in to Christ, I could cheerfully have laid down my life for them.

¹⁸ Ps 143:5; Bottom margin note for insertion 'x [of thy hands]': W-R.

¹⁹ Side margin deletion: G-e.

I heard a Minister (26) that day preach on these words "There are some of you that beleive not,"²⁰ where he shewed, who are these that beleive not, by a great many Marks & Characters, and every word of that sermon, came with such power to my heart, as if Jesus Christ had spoke to [me]²¹ with his own lips; I got a deep sense of my Unbeleif; but was then Enabled to lay myself down at the feet of his Mercy, and to close with him on his own terms. I felt love to Christ sensibly warming my heart to him, and had so much joy in him, that I would have been heartily glad that all there present had been sharing in what I then enjoy'd: And this continued with me, all the time of that sermon, and by the way home: at which time, I resolved to return next day to Camb: and join with the people of God there in thanking & blessing God for what I had that day met with there & that he had opened my Eyes in such a Wonderfull Manner: and also for the good that others that day had shared of.

To morrow, while I was by the way returning to that Place, I found my heart so transported with the Love, & loveliness of [404/II] Christ, that I wondered, that any person or Creature could refrain from crying out in his praises: and I scarce knew where I was going, and what I was doing, and my heart was ravished with the condescending grace of Christ, in that wonderfull expression of his Love [to what]²² was but the Effects of his own love and grace, to his own People, & to Me, tho' but a Mass of filthiness in my self, "Thou hast ravished my heart my Sister my Spouse, with one of thine Eyes, with one chain of thy Neck."²³

When I came there, I heard sermon, & join'd in prayers, & praises with the same desireable frame: But alas! by the time I got home that night, my heart so misgave me, and I fell so much under the power of unbeleif, that I thought, I had got nothing at all of a Saving kind, and that I had only been deceiving myself, in what I thought I had Enjoy'd of God: and in this sad condition, and in the distress of Soul I was thereupon cast into, I continued for several days, till one night, when I was at family Prayer, the Lord was pleased to give me faith to take hold of Christ, and the promises in him, in a very lively manner: and I was upon that so filled with love & joy in him, that I thought, if I had then had Ten thousand lives, I could have cheerfully laid them all down, for his sake.

One time, after I had frequently resolved, thro' grace, to follow Christ in a way of duty, whatever others might do, and whatever it might cost me, and after I had met with some tryals, in secret prayer, I thought this would never do, and I might give over, for I would never be able to stand thro' the

²⁰ Jn 8:64.

²¹ Insertion ['my heart']: McCulloch.

²² Insertion ['which']: McCulloch.

²³ SS 4:9.

difficulties I would meet with, that word came into my heart, "When thou passest thro' the fire,—and thro' the water I will be with thee:"²⁴ and it came with that power, that it banished these fears. And having received this promise, I thought, I needed not regard, whatever opposition I might meet with, in a way of duty, having assurance of the gracious [405/12] presence of God, to be with me, in them all, even the sharpest of them: I resolved again, by grace, to cleave to the Lord with full purpose of heart, whatever tryal might come, for the sake of Christ, and a good Conscience: and was filled with wonder at The Condescending grace of God, to give such a poor Sinner, such an intimation of his favour.

When the first Sacrament Occasion this year approach'd, I essayed []²⁵ to get my self prepared, and was much taken up with self-examination, and prayer, with a view to it, and resolv'd on coming to that holy Ordinance; yet still I found my heart very unprepared, and had many discouraging thoughts, along with my endeavours this way: but a strong ane Eye to Christs command, & a strong inclination to that duty, made me resolve nothing should keep me back, if the Lord would. Under these discouragements, I came forward, and just when I was at the End of the Table, I found The Lords presence in a very sensible manner, and had my heart filled with Love, & joy in Christ Jesus, at the table, and was strengthened to engage, to resolve by his grace, to walk before him, in all the ways of New Obedience.

I came very oft to Camb: to hear sermons Last summer, (1742) and tho' I did not always meet with sensible joys there, yet I cannot say, that ever I came away from it, without being strengthened to put on new resolutions by grace, after more and more holiness of Heart & life; & was helped in the Lords strength, in some measure to observe them.

And now I am at a point with the World: I care not for the riches & profits of it: if I have food & raiment, I hope to rest content: and I trust the Lord will not deny me that: and for the pleasures of it, I wish I may never meet with anything of that kind, that may draw my heart away from pursueing after spiritual & heavenly pleasures. I do not oftimes want my fears that I may fall away, or my doubts, at times, of the reality of the work of grace on my heart; But that which bears me up when under these fears, is some word of promise or other, [406/13] that the Lord has formerly given me, or that in such hours of Darkness sometimes he is pleased to speak in to my heart: and that the Covenant, I hope he has made with me, is a well ordered, sure and Everlasting Covenant; and that Christ the Surety of the New Covenant, has undertaken both for the debt, & duty of his people in that Covenant.

²⁴ Isa 43:2; Side margin marked with 'x'.

²⁵ Insertion ['thro' grace']: McCulloch.

Upon the whole, all this is true, and much more of this kind, than what I can express in words.²⁶

[407/- blank]

²⁶ Bottom margin note: 'As this Person's Case & Exercise is so pleasant & distinct, I cou'd heartily wish for further acct's of it for this & ye last year. We know but too little of ye Secret of ye Lord which is with ye Righteous, & of His Way in carrying on ye Good Work — where it is (as I hope here it truly is) begun — O-e.'

[408/113] B. E. A Young Woman aged about 21.¹

I was put to school in my youth and taught &c———. Tho' I had some excitements, from my friends whom I was with, to the duty of prayer, when young; yet I very much neglected it. After I came to more years, I went more frequently to prayer, tho' I think it was much more out of form []² than from any inward concern. I went frequently to church: but more from custom than choise: I would have been glad of an excuse to have stay'd at home. As for my Bible, I did not know much use of it, either on week days, or Sabbaths.

About June 1741 I apply'd for admission to The Sacrament; I thought then I was somewhat more serious in the duty of Prayer then ever I had been formerly: But this concern wrought much like the morning cloud, & early dew; it vanished soon after the Sacrament was over.

When I went to church, I vainly trifled by the forepart of the day; But being convicted that this was wrong, I resolved to be more attentive in the after part: But did not put my resolutions in practise: I never felt, all this while, any part of the Word of God, come home with power upon my Conscience, so as to make me see & feel my lost condition by Nature; and therefore did not see my Need of Christ & his righteousness: tho' as to my ordinary life before the World, it was blame [409/114] -less. I thought others were happy, that I thought were going the way to heaven; yet nevertheless I could give but very small pains to get there: And as I was sober; & attended the Outward Means, Others, not having the access to know the careless disposition of my heart, thought I was in a fair way. And thus I continued, till I went to Camb: in the Latter end of May 1742.

Through the Whole of the Sabbath, I felt nothing of concern, excepting what I thought was occasioned by viewing others crying out, under a Sense of their Sins. On Munday Morning, when I retired for prayer, I found more than ane ordinary concern "That God might not let me return home, without bestowing some blessing on my Soul while he was dealing so bountifully with Others. That Day hearing a Minr (26)³ from these words Ps 19.12,13. "Who can understand his Errors? cleanse thou me from secret faults, Keep back thy Servant also from presumptuous sins" &c: While he was describing the secret Evils of the heart, the great sin which then stared me in the face, was that of Unworthy partaking of the Sacrament.

Afterwards, I had views of many sins besides; and saw myself in a lost & undone condition, by reason of my sins, in so much; that I scarce was able

¹ Helen Creelman.

² Insertion ['rather']: McCulloch.

³ William McCulloch (1691–1771) – minister, Cambuslang.

to contain myself from being ~~Exposed from the view of Others:~~ []⁴ which I had no mind to do, if possible.

In my way home, that Scripture came into my mind, "If the Gospel be hid, it is hid to them that are lost;"⁵ and I thought, it pointed me out as the particular person to [410/115] whom the Gospel was hid.

A short time thereafter, that scripture came into my mind Isa 45.22. "Look unto Me all Ye Ends of the Earth & be ye saved," and likewise that in Mat: 11.28 "Come unto me all ye that Labour and are heavy Laden, & I will give you rest: But tho' I knew both these scriptures were the Word of God; yet I doubted if they belong'd to me, on account I had so long rejected the calls & Exhortations in the Gospel; and the many repeated advices of a Friend, who I thought, one day, would stand a Witness against me: & I Judged it presumption, for me to hope for any favour at the Hand of God who had been such an Obstinate Sinner.

The Sacrament in Kilmarnock drawing on, I found myself very unfit for such a Solemn approach to God in that Ordinance: That Sabbath Morning, when I opened my bible, []⁶ These words ~~east up to me,~~ []⁷ "Brethren []⁸ remember me in all things, and Keep the Ordinances as I delivered them to you;"⁹ & ~~I the~~ I then thought, I neither had formerly observed that Ordinance as I ought Neither at that time did I find myself any ways rightly prepared: Altho' I had some desires to partake yet I durst not do it.

When the Work was over, such a more sensible deadness fell on my spirit, far different from that I felt when I had a desire to partake; that I ru'd my omitting the doing of it: and thought I was a most [411/116] ungratefull Creature; That tho' God had been far from inflicting the punishment I deserved for my sinning against him, Yet I had not with thankfulness embraced the Opportunity I then had of obeying his dying command: And I found my self heart more warmly affected to reading my bible & perform other duties, that I might be prepared for embracing the first opportunity of that Kind afterwards.

While I was one time retired by my self that place of Scripture was bro't to my mind, "Be Ye Steadfast & unmoveable, always abounding in the work of the Lord:"¹⁰ And I thought it was a call from God, to beware of Sloth & negligence, & to be more diligent in serving God than ever I had been. Afterwards another passage from Scripture came into my mind "Old things

⁴ Insertion ['crying']: McCulloch.

⁵ 2 Co 4:3.

⁶ Insertion ['I fell upon']: McCulloch.

⁷ Insertion ['Now I praise you']: McCulloch.

⁸ Insertion ['yt you']: McCulloch.

⁹ 1 Co 11:2.

¹⁰ 1 Co 15:58.

must be done away, & all things must become new:¹¹ I had then a longing of Soul to feel the effects of my being renewed, and to feel a heart abhorrence at the first motions of sin in my mind, & to feel my heart more Engadged to Christ in love, & to the practise of holiness.

While I essayed to do what was my duty, in dependence on the grace of God, I was sometimes tempted to doubt of his power: at other times, I was made to judge myself unworthy of his regard, because I had so much slighted the calls of the Gospel: And I would have thought, that one day I might fall before the Enemy.

It was matter of wonder to me from day to day that God preserved me alive, & did not inflict the judg- [412/117] -ment that justly he might have done; and that He should suffer me to take his holy Name into my polluted lips. I dare readily really say, so far as I am acquainted with my own heart, that my grief for sin as dishonouring to God, surpassed far the fears I had of hell [].¹² I found an inward constraining power, exciting me to the duty of prayer to God thro' Jesus Christ, that I might be renewed after the image of God in Righteousness & pure holiness.

The Sacrament drawing on at Kilmarnock, as I was examining my fitness for partaking a sentence I heard from a Minr (12)¹³ came into my mind: viz: "That He thought it strange how any could either eat or sleep, or be quiet in mind, till once they obtained an interest in Christ," Which put me under great Uneasiness; so that with great difficulty I kept myself from making my distress known to Others: On the Saturday that Scripture was bro't to my mind, "He that eateth unworthily eateth & drinketh damnation to himself": and when hearing the Sermons, I was exceeding dull.

At night these words were bro't to my mind, "I can do nothing of my self; But thro' Christ can do all things":^{14, 15} I then resolved that I should be found in the way of Duty, as far as I was capable, depending in his grace to Enable me: when [413/118] opportunity offered on Sabbath for going to the Table of the Lord; I tho't I durst not venture [];¹⁶ I was in such great darkness, for some time.

But reflecting on my omitting the performance of that duty, last occasion: & on that deadness of spirit, I felt on the Back of it: I resolved at last to go & cast myself down at the footstool of mercy, and if I perish'd I should perish there: So when I sat down at the table, I was requesting that God would not let it to be to my own condemnation, that portion of Scripture was bro't into

¹¹ 2 Co 5:17; Side margin marked with 'x'.

¹² Insertion ['as a punishment of Sin']: McCulloch.

¹³ George Whitefield (1714-70) - evangelist.

¹⁴ Php 4:13.

¹⁵ Bottom margin note, 'x Cite ye Scripture exactly as it is in ye bible': W-R; '& let this be Adverted to thro' the Whole': G-e; 'I agree - O-e.'

¹⁶ Insertion ['because']: McCulloch.

my heart "Why art thou cast down, O my soul? Why art thou disquieted within me? hope thou in God, for I shall yet praise him."¹⁷

When I took the Bread into my hand, I got leave, as it were, 'To take God Angels & Men, to witness my being heartily willing to accept of God, for My God & portion, & Jesus Christ as my alone saviour & The Holy Spirit as my guide & sanctifier,'¹⁸ and to make application of these benefits & blessings purchased by Christ.'

A little after that Sacrament, I was ~~trysted~~ seized with affliction, & the Lively impressions I had got at that occasion, wore much off, so that I became more dull & lifeless, as to spiritual things: then these words came into my mind, "There is no peace to the Wicked, saith My God:"¹⁹ This was shocking to me for a time: Then I got liberty to wish & desire [414/119] 'That this might be a sanctify'd affliction, for my Souls profit; and that in the issue of it I might say it is good for me that I afflicted was': And then that Scripture came into my mind, "I will be thy God" [*: Upon which, I was much made to wonder that such a Promise was bro't into my mind.*]²⁰

Yet I had a mixture of fears, arising from my own Unworthiness, lest I might deceive my self, & lay clame to that which did not belong to me: I saw it required so much to make out a real Christian, & felt so much of my own weakness, in that I could not exercise faith in Christ for what he had purchased and promised. But my resolution was, that as He had commanded to give all diligence in going about the duties of Religion, so far would I do as I found strength.

In my weak essays I got leave to view Christ, as an Every way well qualify'd Saviour, with suitableness to answer all my Soul wants: I could then say, and for the most part since, "That I count all things as loss & dung, for the Excellency of the Knowledge of Christ Jesus,"²¹ & to have ane interest in him & his purchase.

I owne God may justly let me go mourning all the Days of my life, under trying afflictions, many of which I have laboured under already: But if this shall be all I shall suffer, as the fruit of my Sins, I shall become ane Eternall debtor to free grace.

I find my heart many times going out so ardently [415/120] in love after Christ, and so far different from what it was in the former part of my life, that I think I may say with the blind man, "One thing I know, whereas I

¹⁷ Ps 42:5, Ps 42:11, Ps 43:5.

¹⁸ Bottom margin notes, 'It appears here yt she was enabled to beleive in Christ, if so I wou'd add – and was then helped to beleive on and receive the Lord Jesus as freely offered in the Gospel – W-R' 'I agree – G-e.'

¹⁹ Isa 57:21.

²⁰ Side margin deletion: G-e.

²¹ Php 3:8.

[416/69] B. F. A Man aged about 26.¹

—[I got all the Proof Catechism by heart, when I was at School; but have forgot much of the proofs now, tho I keep in mind the most of the questions & answers:² As]³ I was taught by my Parents to go about prayer in secret, when I was young I went about that duty morning and evening for ordinary & us'd to do what they desired me; but without considering much that it was a duty to obey them. It was also my [I]⁴ Practise to attend publick ordinances every Lords day and sometimes I thought I was in the right way, and going to heaven, at other times I questioned My State: And except that sometimes I have been guilty of Cursing & Swearing when I was in Company I was Outwardly free from open gross sins appearing before the World.

In hearing Sermons, I have sometimes been affected with some things: But I never got a sight of my being in a lost & perishing condition till I came to Camb. in March 1742. And by what I heard then in a Sermon by a Minister (26)⁵ on that text If any man be in Christ He is a New Creature,⁶ and by what I [I]⁷ saw of the Distress many others were in, I was brought to be persuaded that the Spirit of The Lord had never to that day made me a New Creature, & was convinced, I had certainly as much reason an any there to be grieved & afflicted for my Sins: and yet I could not be so grieved as I would.

I went home very uneasy in my mind about my Own condition, & could hardly get sleep at night: & for a weeks time I fell under great terror when I went to [417/70] Secret prayer that a just & Holy God, whom I had so greatly provoked by my sin, would strike me dead, & send me instantly to Hell, if I offered to come & open my mouth to Him. Yet still I essayed to Go about that Duty; for I thought if I neglected it I would be sent to Hell & if I essayed it could not be worse than so: I was perswaded that If I had died then, I would have got no mercy: But if it should please the Lord to spare me, & not cut me off in that Condition, it might be the Lord might shew me Mercy.

I was then made to see: that all I had ever done all my duties were all lost to any good purpose, all but vanity & sin; & that the Lord would have been just if he had cast me into Hell forever, if it had been But for the sin of my duties. I was also much vexed, that I had spent my precious time idly in so light & vain company & that there had been no sincerity in any of my Prayers

¹ William Millar.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Side margin deletion: G-e.

⁴ Insertion ['ordinary']: McCulloch.

⁵ William McCulloch (1691-1771) - minister, Cambuslang.

⁶ 2 Co 5:17.

⁷ Insertion [by what I heard concerning the New Creature & what I]: McCulloch.

or Other duties. I was much grieved & continue to be so to this day, that I should have slighted & rejected so many offers of Christ in the Gospel, & that I continued to rest so long in my Own duties, & not on Christ alone and his righteousness. All that time I ~~only~~ took some meat and continued to sleep little, and tho' I endeavoured to work, I could not apply my mind to it as usually I did. but let no body know that anything troubled me.

I came to Cambuslang for ordinary on Sabbath [418/71] days & heard sermons but got nothing but further & further convictions of my Sins: no word of comfort came home till in May, when hearing a Minister (46)⁸ ~~on that text~~ on a Sabbath Evening in the Kirk, on that text Him that cometh unto me I will in no wise cast out;⁹ when I had much Satisfaction in reflecting that if I could come to Christ, He was yet willing to receive me, & thought I was made willing to come to him [].¹⁰

After this, I had much more pleasure & delight in duties than formerly, & shun'd keeping Company with some with whom I us'd to have vain or sinfull conversation, thinking it was better to be by myself alone, at prayer in the Evening after work, than to be with them: and had more satisfaction in conversing with such as would talk about serious things, than what I us'd to do, & join'd in a Meeting for prayer with some others, which I still continue to attend, & have much satisfaction in that duty: Since that time I take much more delight in reading my bible and in other religious duties than in what I us'd to do. Formerly I us'e to take much pleasure in idle talk, wanton sports, & merry jests; but now I abhor anything of that kind, and have no delight in them at all.

I have been oftentimes much grieved at hearing some speak evil of this work at Camb: and calling it all a delusion, which I was persuaded was a Work of the Spirit of God on my self & others: but this had been over-ruled for good to me; being thereby engaged to be more & more serious, & []¹¹ to have still more evidences of the reality of the work on my own Soul. and [419/72] after I & some others had set up a weekly Meeting for prayer, I had great fears lest any of our Number should draw back & fall away to former sinfull ways again, or at least I my self should do so. I was also very much affraid when Harvest time came, that I would return to my Former light & wanton behaviour, & idle & vain conversation, when at Shearing with Others: But when the tryal came, I was helped to guard against things of that kind.

I am willing & resolved to study & endeavour after holiness in heart & life, by the grace of God, & hope the Lord will give me grace & strength to do so: but with all I would guard against any trust in my Own righteousness, which

⁸ Probably John Lawson (d. 1757) – minister, Closeburn & Dalgarno.

⁹ Jn 6:37.

¹⁰ Insertion ['& wish'd that I might be enabled to come to him.']: McCulloch.

¹¹ Insertion ['concern'd']: McCulloch.

I see to be filthy rags: And yet I find great difficulty to renounce it entirely. I see a necessity of flying to the Blood of Christ, for pardon & desire to come daily to God, under the covert of this righteousness.

[420/235] B. G. Ane Unmarried Man about 20¹

I was taught to read my Bible, and any other english book; and also to write, and got all the single, and most part of the proof Catechism² by heart a good many of which I return upon my memory. I was exhorted by my Parents to mind Religion, to read My Bible, attend publick ordinances and to pray to God in secret; and when I was under their inspection, I kept up a form of Religion: But alas! I have it to lament, That I did not follow my Parents good advices, but was led away by Frothy and Light Company, which proved a great snare unto me; and that I never took any serious thought about Religion, till within this twelve month. After I had been in such company, my Conscience sometimes smote me; but as soon as the temptation came in my way again, I readily embraced it.

As soon as I hear of the Awakning at Cambuslang, I came to see the People that had been awakned, without any intention to hear Sermon, for my own Spiritual Advantage. When I saw these People, I was somewhat concern'd about them, but had no concern about my self. Sometimes as I returned home from that place, I would have wondered what it was that af- [421/236] -fected them, and had no effect upon me: And when I was at my Work, I thought I always heard the sound of The Peoples cries ringing in my ears. I had always an inclination to come back to that place, and when I would have seen The Awakned again, & heard their mournfull cries, my wonder was renewed, That These people were so affected and I was not.

One day I heard a Minr (26)³ preach on these words Jo: 5.42 "But I know you, That ye have not the Love of God in you": I felt something of the Power of God coming along with them which put me a little to a stand, both with respect to my self and those about me: But no sooner was I gone from the place, than that impression was gone from me. But after that, I found still more and more of an inclination to come back and hear Sermon in that place: I found myself constrained to come out every Lords day and every thursday. And about that time I had some faint resolutions not to go to my insnareing Companions; But when temptation came in my way, I found no power to resist it, however small the temptation was. When The Bad Company I frequented were speaking evil of that Work, I could not endure it: And when some of them [422/237] would have asked me, why I left the Ministers in the Place and went to Camb: my answer was I had more pleasure in hearing sermons there than in the place where I lived.

¹ James Taylor – tenant.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ William McCulloch (1691–1771) – minister, Cambuslang.

The first means of my awakening to mind Religion as my Chief Concern in the World, was by hearing a Minr (12)⁴ toward the End of June Lecturing There, upon the Jaylors Conversion in Acts 16 Ch: I remember near to the Beginning of that discourse, when He was speaking of the Jaylors coming trembling, and falling down before the Apostle and crying, What shall I do to be saved? My Conscience began to tell me, That I was of all Creatures most miserable, and in a lost Condition, unless the Lord Exert his power in convincing me of my sins, and bring me to Christ, in order to my Recovery. I fell into great terror, fearing that I would be undone without Christ and trembled so greatly, that those who were next me were obliged to lay hold upon me, and support me: But I had always some glimmering hope of Salvation by Christ; for I beleived Christ was always willing and ready to save Humble, []⁵ Penitent sinners, to the Uttermost. And now I began seriously to make my addresses to God in Christ by prayer. But at that time I had [423/238] not got particular convictions of my Sins: I was only brought to see in the general, That I was in a State of Condemnation.

After Sermons, I was brought up to the Ministers Manse, to hear the private Exhortations, what usually were given to those that had fallen under awaknings; But that night it hapned that no Minister was found in the Room, where The Awakned attended; and I immediatly went to my quarters in the Neighbourhood, and essay'd to pray to God []⁶ my self Alone in the Fields, as earnestly as I could, intreating that He would more & more in mercy awaken me, to see my dangerous state and condition, and convince me of all my former sins & wickedness. I continued, I think, more than ane hours time in that duty, and began to be somewhat more calm and composed in that duty; by means of these words, which made a deep impression upon my heart, "I came not to call the Righteous But Sinners to repentance. I was then made to acknowledge from the bottom of my heart that I was among the Chief of Sinners,⁷ for by that time, I began to get distinct views of [424/239] my Sins, particularly of these that were more gross, as prophanation of The Lords day, keeping loose company Slighting my Parents advices, and That when I went to the Church, I gave no heed to the things that were spoken by Ministers, but had been Employ'd only in seeing who were in the Church.

After returning from the Field, and going to bed, I slept about ane hour; and after I awoke it was impress'd upon my mind; That it was my duty to arise and pray unto God. Upon which I went to the Fields, where I might have liberty to vent my desires in words, more freely to God. One of the Petitions at that time was, That The Lord would strengthen me, to take his

⁴ George Whitefield (1714–70) – evangelist.

⁵ Insertion ['Believing']: McCulloch.

⁶ Insertion ['by']: McCulloch.

⁷ Lk 5:32.

yoke upon me, which is Easy, and his burden which is light: for That I was incapable & insufficient of my self to do it: And I had some hope, that The Lord would do this in mercy to my soul for his own Name Sake.

After that, going to hear that Stranger Minister (12) preach again, in time of that Sermon, I was seized with great fear & trembling, when I saw the wickedness of my heart & life, so that I was not capable of giving Closs attention to all that was said: I was also affraid [425/240] of hell, because I saw my Sins deserving Gods Wrath, upon the Account of the dishonours I had thereby done to him.

After sermon, I followed that Minr to the Sacrament Occasion in Cader, when I was come to that Place, some of my acquaintances advised me to go to The Lords Table and communicate; but I did not give way to that motion, being sensible of my own sinfulness, and of the want of a suitable preparation, for so holy and awfull a duty, as I was convinced that of Communicating was: But I continued to be a hearer all the remaining days of that Solemnity: and I found my Conscience more and more awakened, to see my sins, by what I heard in sermons, and met with in other duties: Particularly, one night in prayer, with some Others in a barn, I got a clear discovery, that I had not then attained to any saving interest in Christ; and I remember my convictions were so strong & piercing, that I was forced to cry out in the Agony of my mind, before all that Company.

After that Company dismissed I went to secret prayer by myself alone, & earnestly [426/241] intreated the Lord That these impressions of the evil of my Sins and of the danger I was in, might never wear off without a thorough Conversion of my Soul to God: That He would be pleased to lift up upon me the Light of his reconciled countenance; and continue with me forever, my views of the Lothsom nature of all Sin: And That he would cause me forever to forsake it. In time of that duty, these words were strongly impressed upon my mind in Isa 41. 10. "Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee yea I will uphold thee by the right hand of My Righteousness: and together with that my heart was filled with Love to Jesus Christ, and made to rejoyce in him, [x]⁸ and in all his Ordinances, and to praise him, because he had dealt so bountifully with my Soul.

For several days together, I could do no other thing but praise God, for what he had done and to pray unto him to accomplish that good work in me I thought had begun: and ever after that, I found a strong love to the People of God, whose company before my first Effectual awakning I used to abhor, then I coveted it, [427/242] and loved to be in the place where they were: I

⁸ Bottom margin notes, 'x here I apprehend he was helped to beleive and embrace Christ because of what you will see p: 429 at ys mark ☉ — it wou'd yrfor be proper yt his acceptance of Christ be expressed — W-R' 'I Aggree — G-e' 'I am for ye Reason given in ye reference to p. 429 of ye same mind; Only please take this Person's acct of yt [...] at this time in his own words — O-e.'

loved also to go to Church, and sit under the drop of the Gospel, whereas before time, I had the strongest inward aversion to any such thing.

About that very time, Satan put such tho'ts as these into my mind, "It is needless for Thee to go near to Ordinance for never any like Thee got good of them: Sometimes I was tempted to beleive that as a truth, and in danger of turning indifferent about duties: However I was not so far overcome with that temptation, as to forsake either publick private or secret duties. And my prayer in secret was, 'That God might rebuke the Tempter; That He that had begun any good work in me, would carry it on, and give me further discoveries of his love to my Soul, and That he would not lay upon me more than what he Enabled me to bear': & Some few days after I returned from Cader, I was made to see in prayer, That Christ was fully able to save me out of temptation, & I found my heart greatly rejoicing in God blessing & praising him, for what a Change I found was made upon my desires and Dispositions: Among other things, I found [428/243] a strong bent to read my bible, which once I could not look upon with pleasure: and a delight to behold the discoveries of Gods Love & Mercy to Poor Sinners & to my Own Soul in particular.

As it was my ordinary custom to come to Camb. and hear sermons on Sabbath, and some of the week days before I was effectually awakned; so after my awakning, I continued in that practise for a time. At these occasions, I have been greatly overcome with a Sense of the Love & mercy of God to my Soul, intimated to me by his Spirit. In my way to that place and coming from it, I have now & then been haunted with such suggestions as formerly noticed, and been in danger of Complying with them: Sometimes I would have yeilded, if I had not been prevented, by some of my Acquaintances, to whom I have communitated part of my mind: I would also have gone aside to secret duty, begging the Lord would rebuke the Tempter; & have been perswaded in prayer, That it was my duty to Continue at publick ordinances. I was once sharply rebuked at Secret prayer, for thinking of giving over duties, with that Scripture coming into my mind with power in Heb 10.38. "If any Man draw back My Soul shall have no pleasure in him." One good effect that awfull impressed threatning, had upon me, was, that it [429/244] raised in me a great fear as to the consequences of ~~backsliding~~ backdrawing from ordinances; & I was made most willingly to continue at all duties, seeking the Lord in them.

When I heard the Communion was to be given at Camb: I set about preparation for a holy approach to God at his Table; And often went to prayer, beseeching, "That The Lord would give me clearer views of my Own Unworthiness, and inability to prepare for that duty; That himself might so prepare me for it, as I might not dishonour him by an Unwarranted approach: nor bring on new guilt upon My Soul by eating and drinking damnation to my Self; and That he would mortify particular Lusts, I found were so ready to besett and overcome Me. I felt a powerful drawing of my Soul toward that

Ordinance, and got a return of prayer, That The Lord would be with me in that Duty; But the particular Scripture passage, has now Escaped My Memory.

On The preparation Sabbath, I came to that place, and in hearing Sermon (26), found The Spirit of God working more & more upon my heart, perswading and enabling Me to receive & Embrace Jesus Christ in all his offices, [⊙]⁹ and I was more and more led to see my Own Unworthiness for so near an approach to God: But thro' his strength [430/245] I resolved to go forward depending upon his grace, to keep me in the righteous ways of the Lord.

I attended the sermons on the fast day, and saturday, but met with no sensible manifestation of the love of God, which put me into a great fear and doubt, if it was my duty to go to the Lords Table: and I was greatly discouraged & sunk in Spirit. On saturdays night, and sabbath morning I prayed, "That The Lord would constrain me by his manifested love to go to his Table, the opportunity of which was so near at hand, [[*] and then it was said to me, in secret prayer "Except I eat of his flesh & drink of his blood, I had no part with him. [x]"¹⁰ Upon which I found That certainly it was my duty to go forward to the Table, when opportunity offered And was made to rejoice in this new instance of his love & grace to my soul in clearing up my way.]"¹¹

In time of the Action Sermon, I was in fear, that I was not suitably prepared [but that Scripture just now mentioned, continued with great power upon my mind, Thro' the whole of that sermon, and also after sermon, till I sat down at the third Table.]¹² For some little time after I sate down [],¹³ I was again in some doubt about my preparation, but as a Stranger Minr (12) was exhorting, & [431/246] making the Largest offers of Christ to Sinners, these words which were not pronounced by the Minister, came strongly into my mind, as in I Cor 3.22.23. "All are yours, and ye are Christs and Christ is Gods" Upon which I was made to rejoice in and bless God [for his wonderfull dealings in saying so to My Soul.]¹⁴

Immediately after I arose from The Table I went by my self to prayer, and was helped to bless and praise The Name of God, for giving me such a manifestation of his Love at his Table. And earnestly requested of him, "That as I had been making such a solemn dedication of My Self to Him, before so great a Multitude, so he would make me walk answerably to such a solemn engagement in My after life: And I deeply bewailed that I had been so great a sinner, and humbly acknowledged my own unworthiness of such a mercy, as I had met with' Immediately after this Confession, these words struck my heart, "I will have mercy on whom I will have mercy, and will have compassion on

⁹ Side margin marked with '⊙' (as referred to in the bottom margin note of page 426.).

¹⁰ Bottom margin note: 'x the expres Words of the Scripture should be here cited - W-R.'

¹¹ Side margin deletion: G-e. with corresponding bottom margin note '* as that Text is Misapplied the Passage should be Dropt - G-e.'

¹² Side margin deletion: G-e.

¹³ Insertion ['at the Table']: McCulloch.

¹⁴ Side margin deletion: G-e.

whom I will have compassion"¹⁵ After which I continued some time longer in that duty, blessing and praising God, who had so seasonably struck these words into my mind, making such a deep impression: and I conceived still more hope That I was ane object of God's Sovereign Mercy & [431/247]¹⁶ compassion: and felt my heart more & more reconciled unto him, resolving anew, by []¹⁷ divine Grace, with Joshua, 'That as for me I would serve the Lord. I thanked God again & again, That He had made me who am by nature ane Heir of Hell, a Child of Light, and had brought me from the power of Darkness into The Kingdom of his marvelous light.

I met with nothing sensible on Sabbath Evening or Munday: But for two or three days after I went home to my work, my Spirit was so taken up about what the Lord had done for me That [*I could not settle*]:¹⁸ I arose frequently [*from my work*],¹⁹ to vent my heart in praises & prayers to God: I had great longings after the Ordinances of the Gospel, and wanted much to converse with those, that could put me in mind of notes of sermons: and was in a very agreeable frame for about fourteen days: and tho' [*now and then*]²⁰ I wrought [*some*],²¹ yet all that time, my meditations were fixed on spiritual objects, and on what I had met with at that Communion, and since, The Lord began to work effectually on my Soul by his Word & Spirit. I then desired to depart and to be with Christ: for I knew That while I was on earth, I could not serve him without sin; I was also affraid That as I return [432/248] ned to the World, I would turn back to my former vanities. Much of that frame remained with me after that fourthnight, tho' in a lower Channel, till the Second Communion in that Place.

When I heard there was to be a second communion occasion that year, my heart greatly rejoiced That I would have another opportunity of Meeting with God in that Ordinance, And it was my prayer That The Lord would more & more enlighten my mind, with saving knowledge & prepare me for that second communion, and that all his Ministers & people might be strengthened & furnished with suitable furniture from himself: That Numbers might in mercy be awakned, and the awakned truely convinced & converted; and that such as are converted might walk continually in the fear of God.

When that occasion came about, I met with no sensible Spiritual pledge of The Love of God: and was thereby greatly discouraged: But I had a great love to ~~that Ordinance~~ the Ordinances and was greatly delighted by what I heard: My desires were towards Christ and I found my heart broken really

¹⁵ Ro 9:15.

¹⁶ Primary pagination repetition.

¹⁷ Insertion ['thro']: McCulloch.

¹⁸ Side margin deletion: W-R, G-e.

¹⁹ Side margin deletion: W-R, G-e.

²⁰ Side margin deletion: W-R, G-e.

²¹ Side margin deletion: W-R, G-e.

wounded & bruised because of my sins: Only on Munday Morning when a Minr (16)²² read his text in Luke 12.32 ("fear not Little Flock" &c:) I felt some power coming a [433/249] -long which encouraged me a little, to think that I was of the Number of Christs Little flock: and I was enabled to pray That the Lord would give me more and more convincing evidences, That I was of That Little Flock, to whom the Redeemer says fear not.

After that Sacrament Occasion was over, I returned to my Work, and my ordinary place of residence, and walked in the fear of The Lord, and pled much on that Scripture Ps 102.17. in metre

"The Prayer of The Destitute
He surely will regard."

And went on hoping, The Lord would hear Me, and not forsake Me. And this was my exercise for a considerable time.

After that I turned somewhat more dull, and was in fear that I would fall by some tentation or other, that might assault me: But that fear was mixed with some trust in God, and I got strength to resist tentations that fell in my way. Another piece of my exercise at that time was, That I made but smal progress in Knowledge, and growth in grace: and that made me diligent in plying the means of grace & came out on Sabbath days and at other times to Cambuslang.

Some time in the Beginning of Sepber Last hearing a Minr (26) Lecture there on Isa: 12.1. ("& In that day thou shalt say, O Lord I will praise thee, though Thou wast angry with me, for thine anger is turned a way and thou comfortedst me") These [434/250] words came with great power upon my heart, & I was led anew to see; That I was such an Unworthy Creature as God needed not have mercy upon me, & was made to wonder, That God should have such mercy upon me, as so strongly to comfort me, [*★*] *For I was forced to cry out before the Congregation, O Lord I will bless & praise thy name for thy wonderfull dealing toward me:*]²³ because I had such strong consolation, that my frail weak nature could scarcely support under it, so that those that were about me were obliged to keep me from sinking to the ground. And These words, in the second vers of that Chap. ("Behold God is my Salvation, I will trust & not be affraid")²⁴ were also impress'd on my heart with great power: Upon which I was made to sing in The Prophets Words was filled with unspeakable joy & gladness of heart; That God had thus manifested himself to me. At the same time I had most deep impressions and of my own unworthiness & evil

²² Alexander Webster (1707–84) – minister, Edinburgh/Tolbooth.

²³ Side margin deletion: G-e, O-e. with corresponding bottom margin notes, '★ if tis Judg'd Proper to Publish any Instance of Crying out this is one of the fittest – G-e' 'I agree heartily; Only I see no need of mentioning any, since ye joy can be mention'd without yt – O-e.'

²⁴ Isa 12:2.

deserts, which really humbled & melted my heart, when I found such love & goodness toward me who deserved nothing from the hand of God but Wrath.

That frame continued with me with little abatement: thro' the whole week thereafter. And I was continually praying unto, and praising God as My God, and My Redeemer: And much of that frame has continued with me till this day, being March 19. 1743. And tho' now I am not so sensible [435/251] of the workings of the Spirit of God within me as formerly, yet thro' grace, in the Sight of God, I can say with the Psalmist, My Conscience also bearing witness, Nevertheless continually O Lord I am with Thee And write with The Apostle, My conversation is in Heaven from whence I look for Jesus Christ as My Saviour, and That I have chosen God as My Chief portion, and That my heart & souls desire is to walk before the Lord in the land of the Living, in holiness & righteousness all the Days of my life, and to abhor all sin & iniquity, because dishonouring to him: And That I find more sensible pleasure in the way of Duty, than ever I found ~~than~~ in any of my former sinfull courses.

The Lord forbid that ever I should return to the ways of Sin: It is my earnest prayer, that I may go forward in the ways of The Lord. I take great pleasure in mortifying my Lusts: When I fall into sin, it makes me mourn with heart & Soul: & I find no rest till I get my conscience purged, & pacify'd by The Blood of Christ.

I have been forecasting sufferings for Christ; and sometimes I think, I could lay down my life for him: at other times I am affraid, That if a [436/252] suffering time should come, I would dishonour God by drawing back; The apprehension of which is a great grief to me. It is my earnest prayer to God, That if a suffering time should come, I may be strengthened to endure to The End, and be found faithful unto death.

I am frequently thinking on Death, and sometimes I have thought after receiving manifestations of the love of God, I could desire to Depart & to be with Christ, which is far better than to continue in this Weary World: Sometimes my heart shrinks back, at the thoughts of death and a judgment to Come; But I hope, That he who will be my Judge is now my Advocate, and That when He appears the second time, He will come for my salvation: This is my great support, That Jesus will deliver me from The Wrath to come: For what the Ap says Ro 8.37-9 ('Nay in all these things we are more than Conquerers thro' him that loved us, for I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth; nor any Other Creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord") has oft oftener than once been powerfully printed on my heart, and greatly use [437/253] usefull to support me against a slavish fear of Death & Judgment.

It is my habitual practise to pray for the Church of God, That many who are dead in their trespasses and sins, may be made alive & brought home to

God, and That The Lord would revive his work thro' The whole Land, yea thro' the whole Earth. I think, I have been much helped to plead with God, That a Work of Conviction and conversion may spread abroad every where, that there may be an ingathering of Souls to Jesus Christ as Doves to their Windows, I hope The Lord of Hosts will hear the prayers of his Servants & People.

And now, upon the whole, I long to be perfect in Holiness, To serve God without the least failure & sinfull imperfection, and to begin that never ending Song in Heaven, To Him That Loved Me and washed me from my sins in his own Blood, Be Glory & praise;²⁵ Amen.²⁶

²⁵ Side margin marked with 'x'.

²⁶ Bottom margin note, "The dates of these Worthy Persons' Reliefs shou'd be mentioned & in particular a further acct of this Mans Exercise since this acct wou'd I'm persuaded be desirable to all yt shall read it as wel as to O-e."

[438/254] B. H. A Young Woman about 23¹

I was taught to read the Question book, and New Testament, and got the most part of my questions by heart, but not very perfectly. My Parents put me to read my book & to pray to God; but I was hardly perswaded to go about my religious duties: Yea for a long time, I neither read my book nor prayed to God: And all that time my heart was set upon nothing but vanity. Its true I had some apprehension of a Hell and a Heaven, and sometimes when I would have Thought upon Hell, it would have frightened me much, but I was not there by stirred up to duty. And Tho' I was not guilty of Gross outbreakings before the World, I had nothing of the love & fear of God within me: and if I had thought upon Christ, I knew not what way to apply to him.

When I heard of the Awakning at Camb: I had some curiosity to come to that place, & hear sermon. After I came and saw the People that were awakned, I secretly desired to come to be awakned my self, and I thought I was somewhat strenghtned seriously to pray to God, That he might awaken me, Shew me my Sins & bring me to Christ. And one time about the Begining of March 1742, as I was hearing a Mi- [439/255] -nister there (26)² on a Sabbath day preach on Jo: 3.18 ("He that beleiveth not is condemned already") immediatly after he spake these words, I saw myself undone with Sin, and because I saw myself such a great Sinner, I was in great fear of Hell for some time, and made to faint. And great was the power by which that text struck me to the very heart.

I durst not then look upon my Bible, to read it, because it condemned me, for my neglect of learning to read it distinctly, and for my coming to the Kirk, and only looking about me to see who were there. What other Sins were first wounding to my Conscience, I do not now perfectly remember: Bu a sense of my sins & offences, by which I saw I had greatly dishonoured God, was greater than my fear of hell & punishment, even when my fears of hell were at the highest.

After sermons, I had a great desire to get into the Manse, to hear the Exhortations, and Join in prayers & praises; but the Croud about the Doors being so great that I could not win in, I went home to my Fathers house. I endeavoured to Conceal my distress from my Relations as much as I could, because those about me, were not then convinced that Work was of God. Going to secret prayer, I got some liberty to plead for Mercy to my Soul; but my distress continued for a time till tuesday being the third day after I

¹ Jean Ronald.

² William McCulloch (1691–1771) – minister, Cambuslang.

was awakned: and [450/256]³ Then when I was in great distress and grief for my Sins, and praying to God, for pardon and peace & Eternal life, These []⁴ words []⁵ came into my mind with great power, and gave me great Relief from my bitter soul-agony, [{"I will blot out thine iniquities, & write thy name in the book of life. Upon which immediatly I was filled with unspeakable joy, and such a love to God burnt in my Soul, as I cannot express in words.}]⁶ And []⁷ I got a great love to my Bible & []⁸ Ordinances; and had a great inclination to go back to Camb: to the ~~Ordinances~~ hear Sermon: but could not win there sonner than the thursday that week, which was a great grief to me.]⁹

But []¹⁰ all that while, I had some doubts of my interest in these blessings []¹¹ suggested to me; yet that frame continued with me for a considerable time together, with a strong hatred to all sin and a strong bent to every commanded duty remained with me.

Some time after that, I fell into greater doubts and darkness as to the truth & sincerity of my Repentance: and thought all the while past, I had been but deceiving my self, and Covering my Sins: But after I heard a Minr (33)¹² on a Sabbath day preach on Prov 28. 13. ("He that covereth his sins shall not prosper: but he that confesseth & forsaketh shall find mercy") and explain the Nature of repentance unto life, I found I had some measure of that true gospel Repentance and confession of Sin, to which the pro- [451/257]-mise is annexed. But still I had some remaining doubts, about my interest in Christ, because I thought my sins were so great, that Christ would not accept of me: But I hope I was inabled to receive and rest upon him, as able to save me, tho' I was in mine own sight among the Chief of Sinners.

On the Munday after that, going home, That Scripture came into my mind with power Ps: 73.28 ("But surely it is good for me that I draw near to God") and was of great use to carry off my distress, & direct me to hold on in seeking the Lord, in the way of duty, and to encourage me, That if I held on in the way of duty right way, I would get access to God.

Much about that time, I got some liberty to tell my Case to some Ministers and private Christians, who were capable to instruct me: but some time after, I began to doubt anent the truth and reality of a Saving change wrought

³ Primary pagination numbers 440-9 omitted by McCulloch.

⁴ Insertion ['Several']: McCulloch.

⁵ Insertion ['of Scriptures']: McCulloch.

⁶ Side margin deletion: O-e.

⁷ Insertion ['now also']: McCulloch.

⁸ Insertion ['Gospel']: McCulloch.

⁹ Side margin deletion: W-R, G-e.

¹⁰ Insertion ['tho']: McCulloch.

¹¹ Insertion ['Promises']: McCulloch.

¹² Andrew Arrott (1683-1760) - minister, Dunnichen, and brother-in-law of John Willison (1680-1750). He joined the Secession/Associate Presbytery in October 1742 (Fawcett, *The Cambuslang Revival*, 196; Scott, *Fasti*).

upon my Soul, and I fell into a damp, which continued with me, Till the first Thanksgiving day, for the Outpouring of the Spirit in that place.

That day, I hope my soul shall never forget, for what God then did for me: For hearing a Minr (11)¹³ on Psal: 103.2. ("Bless The Lord O My Soul, for all his gracious benefits") and hearing Another Minister (26) on Ps: 126.3. ("The Lord hath done great things for us whereof we are glad") I was [452/258] then made to say, bless the Lord O my soul for all his gracious benefits to me, and That The Lord had done great things for me, whereof I was Glad. And my Soul was filled with the Love of God in Christ Jesus to me, for what I saw he had done for my Soul. In my way home, I was not able to contain my self; But was obliged to discover to some of my Friends, how it was with me, and to commend [],¹⁴ as I could, the riches of free grace to my Unworthy Soul.

I was in that sweet frame for a considerable time []:¹⁵ and one Evening at home, I was so full of the Love & praises of God, That I could not contain my self: [*But Just as I was going to tell one of My Sisters, how it was with me, it came into my mind, that I could not make language of what was in my mind, to her or any Other person; And then I was ordered to read Luk: 12.12 Upon which opening my bible, and getting that Chapter & verse, I found these words, "The Holy Ghost shall teach you that same hour what ye ought to say": and so after having given her that passage to read, I essay'd to express myself to her, and found I was helped to tell what God had done for my Soul of late.*]¹⁷

[*Some time after that, one night, being greatly perplexed about my State, after I had gone to bed, { [x] I fell into a Swoon: But }*¹⁸ *what was then represented to the Eyes of my mind I do not think it fit to publish to the World: Only this much I will say, That I [453/259] have great reason to bless God, for what I was made to see, and for the abiding good effects of that uncomon manifestation of Mercy to my Soul; That thereby I was more and more encouraged, and made willing to run in the way of Duty than ever before: and That these glorious objects, continue most lively before the Eyes of my faith, founded upon Gods infallible written word, which often afford a sweet feast to my Soul, and make me long to be in the Heavenly State to behold them forever more.*]¹⁹

I then began to reflect, after that, If there was any duty I had lived in neglect of [],²⁰ and among other things, I found I had never ~~sealed my Covenant with God at a~~ []²¹ Communion Table. A Sacrament Occasion offering soon

¹³ William Hamilton (1689–1769) – minister, Douglas.

¹⁴ Insertion ['to others']: McCulloch.

¹⁵ Insertion ['thereafter']: McCulloch.

¹⁶ Insertion ['scarce']: McCulloch.

¹⁷ Side margin deletion: G-e.

¹⁸ Side margin deletion: W-R. with corresponding bottom margin notes 'x I have serious doubts about the expediency of publishing any part of ys paragraph concerning ye uncommon manifestation – W-R' 'I agree – G-e.'

¹⁹ Side margin deletion: G-e.

²⁰ Insertion ['since I was lately awakned']: McCulloch.

²¹ Insertion ['gone to the']: McCulloch.

after that in a Neighbouring Parish, I began to essay preparation for that duty But after I had gone to that place, such difficulties cast up to me, that I did not apply for a token, at the ordinary time: and I slept none on Saturdays night, for vexation of Spirit.

On Sabbath morning, a word came to my mind with power, that releived my spirits much, as in Jo: 14. 18 "I will not leave you Comfortless, I will come unto you": But I went not to The Lords Table, for I thought I could not apply for a token, seeing I had not sought it on Saturday: I was not then sensible Satan had a hand in my distress at that time, as afterwards I clearly saw he had.

I was a hearer at the Tent all that Sabbath, but [454/260] cannot say, I got anything remarkable, in the Many Sermons I heard, save one by a Minr (27)²² whose text was in Eph: 2.8 "By grace ye are saved through faith, and that not of yourselves it is the gift of God," at which time, I got a deeper and more humbling sight, and affecting sense of all my sins, than I had before, which was very usefull and agreeable to my Soul, and which I had been seeking after.

After I went home, I was greatly troubled, that I had not gone to The Lords Table at that place, and affraid that God would never allow me another opportunity again: But The Lord dealt not with me as I deserved, Altho' I not only had neglected that but also two other occasions after that: I dare not say indeed I neglected them, thro' a Contempt of the Ordinance; but because I thought I was not prepared, according to the preparation of the Sanctuary.

One of these Communion occasions I neglected, was the first that year at Cambuslang: But I heard the Sermons there: And in time of hearing, I fell under very deep & piercing convictions of my sins, and got a new Sight of their odious Nature & of their vast number, I had been guilty of: and under that load I went home, and continued till some time in []²³ tuesdays night there after. That Night at our Family Worship, I was forced to cry out, under these convictions; and was again led to see, that I must rest upon Christ Wholly for Salvation, else [455/261] I must perish forever: and I hope I was enabled to ~~peris forever~~²⁴ do so, by a steady faith & to give Glory to God. After which [[*] *in my sleep*,]²⁵ The 23d Ps: came fresh into my mind, and after I awak'd it was matter of Sweet Meditation to me: and I was helped to hope, that God would extend his mercy to me, for his Sons sake, not withstanding my many & mighty Sins.

I was a Partaker at the Second Sacrament at Camb. that year, Tho' in time of the Action Sermon I had no clearness to go to The Table: But after that was over going to hear two sermons at another Tent, ~~One~~ (by 20) The first was

²² James Burnside (d. 1743) — minister, Kirkintilloch.

²³ Insertion ['the']: McCulloch.

²⁴ Text obscured and partially illegible by torn page.

²⁵ Side margin deletion: G-e; with corresponding bottom margin note, '* What Passes in Sleep Should be Overlook'd': G-e.

(by 20)²⁶ and The Second by A Stranger Minr (12)²⁷ whose text was on these words, "What wouldst Thou that I should do for Thee. Lord that I might receive my sight" I was made to see, I had some thing of a communicating frame, and so went to the Table, where I met with much of God. Thro' the whole of that day, I found my heart more open to receive Christ than Ever I observed it before, and my heart was even inflamed with love to God, & sweetly melted down in Sorrow for my Sins: and was inabled Thro' grace to resolve upon new obedience. I cannot but remark, to the Praise of free grace, that since that time, I have been more strengthened to live by faith than formerly, and That, tho' I have much matter of deep complaint against my self for my sins and shortcomings in duty; yet The Lord has help [456/262] ed me to pay my vows in some measure to him.

I returned to Camb: on Munday, and hearing Sermons, I got such a discovery of the evil of My Sins; as deserving Gods wrath, That I said within myself, from The bottom of my heart, 'I deserve nothing but hell: [*I had no sooner said these words, than it was said to My Soul, "It is your Fathers good will []²⁸ to give you the Kingdom."*]²⁹ That whole day after that, I was filled with love and praise to God & joy. But I found I could not love & praise him as he deserved, or thank him according to the benefits received: and that heavenly frame continued with me for a long time.

After that pleasant time came to ane end, my ease turn'd very variable; for frequently I was exercised with doubts & fears, about my interest in Christ, and frequently I attained to joy and peace in Beleiving, by means of these promises I had gotten before. Thus it was and continued to be with me, for a pretty good time after harvest. And after that, I was more inabled to live by faith.

But while I was thus beleiving & trusting in God, it came into my mind, That I was living too securely, & matters might be wrong with me; The fear of which made me very uneasy in my mind: And one day as I was about my Ordinary business, These words came into my mind, "There is no Condemnation to them that are in Christ Jesus."³¹ When they came into my mind I did not reflect that they were in the Bible; I was only convinced that they contained a most certain truth: but afterwards finding them in Rom 8.1st it was a great satisfaction to me.

Some time in the month of Novr: that year, [*coming [457/263] to Camb: to hear Sermon, and being disappointed I went streight to Glasgow to get it there. I was in a very bad frame all that day, and got nothing to my Soul in publick Ordinances.*]³²

²⁶ James Robe (1688–1753) – minister, Kilsyth.

²⁷ George Whitefield (1714–70) – evangelist.

²⁸ Insertion ['pleasure']: McCulloch.

²⁹ Lk 12:32.

³⁰ Side margin deletion: G-e.

³¹ Ro 8:1.

³² Side margin deletion: G-e.

After I came home []³³ I thought I could not go about duties [],³⁴ to any good purpose, and therefor would abstain from them: but it came to my mind, that that was a temptation from Satan to divert and draw away my heart from Duties; and therefore I hastily took up a preaching book to read on it: & the first line I set my eye upon in that book, was a Citation from Isa 12.1. "Tho' thou wast angry with me, thine anger is turned away," and these very words came into my mind with great [light &]³⁵ sweetness, & brought strengthning meal to my Soul: After which I was Enabled to walk softly in the ways of The Lord.

For Sometime in the month of March last, (1743) I fell into great deadness & darkness, and my heart was very cold & hard, and I could not get it fixed on God, as I had found it before. I found a law in My Members, waring against the Law of My Mind, bringing me into a sad Captivity: But before the months end, I was quickned & revived, and my heart was fixed on Spiritual things, & stayed in duty, by means of that passage in the Shorter Catechism, "The Spirit of God maketh the reading, but especially the preaching of the Word an effectual means of convincing & converting Sinners and of building them up in holiness and comfort thro' faith unto salvation."³⁶ I took that as a call to me to mind these duties, and to eye the Spirit of God in them, and to [458/264] embrace all opportunities of reading and hearing the word preached: And The Sacrament being to be dispensed in Glasgow, the next month after that, I intended to hear sermons there, and also to Communicate, If the Lord should give me light.

The week before that Communion, I went to one of the Ministers in That City, to direct & assist me, as to my Soul concerns; for about that time I found my heart more wandering & unstay'd than it had been, and I thought I should not Go to the Lords Table, when I was so much out of order: But after conversation with That Minr (31)³⁷ I got clearness to go to the Table: And The Blessed Redeemers own Dying command, had great weight with me, to cause me to Remember his Sufferings & Death openly before the World.

I bless the Lord who determined my heart, to hear the Sermons there, and to go to his Table: I found much of God at that occasion. On Saturday I heard a Minr (71)³⁸ on these words, "And walk in love, as Christ also hath Loved us, and hath given himself for us, an Offering and a Sacrifice to God

³³ Insertion ['from the Kirk']: McCulloch.

³⁴ Insertion ['of worship']: McCulloch.

³⁵ Marked for deletion.

³⁶ *Shorter Catechism of the Westminster Assembly* (1647).

³⁷ John Gillies (1712–96) – minister, Glasgow/College-kirk; historian of revival movements, and son-in-law of John McLaurin (1693–1754), minister, Glasgow/Ramshorn (Macfarlan, *Revivals*, 223).

³⁸ James Baine Jr (1676–1755) – minister, Killearn.

of a Sweet Smelling Savour”³⁹ and the whole of That text came with great power into my mind, and melted my heart down, and all the rest of that day I was thinking on Christs sacrifice as a Sweet Smelling Savour. I heard also the Sermon, before the Action (by 31.) with great delight and pleasure, and by faith got a sight of Christs Sufferings, as they were laid out in that discourse. At The Table, I saw Many shedding tears in abundance, but I myself could shed none: my heart was made to burn within me with Love: In time of the Evening Sermon, my heart [459/265] was more and more taken up with the Love of God: and I was in such an agreeable and heavenly frame that I cannot make language of. On Munday hearing a Minr (71) preach from 2 Cor 5.17 (“If any man be in Christ” &c:) I could then with great freedom say Old things are passed away from me.

I bless The Lord, that ever he made me a Subject of the Work at Cambuslang: and beleive I shall have reason to do so forever: I have got much spirituall good to my Soul: I feel a Change wrought upon me indeed. Tho’ I have many things wrong with me; yet I dare not but say, I know now what it is, in some measure, to live by faith on the Son of God; and to live by faith []⁴⁰ proceeding from his Mouth. And I Hope, I have things accompanying Salvation: I cannot say, inded, I have attained to an Unshaken assurance of my interest in Christ; but I have attained to a good hope thro’ grace. Let the Men of the World speak of that Work all manner of Evil; for my own part, I have the fullest inward conviction, it is a Work of God on my Soul: for before, I lived in a State of Sin & carnal Security, minding nothing of religion to purpose; now my Chief end is to Glorify God, & to Enjoy him forever. Sometimes, I have my own fears, that I will return to my former vanities & follies; but my hope is founded on The Mercy of God in Christ, and in The Redeemers Al Suffi- [460/266] ciency to save me to the Uttermost: and I am made to beleive, That he that hath begun a good work in me will perform it to the day of Christ: for which day many a time I have vehement longings within me, That I may get a full and complete redemption & Salvation.

Thus I have given some lame account, of Gods dealings with My Soul; But I couls never tell the World either the deepths of my distress and Sorrows for sin, as dishonouring to God, & wounding to The Blessed Redeemer; or the blessed Effects of the light of Gods countenance upon me: They are beyond all my expression. But I hope, what I have told, may be of use to others. I sincerely intend it to the Glory of God, and as my Testimony That that Work is of God and not of Man; Or flowing []⁴¹ strong imaginations, and unaccountable fears.

³⁹ Eph 5:2.

⁴⁰ Insertion [‘on ye word’]: McCulloch.

⁴¹ Insertion [‘from’]: McCulloch.

I have been in some doubts, sometimes, if it was my duty, to give an account of my experiences to be printed to the World, having seen many seeming difficulties, and inconveniences in my way: but [once I was in that case, it was said to my Soul, "Fear not": So]⁴² I hope The Lord will support me, and carry me through, and disappoint My Fears.

⁴² Side margin deletion: G-e, O-e.

[461/1] B. I. A Young Unmarried Man Aged 22¹

I was put in My Childhood to pray in secret and in the after part of my former life sometimes I kept up a form and sometimes I neglected it; but when I did neglect it, I used to have some checks of Conscience for it. I used all my life when I had access, to come to Kirk on Sabbath days: And have always been kept sober & civil, and free of anything the World Could challenge, except that I have been drawn away by Others to break some fruit yeards. When I was a Boy, I would sometimes have sung psalms in the fields being alone, and prayed seven or eight times a day: but when I used to pray so frequently it was always when I met with some Difficulties, and not out of delight of that Duty. Sometimes the Lord has cast in a good thought into my mind, but it has within a little vanished away: As one day going to Glasgow, I thought, O, if I could call the Lord My God, all would be right! but still I found the Word read & heard to be a dead letter to me, it never came with Spirit and life to me as of late I have found it.

The first time that ever I heard the word, ~~as a joyful sound~~, []² was on a Sabbath, about Martinmass 1741, when hearing a Minister (26)³ preach upon that text Jo. 3.5 Except a man be born of the Water & of the Spirit He cannot enter into the Kingdom of God. In hearing which, I was greatly affected; and that was the first time I heard the call of the gospel come home to me in particular. And that day I thought, Either The Minister or I was changed, and I said so in the family [462/2] after I came home. After that I could not omit seeking a blessing on what I was to hear before I came to the Kirk, which I never us'd to do before. I became very uneasy about my Souls condition, and continued to be so to that degree, that for about a quarter of years ~~time~~ thereafter, I scarce ever sleep above three hours in the night, for want of peace with God thro' Jesus Christ. From that ~~time~~ []⁴ forward I was greatly greived that I had heard the gospel so long, and yet had not heartily beleived it, or comply'd with the calls of it. I never almost had any dread of hell: but what troubled me was, the offence & dishonour I had done to God by my Sins, which every day were brought as fresh into my mind, as at the time I had committed them, even almost all the sins ~~ever~~ I ever committed were brought to my remembrance. I was made to pray earnestly that I might be born again, and get my peace made with God thro' Christ, and all that quarter of year I was much taken up in Secret prayer; I did not choose to be

¹ John Aiken – weaver, Cambuslang. This is a duplicate account also found in II:211–14.

² Insertion ['come with power']: McCulloch.

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Insertion ['day']: McCulloch.

in Company, but to be often at secret prayer & meditation. And Every day I was getting some new sight of Gods mercifull dealings with me. One day while I was praying to be born again, I found my heart just melted down to a willingness to give up myself to God, to do anything with me he pleased. Another day at prayer, I found my heart so filled with Love to Christ, that I thought if I had a 1000 hearts I would give them all to him. Another day retiring to prayer for one of My Acquaintances, who was dangerously sick, after I had been praying for him, I came to pray for my self, and was first seized with fear and tremb- [463/3] -ling, and then [*a great light* [*]⁵ *appeared* [⁶ *not to the eyes of my body, which were shut, but to the Eyes of my mind; and at the same time*]⁷ the Light of the knowledge of the glory of God in the face of Jesus Christ shined into my heart, & filled me with Joy and a sense of my interest in Christ: [x]⁸ So that I could not forbear crying out, with all my might, My Lord & My God. I found one predominant lust that had reigned in my heart and I could never get it overcome till now, broken in the power & I got victory over it.

And this was the first time that I got a sense of my interest and peace with God thro' Jesus Christ.

[*One night when I was on a journey going to the East Country, in Company with another person, I dream'd I saw a great Multitude of people about Cambuslang Kirk, & told that persons so next morning. He made answer, Yes there will be a general Meeting there very soon. And this happned, I think, in the first week of Jan: 1742. Which was about six weeks before the Awakning broke out on Feb: 18th Some little time after the Work* [⁹ *began I dreamed again, that I saw the Kirk-yard full of people, and my self standing at the Out Side of them; And this I saw made out in some weeks after.*]¹⁰

I now found my heart more tender than usual, and much affetced when I read or heard of Spiritual things, and tears of Joy would have rushed out when I read or heard of the success of the Gos [464/4] -pel I then got a hearty concern to pray for Ministers, the destruction of Satans Kingdom, and the advancing of Christs Kingdom thro' the World. Idle and vain discourse became distasteful to me; and I always kept silence when I heard it [¹¹]. I became watchfull over my heart jealous & affraid of my self that I would turn back to my former State & way of life. I never cry'd out in publick nor had I any visions or swarfs.

⁵ Side margin note, '* this Light Seems to be a Meer Motion of Fancy': G-e.

⁶ Insertion ['to shine round about me']: McCulloch.

⁷ Side margin deletion: G-e.

⁸ Bottom margin note, 'x I don't find previous to this any account of his having Beleived in Christ we wou'd deem necessary to warrant y' sense of his interest in Christ. - W-R' 'I agree - G-e.'

⁹ Insertion ['before the work']: McCulloch.

¹⁰ Side margin deletion: W-R, G-e.

¹¹ Insertion ['which I seem'd to be very ready to join in before']: McCulloch.

I was not at the Weekly lecture on feb: 18th nor did I go to the Manse on fryday On Saturday morning, about four o'Clock, I arose and went into a barn for prayer: And while I was at that duty, that word came into my mind, with great life and power, and with the light of Gods Countenance which I was sure could not proceed from the Devil, My soul wait thou with patience upon thy God alone.¹² [*I thought the Letters of that verse, shined as if they had been printed in gold letters.*]¹³ After which I found what it was to have Union & Communion with God and had much joy & peace. The Spiritual food came to my Soul with as much appetite for it, and refreshment by it, as my outward food came to my body. I found one predominant lust that formerly reign'd in my heart tho' it broke not out in my life, broken in its power, and I obtained strength to overcome it & victory over it. That day I came to the Kirk & heard Sermon, [*and continued there and at the Manse, till next morning.*]¹⁴

I got much good at family worship in My Masters [465/5] House [57]¹⁵ particularly in singing of psalms in which I had great delight and was sometimes made to cry out for Joy. I never knew what it was in My former life to join in prayer, or in seeking a blessing at meal [till now]¹⁶ as I did now.

For about six weeks after this I used to retire five or six times a Day to secret prayer, & had dayly communion with God in that & other duties; and following my Work I behoved to be sending up Short Ejaculations of heart to God, and I thought I got just all I desired of God and was just Satisfyed. I scarce ever heard my Parish Minister [26] preach but I got some sensible good.

One Night coming from hearing a certain Minister [12.]¹⁷ I heard some by the way coming home, speak very bitterly against him, at which I was much moved: And going home I went to prayer about this very thing, [*and that word came to my mind with some distinguishing power, what God has cleansed call not thou common or Unclean;*]¹⁸ and this was immediatly followed with that word how long wilt thou pervert against the Righteous Man].¹⁹ This eased me of the trouble I was in about him: and after that I had greater liking to him than ever.

One night hearing a Minister (26) preach on that text, on a harvest night to Shearers, There the Wicked cease from troubling there the weary are at rest,²⁰ I was lifted up with Joy in the Views of the Everlasting rest after the [466/6] toils and labours of this Mortal Sinful life were over I thought I was just at the gates of heaven already.

¹² Ps 62:5, Scottish Psalter (metrical).

¹³ Side margin deletion: G-c.

¹⁴ Side margin deletion: W-R, G-c.

¹⁵ Archibald Fife – elder, Cambuslang.

¹⁶ Insertion ['as I did now']: McCulloch.

¹⁷ George Whitefield (1714–70) – evangelist.

¹⁸ Ac 11:9.

¹⁹ Side margin deletion: G-c.

²⁰ Job 3:17.

I came at length to have many Ups and douns at one time rejoicing and within a very little in a moment cast down again.

[One night after I had been much tossed with fears that I could fall back to my former ways, I dreamed that I was just led thro' the World, and then taken up to heaven. And next morning reflecting on this dream, these words in the 107th Ps: came into my mind with great light & power:

*Then are they glad because at rest
& quiet now they be
So to the Haven he them brings
Which they desired to see.*²¹

and releived me of the fears I had been Under and made me willing to die at that time at the thoughts of which I had oft had a reluctancy before. [x]]²² Many times when I came from the preaching I would have been strongly tempted to think there was not a God which would have grieved me Exceedingly but within a little again, before I got home, I would have been rejoicing and mounting up in ardent Desires as on Eagles wings to Heaven.

One Night after I had been greatly perplexed with fears of falling away, being out in the fields with Another at prayer after he went away, these words came into my [467/7] mind

*Our God forever more he will
Even unto death us guide*²³

This promise came with power and revived me so that after I had ended that prayer, and was going away I behoved to return to prayer, in which I was much Enlarged. And in these times I got every day new arguments to plead upon with God in prayer.

At the Second Sacrament at Camb: when at the Lords table I had much of heart melting for sin, and got so much of the Love of Christ that I was Even Sick of Love to him.

And Now for ordinary: I take much delight in hearing the Gospel, and meet with much Comfort in publick ordinances: but in secret duties it is not just so well with me as it was in Spring and last Summer for then when I had lost Spiritual Sensible comforts I could not settle half ane hour till I recovered again the Joys of the Holy Ghost. But []²⁴ now tho' I do not find such great joys as sometimes I had before, yet I find a more steady peace in beleiving I

²¹ Ps 107:30, Scottish Psalter (metrical).

²² Side margin deletion: W-R, G-e. with corresponding bottom margin note, 'x I am not sure if the dream and ys passage in the Psalms will be reckoned a rational Scriptural ground for removing his fear - W-R' 'I agree - G-e' 'I agree - O-e.'

²³ Ps 48:14, Scottish Psalter (metrical).

²⁴ Insertion ['not']: McCulloch.

now find that for ordinary Christ is the great object of my Chief thoughts desire and delight. It was not so with me before Nov: 1741. I found before that at some times flashes of Good but they quickly passed away and seem to have come only from the Common operations of the Spirit. But now I find much of an abiding Spiritual frame (tho' not so much as I would) and a suitableness of heart to Spiritual things. [x]²⁵ [468/8]

²⁵ Bottom margin notes, 'x There is some confusion in ys last paragraph and in general. I dont know if the publishing ys account will be of great consequence – W-R' 'I agree – G-e.'

[469/73] B. K. A Girle Young Woman at 17.¹

From my Childhood, I kept up a form of secret prayer twice a day & it was my constant practise all along my life to go to the Kirk on Sabbaths; but I took very little care about my End in doing so Sometimes I had more pleasure in secret prayer than at other times but cannot say that I Ever discerned between the presence & absence of God in any duty Nor did I ever ~~discern~~ observe any word coming in evidence & demonstration of the Spirit to my heart.

About six years agoe I was a hearer at a Sacrament Occasion at Bothwell & took great delight in a Sermon A Minister (1)² preach'd on that text, The Voice of one crying in the Wilderness, prepare Ye the Way of the Lord, and make his paths Streight,³ and for a while I took great pleasure in hearing other sermons also tho' I got no ~~soul-saving illumination or conviction~~ Enlightning of my mind or conviction of Sin by them But afterwards going away to my Fathers House into service where I met with More Company than I was used to, I turned more indifferent & careless about my duty.

In Winter 1741, that word came one day into my mind with some kind of power: It is surely good for me that I draw near to God,⁴ after which I was more taken up about my duty again particularly in reading the Psalms Song of Solomon and other places in my Bible. []⁵ After that hearing of the Work at Camb: I came there the lat- [470/74] -ter end of february on a Sabbath, and heard Sermon by a Minister (26)⁶ ~~in that Parish~~, at which time I saw many people in distress & heard that some of My Acquaintances had got remarkable outgates, & thought it a strange thing that I myself should get nothing: And I did get nothing till the Evening about the End of the last prayer that day that the words of his text [Φ]⁷ (Whither mentioned at that time in the prayer or not I know not) Struck my heart & struck me to the ground, Being made to see that I was condemned already, & that I was Undone without Christ, and I could not get faith to fly to him.

I continued in Distress all that night & my sins came into my mind particularly my slighting good instruction & the good advices I had got. Original Sin and the Sin of Unbeleif were great burdens to me: & I thought for these and all my other sins I was certainly lost. I slept none that night, nor yet on Mundays

¹ Helen Shearer – Barony.

² Richard Henderson (d. 1769) – minister, Blantyre.

³ Isa 40:3; Mt 3:3; Mk 1:3; Lk 3:4; Jn 1:23.

⁴ Ps 73:28.

⁵ Insertion ['Sometime']: McCulloch.

⁶ William McCulloch (1691–1771) – minister, Cambuslang.

⁷ Insertion 'Φ [He that beleiveth not is condemnd already]': McCulloch.

night, My distress for My Sins taking away My rest, Neither could I eat or drink except that I tasted a drink on the Munday.

I stayed still at Camb: & sometimes hearing Sermon, & sometimes praying in Secret & joining in worship in the Hall in the Manse. I thought it was possible the Lord might extend Mercy to me, But ~~mercy~~ it was what I did scarcely expect.

I sometimes cry'd out in publick, but very little, and when I did cry I found the power of Sin so great that I could not refrain. I had some fear of Hell, but I was made to cry out because I had committed so much Sin against God, which was more vexing to me, than the fear of Hell was affrighting.

I sometimes fainted hearing a Sermon, and in the Hall, [471/75] and fell into a swoon into a swoon on the account of my sins, & under a sense or fear that the Wrath of God was abiding on me: and on the tuesday about Mid-day when I had been in one of these swarfs in the Hall just when I came out of it that word came into my mind, with great power [*& I thought a light shined with it*],⁸ Daughter be of good cheer, thy sins are forgiven thee. Immediately after I was made to beleive & rejoyce and in the mean time thought I would never doubt of the Mercy of God to me, but would still trust & never be cast down.

Something of this frame lasted with me till the friday thereafter, and then I turn'd very dead, & thought that this word was not to me: and I continued about 8 days that way very hardned. I had very little freedom in Duty [*& thought that the Very Earth & the sun in the firmament look'd angry like at Me*].⁹

At length one day, being at Secret prayer, that word came into my heart, with great power, and Suddenly like a dart Striking me, Beleive on the Lord Jesus Christ & thou shalt be saved;¹⁰ and I was made to comply with that call, and to Rely on Christ [x]¹¹ to bring me out of that deadness, & give me strength to serve him, & walk in a new way, & was made to rejoyce that he had shewed Mercy to such a Sinner as I, & at the displays of his Glory, & the hopes of heaven.

I continued for some time in much of this frame: but after that I turn'd dead & hardned again: At that time a Christian Acquaintance & ane Elder in the Parish where I live (84)¹² was frequently seeing me and very usefull to me, by his good advices & directions.

One Night when I was out in the fields, I fell under a terror, that Satan was just coming to devour me; but going to prayer, I beg'd the Lord might help me to resist [472/76] him, and I thought he was chain'd up, that he could get no power over me, and he departed from me for that time: And for some

⁸ Side margin deletion: G-e.

⁹ Side margin deletion: O-e. with corresponding bottom margin note 'x I cou'd have wisht this had been before what's narrated in the first paragraph of this page - O-e.'

¹⁰ Ac 16:31.

¹¹ Insertion ['x by faith for Salvation and']: W-R.

¹² John Wark - elder, Glasgow/Barony.

time I continued to have more liberty, and was not so hardned as before. But being restrained from going out at night, as I us'd sometimes to do, for secret prayer, & to speak to some near by, about my Souls case; I thought I fell into a worse frame than before, & knew not what to do, & fell under bodily trouble also where []¹³ I continued for 14 Days. After that trouble of body abated, I got more freedom in prayer & other religious duties, and was not so dead and hardned as before.

[Going to Cambuslang, about the Beginning of June & hearing a Minister (46)¹⁴ preach, I fell under ane apprehension, that I was ane Hypocrite, which threw me into great distress, & after sermon I fell into a Swoon, at the back of the Kirk, and just as I came out of it, these words came into my heart, Arise & Shine for thy light is come, and the Glory of the Lord is risen upon thee.¹⁵ This Scripture came with great power {& as it had been with a light, to the Eyes of my mind}¹⁶ & carried off the tentation I had been under, that I was ane Hypocrite, & made me to rejoice in the Lord, and much of that frame continued with me for about 8 days after. Then I turned dead & hardned: and then got some reviving again].¹⁷

At the First Sacrament of Camb: that year, when I was at the Communion Table, I asked of the Lord that He might give me some token for good, for it was the first time I had ever been there, & that word came into my heart, My Beloved is mine & I am his, he feedeth among [473/77] the Lillies: this came with great power & Joy, & engag'd me to Put my trust in Him: I had then a perswasion of my interest in him, and at that time sensible love to him.

About the beginning of Winter, I found myself in a dead, hardned, lifeless sort of Disposition, & one night while I was praying, that the Lord might take me out of that Sad case, that Scripture came into my mind with great power, Ps: 40.7 Lo I come, it is writen of me in the Volume of thy book, to do thy will I take delight: I understood these words as spoken by Christ concerning himself, & his delighting to do the will of God his Heavenly Father, in obeying & suffering for purchasing Our Redemption, & thought it was a wonderful thing, that He should take Delight to lay down his life for poor Sinners: and I found myself brought out of that dead & careless frame, & made to delight in duties more than for a long time before, and continued quickned & revived for some weeks.

I find myself since my first awakning in Feb: 1742, sometimes in a more dead & hardned frame, & at other times more lively. But still I think my thoughts & desires run chiefly after Christ. The great End I aim at in the course of my Life, is the Glory of God. I care not tho' I never get worldly riches or pleasures, or what The World think of me, if I get Christ for my

¹³ Insertion ['in']: McCulloch.

¹⁴ Probably John Lawson (d. 1757) – minister, Closeburn and Dalgarno.

¹⁵ Isa 60:1.

¹⁶ Side margin deletion: O-e.

¹⁷ Side margin deletion: W-R, G-e.

Portion. My heart is much changed from what it was once: but it is not so right as I would have it. Sometimes I find corruptions rising up in me, whither I will or no: but I strive against them, & pray the Lord may subdue them. I am also sometimes affraid, that I will not Endure [474/78] to the End: But I trust in the Promises God has made me, and Hope the Lord will keep Me by his mighty power thro' faith unto Salvation.

[475/193] B. L. A Youth abt 16 when some what awakned
About 19 when falling under abiding Convictions¹ [x]²

~~I was put to school by my Parents & learn'd my Catechism & bible & any other common English books and got my Catechism³ by heart & some of the proofs which I still retain & have frequently read over the W.minster⁴ & Geneva Confessions of faith.⁵~~

I was made to mind secret prayer by My parents when I was young but was very regardless of instruction: However, frequently I spoke some words like prayer.

When I left my Fathers house I went to a Minrs Family (72)⁶ and there I went about that duty very frequently and that Minr for ordinary examining and instructing me in the principles of Religion once a week (wherein I had a good dale of pleasure) I grew in knowledge, in reading the bible, and getting my questions, and hearing sermons: and I think my heart was somewhat taken up with what I read & heard and said in prayer; and had some stirrings of Conscience.

After I left that family I returned to My Fathers house for some time: And being enticed by My Friends to hear a Mountain Minr (80)⁷ I left the Kirk and, came to think that Minr and those that followed him were only in the right way: and now I turned very regardless of ordinances, & what I heard in ordinances: And these impressions I had got of Religion wore much off: I did not pray every day, sometimes not once a week, yea sometimes not once a month, yea sometimes not once in a quarter of a year; & almost read no books at all but Story books.

But I was not so far left of God as to curse or Swear; from this I was restrain'd by my Parents & the Checks of a Natural Conscience, telling me That Cursers & Swearers would got to Hell: nor was I left to ane habitual practise of ly- [476/194] -ing for my conscience also told me the danger of

¹ Michael Thomson, Kilsyth.

² Bottom margin note, 'x The title of this account is expressed in a dark manner - W-R' 'I agree - G-e.'

³ *Shorter Catechism of the Westminster Assembly* (1647).

⁴ Westminster Confession (1647).

⁵ Geneva Confession (1536).

⁶ John Currie (d. 1741), minister, Old Monkland. Father of John Currie (d. 1758) - minister, New Monkland.

⁷ Identified in McCulloch's index as 'McMillan'. This is most likely a reference to John Macmillan (1669-1753), ordained in the Church of Scotland to Balmaghie by the Presbytery of Kirkcubright in 1701, but deposed in 1703, whereafter he associated himself as a minister with the Covenanting Societies. He and Thomas Nairn (minister of Abbottshall, Fife) founded the Reformed Presbyterian Church at a meeting at Braehead of Carnwath on 1st August 1743 (Scott, *Fasti*; Nigel M. de S. Cameron, *Dictionary of Scottish Church History and Theology* (Downers Grove, IL: InterVarsity Press, 1993)).

such a practise: And sometimes I was resolving to make a Covenant with God, and heartily to enter his service but put it off from time to time for the space of Three Years.

At the end of these years being sent by my Parents to a Friend of My Own, to learn a trade, I heard the Minister of that Parish (20)⁸ every Sabbath day, and my conscience was frequently stirred by what I heard, and made sore and uneasy because of my Sins: and hearing that Minr very often come over that Scripture in his Sermons, "Cursed in every one that continueth not in all things written in the book of the Law to do them,"⁹ I diverted my thoughts from that subject: for I wanted to live at ease and pleasure, and to banish such impressions from my mind; and secretly in my heart, I did not beleive that to be the word of God: But still my conscience upbraided me: and now I fell about praying again, reading my bible & getting my Questions: to which also I was press'd by My Master.

In Harvest 1741, The Minr (20) was preaching on Ezeck: 11.19,20 from these words "And I will give them an heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, & give them an heart of flesh, that they may walk in My statutes keep Mine ordinances & do them, and they shall be My People & ~~they shall~~ I will be their God" and then was I made to see That I had a very hard & stony heart, & stood in need of a new heart and I went to God in prayer, to give me a new & soft heart: But in a little time that impression wore clean off.

Sometime after that, The Minr was preaching on [477/195] Heb 8.10 "And I will put my laws in their mind & write then on their hearts and I will be to them a God and they shall be to me a People" and by what I then heard I saw "That the Law of God was not written on my heart, and That unless God was pleased to write his Law on my heart & mind, I could not serve the Lord neither would the Lord be my God": for which I betook myself to God in prayer; at which & other duties, I continued till the Spirit of God began to work remarkably at Camb: and if I had neglected any duty, my Conscience severely check'd me for it.

About the Second Sabbath in March 1742 coming to Camb: and hearing a Minr (26) on 2 Cor: 5.17 "If any man be in Christ "&c: I saw I was not a New Creature, but needed to be made a New Creature, and under the impression of this I continued after I went home, for several days, and I earnestly prayed to God that he would make me a New Creature and pour out his Spirit upon the place where I lived. for I thought that Place [Kilsyth]¹⁰ was worse than any where else: & About this time I betook myself to secret prayer, twice every day, which I had never done before oftner than once a day; and sometimes

⁸ James Robe (1688–1753) – minister, Kilsyth.

⁹ Gal 3:10.

¹⁰ Side margin deletion: W-R, O-e.

found the Lord enlarging the desires of my heart more than ever before: But at other times I found my heart so cold that I could not pray with any affection, either for myself or others, but was much troubled & tempted with wandering thoughts about worldly things; & I felt my heart more desperately wicked than ever I noticed it before.

Sometime in May after that, hearing a Minr (20) (on Gal: 4.19. "My Little Children of whom I travel in birth again untill Christ be formed in you") I was convinced Christ [478/196] was not formed in me, and earnestly prayed to God that he might form Christ in me. About this time I think it was, that my Conscience began to rebuke me For despizing Christ so long in the Gospel offer, and not closing with him on his own terms: and That I still leaned to a righteousness of my Own, at least as a part of the Ground of my acceptance with God; and still expected that he would accept of it in part, and that The Righteousness of Christ, would make up the deficiencies of my own Righteousness.

That Minr continuing to preach from that same text for several Sabbaths, and one day in the application of his doctrine, speaking of Original Sin, used a similitude to shew mans Natural wretched & deformed condition since the fall, which came with greater force on my heart than anything I had ever met with before That similitude was this "Would not a Man reckon it (said he) a great dishonour if any man drew his picture like to a serpent a toad or a swine? And was it not a far greater dishonour to God to see the Image of the Devil drawn on our hearts where his own image only had a right to be drawn." After sermons going to secret prayer, I essayed earnestly to beg of God, To take away My Original Sin, it being the fountain of all my actual transgressions; and to convince me of the evil & hainous nature of all my actual transgressions & sins.

Much about this time, when thinking on the decrees of God, and that he had foreordained whatsoever comes to pass, I fell into a great plunge. For I thought since God had foreordained whatsoever Comes to pass, If I was elected to Eternal life, I would get to heaven, whither I used the means of grace or not, and if I was not elected to Eternal life, I would not get to heaven tho' I [479/197] should use all means; and being apprehensive I was not fore ordained to Eternal life, I turned careless in the use of means.

But one day when I was much perplexed & distracted in my mind, The Lord shewed me the great evil of that suggestion, that that was one of the greatest sins, I had ever committed, being directly against his revealed will, by a powerfull representation to my mind, of these words in Jer: 4.15 "O Jerusalem wash thine heart from wickedness that thou mayst be saved, How long will vain thoughts lodge within thee?" And with that Scripture that temptation was immediatly commanded off & no more returned. After which I continued in the use of means, seeking the Lord, and hoping that he would convert and save me.

But some time, after I had continued waiting & hoping for heart renewing grace, I began to think my hopes would be disappointed, and to despair that ever I would be converted; and seeing many of the Ruder sort awakned, I was like to resolve to lead a looser way of life than I had before, being tempted to think, that then God might have mercy upon me, as He had, upon many of the Prophane I knew were awakned: But I was restrained from that course, by thinking, it would occasion a blott on my reputation, and be a disgrace to My Friends. But after that, the temptation continued to work with me, and one day []¹¹ it came stronger in upon me than Ever that thought came strongly into my mind, "That if I should yeild, & give way to despair of the Mercy of God, it would be a great affront to the Son of God. But continuing to be terribly vexed in my mind for a time, till one day, when I thought I [480/198] could not live longer in such a rack and torment, that Scripture came happily into my mind with power, in Mic:7.8.9. "Rejoice not against Me O Mine Enemy, when I fall, I shall arise, when I sit in darkness the Lord shall be a light unto me; I will bear the indignation of the Lord, because I have sinned against him, untill he plead my cause, & execute judgment for me; he will bring me forth to the Light, & I shall behold his righteousness." After which that tentation went immediatly off, and I entertained hopes of geting grace, praying as I could that the Lord would grant me my petition, and hear me, and at that time convert me: And I remembered a Ministers exhortation (20) to wait patiently on, till the Lord should be pleased to work effectually upon me; And continued to wait patiently upon God, still expecting renewing grace from him, in the use of means, till the month of August.

Some time in that month, I fell into a high fever that affected my brain. When first seized with that trouble I was greatly terrifyed with the thoughts of Death; but that terror went away as the fever grew high; & I turned very insensible, and incapable of Serious thoughts, and continued so for the most part of four weeks; after which, my senses were restored, and it pleased the Lord to recover me for a little. Afterward I fell back into the fever, and then I thought I was certainly a dying: And all this last time I was in the fever, being in the full exercise of my reason & judgment, I endeavoured earnestly to pray That The Lord would convince me of the Evil of my Original sin, and of all my Actual transgressions My sins of Omission and my sins of Commission, to that very day: and prayed particularly, that the Lord [481/199] would convince me of the great sin of Unbelief, and give me grace to accept of Christ by faith in all his offices as Prophet Priest & King, Of whom I saw I stood in absolute need in all these offices for I saw I was hopeless & helpless in My self. And every day I strove to get deeper convictions of the Evil and Ugly nature of my sins, by recollecting so many as I could remember, and considering their aggravations. I was also great grieved & afflicted because

¹¹ Insertion ['when']; McCulloch.

I could not see enough into the evil of my ways: I essay'd also to accept of Christ in all his offices, and for a long time I found my heart willing to receive Jesus Christ as Prophet & Priest, but could not get it to receive him as King; Still it Drew back.

My exercise about my Soul continued to be much the same for some months after this Sickness; and I intreated for the power and grace of the Holy Spirit of God, the more earnestly, because I felt more & more the strength of Corruption in me, and my own utter inability [*in me*]¹² to help my self, and Change my self heart,

About the Middle of Winter returning from My Master, to my Fathers Family; all my Friends there set greatly upon me, to forsake the Ordinances dispensed by the Ministers of the established Church; and spake very bitterly wickedly & maliciously against them all, for the defections of the times, strongly urging me to Join my self to the North Country Ministers whom they commended.

One Sabbath, in compliance with their repeated desires, I went and heard one of these Ministers (54) whose text was in Rom 8.4. ("That the Righteousness of the [482/200] law might be fulfilled in us, who walk not after the flesh but after the Spirit") I was very well pleased with the Whole of that Sermon. But that Minr in his last prayer, praying "That the Lords people might be kept from the Delusion that was now spread abroad in several places," I could not join: I could join very well with him indeed, to be kept from delusion but could not join with the application of that petition anent Delusion as then spread abroad in several places: for I was assuredly convinced that what He called delusion, was the Work of the Spirit of God.

But sometime after I had been hearing that Minister, thinking on the corruptions and defections of the Church and times, I became greatly perplext in my mind, and knew not what was my duty, and what was sinfull, and whither I should separate from the communion of the Established Church or whither I should ~~separate from it~~ continue in Communion with it: And one day while I was greatly Shaken, several things were brought to my mind which cleared up my way.

1. It was brought to my mind, "That Tho' Eli's sons were guilty of Gross sins and great miscarriages; yet The Lords People were not commanded to ~~separate from Publick ordinances~~ desert the Church notwithstanding the wickedness of these men."

2. It was suggested to me, "That our Lord commanded his Disciples (Mat 23:1,2,3) to hear what the Scribes & Pharisees taught, altho' they had very wrong apprehensions of some parts of the Law of God." And here upon I began to Reflect, "That Jesus Christ was a better [483/201] Judge of the grounds of a separation from a Church than I; That The Redeemer in the days of his

¹² Bracketed for deletion.

flesh, had greater grounds to separate from the Jewish Church than people had from this Church; for that there were greater corruptions among them, than ~~at this day~~ among us at this day: and yet our Lord continued in communion with that Church, and preached in their Synagogues, while at the same time, he reproved their corruptions, & corrected their abuses.' And I saw 'That separation from this Church was a terrible sin, implying that God had given up the Church of Scotland to a Reprobate mind:' And 'That it was better for the People of God to abide together, and contend for the truth, than to weaken one anothers hands by separation and division, and That that was a more effectual way To carry on a Reformation than the other: and ~~many~~ ~~more~~ many other things came to my mind which I do not now remember.

3. I was greatly confirmed in the beleif of this at that time; as I have been often since, by means of these words in Isa: 35.3 apply'd with power, "Strengthen Ye the weak hands & confirm the feeble knees."

4. At the same time, some words from my Catechism were represented to my mind, "Ordinances are effectuall to convince & convert sinners, to build them up in holiness & comfort thro' faith unto salvation, Not from any virtue in them or in him that doth administer them, but only by the Blessing of Christ and the working of the Spirit." And *[with]*¹³ these arguments which no mortal suggested to me there shone a light into my mind, ~~making~~ *[]*¹⁴ it clear to me, 'That it was unlawful to separate from this Church, notwithstanding what was [484/202] ~~wrong~~ it wrong in it; and seeing Christ continued to countenance the Ordinances dispensed by Ministers holding communion with it.

Some time after that I grew colder in my affections, and could not pray either for my self or others, and no duty for a time went with me as I thought they went before. But one day as I was praying, and earnestly begging of the Lord, 'That he would enlarge the desires of my heart, guide me by his counsel, lead me in the way to Christ, convince me of my bypast sins, prevent my sinning against him, and enable me to give up my soul and body to him, and rest upon Christ alone for salvation, and that he would grant me some comfort under my distress, be mercifull to my unrighteousness & remember my sins no more': Then the Lord, in his good time, was pleased to give ear to my cry and supplication, & greatly to comfort me, by a present *[]*¹⁵ in the very words of one part of my Petition, as it is in Heb: 8.12. I will be mercifull to your unrighteousness, & your sins and your iniquities will I remember no more:¹⁶ and by this powerful word, in the hand of the Spirit of God, I think my heart was opened, to receive Jesus Christ as offered, and I was enabled to rest upon him as my righteousness, and to renounce my Own, and to close

¹³ Bracketed for deletion.

¹⁴ Insertion ['made']: McCulloch.

¹⁵ Insertion ['answer']: McCulloch.

¹⁶ Side margin marked with 'x'.

with him in terms of the Covenant of grace.

A considerable time after that, it was strongly born in upon my mind, "That if I continued on in communion with this Corrupt Church, I would be a par- [485/203] -taker of its sins, and might be a partaker of its plagues, by joining with those who kept Communion with it: But one day reading a printed letter to Mr. James Fisher, from Mr. John Willison in Dundee;¹⁷ wherein it is observed "That such as only continue in communion with a Corrupt Church, were not guilty of the sins of that Church, more than Nicodemus and Joseph of Arimathea, who were members of the Jewish Sanhedrin, while they consented not to the wicked proceedings of that Court." By this I came to see, That tho' I continued in communion with this Church, I was not chargeable with the Corruptions of it, while I did not approve of or consented to them; but bewailed and lamented them: And I saw that the separating Ministers, were more in the wrong, than many Godly Ministers in this Church, seing they openly opposed a Work of the Spirit of God, & weakned the hands of Ministers in this Church, who had a publick reformation at heart as well as they: and seeing these Ministers by deserting their stations, have given over contending for the truths of God, in the way appointed by his Word.

In Aprile 1743, hearing a Minister in Glasgow (15)¹⁸ lecture on Jo 13.31.32 ("Now is the Son of Man glorify'd, and God is glorify'd in him, if God be glorify'd in him, God shall also glorify him in himself, and shall streight way glorify him") who in explaining these verses, had these words, or words to this purpose, which greatly wounded me, "Now is the [486/204] Son of Man Glorify'd, in being dishonoured, and suffering the Contradiction of sinners against himself, in being forsaken of God & despised of Men." And I found, by means of that note in the lecture, My heart greatly broken & melted down, with a Godly sorrow for my sins, that had so dishonoured so good & gracious a God, & wounded the Compassionate Redeemer, who had suffered so much for me a guilty & poluted sinner. And the whole of the remaining part of that lecture, & of that forenoons sermon, this inward deep sorrow & melting conviction of the Evil of Sin continued with me.

That same day that Ministers text was being in Philip 1.21 ("For me to live is Christ") he shewed from what principle a person acted, that lived to Christ, and by way of question asked, "Do you keep the Commandments of God, for fear of the loss of your reputation, or was is it for the wealth of your Outward estate, or was it for the peace of a Natural & upbraiding Conscience or for fear of the torments in hell? or was it because you hereby

¹⁷ John Willison, *A Letter from Mr. John Willison minister at Dundee, to Mr. James Fisher minister at Glasgow. Containing serious expostulations with him concerning his unfair dealing in his review of Mr. Robe's preface, &c. and several suitable advices to him and others* (Edinburgh: Printed by T. Lumisden and J. Robertson, 1743).

¹⁸ James Stirling (d. 1773) – minister, Outer High Kirk, Glasgow.

intended to glorify God, and are affraid to dishonour him, and because the love of Christ constrains you” And many such questions as these, he asked: in hearing that Sermon, I would say in the Sight of God, that I found in me, the Marks of the persons, whose life was to the glory of God. Thro’ the whole of that discourse, I was filled with grief, because by my Sins I had dishonoured God, & wounded Christ, [487/205] and filled also with love & joy in God thro’ Christ, and with love to his Commandments: and if my heart deceived me not, I was made willing to accept of Christ with the cross as well as with the Crown; & thought that if it pleased the Lord to call me to suffer for him, I was willing even to lay down my life for him.

At night, in secret prayer, I turn’d several notes of that sermon into petitions, and was in a lively frame for duty: Intending to Close, these words came with strong power and life into my mind, and with application to me, in Rev: 1.5. “Unto him that loved me, & washed me from my sins in his Own Blood, be glory & dominion and praise forever and ever.”¹⁹ I took this as an incitement to me, to praise God for his loving, and washing me from my Sins in his own blood.

When that Scripture first came in, I was greatly affraid of presumption and pray’d the Lord might keep me from it, and from the deceitfulness of mine own heart: but being made to apply it, my heart was so full of love, that I was oblig’d to cry out, O The height and breadth Length and deepth of the Love of God, which passeth all understanding! and thought; That if I had all the hearts in the World, I could not but Empty them all, in praising the Redeeming love of Christ.’

Some days before that Sabbath, I had been reading Durham on Song 2[].4.^{20, 21} (“It was but a little that I passed from them, but I found him whom my soul loveth, I held him & would not let him go, untill I had bro’t him into my Mothers house; and to the Chambers of her that conceived me”)²² whose observation from the Example of the Spouse is, “That when [488/206] Persons win near[]²³ to Christ, they had the best opportunity to pray to the Lord for others, to bring them into the Church”: That Scripture also in time of prayer came in with power, and what Durham says upon it as now noted: Immediatly I found my heart greatly weighed down with a Sense of the Sins of the Land & Church: and I thought I was much assisted to pray ‘That the Lord would heal our woeful backslidings and divisions, and make us all one in him; that He would pour out of his Spirit upon all ranks, and make his great name known to his Adversaries; and in midst of deserved Wrath remember

¹⁹ Side margin marked with ‘x’.

²⁰ Insertion [3]: McCulloch.

²¹ James Durham, *Clavis Cantici, or, An Exposition of the Song of Solomon* (Edinburgh: Printed by George Swintoun and James Glen, 1668).

²² SS 3:4.

²³ Insertion [‘est’]: McCulloch.

undeserved Mercy: I did plead that he would pour water upon the thirsty, & floods upon the Dry ground, and his Spirit upon our Seed, and his blessing upon our offspring. I was greatly grieved, that when the Lord was pouring out of his Spirit, some of his own people, as I hoped, were contradicting & blaspheming, not knowing what they did; and that some did not entertain the Spirit as they ought, which might justly provoke God to withdraw from Us. Not only that night, but often, am I made to retire from the World, and pour out my sorrows on these accounts before the Lord. I cannot say I got any particular promise apply'd with Power to ease my smart: But I desire to give the Lord no rest till he make Jerusalem a Praise of The Whole Earth.

I am joined in a Society, for Prayer, & religious conference; and sometimes in that duty, have found my heart melted down in grief & Sorrow for my Sins, and Love to God: And think my Knowledge in Religion is [489/207] increasing: We follow the Directions, in Mr Willisons letter to the praying Societies;²⁴ and put questions to One another, according to the rules laid down by him; & I can say for myself, I find benefit thereby. But

To Come to a close of my account, after I came under abiding convictions, I did eat no pleasant Meat I wrought at my trade, when bodily trouble was not upon me but my work did not go well down. Sometimes my convictions arose to a considerable height, and I got an inward heart humbling & afflicting sense of all my sins, both against God & Man; tho' it was matter of no small exercise to me, my convictions & heart humiliation for sin, were not so piercing & great, as I thought they should have been: But this I can say in the Sight of God I saw such evil in the Nature of Sin, and such dishonour in it against a Holy Just & Righteous God, that He would have done me no wrong tho' he had cast me into Hell forever & ever; and I was more grieved for my sins as dishonouring to God, then because they exposed me to his Most Just wrath & curse forever & Ever.

And now as to the habitual & allowed frame of my heart I can say, It is chiefly set upon God, and the things of God, Upon the things that are above and that come from above: That I delight ~~after the~~ in the Law of God after the inner man: That when I find corruptions rising in my heart, it occasions to me, the greatest grief & trouble I have in the World: That it is my greatest care to get sin mortified & subdued; as well as pardoned: And That I long to be perfect ~~Godly~~ in holiness, as well as to be perfect in happiness, in the Kingdom of God.

[491/127 blank]

²⁴ John Willison, *The Duty and Advantage of Religious Societies, Proven from Scripture and Reason: With proper directions to all who either are or may be engaged in such societies. In two letters* (Edinburgh: Printed by T. Lumisden and J. Robertson, 1743).

[492/128] B. M. A Man at 28 years of age¹

I was put to school and taught to read & write &c: I and used to pray morning & evening & to read the Bible frequently & to go to Church & attend sermons each Lords day: But all this was [²] the Effect of Education & custom and of the Example of Others than any impression upon my own spirit: for when I prayed I cannot say it was my own choise; and when I read the Bible, I had no more pleasure in reading of it than any other book; & when I us'd to go to Church, I used to give very little nottice to what was said & Suffered my mind to wander after vanities: And continued mostly to be in this Stupid Condition till May 1742 having few thought either of the Happiness of heaven or of the Miseries of hell: Tho' I was moral and Civil before the World all the while: Yea I thought my self amongst the Civilest sort of folks.

About the Middle of the Aprile before I had gone to Camb: & heard sermons preach'd; But returned as Unconcerned as formerly. I returned there a Second time and heard Sermon upon the first Sabbath of May by a Minr (11)³ whose text was on these words in Exod: 3.18 "The God of The Hebrews hath met with us":⁴ & while he read the words of that text, I found something of a more than ordinary concern upon me: But at the same time doubted at any reality thinking it might arise more from beholding others than from any sense I had got of my own vileness upon the account of sin.

After him, I heard another Minr (17),⁵ who preached from these words, "Sir We would see Jesus":⁶ and while that text was a reading, I concluded with my self That I was not the Person that would be admitted to see Jesus, for I thought I saw my [493/129] my self such a Vile person, & saw such Mountains of guilt intercepting betwixt Me & Christ, that I had no claim to such a sight: and could intertain no hope that He would regard me. Then I was made to see that I was entirely lost And undone by sin & Corrupt Nature: & I thought, I never committed any Sin, but what then Stared me in the Face: and not only sins known to me before but sins which I had little notticed and made very light of formerly. I laboured under great distress the whole time of Sermon; but made no noise: and imagined all present were a gazing upon me: my trouble & anguish continued all that night; and when I try'd to pray, could find no Liberty.

Munday Morning, I found my distress still increasing, and could not think

¹ William Jamieson.

² Insertion ['more']: McCulloch.

³ William Hamilton (1689–1769) – minister, Douglas.

⁴ Also Heb 5:3.

⁵ William McKnight (1685–1750) – minister, Irvine.

⁶ Jn 12:21.

of leaving that place, in that Condition; but as there was to be no sermon there that day & thro' the influence of others, I was perswaded to go home with them.

In the way home, I found myself no longer able to contain my-self; but dropping my company, burst out into tears: I saw the dangerous state I was in and found I was exposed & lyable to punishment upon the account of my sins.

A little after I dropt my Companions, while I was musing & thinking with my self I got more distinct views of Sin: & was obliged to acknowledge that God would have been just, in inflicting that punishment I was then affraid of.

I continued distress'd for the space of five weeks after I return'd from Camb: went to The Sacrament at Fenwick and heard Sermons on Saturday before it; but no part of them came home with power to me: At night in time of Secret prayer, was struck with great & sudden fear; but would not leave the place where I was, because I saw no vi- [494/130] -sible Cause to make me leave it: but continued at that duty: and found I had never so much freedom & Liberty and pleasure in prayer all my life before as I had at that time.

I then could bewail and mourn over all my past sins and particularly that great Sin of Unbelief: and was made sensibly to feel much of the Depravity of my nature and that I was incapable myself so much as to think a right thought; as the effect of Original Sin: and convinced at the heart, that God would have been just, if he had cast me into hell for Original Sin.

While under distress I had no faintings, nor pains in my body; nor saw I anything like visions: but could not sleep upon account of frightfull dreams.

One Night as I was lying on my bed, that word came into my mind, My soul thirsteth for God the Living God,"⁷ by means of which I got liberty to plead with God that my soul might be made to thirst incessantly after him till I found him whom my Soul desireth to Love.

[I was not long in this condition, till I was made to question, if Ever I was acquainted with the realities of Religion; and if any smal hope I had attain'd to was any thing but delusions; whereby I was reduced to distress: but this wore off partly in part]⁸ while I was reading some passages of Scripture [x],⁹ which now have so far escaped my memory that I cannot condescend upon them particularly: yet I remember I felt that effect from them, even a more ardent thirsting after Christ; & more of a []¹⁰ likeness & conformity to him. But I may Justly say, my heart is []¹¹ un- [495/131] -stable as water, and these impressions, & outgoings of Soul,

⁷ Ps 42:2.

⁸ Side margin deletion: W-R.

⁹ Insertion ['x & getting liberty to apply them']: McCulloch.

¹⁰ Insertion ['desire after']: McCulloch.

¹¹ Insertion ['was']: McCulloch.

are []¹² so short liv'd that I may sum up my []¹³ exercises of Spirit in this, That I spent my life ~~in this~~ between hope & fear.

While I was partaking at the Holy Table at Kilmarnock, I felt deep impressions of that infinite distance & disposition betwixt Christ & my soul; but by grace was made willing to fly in under a Sense of my guilt to The Wounds of that Saviour, represented by the Outward signs, & therein Embraced him anew []¹⁴ in all his offices.

By the grace of God, I have made choise of him for my Chief Good & portion, resolving thro' grace to stand by my choise; and can now freely say from my heart, that there is nothing in heaven or in Earth, I desire besides him.

I have now a discovery of the Absolute need I stand in of The Redeemer in all his Offices, as a Prophet, to teach & instruct me; a Priest, to atone, and interceed, for me; & as a King to rule in & Over me.

I long much for []¹⁵ sanctify'd faculties, that vain tho'ts may be banished ~~more~~ & ~~more~~ from mee: and think I feel now a law of hatred in my mind against all Sin both of heart & Life: and have more delight in reading & hearing the Word of God and in prayer than ever I felt in any preceeding part of My Life.

[496/- blank]

¹² Insertion ['was']: McCulloch.

¹³ Insertion ['then']: McCulloch.

¹⁴ Insertion ['as offered in the Gospel']: McCulloch.

¹⁵ Insertion ['more']: McCulloch.

[497/-] B. N. A Young Man Unmarried aged 24¹

I was put to school when Young, and taught to read & write. I got the most part of my Catechism by heart, and have the most part of it still on my mind. I got into some form of praying in secret some times, when I was a Child; but having no delight in it, when I came to more years, I laid it aside altogether. Sometimes I went to the Kirk on Sabbaths and sometimes I stay'd at home, out of mere laziness and carelessness, about anything that concern'd my soul. At length when The Seceding Ministers came about preaching, I went and heard them, just out of a mere blind Zeal & an opinion that they were in the right, and the Establish'd Church all wrong: But I was quite ignorant of any of these matters. I continued about a year hearing them sometimes, and sometimes going to the Kirk. But I was never better pleased than when I heard the Seceding Ministers railing upon the Church; But I never got any soul-benefit or edification by them: and for all that I had learned one way or another, I was grossly ignorant of anything of a gracious & saving kind, and knew nothing that way at all, till Last year that I came to Camb:

As to my practise formerly: I was very vicious, being given to cursing and swearing & disobedience to parents, and drinking to excess: and tho it was but at some particular times I got drunk; yet I thought I was never better, than when I was drinking and carous- [498/-] -ing with my Companions. Yet after I got drunk my conscience accused me and I would have resolved to lay that course aside; but at the next temptation I was just where I had been before, and was just dragged at the heels of my base lusts. In these times, I had some times a fond notion that I would go to Heaven; but at other times, my heart told me, that if I were to die, I would go to Hell: And oftimes I thought, I was sure I would be damn'd; and therefore I thought, that since I must go to hell, I would be damn'd for somewhat; and that I needed not care what way I lived: And this desperate thought, drove me almost to all excess of riot, and almost all kind of Sins, that I thought I could committ with safety from Men.

At length hearing of the Awakning at Camb, the news that so many were converted there, gave a knell to my heart, when I first heard of it; and I came out at the beginning of it: and for a considerable time I came every day, and heard Sermon there. At length I left off coming on week days; but came every Sabbath. I was sensible that I was in a State of Nature, & that I needed to be converted, and I came from time to time to see if possibly I might meet with Converting grace: And was often vex'd to think, that so many were reached by it, and that I was past by and continued where I was.

¹ James Jack.

And thus it continued with me, for about four months in all which time nothing that I heard, ever touched or [499/—] affected me at all. But at length one Sabbath I think the 17th of May 1742 hearing a Minr (26)² preach on that text Rom. 2.4 ("Or despisest thou the riches of His goodness" &c) and hearing him say "Sinners are wearying Gods patience," these words darted struck me to the heart, and I was made Sensible and saw that I was the Man, and that I had been all along wearying out the patience of a Long suffering God, who had all along born with my provocations: This greatly stunn'd me at the heart, and I thereupon felt some stirrings of love to God in my heart []:³ That he had born with me so long when I had so tired his patience: And whereas my heart was before full of enmity also against Man, particularly my only Brother, I then looking about saw him on the Brae, and I then felt such a love to him, that if I could have got to him, at that time, I would most heartily and lovingly Embraced him.

A while after, this frame went off, and I felt myself fall into great confusion of spirit, and turn'd in a manner stupid, and fell down on the ground; and for some time, scarce knew any thing the Minister said, that day.

Next day, when my Conscience would now & then sting me, I did not much notice when it went off, thinking it would wear away by degrees: But on Tuesday morning, I was again awakned by these words "Thou art wearying Gods Patience"; and I there upon [500/—] found my conscience sting & reproach me, to such a degree, that I knew not what to do, or what to think of my Own Condition: But being advised by ane Acquaintance to go to a Minr (14)⁴ and make my case Known to him, I accordingly called for him but missing him, I came to Camb: and heard Sermon, but getting nothing I advised with a Minr (26) There, who gave me some directions; particularly, "That when I went home, I should essay to follow my work as I could, but frequently lay it by a little, and go to secret prayer; and that when I was at my work, I should keep my Bible beside me, and read over the 51 Ps: (taking a verse only at a time) and put it up in a way of Ejaculatory prayer to God": This I did, and found some benefit by it. That night as I came home from Camb, I fell under Conviction, and deep sense of the horrid evil of my wicked practise of cursing and swearing; and as I came thro' the Town where I live, and came by some Souldiers, I was seized with such a horror when I saw them, that I went by them with a race; fearing as I heard I might hear them as I passed, tearing and prophaning the Holy Name of God.

On the Morrow (Wednesday) I essay'd to work, and pray some times; and put the several Verses of the 51st Psalm, in short petitions to God, as I had been advized. In the evening of that day, about 5 or 6 o'Clock, I fell

² William McCulloch (1691–1771) – minister, Cambuslang.

³ Insertion ['before full of enmity against him']: McCulloch.

⁴ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

under a deep sense of my being in a lost and helpless condition: and what press'd my spirit most, was, That I could do nothing at all to help my self, but was ut- [501/-] -terly unable to do anything for my own relief. [*While I was under this sense of things, That word came into my heart with power, "Whom have I in Heaven but thee, O Lord: And There is none on earth"*⁵— at which I felt my heart filled with love to God & Christ and to Man; and as much joy as I was well able to contain: And this lasted about 2 or 3 hours: In the time of which I went and told a Minr (30)⁶ what I had met with, who told me "That it was a flood of the Spirit, and that as in natural things, sometimes a great flood came down and carried all before it, it was so also in the Spirituals; but as land floods soon dried up, so would this; and That I was not to expect, that it would be always so wt me": And Indeed I found it to be so: For within a little after I left him, all this went off, and] ⁷ I was filled again with darkness and confusion, and great distress, being able to see nothing but the face of an Angry God, and fearing that the He had altogether forsaken me, and would never deal any more with me in a gracious way. I went to prayer with another, and afterwards by myself, and then went to bed.

Having gone to bed, and put up petitions now and then, I fell under a deep sense of my sins against God, and thought I was brought as before God on a Throne of Grace, and cast myself as at his feet, let him do with me as he would: And then all my sins (my more open and remarkable sins at least) were one by one brought fresh to my remembrance, as fresh as when I committed them, and stared me as in the face: And [502/-] still as they were presented to me, I asked pardon of them for the sake of Christ (meaning for the sake of what he did and suffered, in satisfying justice, and paying a ransom for sin) [*and then they no more appear'd to stare me in the face, and to make me uneasy and affraid as before: And I was*] ⁸ *made to believe they were pardoned, and do so to this day.* ⁹

And Last of all, my sin against my Parents, was presented to my mind and Conscience, and stared me in the face: and I thereupon asked pardon of God for it: [*But a Voice, to my apprehension, then said to me, or else it was suggested powerfully to my Own thoughts, That I must ask forgiveness of my Parents first for that. I in answer desired, that His Holy Majesty would be pleas'd to adjourn till seven o' Clock in the morning, when my Parents would be up: for That if I should go to ask them pardon at that time of night (being about one in the morning) when they were in bed and asleep, they would be ready to think that I was Drunk. To this answer was made by a voice without me so far as I could perceive, "Not for one moment. That voice came wt great power upon my Spirit, and filld me with aw & fear of offending*

⁵ Ps 73:25.

⁶ George Campbell (d. 1748) — minister, Glasgow/St Mungo's.

⁷ Side margin deletion: W-R, G-e, with corresponding bottom margin notes, 'I have scored ye above passage because I don't think his Joy or love as yet be said to have been ye consequence of faith. W-R.' 'I agree, G-e.'

⁸ Insertion ['then']: McCulloch.

⁹ Side margin deletion: G-e.

or disobeying and made me willing to comply with the call of going immediatly to my Parents; and with such power also upon my body, at the same instant, that it gave it a great shock, and made me jump out [503/-] of my bed, and go to them to another room in the same house, where they were lying, half-sleeping half-waking, as they themselves said afterward: and coming to their Bed-side, with nothing but my shirt on, all trembling and shaking, like the leaves of a tree shaken with the wind, I told them, That the book of Conscience was that night set open before me, and my sins were made to stare me in the face, and that my sin against my Parents, was the last sin that stared me in the face, in a particular way, and I behov'd to have forgiveness of them for that sin, before it could be pardoned: and I accordingly beg'd forgiveness of my offences this way, so far as against them. To which they answered, That They forgave me; and desired and beg'd The Lord might forgive me: I then returned to my bed again, and asked pardon of God, of my disobedience to my Parents, for Christs Sake; and that guilt did not stare me in the face any more; I mean my Conscience no more accused or upbraided me with it: And thereupon followed great peace, & much joy of heart, in God as my God, and in Christ as my Saviour; and in what he did and suffered for perishing sinners such as I: and at the thoughts and perswasion, that all my Sins were pardoned for his Sake. And thus it continued with me all that night, and till about 6 or 7 o'Clock next Morning, when my heart began to be deader; and then going to prayer, that word was cast into my mind with power [†]¹⁰ [504/-] immediately after which, []¹² I was filled with grief & sorrow on the account of the horrid evil of my Unbelief; and I was made to plead, that The Lord would give me faith to beleive in Christ. And I thought I got faith accordingly, to trust & rely upon him alone: [and then my former joy returned.]¹³

Then going out to Camb: to hear Sermon and meeting some of my Acquaintances by the way (in Rutherglen) I invited them all to come to Christ. [And as I went on, it was suggested to me that I had mentioned that name []¹⁴ too often by the way: and putting up a petition to The Lord, That He would direct & guide me to what was agreeable to his word, That word came to my heart with power "Go and tell what The Lord hath done for thy Soul."¹⁵ and so I came on rejoicing as before. And as I went on, it was suggested to me, I would part with Christ if I should be made a King": and I reply'd, No, tho' I were made an Emperor: It was urged, "If I would part with him then, if I were made an Emperor; I reply'd No, tho' I should get the Whole World."]¹⁶

¹⁰ Bottom margin note, '† Here Some Scripture Text happens to be omitted, thro' inadvertency of the writer': McCulloch.

¹¹ Side margin deletion: W-R, G-e. with corresponding bottom margin note, 'I humbly think all this passage should be omitted or much abridged, O-e.'

¹² Insertion ['In the morning']: McCulloch.

¹³ Side margin deletion: W-R, G-e.

¹⁴ Insertion ['Christ']: McCulloch.

¹⁵ Mk 5:19.

¹⁶ Side margin deletion: G-e.

Coming to Camb: and hearing the last Bell ringing, for peoples going to Sermon, I fell a trembling, thinking now I must try my self by what I hear in the Sermon, and that is a thing I have never done in my life before; and I was greatly [505/—] affraid, that when it came to that, I should be found light and wanting.

In time of the first prayer, it was suggested to me, "That it would not fare the worse with me for what I had done at Rutherglen that day by the way"; and I agreed to what was suggested for a little: But then I was by and by made to see, That if I got what I deserved for the best prayer ever I put up, or The best thing ever I did, I would be cast into hell forever.

In hearing the Sermons, I try'd myself, by what was said; but did not find my self cut off, or laid by, by any Mark in them; but only by one thing; and that was about self-judging and condemnation. I was convinced from the time of my first awakning, that God would be just to send me to hell forever for my Sins; but I had never before this day been made sensible, that I deserved to go to hell for the sin of my best duties: this I was now convinced of, and judg'd and condemn'd myself before the Lord, as most justly deserving his wrath forever, for the sin of my best actions. And after the Minr then preaching, had given the Marks of those in a gracious State, He concluded with these words "Happy, Happy, Thrice Happy, is the Person, who can apply these things and find them in himself." At which words my heart took such a leaping for joy, that I thought it would even leap'd out of me.

I went a way homewards after sermon, with a heart full of love and joy. But I had not gone far, till I [506/—] lost it all; and was fill'd with great grief and sorrow at this loss; and was scarce able to say, The Lord help me; and having got near home, it was suggested to me, "Curse God": which filled me with great terror at the horrid thought; resolving I would not go to bed that night, lest I should be sent to hell ~~that night~~ ere to morrow. But when I got home, going to secret prayer, I could get no freedom at all to pray. I then resolv'd to try if I might get any liberty in Singing God's Praise, these words being cast into my mind "The Lords My Shepherd I'll not want Ps 23.¹⁷ [*As I was singing this line with a low voice, desireing not to be overheard by others in the Family, {I felt, as if it had been, a Shrill or Snell or Sifting wind, piercing thro' all the parts of my body at once, and}*¹⁸ *that word came into my mind with great power {at the same time},*¹⁹ *"And They were filled with The Holy Ghost. And I thereupon felt Gods Sensible Presence and had freedom to pray, and committ myself Soul and Body to him."*²⁰

[*Having gone to bed, and being meditating on God and putting up short petitions to him Now & then, A Voice as of One Speaking pretty loud to me, said, "There is*

¹⁷ Ps 23:1, Scottish Psalter (metrical).

¹⁸ Side margin deletion: W-R.

¹⁹ Side margin deletion: W-R.

²⁰ Side margin deletion: G-e.

a Robe." I asked what Robe? The voice reply'd, The Robe of Christs Righteousness to cover your Naked Soul: And then I thought the Robe was put on me: And at that I jump'd out of my bed. My Father overhearing me do this, cry'd to me from the next Room, "Wilt thou not ly still in [507/—] thy bed and take some rest? I answered 'The Wicked might take rest now; but they would get none hereafter. But that for me, Blessed be God, I was sure of Everlasting rest. And that Eternity would be little enough to praise him. And so going out to the Fields, at that time, which was about 4 o'Clock in the morning, I continued in prayer, till it was about 7 o'Clock.

Coming out that day to Camb: I felt as if it had been another person within me; and these words at the same time were press'd on my heart, "Christ dwelleth in your hearts by faith. When I came to that place],²¹ I heard []²² a Minr (26) preach on the text, "I thought upon my former ways" &c:²³ and found the Exercise of true Penitents described in that Sermon, agreeing with what I had felt. And while I was in the Manse, One, to whom I had been telling what I had met wt, told me, it was all delusion; at which I was put into great confusion, thinking that if it was delusion, I was undone: [But then that word was born in upon me, "The Spirit beareth witness with your Spirit, that you are the Children of God²⁴].²⁵ Yet I could: Yet I could take no comfort from it: But while One (56)²⁶ was praying in the Hall, I felt more sensible and vigorous Workings of Love to Christ and joy in him: [and my inward warmth, made the sweat come pouring down down in drops over my Cheeks: and thus it was also while I was praying there, after that person, before [508/—] The Company then present:]²⁷ And going home that night by my self, and falling down to pray by the way, I got great access & nearness to God, and enlargement in duty; and was enabled []²⁸ to Close with Christ on his own terms; and had so much of the influences of the Spirit in that Duty on my soul, that I was scarce able to support under them; and was as one Sick, while going out the way; or even as one drunk with this new Wine of Heaven.

I slept little that night for joy: Next morning in time of Family-prayer, That word reached me, [{"There is the Shield of Faith, and helmet of Salvation, to withstand the fiery darts of The Adversary"}:²⁹ And I thought they were put upon me.}³⁰ And having gone out to Camb: and hearing one praying in the Hall in The

²¹ Side margin deletion: W-R, G-e.

²² Insertion ['at Cambuslang next day']: W-R; necessitated by the previous side margin deletion.

²³ Ps 119:59, Scottish Psalter (metrical).

²⁴ Ro 8:16.

²⁵ Side margin deletion: G-e.

²⁶ Robert Wright – layperson, Cambuslang.

²⁷ Side margin deletion: G-e.

²⁸ Insertion ['again']: McCulloch.

²⁹ Eph 6:16–17.

³⁰ Side margin deletion: W-R. with corresponding bottom margin note, 'I think instead of the passage scored the exact words of Eph: 6.16.17 should be insert. W-R.'

Manse (56) *I essay'd to join; But all at once, I felt, by the Spiritual Senses, as it were, Multitudes of Devils let loose upon me, and ready to devour me; and attempted by the Spiritual Armour {I had got on}³¹ to drive them off; but they were too hard for me: Then I looked to Christ, and beg'd he might drive them away; at which they fled off a little And then I thought, might I not have done that my self? But they coming rushing upon me again, I then saw, that I could not do it myself, and pleaded the Lord might put them away, for I could not do it: at which they were driven quite away;]³² and [509/—] were not suffered to return upon me again.*

Going down to the Brae, that word came into my heart with power, "His wrath lasts but for a moment, which was immediatly followed by great love and joy: & and this Continued with me during the time of a Minrs Sermon (33)³³ on the text, "The sober be vigilant" &c:³⁴ Where I thought all the exercise I had pass'd thro' in the Manse, was described in a lively manner.

That Night I stay'd at Camb: with a Company of people from the West, Several of whom were in distress: And there were prayers among them all night. In time of one of their prayers, I turn'd very dead & dark; but within a little while, these words came into my heart with Power,

"Ye Gates lift up your heads ye doors
Doors that do last for ay
Be lifted up that so the King
Of Glory enter may"³⁵

At which I thought Christ Jesus sensibly took the Throne of my heart, and Swayed a Sceptor of grace there, and beat down every Corruption there, & destroy'd them as to their reigning power. Which I was as sensible of, as if I had could have seen it with my bodily Eyes.

Next Day, being the Lords Day, this sweet frame I had got, continued with me all the time of the two forenoons Sermons. [*But betwixt sermons, I fell [510/—] under a dreadfull pressure of Spirit, and when the publick worship began, I was glad to get access to join in singing Psalms; and then that pressure was taken off: And just as The Minr (26) read the text "And such were some of you, But ye are washed" &c.³⁶ The Spirit said unto me "Stay and hear your sins Charged in your face," At which I was just going []³⁷ thro' the people upon the Brae, and to go quite away from*

³¹ Side margin deletion: W-R.

³² Side margin deletion: G-e.

³³ Andrew Arrott (1683-1760) - minister, Dunnichen, and brother-in-law of John Willison (1680-1750). He joined the Secession/Associate Presbytery in October 1742 (Fawcett, *The Cambuslang Revival*, 196; Scott, *Fasti*).

³⁴ 1 Pe 5:8.

³⁵ Ps 24:9, Scottish Psalter (metrical).

³⁶ 1 Co 6:11.

³⁷ Insertion ['to go']: McCulloch.

the Place; But I was made to sit still: And]³⁸ hearing the []³⁹ Charge []⁴⁰ drawn up in the Sermon, I was made to confess myself guilty at every article; and every sentence came home with power to me; and I was so filled with terror and Confusion, at the sight and sense not only of the Sins of my life, but of the black Corruption of my heart and nature, which I had never got such a sight of till then: ~~And when I got it~~ that I thought ~~that~~ all the people on the Brae were going to take Gods Quarrel against me, and to knock me thro' The Earth with their Staves. But at the singing of The Psalm, at the Close (Ps 51) particularly at these words

"Do Thou with Hysop Sprinkle me
I shall be Cleansed so
Yea wash thou me & then I shall
be whiter than The Snow"⁴¹

I thought I got what the Psalmist there pray'd for: and from that time to this, I feel the power of my [511/-] Corruptions greatly broken, and []⁴² never felt that Enmity in my heart against God nor Man that I was under the power of, before I fell under Convictions; nor so much as the least ill-will or anger at anybody in the world, and resolve, by grace, never to be angry at any person (if not for sin) let them use me as they will.

Hearing a Minr (33) preach in Camb—Kirk on the next day (Munday) on that Text, "I write unto you Little Children, because your sins are forgiven you, for his names sake"⁴³ And if my heart deceive me not could lay clame to all the Marks then given of pardoned persons. After Sermons in my way home, that word came into my heart wt power and Love, "All is yours, and ye are Christs, and Christ is Gods"⁴⁴ and I was made to believe indeed, that all things were mine, and for my Good, and that the very stones in the field were in league with me; and that I was Christs, and one of Gods Children by faith in Jesus Christ; and was fill'd with much love to him, and so great joy in him, that I scarce knew where I was: [*And this frame lasted with me for some days: and then my old doubts & fears returned.*]⁴⁵

Next Lords Day, as I came out to Camb: I was under great fears, that The Lord ~~had forsaken~~⁴⁶ & cast me off, and would be favourable to me no more: but [512/-] coming into the Manse in the Morning before publick

³⁸ Side margin deletion: W-R.

³⁹ Insertion ['afternoon']: McCulloch.

⁴⁰ Insertion ['of my sins']: McCulloch.

⁴¹ Ps 51:7, Scottish Psalter (metrical).

⁴² Insertion ['have']: McCulloch.

⁴³ 1 Jn 2:12.

⁴⁴ 1 Co 3:22-3.

⁴⁵ Side margin deletion: W-R.

⁴⁶ Insertion ['wou'd forsake']: W-R.

worship began, that word came into my heart, "Whom The Lord Loves he loves with an Everlasting love," which again kindled the love of God in my heart; and was made to believe that God loved me; and would continue to do so forever. And in hearing a Minr (26) preach that day, I thought I got the image of God Stamped upon me, in an impression of his holiness upon my heart: And going home that Sabbath night, I was so assured of my interest of in the love of God and Christ that I thought I would not be troubled tho' the hills should be cast into the midst of the sea: and thus also it was with me for two or three Sabbaths after in time of publick Worship: and this also continued with me in a good measure on the week days.

On Whitsun Munday having come out to Camb: and coming into the Manse in the Morning, and hearing a Minr Pray there (26) in time of it, I Had a Conflict with Satan, and got the Victory over him, and got him under my feet: [*I mean, I felt a Great Enmity against him, (which I also feel for ordinary in some measure, as he is an Enemy to God and my Salvation) and if it had been possible for me I would thro' the Strength of Christ have even bruised him under the feet of my body.*]⁴⁷

Hearing a Minr (12)⁴⁸ one day, he said "What [513/-] is he for a Believer, that is affraid of Death? At hearing of which, all the fears I had been under just before, vanished; and I got such Courage and Strength, that I thought I would be affraid neither of Death nor hell: and thus I still continue, if it be not at sometimes of Darkness.

At the first Sacrament at Camb: I was but in a very dead frame at the Table; but on Munday after it, hearing Sermons, I was filled with much love to Christ, that manifested so much love in Suffering for Sinners and took me into Mercy, who had been the Greatest of all Rebels.

At The Second Sacrament, I was in a very sweet frame under the influences of the Spirit: but I was not so highly lifted up with joys as at the first Sacrament.

At The Second Sacrament in Kilsyth, I was under great fear, when I came to the Table, and shook like the leaf of a Tree before the wind: But this fear and shaking went off when the Minr (14) came to distribute the first Element, and when at the same time he pronounced ~~these words~~ that word, "Take," which came with [*such a*]⁴⁹ mighty power, [*that the voice as it came to me, seem'd as if it had been pronounced more loudly, and with greater force than any Man on Earth could Speak;*]⁵⁰ And my Soul was made to take and receive Christ by faith, while I received the Elements outwardly: and at night hearing a Minr (29)⁵¹ [514/-] preach on these words "Behold King Solomon with the Crown" &c:⁵² I was exceedingly fill'd with love to Christ & joy in him.

⁴⁷ Side margin deletion: W-R.

⁴⁸ George Whitefield (1714-70) - evangelist.

⁴⁹ Side margin deletion: W-R.

⁵⁰ Side margin deletion: W-R.

⁵¹ Robert Spears (Speirs) (1700-78) - minister, Linlithgow.

⁵² SS 3:11.

Reading lately, Watsons Body of Divinity,⁵³ concerning the Benefits that flow from Justification Adoption & Sanctification, I was fully certain, and continue to be so, that I can lay [*clame*]⁵⁴ to assurance of Gods Love, and peace of Conscience and joy in the Holy Ghost; [*but am a little in the dark, as to increase of Grace: tho' it may be, if it were explain'd to me, I might also lay Claim to that.*]⁵⁵

Some have told me, that I am under []⁵⁶ delusion; but if I be under Delusion, what I find in my Bible must be so too; for I can certainly lay claim to Many Marks of Gods Children there: and I do not heed what Men say of me; but go always to my Bible; and stick by that: and I can say with the Apostle, Who shall separate me from the Love of Christ" &c.^{57, 58}

⁵³ Watson, *A Body of Practical Divinity*.

⁵⁴ Textual overwrite to replace 'clame' with 'claim'.

⁵⁵ Side margin deletion: W-R.

⁵⁶ Insertion ['a']: McCulloch.

⁵⁷ Side margin note related to sentence immediately preceding: 'Rom 8.35'.

⁵⁸ Bottom margin comments: 'There is something Visionary in this Mans experience - W-R.' 'I agree - W-n - & doubt if it be proper to publish them.' 'I am satisfied the publishing of this Mans Experiences Would do hurt & therefore gave over Marking - G-e - not the Humility, & Self-Denial, one Would Wish: & Expect, Where Extraordinary Attainments are pretended; Which Obliges me to Speak in Stronger Terms than I Enclin'd -' 'I have read this mans experiences again and am of opinion they shou'd not be published - W-R' 'I agree - O-e.'

[515/163] B. O. Ane Unmarried Man about 22.¹

~~I learn'd to read the bible at the School & was made capable to repeat the Shorter Catechism with a good part of the proof and keep the Catechism still upon my heart.²~~

I scarce had any form of Secret prayer when I was a Child or Boy: and even when advanced to more age had only sometimes something of a form: and but a dead form. I was in use to keep up a form [---] in giving outward attendance on publick ordinances each Lords day, and sometimes also in reading a Chapter of the Bible by my self, especially on the Sabbath days, reckoning all this to be my duty. But never found my heart engaged to draw near to God and serious in any of these duties for I attended carelessly and suffered my mind to go after Vanity & folly And had not found the word coming along with power so as to leave any abiding impression.

My former way if living was to speak rashly, and to take the Name of God in vain and was apt to quarrel: If I found a way to gratify my own inclinations, that was what I studied & was concerned to get done: for I was serving diverse lusts & pleasures and loving pleasures more than loving God: and had no thought concerning heaven.

The first Sunday of June when at Cambs: hearing a Minr (26)³ on Ps: 68.18 "Thou hast Received gifts for Men even for The Rebellious"⁴ Speak of the Rebellion of people against the Lord "That went on in their sins Against the Light of their own Consciences and refused [516/164] to hearken to the Secret dictates of it but Rejected and trampled upon them, thereby trampled on the Authority of God himself & rebell'd against him:" These words & the like expressions in that Sermon were bro't close home to my conscience. And I was made to see, that I was the man concerned in all this great guilt I had bro't upon my self by rebelling against the Most high. And

On the Saturdays night, hearing sermon by the Same Minr on these words "The Heart is deceitfull above all things and desperatly wicked,"⁵ I was much affected at the wickedness of the heart, and saw what was said sadly agree'd to my Own heart. And Sabbath evening after sermons going into the Manse, and seeing a number of People in great distress about their souls condition, tho' my own distress under convictions had been great, before I came to the Room; yet I was made to wonder at my own Stupidity, and that my own distress

¹ James Neil.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Ps 68:18.

⁵ Jer 17:9.

fell so far short of []⁶ that I saw there, while I was perswaded I had as much reason at lest, if not more, to be burdened with my sins as any there present.

My convictions increased more and more, & sometimes arose to such a height, that I thought there was no mercy for me; & for six or seven weeks my distress continued with me, During which time, I got not only a sight of my Sins in the general, but all my particular sins were brought to my remembrance and view, sometimes crouds of them together, and sometimes particular iniquities Stareing me in the face more than others, and not only sins of my life, but sins of my heart.

Two Sins were especially afflicting to me. Ist that I found such a strong propension to lean to some [517/165] -thing of my own and to trust in something of self to recommend me to the favour of God: and the Lord knows I had little ground for any such conceit: and that I could not win to beleive in Christ: and that while I saw I must beleive or perish I found my heart lock'd up in Unbeleif: and while I would have []⁷ given ten thousand worlds []⁸ to beleive, I could get no such power. [However I was crying unto the Lord for it, and waited on him in his own Appointed Means].⁹ 2. I saw that original sin was the fountain & spring of all my other sins, which was a great burden to my heart. Many a time I thought it a wonder that God in his justice did not send me to hell, and was made perfectly sensible I deserved it.

Towards the Beginning of My Awakning, I was mostly afflicted with the fear of hell; But afterwards a sense of sin and dishonouring God, was far more grieving to me than any fear I had of hell. I went frequently to God in secret prayer, but could get nothing to say, having only some broken sighs & groans: But at other times had some more freedom.

I never, that I know of, cry'd out publicly in the Brae, but sometimes I could not refrain crying in the Manse and some other places more privatly, when under a Sense of the Wrath of God, and My Guiltiness before him: Which sometimes also made the buttons leap off My Breast: & my heart swelling so big seem'd sometimes as if it would have leapt out of its place: and it would have overcast for a time, but I never felt any bodily pain Nor did I ever fall into what they call Swoonings & swarfings: & I never had any visions.

[]¹⁰ When essaying to take any food being convinced I had no right to it or any comfort of life I was affraid they [518/166] would have chock'd me and so had no inclination to eating or drinking: However my friends obliged me to take something now & then. Sometimes I could not fall on sleep: and

⁶ Insertion ['many']: McCulloch.

⁷ Insertion ['gladly']: McCulloch.

⁸ Insertion ['for power']: McCulloch.

⁹ Text bracketed; no scoring or autograph in side margin.

¹⁰ Insertion ['Many times under convictions']: McCulloch.

falling into it, was often awak'ned with fright full dreams: And all that []¹¹ could work little ef or any none.

The first words that convey'd any relief to my troubled soul, were in Ps 40.1.2. "I waited" &c which had this effect upon me, that it excited me to a patient waiting for the Lord with some hopes of Meeting with him in mercy in his own time & way: And sometime after that Scripture was apply'd to me in Isa: 55.7 "Let The Wicked forsake his way, and the Unrighteous Man his thoughts & let him return unto The Lord and he will have Mercy upon him and to Our God he will abundantly pardon."

On Sabbath at the Sacrament in Kilmarnock in July 1742. Hearing a Minr (45)¹² preach, I fell under great uneasiness upon account of Neglecting to obey Christs Command, Do this in remembrance of me,¹³ The conviction of this Sin made me very Uneasy, after, till the work was over: On Mundays Night retiring with another into a Barn we spent some time in prayer together after which ~~coming home~~ upon the way coming home, These words in Mat: 11.28 "Come to Me all ye that Labour"&c: came into my mind with wonderfull power, And being weary & heavy laden I found rest to my soul in Coming to Christ Upon which, the Love of Christ was shed abroad in My heart; was filled with self loathing and praises to him for the Riches of his Grace.

I spent a good part of that night in praises & thanksgiving to God And after I went to bed finding no dis- [519/167] position to sleep, I employ'd the remaining part of that night in the same delightful exercise.

Some time after that, being under great fears that I was in a wrong way, and finding my heart sometimes drawing backward from God, [*these words in Micah 6.8 ("He hath shewed the O man What is Good &c") coming with some power*]¹⁴ I was made to hope, that the Lord had not altogether forsaken me. But with great uneasiness I continued at the thoughts of my utter inability to keep the commands of God, till I was releived in some measure by that in Hosea 6.3 "Then shall we Know, if we follow on to Know the Lord" which made me hope, that in attending the Means of Grace & Looking to God for his blessing, I should be made to Know the way of his Commandments & walk therein.

Upon the 11th of nov: last year, []¹⁵ after having been much cast down at my past life [*and fearing lest I had spoke some things in this account of Gods dealings with my soul, for which I could not be answerable*],¹⁶ These words in Isa: 54.8. ("In a little wrath I hid my face from thee, for a Moment: But with everlasting

¹¹ Insertion ['time']: McCulloch.

¹² James Sempill [Semple] (d. 1752), minister, Dreghorn.

¹³ Lk 22:19, 1 Co 11:24, 1 Co 11:25.

¹⁴ Side margin deletion: G-e.

¹⁵ Insertion ['1742']: McCulloch.

¹⁶ Side margin deletion: W-n.

Kindness will I have Mercy upon thee") came into my mind with much light & power, & immediatly scattered these doubts & fears I had been under.

I cannot say certainly whither I am, converted or not: but I find a very remarkable change on my spirit: So that in some measure I may say, all old things are past away with me, I do not find my heart run out after the profits and pleasures of the World, as it used to do: but think the Ordinary & main outgoings of my desires are after God & Christ and spiritual things: I do not find ane incli- [520/68] -nation to any of these sins I was addicted to before (such as cursing & swearing & talking prophanely) & not only refrain from them, thro' grace; but its a great pain to me to hear []¹⁷ others, and makes even my flesh to creep & tremble: And when I find motions to sin []¹⁸ in my heart they are the daily burden of My Soul, and I look & cry to God against them.

I think I hate every sin, & love every commanded duty. And if my heart deceives me not, I think I could thro' grace willing Suffer the Loss of all things, even life itself: if I be called to it for the Sake of Christ.

I think I have heartily closed with him in all his offices, as Prophet Priest & King ~~and have been made sensible~~ []¹⁹ of my need of him in them all: And desire to live daily by faith upon him ~~and upon~~ and to improve all these offices of Grace.

¹⁷ Insertion ['them in']: McCulloch.

¹⁸ Insertion ['arise']: McCulloch.

¹⁹ Insertion ['under a sense']: McCulloch.

[521/175] B. P. A Widow Woman aged 26.¹

I was put to School and taught &c: ————— and I had ane outward Civil walk before the world all along. I had a religious Education, and us'd to pray in secret But sometimes I neglected it: but it was only Custom I got that made me mind it at any time. I always us'd to go to the Kirk on Sabbath days; but it was only to see and to be seen and out of fashion. I sometimes had some desires to be where there was any thing of Good, tho' I had none in my self. I us'd to read the Bible sometimes, and when I read it I thought they were happy that were truely religious. I sometimes thought of heaven and hell; but anything in the World would have put it out of my head again. I never had any convictions of sin till last Year, tho' I had some resolutions to mend my life.

I came to Camb: about the first Munday of March 1742, & saw several people in distress, and wished I were like them, and thought 'Surely if I got a sight of my sins, it would be a very dreadful sight: and could not endure to hear any speak evil of them: I would gladly have come again to Camb: but could not win there sooner than about the last Sabbath of March.

In time of the first Psalms Singing, that Sabbath I came, I [*felt a great heaviness come upon me; and my heart Like to faint, and*]² said within my self, 'Lord whatsoever is for thy glory and my good, I am willing to suffer,' After which, hearing a Minr (26)³ on that text "He that beleiveth not on the Son shall not [522/176] see life but the wrath of God abideth on him"⁴ that word in the Sermon "He that beleiveth not the Gospel to be Gods word is condemned already"⁵ Struck my heart with power, and I was put to examine Myself: and all the way home, I was kept thinking upon it, & made to think, 'Alas! what have I been doing all this time, that I have never []⁶ receiv'd it as Gods Word, but liv'd in a Secure carnal State.

That night I slept some: and my Mother in the morning telling me of one that had slept well, I said, 'O Mother we have got too many of these Sound sleeps. Next night I was so freigh frightened when I came in from prayer; and when I went to Bed the terror of Satan fell so upon me, [*whom I tho't I saw at the Side of the bed as a rough tautie dog*]⁷ that I came out of the bed again: and a

¹ Isobel Mattheie – living in Kilbride, widow of John Yools. This is a duplicate account also found in II:267–72 and II:281–5.

² Side margin deletion: O-e.

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Jn 3:36.

⁵ Jn 3:18.

⁶ Insertion ['yet believ'd the Gospel nor']: McCulloch.

⁷ Side margin deletion: W-R, W-n, G-e.

Neighbour man, being call'd in by my Sister, when She saw I was so frightened, and he saying the night was ordained for sleep, and bidding me to go to my bed, to see if I might get some rest, I answered, 'How can I ~~get rest~~ take rest, when God has sent his own Son to save Sinners, and I am not willing to be saved by him.' Before I went to my bed again, I was so strengthened in the duty of prayer, that I thought, tho' Satan should come & appear never so near me, he could do me no harm: for I was made to hope, and trust in God, that He would save me from the Evil One. After I went to bed I got some rest.

My convictions continued with me, and I was made to grieve much, that I had so long despised & condemned the Son of God. I returned to Camb: on Thursday, [523/177] but got nothing sensibly: and still that conviction continued, 'That I had despised the Son of God:' and I was much distress'd under it. After sermon coming into the Hall in the Manse, and crying out there, and some calling me to hold my peace, I answered in great bitterness, 'How can I hold my peace, when I have trampled the Son of God under my feet?' and remain'd in this distress for some days after.

On Sabbath night, []⁸ hearing a Minr (26) preach again concerning Unbeleif, I fell under such distress at the thoughts that I had by sin, wounded a Dear Saviour, that I fainted three times on the brae where I was hearing sermon, [[x] and fell into a swarf three times: {†}⁹ all the times I was {---} in these swarfs well enough in the Exercise of My reason, {and my bodily Eyes being shut I saw as it were a great darkness}:¹⁰ but could not hear what was said distinctly, but only as it were a confused sound, and all the three times, just as I came out of these three Swarfs, these words came to my heart with Power, "Fear not Daughter for thy sins are forgiven thee" [x]]¹¹ I took up my Bible, [not minding one place in it more than another,]¹² and my eye first lighted on that passage, (which I did not remember was in the Bible) in Isa: 55. "Let the Wicked forsake his ways & the Unrighteous Man his thoughts and let him return unto the Lord & to our God, for he will abundantly pardon;¹³ & this word was of great use to releive me from my distress: for I thought God was calling me to return from My Sins unto him, and promising pardon to me upon my return: From that time I had a greater inclination to duty than before:

Coming up from to the Manse after Sermons, and hearing [524/178] a Preacher (40)¹⁴ lecture about Zacheus, []¹⁵ Observe "That Our Lord did not

⁸ Insertion ['next']: McCulloch.

⁹ Insertion '† {being}': McCulloch.

¹⁰ Side margin deletion: W-R, W-n, G-e.

¹¹ Bottom margin note for deletion, 'I humbly think all betwixt ys two marks x[-]x may be omitted': O-e.

¹² Side margin deletion: G-e.

¹³ Isa 55:7.

¹⁴ Henry Davidson (1687-1756), minister, Galashiels (Fawcett, *The Cambuslang Revival*; Scott, *Fasti*).

¹⁵ Insertion ['&']: McCulloch.

quarrel Zacheus for his Sins, but as soon as the Spirit of God entered into him, He quareled himself" hearing him also say, "That The Redeemer had to []¹⁶ thro' Samaria to bring home ane Adulterous Woman, and who knows but he will go thro' this room, to bring home some of the Chief of Sinners amongst us." I thought I []¹⁷ the very Chief of Sinners present, and hoped the Redeemer would come to save me.

Immediately after that, I lost hope, and cry'd out, Oh! is my Redeemer gone? The Minr of the Place saying to me, "Will ye wait; I answered, but I cannot wait: The Same Minr Urging me again to wait with patience, I said, 'That Neither he nor any other man was able to releive me, for none could do it but Christ.

Returning home, I continued in great distress, till the Wednesday, [*thinking that Satan was not only about me, but drawing my by-the-feet down to hell:*]¹⁸ A Preacher (4)¹⁹ coming to see me, when I was under this apprehension, I would not allow him to speak any words of Comfort to me, saying, 'None could releive me but he that had trode the Wine press of The Fathers wrath Alone, when of the People there was none to help him:²⁰ But I desired him to pray for me, When He desired me to lay hold on a promise of the bible he had been speaking of before, I said, I could not lay hold on any one promise in all the Bible, and I found I had no strength in my self, I see all my strength must come from the Redeemer, to releive and save me. [*That Preacher Desiring one to shew him my bible, that he might find out a passage for me to meditate [525/179] upon, and offering to take the Bible out of my hand, I would not let it go, saying it was Gods holy word, I would not part with. After this, he having desired me to take some refreshment to my body by Meat & Sleep; I said, I could rest none, till I got a saving interest in Christ: and immediatly after that, these words came into my mind with power, "Fear not, for I will work a thorough Work and a Saving Change, Thou shalt taste of the cup of my wrath but not forever."* And in a little after that other word came with such power, that I was forced to cry out with joy, "Fear not for I am with thee"²¹ I will lead thee by the hand whithersoever thou goest. After that I said to those in the house with me, O! this has been a sore forenoon; but this is the Sweetest Afternoon That ever I had.

Toward the end of that Same week, it came into my mind, That all I had met with was but a delusion: []²² On Sabbath, Hearing a Minr (3)²³ preach on Rom: 8.15 ("Ye have not received the spirit of bondage again unto fear, But ye have received the Spirit

¹⁶ Insertion ['go']: McCulloch.

¹⁷ Insertion ['was']: McCulloch.

¹⁸ Side margin deletion: O-e.

¹⁹ David Connell (1706-90) - minister, E. Kilbride. Son and ministerial successor of Matthew Connell (d. 1743), minister, E. Kilbride.

²⁰ Side margin marked with 'x'.

²¹ Gen 26:24, Isa 41:10, Isa 43:5.

²² Insertion ['but']: McCulloch.

²³ Matthew Connell (d. 1743) - minister, E. Kilbride. Father to his ministerial successor David Connell (1706-90), E. Kilbride.

of Adoption whereby We cry Abba Father") and from that text open up & explain the way how the Spirit of God wrought upon the Hearts of his people; I found that what I had met with exactly agreed to what the Minr said about the Operations of the Holy Spirit: and so was releived from distress at that time.

*Next day]*²⁴ *coming down to Camb: and hearing a Minr (26) there describe the nature of Unbeleif, I was greatly affraid, I was still under its power, and thought there was no sinner among all the people I saw there like my self; & I saw my self so vile in my own Eyes because of Sin, that [526/180] I was forced to cry out, O what have I been doing all my life against God: for I thought I was more vile than any Creature, and loathsome upon account of my Sin, and I saw I brought a polluted nature into the world with me, and that I had gone astray as soon as I was born, and that I justly deserved Gods wrath; yea that a 10,00 hells were little enough for me, considering what I had done against God: And was affraid of nothing, but of God, whom I had grievously offended.*

*But in my way home from that place, [these words coming into my mind with power, "Thou shalt be pure as Gold, and fine as Ophir," made such a deep impression upon me, that they took away my fear, and greatly raised up my spirits. I did not know at first where to find that passage, but resolved to make search for it till I got it; And the first time I took my bible to seek it and with the first glance of my Eye I fell upon Isa: 13.12 where thus it is written, "I will make a man more precious than []*²⁵ *Gold, even a man than the Golden Wedge of Ophir." When I saw that passage, I was glad thinking it might have some relation to what was spoken into my heart in in my way home, and it gave me great ease and comfort: for I thought those whom God had purged from their iniquities, were made pure as gold, & precious as the Wedge of Ophir. But afterwards doubting if I had any interest in these words that had been spoken inwardly to my soul, these other words []*²⁶ *into my mind, "I will cover thee Under my [527/181] wings till the days of adversity be over; upon which]*²⁷ *[x]*²⁸ *Christ was so precious to my soul, and I was put into such a frame', That I thought I could have parted with all I had out of love to him. And for some days after, I continued in such a frame', That nothing could divert my thoughts from him: I was filled with a high esteem of his blood which alone could save me and saw that if I had once got ane interest in him I needed no other Saviour; and then resolved thro' grace, to lay my self down for ever at his feet for mercy, and his free grace to save me.*

After this Satan began to tempt me to deny Christ: but I was helped to resist him answering again No, No, I am willing to be deny'd to all, and to part

²⁴ Side margin deletion: W-R, G-e.

²⁵ Insertion ['fine']: McCulloch.

²⁶ Insertion ['came']: McCulloch.

²⁷ Side margin deletion: W-R, G-e.

²⁸ Insertion 'x [Several Scriptures were carried in upon my mind with such power that]': W-R; necessitated by the previous side margin deletion.

with all: but ~~that~~ him I will not deny, Him I cannot want. This temptation wrought within me for about a 14 days. Two or three before that temptation left me, when I was coming to Camb: to hear a Certain Minister (12)²⁹ [*and two or three days before I had heard that Minister, it was constantly urged upon my mind 'That if I went to hear that Minister, I would go Mad.'*]³⁰ The day that I came to hear him, I got great liberty to pray for him, and all that should hear him, And after I heard his first sermon, I was some what revived, but got no particular word of Comfort to my Soul.

The Tempter began again to urge me with the former temptation, and next day I could not win back to hear that Minister, neither could I get [528/182] staying in my own house: I went therefore to the fields with My Child and waited upon God. When I was at the distance of a Mile from home, I heard a great Crack of thunder, which us'd to affright me much, and I knew not whither to turn back to my house, or to go forward to a Friends house, whom I was intending to see that day: [*But resolving in the strength of the Lord to go forward, when I had gone half a mile further, I was made to beleive, that if I died that day, it would be well with my Soul, and if I lived, it would be well also.*]³¹ After which my faith in the Lord Jesus was made so strong, that nothing could trouble me; my heart and mouth were filled with his praises, so that I could not entertain any other Subject in my mind; and I was made to beleive his Eye was upon me: and The Redeemer was altogether precious to my Soul. This good frame continued with me all that day, and all that night, and all the next day, and, with some abatement, for a considerable time after. I returned home with a heart full of Love to God, and was enabled to say, My Beloved is mine & I am his.³²

After that pleasant time was at an end, I found my heart hard, and had no liberty to pour out my soul to God for about 14 days time; But that word in Mal: was of great use to soften it to me, and to make Christ precious to my Soul, "But unto you [529/183] that fear my name, will shall the Sun of Righteousness arise with healing under his wings."³³ After which I continued in a heavenly frame, still meditating upon God and praising his name, till the first Communion in Camb: That year

On Saturdays night before that Communion, hearing a Minr (12) speak of the Blessed Redeemers Sufferings, and saying "That He bare all the sins of ane Elect World, till he fell to the ground, and perhaps his blessed lips licked the dust," I thought my sins had made the Wound in his side, & put the Crown of thorns upon his head, & the very thought of this deeply pierced my heart.

²⁹ George Whitefield (1714–70) – evangelist.

³⁰ Side margin deletion: O-c.

³¹ Side margin deletion: O-c.

³² SS 2:16.

³³ Mal 4:2.

Returning home, I began to reflect on the many things I wanted, and my great necessities: I had no doubt about Gods willingness to releive them; but I doubted of my willingness to receive from him: And then that word came into my mind with great power, "I will supply all thy need."³⁴ My heart was so full that I was oblinded to tell My Neighbours in the way, What God Had said to my Soul.

Hearing a Minr (26) before the Action on these words in the Song "Yea He is altogether lovely, this is My Beloved, and this is My Friend, O Ye Daughters of Jerusalem"³⁵ I found my heart greatly & sweetly drawn out after Christ; He was Reign'd King in my heart, He was above all things to me, and above all my [530/184] troubles. At The Communion Table He was altogether Lovely & precious to Me: and it was then said to my Soul, "That He was Become My Salvation."

On the Evening Hearing a Minr (12) on that text Isa: "Thy Maker is Thy Husband,"³⁶ say among many other things, "Come and be married to Christ, and You'll have a Dear Husband." at which my heart was so full of Love to Christ and esteem of him, That I wondered if there were any among that great Multitude, that were unwilling to close with him. But still I wanted more and more of Christ tn my Soul, & had great hopes that I would get more of him before that Occasion was over. Accordingly next day Hearing a Minr (12) on the Munday on Philip: 2.5 "Let this mind be in you which was in Christ Jesus" in time of that sermon, I was made so full of the Love of God in Christ, that I fell back from the seat I was sitting on [and {}³⁷ then made to cry out 'O all ye thats there, O praise the Lord for what he has done for my Soul, and then was made to Swoon away: {and when I was in that Swoon, I thought The Redeemer said to me, "There is the Seal of Your Salvation, and I saw as it were ane Z of Blood}³⁸]³⁹ For a considerable time after this occasion was over, my heart continued full of Love & joy & praise.

After that good time was over, I was greatly troubled with hardness of heart, and could get no rest [531/185] but was still seeking, & praying unto God for deliverance from a body of Sin, and many a time when essaying duty, I could do nothing but groan. But on the Fast day before the Second Communion in Camb: I was somewhat releived from that in hearing a Minr (20)⁴⁰ preach on these words in Isa: 53d "He hath put him to grief: when Thou shalt make his Soul ane offering for Sin,"⁴¹ and that Text was very refreshing to

³⁴ Side margin marked with 'x'.

³⁵ SS 5:16.

³⁶ Isa 54:5.

³⁷ Insertion {'was'}: McCulloch.

³⁸ Side margin deletion: W-R, W-n.

³⁹ Side margin deletion: G-e, O-e.

⁴⁰ James Robe (1688-1753) - minister, Kilsyth.

⁴¹ Isa 53:10.

me. Hearing also Another Minr (1)⁴² that same day on Rom 8.33, 34 ("Who shall Lay anything to the Charge of Gods Elect") &c who gave some Marks of the Persons, that might say with the Apostle as in that text; I thought I could apply them which was a Comfort to me: and On the Saturday, Hearing Another Minr (16)⁴³ from that text in 2 Pet: ("Unto You therefore that Believe he is Precious")⁴⁴ my Faith was in a lively exercise, and I thought that tho' Christ should slay me, yet would I lay me down at his feet for mercy, and that Christ was precious to me.

Hearing the Action Sermon from 1 Jo: 4.10 ("Herein is Love not that we Loved God, but that he Loved us" &c) I found my Heart greatly drawn out in Love towards God, and in that frame I went to The Lords Table: Going forward to that Table, that promise in Zech: came in with sweetness and [532/186] power ("I will pour out the Spirit of Grace and supplication")⁴⁵,⁴⁶ and at I found the desires of my heart greatly enlarged, for greater Measures of grace and Jesus Christ in his Person & Benefits was altogether Lovely to Me.

In my way home at night, Temptations came in my way; But I got strength to resist them: Next day hearing a Minr (11)⁴⁷ (on that in the Eph: "pray without ceasing")⁴⁸ shew by what marks a person might know, If They got returns of prayer from God, who among other things ~~named the~~ gave this as one, "That it was a good Evidence God answered a persons Prayers, when in time of temptation, he got strength to resist temptation." I could not but say God had upholden me in time of my trouble frequently, and had strengthened me to resist temptations: And when I reflected on this, it was very sweet to me: and at that time I was enabled to bless & praise the Name of God, for helping me in my time of Need, and supporting me in the dark hours of temptation. I continued in this humble thankfull [†]⁴⁹ for what God had done for my Soul in his Mercy, after that occasion was over for some time.

One day, these words came into my mind [[x] He that breaketh one commandment is guilty of all [x]]⁵⁰ and I was filled with great Horror & fear: But geting liberty to pour out my Soul to God in prayer for strength to serve and obey him, I plead much, "That I had no strength in my self, and his own grace was [533/187] only sufficient for me I said I would lean upon

⁴² Richard Henderson (d. 1769) – minister, Blantyre.

⁴³ Alexander Webster (1707–84) – minister, Tolbooth/Edinburgh.

⁴⁴ 1 Pe 2:7.

⁴⁵ Zec 12:10.

⁴⁶ Side margin marked with 'x'.

⁴⁷ William Hamilton (1689–1769) – minister, Douglas.

⁴⁸ 1 Th 5:17.

⁴⁹ Insertion '† [frame]': McCulloch.

⁵⁰ Bottom margin note, 'x[]x If this is printed let y' words be as Jam.2.10.' O-e.

his strength" And upon the back of that petition, these words came in with power and sweetness, "My Grace shall be sufficient for thee."⁵¹ Immediately after this, I was so filled with a sense of his goodness to my Soul, and with praise and ~~thanksgiving~~ thankfulness; and that of Redeeming Love was above all his mercies to me.

I was in the Lively exercise of faith and Love from that day, till the Second Communion in Kilsyth that year: And the Redeemers Love constrain'd me to go there and remember his death. On Saturday hearing a Minr (24)⁵² on Ps:118. 13. ("Blessed is He that Cometh in the Name of the Lord to save us")⁵³ I had a full assurance of faith that Christ was Come to save me and Blessed him for coming to save me. Hearing another Minr (14)⁵⁴ on Isa 62.7 "Give him no rest till Zion be made a praise of the whole Earth" After this I think I was helped much to wrestle with God for the Church & interests of Religion, and pray'd much that Zion may be made a praise of the Whole Earth, and continue expecting an answer from him.

Sabbath Morning Hearing another Minr (41)⁵⁵ on Isa: 43.25. "I even I am he that blotteth out thy transgressions for mine own sake and will not remember thy sins" I was made here also to beleive God would fulfill that promise to my Soul, and I had great peace.

I intended to have gone to the Lords Table, but it so fell out, that I was disappointed of a token, which was a great trouble to me: for I had a great desire to commu- [534/188] -nicate and the Disappointment was the heavier upon me on that account. But hearing another Minr whose name I did not know preach on these words "If I by the finger of God cast out Devils, then is the Kingdom of God come unto you"⁵⁶ I was releived from that disorder & confusion I had been in by that disappointment: for That Minr Shew'd what these Devils were by the Spirit of God cast out of the hearts of Men,⁵⁷ and Named several Sins, such as pride & Unbelief: and gave the Marks by which a preson might know if the Kingdom of God might be come unto him and I was unable to apply these marks: After which I was filled with joy & peace in beleiving.

On Munday morning, hearing a Minr ~~explain~~ (20) explain a part of the 118 Psalm before it was sung by the congregation, & when he was explaining those lines

⁵¹ 2 Co 12:9.

⁵² John Warden (d.1764) – minister, Campsie; son of John Warden (1671–1751), minister, Gargunnoch (Macfarlan, *Revivals*, 242; Scott, *Fasti*).

⁵³ Ps 118:26, Scottish Psalter (metrical).

⁵⁴ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

⁵⁵ Thomas Gillespie (1708–74) – minister, Carnock; founder of Relief Church in 1761.

⁵⁶ Lk 11:20.

⁵⁷ Side margin marked with 'x'.

Bind Ye unto the altars horns
with cords The Sacrifice,⁵⁸

I fell into such a frame, as I knew not whither I was in heaven or Earth⁵⁹ and got a clear faiths view of the ocean of the Redeemers blood shed for the Remission of Sins, and was filled with []⁶⁰ unspeakable love and joy and praise & thankfulness, as made me Sink down on my seat, being unable to stirr for a time: I continued in this condition for a little while, and went away from that place after sermons, in a Heavenly frame; which continued with me for some time.

And when I had continued in this condition, after I came home, I think more than a fourthnight, a fiery dart from Satan came into my mind, tempting me to doubt if there was a God, and that temptation was thus urged, "If there be a God, how has he a beginning." I was immediatly put all into confusion; and greatly [534/189]⁶¹ affrighted with such thoughts: But I resolved to seek the Lord and his face, & to trust to his power to Deliver me from it, and was kept wrestling against it and begging deliverance.

I got not rest for six weeks time, day nor night for it haunting me: and when it was evening, I wished it were the morning, expecting relief; and when it was the Morning, I wished for the Evening, expecting the relief then. I bless the Lord I was helped to wrestle and to trust he would come & deliver me: And one day that word coming into my mind, "I will wait upon the Lord," I got more strength.

On the Sabbath before I got ane outgate, Hearing my Parish Minister (3) from that text, "It shall be well with the Righteous, but it shall be ill with the wicked"⁶² I got liberty to apply the marks then given of the Righteous, which was comforting to me: After sermons Satan came upon me, strongly tempting me to Destroy My Child: But I was helped to say in faith, My God will never leave me to do that.

That Night Evening, I had strong hope, I would get relief from that and the former temptation that night, and I fell asleep: When I awak'd I found my body was refresh'd with sleep: but that I was not refreshed in Spirit: after which falling asleep again towards the morning, I had sweet meditations upon the precious blood of Christ and when I awak'ned out of that sleep, These words came with power,

⁵⁸ Ps 118:27, Scottish Psalter (metrical).

⁵⁹ Side margin marked with 'x'.

⁶⁰ Insertion ['such']: McCulloch.

⁶¹ Primary pagination repetition.

⁶² Side margin note, 'It should read as in Is. 3. 10.': O-e.

"Behold⁶³ He and he only is
[The Mighty God The Lord.]"⁶⁴

and all the promises ever I got came fresh into my mind, and was strengthened to rely by faith on the merits of Christ, and my heart was fill'd with love, and I was no more [535/190] haunted with these temptations.

Sometime after that, as I was one day going to my secret-duty, a great fear came upon me, "That I might be grieving the Spirit of The Lord: But I was sure I tho't if I was doing so it was not wittingly in me: And then these words came in with great sweetness, and gave me great liberty and peace and in beleiving, "I will be your God and you shall be my people:"⁶⁵ After which I got near access to God in that duty.

Sometime lately being much cast down & discouraged, when I thought upon my own weakness & insufficiency & greatly affraid, that I would draw back from God & My duty, I heard the Minr (3) lecturing in his ordinary place from The and when he was explaining that expression "O God thou wilt strengthen that which thou has wrought for us,"⁶⁶ he had that expression which came with power upon my heart, and strengthened my faith "God will perfect that which he had begun.

And now since my first effectual awakning to see my danger by sin, and I hope saving enlightning []⁶⁷ to see the remedy, it is my constant business, to travel betwixt the Redeemers fulness and my Own emptiness. I am still desiring more of him; and habitually meditating upon him. And endeavouring to make the glory of God my Chief End: my sins are the greatest grief I have in the World; I long to get ridd of them all, and to Enjoy God forever and ever.

I heartily pity them that oppose what I find to be a Work of Gods Spirit: I have suffered the persecution of their tongues, I am helped patiently to bear it, and [536/191] I have no rest upon my mind, till I get them heartily forgiven, & my Soul pour'd out before God on their behalf that he may forgive, and enlighten them and let them see that it is Jesus whom they persecute: I'm in good hope the Lord will hear in his own good time.⁶⁸

[537/192 blank]

⁶³ Underlined for replacement with, ['Because'].

⁶⁴ Ps 105:7, Scottish Psalter (metrical).

⁶⁵ Jer 7:23.

⁶⁶ Ps 68:28.

⁶⁷ Insertion ['me']: McCulloch.

⁶⁸ Bottom margin note, 'No doubt this Person with others has been cautiond against regarding Impressions to heastily. — O-e.'

[538/–] B. Q. A Young Married Woman Aged about 20¹

I was taught when I was Young to read the Bible and got the Shorter Catechism² mostly by heart and retain it mostly still. I felt nothing of inward heart-Religion till of late: but I bless the Lord that He was pleased to keep me free of all gross Outward Vices, and so outwardly blameless that tho' I now fell []³ a remarkable change within on my heart; Yet the World can discern little change in My Outward conversation & behaviour, from what it us'd to be. I us'd all along from My Childhood, to pray in Secret evening & morning. And if at any time I happned to miss it in the Morning, I found something or other go wrong with me that day: And I always us'd to attend publick worship on the Lords Day, to hear the Word of God Preached, and had some delight to sit and hear it but never felt it accompanied with power to my heart, as I now find it, and have found it for some time past.

The first time I ever experienced the Word attended with power awakening and convincing me, was when I went to hear Sermon at Camb: in March 1742, while I was singing with the rest of the Congregation a part of the 51 Psalm from the 5 verse

("Behold I in iniquity
was form'd the womb within") &c.⁴

At the entry to publick worship; I found the words sung [539/–] powerfully and particularly apply'd to me, and what was my Own Case, and made to see, that I was the most filthy and polluted Creature that could be, by Original Corruption; and that I was all covered over with wounds & bruises, & putrifying sores, and that no soundness remained with me, from the Crown of my head to the Sole of my foot.

My Convictions & sense of Sin went on, all the time of the Publick Worship: Especially when the Minr the Preaching (Who he was, and what was his text, I know not) said, "That we brought as much Sin into the World with us, as might damn us forever," which further confirmed my convictions. But these Convictions were not so sudden and Violent, as with some Others: but went on more gradually and calmly, at lest without throwing me into any great distress. When I heard others about me cry out, I thought That is what I knew nothing about Now, (tho' I wept much) and would have wish'd

¹ Janet Reston – spouse to James Allan in Middle Quarter Barony. Taught to read the Bible and got the Catechism, most of which she retained.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Insertion ['feel']: McCulloch.

⁴ Ps 51:5, Scottish Psalter (metrical).

to have been put to a necessity of crying as others did, (Which however I never did, nor did I ever swarf or faint any [*nor did I ever see any Visions*]⁵). I had some fears of hell upon my Spirit: But what I was chiefly affected with, was the Sense of the Displeasure of a Holy God: and my Grief was Chiefly for of- [540/-] -fending and dishonouring him by My Sins both Original and actual, of both which I then got a sight & sense: I was made Sensible at the bottom of my heart, that I deserved to be cast into Hell forever for my Sins. But a Secret power kept me from falling into despair, and made me still hope, that the Lord would shew me mercy. And I felt my heart within me, going out in such desires after Christ, that I thought I could have been Content, to submit to any thing God pleased, if I might have ane interest in Christ.

After I went home that night, I saw one in the Neighbourhood crying in great distress, at which I tho't my Convictions were not of a right Kind, because they had not such effects uopn me: And I thereupon turned much discontented with My Self; and secretly murmured: but that word Coming into my mind with Some Power, "If we confess our sins, he is Just and Righteous to forgive us our Sins" &c:⁶ composed me a little, and made me to grieve for my discontentment.⁷

Some time after this, when I was one Sabbath hearing Sermon in The, That Word (tho' not uttered by The Preacher) "To you that beleive Christ⁸ is Precious,"^{9, 10} came into my mind [541/-] with such power that I found my heart greatly disposed to praise Christ, for ~~I was then made to see him~~ his glorious excellency & loveliness: for I was then made to see him, as the Chief among 10.000, and altogether Lovely.

Having One Day been conversing with a Minr (19)¹¹ who among other counsels he gave me advised me to be Charitable to the Poor, & while I was one time, in compliance with that advice, giving a Poor Object at the Door, what I had to give him, That Word came into my mind wt power,

"Blessed is he that wisely doeth
The poor mans case consider:
For when the time of trouble is
The Lord will him deliver."¹²

I did not then know that there was such a word in the bible: but found it afterwards in the Psalms: but it gave much satisfaction, that I was helped in

⁵ Side margin deletion: O-e.

⁶ 1 Jn 1:9.

⁷ Side margin marked with 'x'.

⁸ Text overwrite from 'Christ' with 'He'.

⁹ 1 Pe 2:7.

¹⁰ Side margin marked with 'x'.

¹¹ John Hamilton (d. 1780) – minister, Barony/Glasgow; translated to St Mungo's in 1749.

¹² Ps 41:1, Scottish Psalter (metrical).

that to be in the way of duty, and that that had been my practise all along formerly: And most cheerfully went on in that duty when occasion offered: and sometime afterward, the word return'd while I was so employed.

One day I was sent to the well, to bring in some water, and by the way, I stay'd for some little [542/-] time and Read about a leaf of Vincents Catechism¹³ beside a tree: But when I return'd the person that sent me, fell upon me with very hard words, and abused me much for staying so long; but I bare all patiently, without making any reply: and being sent back for more water, I went: But coming by the Tree, I could not forbear taking out Vincents Catechism to read a little; because I could get no Other time for reading, but when I was sent out to the Well: And at first opening the Book, these words cited from 1 Pet: 2.19,20 ("for this is thankworthy if a man for Conscience toward God endure grief suffering wrongfully, for what glory is it if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it ye take it patiently this is acceptable with God") came with great power into my mind as I read them, especially that word This is acceptable to God, and fill'd me with [so]¹⁴ much joy, [that I could not forbear Skipping for joy, and I scarce knew where I was]¹⁵

One Day that word came into my mind (Rom 8.1) "There is therefore now no condemnation" &c: at which I was made greatly to rejoice at the thought, that I should be in Christ Jesus, [x]¹⁶ and found my heart, and all that was within me praising him, for his mercy & grace toward me in Christ.

Several times when I have been at my work, that [543/-] word has come into my heart, "Who hath beleived our report, and to whom has the arm of the Lord been revealed";^{17, 18} At which I have been made to wonder if it could be so, that I had been made to beleive the report of the Gospell; and if the Arm of the Lord had been revealed on my heart, when it is so to few; and have been made to beleive & hope that it was so.

One time coming out [],¹⁹ and hearing some ~~Prophane~~ Wretches by the way, swearing and speaking very rudely, I was thereby much discomposed: but that word, after I had pass'd them, "Ye Beleive in God beleive also in Me,"²⁰ settled and compsed my ~~trembling heart~~ troubled heart; and I was made to believe in God and in Christ The Mediator.

¹³ Vincent, *An Explicatory Catechism*.

¹⁴ Bracketed for deletion.

¹⁵ Side margin deletion: W-R, W-n, G-e.

¹⁶ Bottom margin note, 'x I don't observe yt She Speaks before ys of her having beleived on Christ - W-R' 'I agree - G-e' 'Obs. yt before this She Speaks of a view of His Glory in ye opposite page - O-e.'

¹⁷ Isa 53:1, Jn 12:38.

¹⁸ Side margin marked with 'x'.

¹⁹ Insertion ['the way']: McCulloch.

²⁰ Jn 14:1.

One day when I was hearing a Sermon at the Barrony, and had been somewhat grieved for my Sin, tho' not so much as I desired, These words (Tho' not Uttered by the Speaker) came into my mind

"Those that are broken in their hearts
and grieved in their minds
He healeth and their painful Wounds
He tenderly Upbinds."²¹

I got more grief []²² that day than I had had before; and was made to hope & believe that the Lord in his own good time would heal and bind up my Soul wounds.

Hearing a Minr (17)²³ at the Brae of Camb: in time of Sermon, these words came into my mind, Tho' not mentioned by the Speaker

[544/-] "How lovely is thy dwelling place,
O Lord of Hosts, to Me!
The Tabernacles of thy grace
How pleasant Lord they be!"²⁴

At that very time I found great delight in hearing the word. And when The Minr said, "O My Friends if there be nothing in a world will satisfy you but Christ, Ye may be assured, that ye are of those that belong to him" I [felt]²⁵ felt this sweetly agreeing to me; For himself Knows, That tho' I had 10.000 Worlds in my offer, all would signify nothing to me; all would be nothing in my Esteem, compared with ane interest in Christ: and that it is so habitually with me.

One night after I had been conversing with a Person of great experience, and Long acquaintance with Religion () as I was coming home, these words came into my mind,

"My Thirsty Soul Longs vehemently
Yea Faints thy Courts to see:
My very heart & flesh cry out
O Living God for Thee."²⁶

I felt a frame of heart exactly suitable to what these words express, and knew not how to praise God Enough, for that sweet frame he then wrought in My Soul.

²¹ Ps 147:3, Scottish Psalter (metrical).

²² Insertion ["for sin"]: McCulloch.

²³ William McKnight (1685-1750) - minister, Irvine.

²⁴ Ps 84:1, Scottish Psalter (metrical).

²⁵ Deleted by ink stain.

²⁶ Ps 84:2, Scottish Psalter (metrical).

At the 1st Sacrament in Camb: 1742, I was made greatly to rejoice at hearing the Action-Sermon on these words "Yea he is altogether Lovely, This is My Beloved and this is my Friend:²⁷ Much of this frame also continued [545/-] with me at the Table: and when I came away from it, these words came into my mind, "~~Thou art filled~~ [²⁸ with all joy, ~~comfort~~ and peace in beleiving: and I then felt it to be indeed so: And as I came up the Path, that word came into my heart: "Blessed are the pure in heart, for they shall see God:²⁹ at which I was made to adore and admire the free Grace of God to me, That such a vile heart as mine, should be in any Measure purify'd; and that I was allowed to hope that I should see God.

I now find my Temper & habitual disposition of heart, vastly altered from what it was. The Sabbath day is now my delight; I long much for it before it come: and when it comes, I am carefull to get a meal to my Soul, that may be strengthening to me thro' the Week: I now feel far more pleasure in Religion, than in all the Worldly Enjoyments: The riches and pleasures and honours of the World, are nothing to me, compared with Communion with God. I'm most of all affraid of Pride; but I'm sensible, that grace has taken down the Pride of my heart. My only grief is, that I cannot Love God more, and serve him better. I am made to long sometimes for heaven, & to be with Christ forever there: and tho' I have not assurance of it, but am often under doubts and fears; yet I desire to trust & hope, that he That Hath begun a good work in my Soul will perfect it. I find as great liberty and earnestness in praying for Others, and their Salvation, as ever I had for my own Soul: and Long much for the in-bringing of Souls to Christ. To him be all the Glory for ever Amen.

²⁷ SS 5:16.

²⁸ Insertion ['Now y' God of hope fill you']: McCulloch.

²⁹ Mt 5:8.

[546/169] B. R. A Young Man about 18 years¹

I was put to School in youth & taught to read and write And got the Shorter Catechism² by heart & part of the proof together with the Mothers Catech'm³

I got into a way of praying by my self ordinarily at evening, but neglected it much in the morning, when I was at school: and since I went to a trade, I kept the Kirk, but before that I neglected it much.

I inclined of my own choise to read the Historical parts of the Bible, especially in the Old Testament but had no pleasure in reading the more Spiritual parts. I read these other parts of the bible too, because it was usually done, and I was forced to do it by my parents; but without any delight or choise of my own: When at school I gave ear to sermons till once I got my note, that I was to give to my Master and after I had got that I was for ordinary no more concern'd: I would have found my heart some[]⁴ more engag'd to draw near to God than at one time than another, and had more freedom of Expression at one time than another in prayer but cannot say I ever had sensibly the presence of God.

Sometimes in hearing Sermons, the words so press'd upon my Conscience, as to make it very uneasy Under a sense of particular Sins I was guilty of and made me to resolve upon amendment of Life but never found the Word come with such power and light, as to make me feel & bewail my lost & perishing condition by nature.

In My Youth I was much given to all Manner of diversion & gameing: But was by preventing grace [547/170] kept from being openly vicious.

Thus I continued as above said and entertaining some hopes of going to Heaven upon reforming of my life and manners and by doing better afterwards till I came to be awakned at Cambuslang

On the 14. of May 1742 hearing a Minr (26)⁵ on a Sabbath forenoon preach from these words "Despisest thou the riches of his goodness⁶ some of the expressions of that Sermon made a great shock in my mind and came with power to my heart, as particularly "That God had so long exercised his patience towards thee, and Thou hast abused his Goodness" Hearing another Minr (46)⁷ in the afternoon upon these words "If ye continue in My Word

¹ Thomas Walker.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Willison, John. *A Mother's Catechism for a Young Child*. Glasgow.

⁴ Insertion ['what']; McCulloch.

⁵ William McCulloch (1691–1771) – minister, Cambuslang.

⁶ Ro 2:4.

⁷ Probably John Lawson (d. 1757) – minister, Closeburn & Dalgarno.

then are ye my disciples indeed"⁸ in the application of his Sermon, denounce several threatnings against those who continued impenitently in their sins, these rendered me uneasy on account of some particular sins; yet all this while I had got no sense of my vile & wretched perishing state by Nature. And accordingly when I left that place & returned home: I found my carnal dead heart return upon me again.

Next Lords Day I heard sermon at Craigie where a Minr (18)⁹ hap'ned to preach upon these words 2 Cor 5.11. "Knowing there fore the Terrors of the Lord We perswade men": retiring for secret prayer betwixt sermons I could not pray [547/171]¹⁰ any and was not able to express my condition in words: In the applicatory part of the Afternoons Sermon, I found my conscience more awakned to a Sense of Sin: But all this while no closing with a Redeemer. When I came home at night I found myself very uneasy and continued to be so thro' that night, and the whole of that week, and was constrain'd to go oftener to the duty of prayer than was usual for me.

On Saturday morning setting out for Camb: that evening I heard a Minr (26) preach on the deceitfulness & Desperate wickedness of the heart.¹¹ After sermon coming into the Manse I was very uneasy under a sense of sin: but endeavoured to conceal myself, & the inward grief I was under from those about me, by turning my face to the wall: And this uneasiness stuck with me while hearing sermon on the Ensueing Lords day.

Getting into the Manse at night, I bussed myself for a while, in finding out & reading passages of Scripture, that were very comfortable to some others in distress beside Me: At length while I was doing so, that thought struck me, 'Lord what a hard hearted stupid Sinner must I be, in offering to comfort others, while I know nothing of true comfort myself! and within a little that word in Isaiah, came to my mind and wounded my heart with great power "Woe is me for I am undone, I am a man of Unclean lips"¹² upon which such a deep sense of my Natural vileness [548/172] and pollution fell upon me, that I did not know where I was or what I was doing; But was carried in great agony to the Ministers Closet, & continued in that condition all that night.

I continued under this distressing view of my polution & defilement, in a great measure from that time till the Sacrament at Long Draghorn which was sometime in the Month of June, that year: and tho' I went from one ordinance to another, seeking relief and a cure for my Soul; yet I met with nothing sensible, till that time. And then on that Communion Sabbath evening after I had been much in secret prayer but scarce geting more than broken

⁸ Jn 8:31.

⁹ Josias Walker (d. 1745) — minister, Abdie of Old Lindores (Presbytery of Cupar); older brother of Thomas Walker (coded by McCulloch as '68') (1704–80), minister of Dundonald.

¹⁰ Primary pagination repetition.

¹¹ Jer 17:9.

¹² Isa 6:5.

sighs & groans that []¹³ word from Ps. 46.1. ("God is a refuge and in straits a present aid") came into my mind with great power & eased me much. I went to bed meditating upon it but could not recollect the place where it is to be found till next morning.

Having found the place in reading over the words of the Psalm, I found a []¹⁴ Divine power come along with it to my heart, whereupon I was made to beleive that this was Gods word to me in particular, and intended for my relief; and I was filled with joy & peace beleiving it.

I attended the Munday Sermons at that occasion. But being reduced to my []¹⁵ Doubts & fears again, Hearing one of The Minrs (68)¹⁶ preach every thing He said came home with a suitableness to my condition and gave me great Satisfaction.

About the close of that Sermon looking about and [549/173] sei seeing one laugh, I was filled with great indignation against him; But that word gave me a check, "Thou Hypocrite why beholdest thou the mote that is in thy Brothers Eye, and seest not the Beam that is in Thine Own:¹⁷ Upon which my thoughts were drawn inwardly to the plagues of my own heart.

Saturday before the Sacrament in Kilmarnock in July, that same year being greatly distress'd under a Sense of my Sin and having been much in secret prayer coming away from that duty, these words in Isaiah c. 45.22. ("Look unto Me and be ye saved") came into my mind and I was helped to look unto Christ in that promise. Immediately after that, that promise came into my mind ("in Heb: 13.5 I will never leave thee nor forsake thee") with such power, as scattered my fears & made me beleive God would still be with me and fill'd my heart with love to him & joy.

At this time I felt that it was as difficult to keep great inward joys from breaking forth before Others as to hinder great griefs & Sorrows, Outwardly to appear: I could not refrain going to ane Acquaintance of Mine who had been in distress to tell him what joy & enlargement of heart I had met with.

At The first Sacrament in Camb: ~~which~~ []¹⁸ A Minr (12)¹⁹ Preached the Evening Sermon on Sabbath from these words "Thy Maker is Thy husband,"²⁰ my heart was drawn out to a Closeing with Christ in all his offices, as a Prophet to teach as a Priest to save me by the merit of his obedience & Sufferings, & to interceed continually [550/174] for me, and as a King to rule & govern

¹³ Insertion ['a']: McCulloch.

¹⁴ Insertion ['fresh']: McCulloch.

¹⁵ Insertion ['old']: McCulloch.

¹⁶ Thomas Walker (1704–80) – minister, Dundonald; younger brother of Josias Walker (coded by McCulloch as '18'), minister of Abdie/Old Lindores.

¹⁷ Mt 7:3, Mt 7:5, Lk 6:41, Lk 6:42.

¹⁸ Insertion ['when']: McCulloch.

¹⁹ George Whitefield (1714–70) – evangelist.

²⁰ Isa 54:5.

me; & was made to yeild up my self in soul spirit & body to be wholly & forever his, & to take all the Congregation present, as it were, Witnesses of my acceptance of him for My Lord & Husband, upon the terms on which He offered himself to me.

That Night I went to my quarters rejoicing in the view of the Covenant relation betwixt Christ & My Soul and spent a good part of that night in secret prayer, & praises to God for the wonders of his love and grace to me; & found the love of Christ shed abroad in my heart, and was allowed much nearness and communion with God, thro' the whole of that Duty.

And now reflecting on the ordinary bent of my heart, I find it runs chiefly out after Union and communion with God in Christ and further degrees of Nearness to him: For ordinary I can say with the Psalmist, Thro' grace, Whom have I in heaven O Lord but thee and there is none in Earth I desire besides thee²¹—— I find much pleasure in reading & hearing the Word, tho it is but sometimes accompanied with power—— I desire to make Conscience of thoughts, as well as of words & actions: it is my daily care & study, to have both the thoughts of my heart, and the words & actions of my Life acceptable to God in a Redeemer. And think, I'm content, (if Christ shall call) to suffer with him as well as to reign with him.

²¹ Ps 73:25.

[551/—] B. S. A Young Man aged about 21 Years¹

I was set to the School & taught to read when I was a Child and got the Shorter Catechism² by heart which I keep upon my mind to this day. I was restrain'd by the good providence of God from committing any thing gross and vicious before the World all my life. I had always a way of praying in Secret from my Childhood, twice a day: but I never had a right sense of what I was going about or doing, and was never able to distinguish between the presence and absence of God in that or any other duty. Notwithstanding I always kept the Kirk, notwithstanding I got nothing sensible, on Sabbath days and it was not to get sensible good to my Soul that took me there. But I went out of Custom because others went, and to speak the truth freely, I can not say that I ever reap'd any benefit by my going there, till I came to Camb a little after the awakning there, began to be spoken of, which was in feb: 1742.

I was Led to that place out of Curiosity to hear and see, which was so much talked of in the Country side and coming there on a Sabbath I heard a Minr (26)³ preach on these words, "He that beleiveth not is condemned already,"⁴ and was much affected with them and several things I heard in the Sermon from them, & going into the Manse and hearing exhortations, and aiming to join in singing of psalms & prayers, ~~and staying all night at these exercises,~~ among many people that were in distress in the Hall there, and going into the Minister [552/—] Closet, and hearing him speak to several people in distress about him; in hearing, I say, and seeing these things, my Concern increased: but wondered at my Own Stupidity, that I was not affected as I saw others. And going home, by the way I beg'd of God, that He would give me powerful convictions of my sin & misery: And so also when I went home, and next Day going to Glasgow, I did the like, and also as I returned home from it; at length when I was within a little of getting home, I found my heart overwhelmed, [*but did not know well for what: but*]⁵ it led me to my knees immediatly; and when my meat was a setting down before me, a sense of my Sin came so powerfully upon me, that I was forced immediatly to cry out, that I was lost and Undone without Christ Jesus. My distress continued, & some about me asking, where I had been? I told them I had been at Camb: on Sabbath. They asked what I had heard there: and as I had repeated the text I had heard preached on, "He that believeth not is condemned already,"⁶ these words struck my heart wt

¹ William Montgomery.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ William McCulloch (1691–1771) – minister, Cambuslang.

⁴ Jn 3:18.

⁵ Side margin deletion: W-R, G-e.

⁶ Jn 3:18.

great power, and a strong Conviction of my Unbelief fastned upon me, and I was made to see my self thereby under a Sentence of Condemnation, and my distress was thereby greatly increas'd: Several Encouraging things were spoken by these about me, but without Effect: A Preacher (7)⁷ also was sent for, who came & gave me several Exhortations & Advices, & prayed for me, and while he was praying, my mind was somewhat Eased, particularly while he said, Blessed are they that mourn [553/—] for they shall be comforted"⁸ and I was made silently to say, O that I had a heart to mourn for sin aright! My Distress however quickly returned, and continued till I came to Camb.

On the thursday after this going to that place I heard a Minr (26) on that text "Come to me All ye that labour" &c:⁹ where I heard much of the Sin of Unbelief, and repeated calls to ~~come~~ []¹⁰ to him []¹¹ whom I had pierced and mourn, and invitations to come to him. And Just as The Minr said, "Believe on the Lord Jesus Christ and ye shall be saved,"¹² I said Lord I believe, help []¹³ my Unbelief; at which instant, I thought I was enabled to believe in Christ and found my Unbelief subdued, and got great ease to my troubled Soul, and found love to him in my heart, tho not so much as I would been at. I went home that night, and went to secret prayer, to bless God for what I had met with, and beg'd that I might be kept from mocking God, or deceiving Myself or Others, and had much freedom in that duty.

One night sometime after, after I had gone to a Meeting for prayer which hap'n'd to be over before I came, and returning, I thought tho' I miss'd that meeting, yet I had still access to go to God by my self: and doing so, I got my heart freely poured out before The Lord, so that I had great satisfaction: and next week, coming and Joining that Meeting for the [554/—] first time, as I was, at their desire, imploy'd in my turn, in singing the 84 Ps: and in Prayer, I got great freedom and enlargement of heart & comfort in that duty.

One day I came to Camb: and heard a Preacher (40)¹⁴ discourse on that text, in the Minrs Hal 'For the Son of Man came to seek and save that which was lost':¹⁵ & while He was discoursing, for some time I thought I was but

⁷ Idenitified in McCulloch's index as '7 Buchannan'. This was likely sacred poet Dugald Buchanan (1716–68), who lived in Kippen during the revival. It is reported that several had come 'under spiritual concern at the parish of Kippen' (Robe, *Short Narrative*, 246) and that Dugald Buchanan 'came under the influence of the preaching of George Whitefield (1714–70)—evangelist' and 'had remarkable influence as an evangelist' (Scott, *Fasti*). Buchanan was made a Royal Bounty catechist at Kinloch-Rannoch by the Presbytery of Weem in 1755.

⁸ Mt 5:4.

⁹ Mt 11:28.

¹⁰ Insertion ['look']: McCulloch.

¹¹ Insertion ['Christ']: McCulloch.

¹² Ac 16:31.

¹³ Insertion ['thou']: McCulloch.

¹⁴ Henry Davidson (1687–1756), minister, Galashiels (Fawcett, *The Cambuslang Revival*; Scott, *Fasti*).

¹⁵ Mt 18:11, Lk 19:10.

a Hypocrite, and had been but deceiving myself, & pleasing myself with fancies and Notions: But as he went on shewing that Christ came to save lost Sinners, I thought, surely now I am one of these, I am lost by my sins to all good intents and purposes, and God has given me a Sense of my Lost Condition (for at that time I found my heart overwhelmed, and like to burst within me Under a Sense of my Sins, so that I was not able to Stand up as I had been doing, but sate down) Then I said in my heart, O That Jesus Christ would wash me from My Sin in his own most precious blood! And within a little I felt myself grow better: and I thought I got faith to believe that He would do so; and going home I got my heart pour'd out with freedom before God, and prayed mightily to God, that He might pour out his Spirit upon me; and was perswaded it was no delusion I had been under; and That word, "Thou hast destroyed thy self but in me is thy help"¹⁶ came with power to me, and made me see that my help was in God thro' Christ.

Intending to go to the Lord's Table at Eglishame, but being under much discouragment on Saturday-night, [555/-] after I had been hearing Sermon there, it was much press'd upon my heart, that I should go to The Lords Table, and that word struck in upon my mind, "I have loved thee with an Everlasting love therefore with loving kindness have I drawn thee"¹⁷ I had been praying fervently for a heart full of love to Christ and that I might be sick of love: and when that word came, I got some love sensibly to Christ, tho' not so much as I would have desired, and was perswaded that He had loved me from Eternity, and had brought me near to himself: and as that portion in the 22 Ps: v.4.5.

("Our Fathers hop'd in thee They hop'd
and thou didst them release
When unto thee they sent their cry
To them deliverance came
Because they put their trust in Thee
They were not put to shame.")¹⁸

was a singing in the Kirk, my heart bursted out in tears of love, at the Thoughts of Christs coming to shed his precious blood for perishing Sinners: and both at the Table and after it I had great Satisfaction.

At night, at Secret prayer, I was blessing God for what I had met with, and praying for more: and that word struck in upon my heart, "In the Last day that great day of the feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me, & drink, he that believeth on me, as the Scripture hath

¹⁶ Hos 13:9.

¹⁷ Jer 31:3.

¹⁸ Ps 22:4-5, Scottish Psalter (metrical).

said, out of his belly shall flow rivers of living water,"¹⁹ [*and these words out of [556/-] his belly &c: shall flow were particularly impress'd upon my heart,*]²⁰ and on that Day (Munday) tho' I could not say clearly and Certainly I met with Christ, yet I met with much of his goodness.

One Night some while after that, being at secret prayer in the fields [*when I was coming to a Close, & going to conclude; I heard something give a roar, as it had been at my side, which frighted me much, and made my hair stand on end: upon which*]²¹ I turn'd more [*]*²² importunate with God in prayer, that He would not forsake me; and that word struck in upon my heart

"The Lyons Young may hungry be
and they may lack their food:
But they that truly Seek the Lord
Shall not lack any good"²³

[*Upon which my fears were immediately banished and I thought, that if I was a true seeker of God I needed not be affraid for all the Devils in hell*]:²⁴ and I went on with great Composure & fervency in that duty; and continued much longer at it than otherwise I would have done.

One day hearing a Minr (12)²⁵ at the first publick prayer before the Sermon, I got much love to Christ, and was so faintish ~~in time of hearing the sermon~~ that I could not stand as I had been doing: af- [557/-] -ter Sermon These words struck my heart [*]*²⁶ "I had fainted unless I believed to see the goodness of the Lord in the Land of the Living"²⁷ the former part of which, I saw to be applicable to my Case, in time of hearing the Sermon, the next ~~part of the~~ verse verse (ver: 14) "Wait on the Lord &c"²⁸ now with the power with which it came, strengthened my heart in waiting on God in duty: And going home, these words, by the way, struck my heart, "These that are far from Thee shall perish, But thou [*]*²⁹ hast [*]*³⁰ said [*]*³¹ in thy [*]*³² that thou [*]*³³ wilt [*]*³⁴ bring

¹⁹ Jn 7:37-8.

²⁰ Side margin deletion: O-e.

²¹ Side margin deletion: W-R, G-e.

²² Insertion ['and more']: McCulloch.

²³ Ps 34:10, Scottish Psalter (metrical).

²⁴ Side margin deletion: W-R, G-e.

²⁵ George Whitefield (1714-70) - evangelist.

²⁶ Insertion ['(Ps 27.13)']: McCulloch.

²⁷ Ps 27:13.

²⁸ Ps 27:14.

²⁹ Insertion ['God']: McCulloch.

³⁰ Insertion ['replyed']: McCulloch.

³¹ Insertion ['to my soul']: McCulloch.

³² Insertion ['his']: McCulloch.

³³ Insertion ['He']: McCulloch.

³⁴ Insertion ['I']: McCulloch.

them (My []³⁵ Elect) nigh by the Blood of Christ:³⁶ I was hereupon made to see, the woefull & perishing Condition of these that are far off from God, and still continue so; but at the same time made to admire the preventing mercy of God, in bringing me near to him by the blood of the Redeemer, me who had naturally been as far from him as any—and after that I found my heart more disposed to Godliness than before.

My Soul has several times closed with Christ in his Gospel—offers of himself in all his offices: I find my affections sometimes runing very strong after Christ; and I find my thoughts running out after spiritual and heavenly things, for ordinary, more than after anything else: I cannot say I have assurance of heaven; but I hope for the mercy of God unto Eternal life, thro' faith in the Merits [558/—] and righteousness of Jesus Christ. Amen.

³⁵ Insertion ['His']: McCulloch.

³⁶ Eph 2:13.

[559/225] B. T. Ane Unmarried Woman aged 25¹

~~I was learn'd to read when I was young, but thro' my own carelessness & negligence, could not read so distinctly till of late.~~ I had a form of prayer now & then, being put upon it by my Mother, And sometimes only when I did pray, I noticed what I said and [²] I was serious, as I thought I very much slighted to read my Bible, and when I read it, it had little impression upon me. I went to the Kirk for ordinary, but cannot say, what I heard affected me ~~for ordinary~~. I was moral & civil in my walk before Men, and not given to gross vices. Now and then I thought upon heaven & hell, but my impressions of these things were slight and not abiding. I had some apprehension of the general Mercy of God, and thought he might save me at death, tho' I was a great Sinner: But do not remember I had any knowledge of the necessity of being born again, that I might enter into the Kingdom of Heaven.

Sometime indeed in Winter 1741, I heard a Minr (26)³ preach on Jo 3.5 Except a man be born of the water and of the Spirit he cannot enter into the Kingdom of God: and I remember one day, That Minr said, "a man might give his body to be burnt and bestow all his goods to feed the poor; and yet if He had not Charity, he was nothing; I wondered what that Charity was, that man wanted: But that [560/226] reflection went no further at that time. And I continued in a State of Security, till one day I met with some of my Acquaintances, who were telling me how many had fal'n under convictions, and how many had got outgates, at a Minrs Manse on Feb: 18. 1742.

When I heard that account, I tho't I was lost and undone my self, and that there would be no mercy for me, but I had not then got convictions of my particular sins. I went to my Brother & Sister in Law's house, and bro't them along with me into the Manse, where we saw a great Number of People in great distress about their Souls condition. And then I greatly desired to be awakn'd and convinced of my sins, and my Own Miserable State, an essayed to pray to God, that he might give me Convictions, and in that case, I hoped God might have mercy upon me. After that my actual sins began to stare me in the face & I saw every one of them deserving gods wrath and Curse; and then my wonder was that God had suffer'd me to tread upon his Earth: and in that condition I was for about two months.

After which I began to be greatly vexed with evil thoughts coming into my mind, and one night I remember [~~---~~]⁴ terrify'd with a dream out of

¹ Elizabeth Breehom.

² Insertion ['then']: McCulloch.

³ William McCulloch (1691-1771) - minister, Cambuslang.

⁴ Insertion ['I was']: McCulloch.

which I awaked with great crys & Scriechs. Immediately after I awoke in that Condition, a note of a Preachers Sermon (35)⁵ coming into my mind [561/227] I was some what eased (but the note itself has escap'd my memory) and I was thankfull I was not in such a condition as I dream'd I was in, and got some more liberty to pray: But I was greatly discouraged, because I thought every body was geting good but myself, and that all I had met with was but a delusion: However I continued much about the Kirk & Manse, still hoping I might get saving grace to my Soul. And about this time I got clearer views of my dangerous State; but I could not get any Outgate as yet.

One day a Minr (26) preaching on these words which were sent to me with power, in 2 Cor 4.3, 4 ("If our Gospel be hid it is hid unto them that are lost []⁶ whom The God of this World hath blinded the minds of them which beleive not") I thought the God of this World had blinded my eyes, and that the Gospel was hid from me. After which I began to doubt if it was possible, that I could get mercy; and to think that I had sinned the sin against the Holy Ghost, which is Unpardonable. When I was under that apprehension, I read Guthries Tryal of a Saving interest;⁷ and what he said when shewing the Nature of that Unpardonable Sin; and found by Examination, that I was none of these sinners, He says were guilty of it: For that I was heartily willing to be saved by Christ, and thought [562/228] that I thro' Christ strengthning me was willing to suffer the Loss of all things, if I might get ane interest in him.

A little after that, hearing a Minr (26) telling of some, that had express'd themselves "willing to ly a thousand years in hell if at the end of these years, they might get ane interest in Christ," I thought that was a strange length for any to come, and that I could not say so for my own part: But sometime after, when I was reflecting on what Christ had done ~~for sinners~~ how that he had Suffered in his Soul and had shed his precious blood for Worthless Sinners, and I was unwilling to do for him, I thought I was made willing to ly never so long in hell, if at length I should get mercy, and ane interest in him.

After that, I thought I was nothing but a Hypocrite: and would be as Those of Whom I had read in Guthries tryal That were on the threshold of heaven, and would be cast down to hell.

About the time I heard that Sermon on 2 Cor: 4:3,4 I began to see my Natural Corruption, and That Adams sin was charged on me which was a great burden on my Conscience, and That all my sins and misery flow'd from that, as the Root & Spring: And I was grieved that I could not be grieved enough For it.

⁵ James Young – probationer minister, Gorbals and Falkirk (Robe, *Short Narrative*, 8, 142, 163–8).

⁶ Insertion ['in']: McCulloch.

⁷ William Guthrie, *The Christians Great Interest*.

Sometime, after I had joined in a Meeting for prayer, I fell into a doubt if it was lawfull for me to continue in it, because I had an apprehension that others in the Meeting were deprived of good for my sake, and [563/229] so I thought it was not my duty to go to the Meeting: but I found still something within me, inclining me to continue in that duty.

Much about that time, I got a discovery of the horrid evil and danger of the Sin of Unbelief, that hinders the Soul from getting an interest in Christ; & I could rejoice in nothing while I had not an interest in him. And During all the time I was under convictions, I frequently essayed prayer, read my Bible & other books and went about other duties: I had no concern about the World; tho' I minded necessary Worldly Business, Yet my only concern was to get an interest in Christ: Fears of hell were never much upon my Spirit; but I was deeply affected with a Sense of my Sins, and affraid least I should miss Saving Good to my Soul, by reason of Unbelief. I continued for some months in distress without sensible comfort.

The first thing that was a means of giving me sensible relief, was, That Scripture in Ps 45.10 in metre

O Daughter hearken & regard
and do thine ear incline.

One morning as I awak'd out of my sleep, it came rushing into my mind, and continued for some time, after I was fully awake: and having told My Neighbour of it, who taking the Bible finding the place and reading it, I heard it read [564/230] over with great pleasure & sweetness.

After that, I had great delight in reading the Word of God and hearing sermons, and had some more freedom to pour out my heart to God in prayer than before; and delighted in every Company where any were present that I thought belonged to Christ: and found my heart rise more & more against all sin.

Shortly after that, I was awak'ned from sleep; with These words coming into my mind with great power, "Grace and glory, Thou shalt have, and no good thing shall be with-holden from Thee."^{8,9} but I thought they did not belong to me; and that I had only been dreaming a pleasant dream, and would fain have put them out of my mind; thinking such a sinfull wretch as I, would never get such great promises as These: But they still continued with me. And One day, as I was spinning on my wheel, with my bible on my knee, (which is my usual custom) and continuing to doubt of any interest, I had in these words, []¹⁰ I looked up my bible to read, These very same promises came

⁸ Ps 84:11.

⁹ Side margin marked with an 'x'.

¹⁰ Insertion ['as']: McCulloch.

into my mind with such power [*& dazelling light*],¹¹ that I was constrained to believe they belonged to me. My whole Soul was Enlightned with them, and brimfull of Love to God, and Joy in our Lord Jesus Christ; and I thought my heart opened to receive him, in all his offices, and that I came up to the terms [565/231] of the Gospel, being thus enabled, by divine grace, and O! I thought I had a great love to my bible, greater than ever; I look'd upon it as ~~my~~ more precious to me than gold, yea most fine Gold, and sweeter to me than honey from the Comb and I could not want it from about me, for one moment of time: I loath'd myself for my Unbelief, and other sins, and I thought I would never doubt again of the love of God to my Soul.

That pleasant frame continued but for a short space: for I grew dead and lifeless that very night, and sometime after that, I began to think I was nothing but a Hypocrite: and continued under that apprehension, till the Last Sabbath of June that year. Part of that Day, I had such deep convictions of my sins, That I thought every body that saw me Stared me in the face, and that they knew how great a sinner I had been. But as I was hearing sermon A Minister (52)¹² had these words that went to my heart and came in with great light & power, "What would You have more My Friends? He will give grace & glory, and no good thing shall he withhold from you,"¹³ [*And then I said in my heart, Be what I will, Hypocrite or no, I will praise the Lord for ever and Ever, for what he hath said to my soul.*]¹⁴ This sweet visit of mercy continued for some short time.

There was a Communion intimated to be on the 11th [566/232] of July that year, at Cambuslang, and I intended to partake of the Sacrament there. On Saturdays Night before I was in great doubt, if it was my duty to go to the Lords Table, at that time, because I thought I was not suitably prepared for it: But having this testimony of my Conscience, "That I desired Nothing besides Christ and that I longed for Communion and fellowship with him, on Sabbath I went forward, to The Table of The Lord: But there I met with no sensible inward manifestation of the Love of God. After I came from The Table, My heart was more melted down in godly Sorrow for Sin, than it had been for some time before.

I went to another Sacrament Occasion in Bothwell, and my Errand there was a visit of Christ in his own ordinance at his own Table: I had a pressing sense of the need I had for him and saw I could not live without him. And when I was at his Table, I got nothing but that I found my heart more melted down under a Sense of my Sins, and a sense of his Love to my Soul, than at the Last Communion I was at.

¹¹ Side margin deletion: G-e, O-e.

¹² John Muirhead (d. 1755) – minister, Glasford.

¹³ Ps 84:11.

¹⁴ Side margin deletion: G-e.

Since that time, I have been for some months [567/233] much exercised in doubts, about my interest in Christ, and my reason []¹⁵ I doubt if Ever I have ~~attain~~ attained to a true and saving Faith in Jesus Christ. Of late I was cleared about that in hearing a Minr (1)¹⁶ preach in my Parish Kirk, who said, "My Friends, some of you would go home rejoicing, if you knew you had faith in Christ," and then having told what true & Saving Faith was; and how to Know it, I found my Self examination, I had attained to that faith as he described it, at that time, which was no small satisfaction to me.

And Now as to the habitual temper of my heart, God in Christ is my All in all, and nothing in this World is so precious to me. I can freely say, I count all things Loss & dung that I may win Christ & be found in Him:¹⁷ These things I was most fond of before, have lost their relish with me: Sin is my greatest pain, and The duties of Holiness my Greatest pleasure upon Earth. I have a respect to all Gods Commandments, and Love them, because they are holy. I love the Redeemer as King to rule in Me and over Me, as well as a Prophet to instruct, and a Priest to atone and make [568/234] intercession for me. I delight in the Law of the Lord after the Inner Man: and have a desire to depart & to be with Christ.

¹⁵ Insertion ['is']: McCulloch.

¹⁶ Richard Henderson (d. 1769) — minister, Blantyre.

¹⁷ Php 3:8–9.

[569/269] B. U. A Girl Young Woman about 18 years¹

~~I got some learning to read My Catechism, but was only twenty days at a School: I was taught to read some in private houses where I served, and was brought the length of reading the Question book exactly enough:~~² I could not read my Bible till of late that I have been at great pains to learn: And now, Blessed be God, I can read that too, and any easy practical piece on Religion. I have also of late got most of my Catechism by heart, and some of The proofs; and some of the Psalms, and a part of the 53^d of Isaiah and [³] of Our Lords Sermon on the Mount, and some other places of Scripture.

I never bowed a knee in secret to God, till the Year before the awakning at Camb: and when I went to The Kirk, I did not understand what the Minister said; & it was more out of curiosity that I went there, than of design to get good to my Soul. I knew indeed, I had a Soul to be saved, but I was more taken up with the Sinfull Pleasures Of the World, than the things that belonged to my everlasting peace. When I thought on death, and what would become of me then; I thought I would trust in God: But I did not use any means, till of late; and it was a burden to me to seek the Lord. I was given to lying now and then; but not habitually to that, or any other gross vice before the World.

That which brought me first to bow my Knee to God in secret, was a reproof from my Own Conscience for living without praying to The God that made me. After I began, if I neglected prayer either at morning or Evening, [570/270] I had no peace in my mind: But I cannot say, That even then when I did pray, my heart was in that duty.

Before I came to Camb: my Conscience had got up upon me for ~~my~~ some heart sins; such as malice envy and the Like, without any visible outward means: and in that case, I had continued for about eight days. After I came there (which was on a tuesday and about a 14 days after the Awakning appear'd) hearing a Minr (26)⁴ on Mat: 12.20 "A Bruised ~~read~~ Reed he will not break, nor quench a smoking flax, untill He bring forth judgment unto victory;"⁵ The words of that text as soon as he gave them out, gave a knell to my heart, and I was filled with sorrow for my sins That had offended God and wounded The Blessed Saviour: But I could not say I was that bruised reed he had promised not to break: or that I was that smoaking flax he had promised not to quench.

¹ Jean Dickison, Old Monkland.

² *Shorter Catechism of the Westminster Assembly* (1647).

³ Insertion ['part']: McCulloch.

⁴ William McCulloch (1691–1771) – minister, Cambuslang.

⁵ Also Isa 42:3; Side margin marked with 'x'.

After sermon coming into the Manse, I had great sorrow of heart for my sins: but tho' my grief was great, yet I was not observed by others to have any thing by ordinary upon my mind; for I made no outcry, and did not faint, and was able to walk home that night to my Fathers House, tho at some distance.

But after I went home I could not sleep; yea I slept very little for two months time after that, for the anguish upon my Spirit: and all that time, I eat very little; for meat would not go down with me then: It was thro' perswasion I took any: But hearing some [571/271] People telling me, Satan would take the advantage of my bodily weakness, occasioned by my fasting, I essay'd to take some living: but it was unpleasant to me: my hunger was for the bread of life, which is of infinitely more avail.

After I went home, My Convictions of Sin grew more and more deep & piercing, so that on Thursday morning, [*I was obliged to lay aside my work for a time: and that day*]⁶ I was forced to cry out in my Fathers house: Next day returning to Camb: and hearing two Sermons, One by a Preacher (36)⁷ and another by a Minr (26) my concern about my soul increased more and more: But I began then, to have some pleasure, in reflecting that The Lord had given me a sight of my sins, as dishonouring to him, and had made me mourn over them with my whole heart: but I did not rest on that.

After these sermons, having gone into the Manse, I began to feel ~~to feel~~ my Corruption of Nature, and to see That I had sinned in Adam, and falln with him in his first transgression; and that I was ane Unbeleiver and the evil & danger of Unbeleif. After which as a Preacher (6)⁸ was exhorting in the Hall, and coming over these words in Eph 5.14. ("awake thou that sleepest, arise from the dead and Christ shall give thee Light") That Scripture came with power into my mind, and I got great love to Christ, and was made to rejoice in him, for what he did for poor [572/272] sinners; and my hunger after his righteousness was much increased: But O! I thought it was little by what it should have been; and []⁹ the more ~~now~~ I convinced of that, when I began more and more to feel my Natural Corruption working in my heart, and the power of my Unbelief, and saw that every passage of Scripture condemned me for them both. But I think I was truly humbled for the dishonour these my sins reflected upon a Pure, a Holy Faithfull & True God.

I went home in great distress at night, and greatly afflicted for my sins, which were as a heavy burden upon me; [*and going on the road, I began to be affrighted with ane apprehension that Satan would appear to me at every step I made.*]¹⁰

⁶ Side margin deletion: W-R, G-e.

⁷ James Nasmyth [Nasmith] (1683-1774) - minister, Dalmeny.

⁸ Alexander Duncan, licensed probationer preacher, Cambuslang; later an elder at Cambuslang (Robe, *Short Narrative*, 8, 28-30, 290; Fawcett, *The Cambuslang Revival* 83).

⁹ Insertion ['I was']: McCulloch.

¹⁰ Side margin deletion: O-e.

I returned next day (~~saturday~~) under great sorrow and grief for all my sins, pleading The Lord would give me a greater grief, & hatred to them; for it was afflicting to me that I could grieve so little. But when I reflect upon it now, I had as much grief as I could well bear. That day I found a greater desire to Close with Christ on his own terms than I had before, and continued so in that Condition more than eight days without any Special word from God To My Soul: And then one night being at home, That Scripture in Mat 11.28,29,30 ("Come to me all ye that Labour" &c) was sent with great power light & life to my soul; with which I was encouraged to Close with Christ, and made to see I was wellcome to him; and I thought [573/273] I was made fully willing to come to him and to take upon me his yoke, which he told me was easy, and his burden which was light.

On The Lords day after that last passage I went to my Parish Kirk and Hearing a Minrs Assistant (8)¹¹ on Song 3.4 ("It was but a little that I passed from them, But I found him whom my soul loveth" &c) Thro' the whole of that Sermon, I found my heart going out more & more after Christ, and my willingness to close with him, was Encreased: But I continued in darkness as to any special interest I had in Christ for a considerable time after that.

I remember, one day []¹² hearing a Preacher (35)¹³ at Camb: On 1 Tim: 1.15. (~~This is a faithfull saying and worthy of all acceptation~~ &c) These were sweet words to Me indeed "That it was a faithfull saying ane worthy of all acceptation, that Jesus Christ came to Save some of the Chief of Sinners, and I was made to hope, that Tho I myself was among the Chief of Sinners, yet seeing Christ was come to Save Some of these, he would also Save me.

But my doubts & darkness returned for a time after that: ~~But~~ (But when I was at the darkest I was never left to utter despair) till one day, when I was at home, that Scripture came into my mind with power, "Let the wicked forsake his way, & the Unrighteous man his thoughts, and Let him return unto The Lord [574/274] and he will have mercy upon him and to Our God and he will abundantly Pardon":¹⁴ Upon which I was made to conceive more hope of Salvation & got more strength to forsake my Evil ways and to return unto God. After which I continued in that condition for a considerable time, without any remarkable douncasting of Spirit.

On ~~saturday~~ []¹⁵ before The Sacrament that year at Cathcart Kilbride,¹⁶ I went there and hearing a Minr (26) on Psal: 98.1 ("O sing unto the Lord a new song for he hath done marvelous things, His right hand & his holy arm

¹¹ James Zuill – deacon/minister's assistant, Kilsyth.

¹² Insertion ['after what is last told']: McCulloch.

¹³ James Young – probationer minister, Gorbals and Falkirk (Robe, *Short Narrative*, 8, 142, 163–8).

¹⁴ Isa 55:7.

¹⁵ Insertion ['Saturday']: McCulloch.

¹⁶ Side margin note replaces the textual change of 'Kilbride' back to 'Cathcart'.

hath gotten him the victory") []¹⁷ that text was sent to my heart with great power, and I was made greatly to love & rejoice in God and to abound in hope and I found a great burden go off my spirit: But that very night, I found a great dark'ness come again upon my mind.

On Sabbath, hearing a Minr (17)¹⁸ at Camb: on Jo: 12.21 ("Sir We would See Jesus") the words in that verse were sent with great power into my heart: upon which, I found a great love arise in my soul to Christ, and a desire after him, and a great hatred to all Manner of Sin. Hearing Another Minister (26) on Luk: 11.21.22. ("when the strong [575/275] man" []¹⁹) as soon as I understood that Christ was that Stronger Man that came upon the Devil, dispossessing him of his palace armour & goods, I was made to rejoice in hope; But I did not find The Redeemer at that time dispossessing The Devil of his house & armor with respect to myself: Only I rejoiced, That that was a part of The Redeemers work in behalf of poor Sinners. After that my darkness was in part removed, and I was helped to more faith in Christ, and to beleive, That tho' I was weak in my self, and Unable to resist The Devil; Yet Christ was able to save me from him in his own time and way: and I was made to long for that happy time.

Thus I continued hoping, waiting, and trusting in Christ, for a considerable time: After which my darkness returned: and I began to doubt if Christ would ever deliver me; till on day when I was at my work at home, I got that Promise in Isa. 62.2 ("The Gentiles shall see thy righteousness, and all Kings thy Glory, and thou shalt be called by a new name which the Mouth of The Lord shall name") which had a great effect upon my mind; and I was helped, by the grace of God, not to be so faithless and unbeleiving, as before that word came into my mind with power: and my hope and trust in Christ remain'd with me for about eight days: After which I was almost quite gone: and I was ready to think, That as everything testify'd against me, so I thought I had no ground to beleive on Christ. I then loathed and abhorred myself for all my Sins, and thought [576/276] I could never do it enough. The exercise on my mind turned so great that I fell into a faint for a short time: But I was recovered out of it with these words of The Psalmist sent to my heart with great power "I had fainted unless I had beleived to see the goodness of the Lord in the Land of the living":²⁰ and with that, my bodily strength return'd to me: and I was filled with joy, and got strength to beleive; and I resolved, (as I thought) in the strength of Christ, not to doubt of my interest in him again: and was helped to do so till near The Sacrament that year in the Barrony of Glasgow.

¹⁷ Insertion ['Him that cometh unto me I will in no wise cast out']: McCulloch.

¹⁸ William McKnight (1685–1750) – minister, Irvine.

¹⁹ Insertion ['&c']: McCulloch.

²⁰ Ps 27:13.

When that came near, I intended to partake of the Sacrament in that Congregation: but I fell into great doubts anent my frame for that duty. And one day when I was exercised about that these words (in Ps: 43:4) came into my heart with great power

"Then will I to Gods altar go
To God My Chiefest Joy."²¹

[*by which I was made to see it was my duty to wait upon God in that Ordinance*]²² and at that time I was made to say, God was my Chiefest joy.

After that I thought my heart was but deceiving me: but I came to more clearness again, and was made to say without doubting, 'God was really my Chiefest joy: And These words also (in Psal:73.26) coming in with great power, I was helped to say [577/277] with the Psalmist:

My flesh & heart doth faint & fail
but God doth fail me never
For of my heart God is the Strength
and portion for Ever²³

Upon which I became easy in my mind, and hoped my state & frame was right.

But I fell into new doubts about my self, before that Communion and that being the first time I intended to partake of that Ordinance, a Slavish fear fell the more upon me. On the fryday before that Occasion having got notice []²⁴ that the Minr in that Parish (19)²⁵ had given nottice, That all Young Communicants must come & converse with him, before they received tokens for admission: I accordingly went to him, and He having examined me as to my Knowledge, and acquaintance with religion, I received a token. That same day before I saw that Minr, when my fear and concern was very great, The Lord was pleased to support & strengthen me with that word, from Rev: 5.12 "Worthy is The Lamb that was slain" after which, I was helped to look to him, Who is worthy on whose account I might expect assistance and acceptance with God in that Ordinance. That Sacrament-Occasion was a most sweet time to my Soul: And on Sabbath Evening, These words came into my mind with Great [578/278] sweetness & power, "I in thy Name will greatly Joy" and I was made greatly to joy & rejoice in God.

Sometime after that, [*a new damp came upon my mind: but that same day it came on, as I was essaying to pour out my Soul To God in prayer, for the light of his countenance, I fell into a Swoon in time of that Duty: and when I was in that Swoon*

²¹ Ps 43:4, Scottish Psalter (metrical).

²² Side margin deletion: W-R, G-e.

²³ Ps 73:26, Scottish Psalter (metrical).

²⁴ Insertion ['word']: McCulloch.

²⁵ John Hamilton (d. 1780) – minister, Barony/Glasgow; translated to St Mungo's in 1749.

for a considerable time, when my Body was lying as dead, I thought, The Redeemer conversed familiarly with my Soul: When I came to my self again, I cannot express by []²⁶ words, How I found it was with my Soul; But my love to God and joy in him, was unspeakably great; and the whole after part of that day, I continued in a heavenly soul Ravishing frame.

Next day after that,]²⁷ I came to Camb: & heard a Minr (12)²⁸ lecture on Jo: 20.27----29 and I thought I could say with Thomas, My Lord and My God, and That I was allow'd to rejoice in God as My God: Hearing him also lecture on The Woman with the Bloody issue, who had spent all her living on Physicians for a cure, before she came to Christ, and from thence taking occasion to shew The horrid Evil in the Sin of Unbelief: I saw such evil in the Nature of Unbelief in my own heart, as that Minr represented it which great- [579/279] greatly greiv'd & afflicted me: But The Lord was pleas'd to restore comfort unto me again, sometime of that same day with Ps: 147.2.3d verses in metre

(God doth build up Jerusalem
and He it is alone
That The Disperst of Izrael
doth gather into one.

Those that are broken in their hearts
and grieved in Their Minds
He healeth and Their painful wounds
He tenderly up binds.)

by which my Mind was settled again, and I continued so for a time.

Hearing there was to be a communion in Camb., I intended to join at that occasion. When I drew near, I was filled with doubts and fears about my self. On The fast day, I got much good in hearing a Minr (1)²⁹ on Rom 4.20 ("He staggered not at The Promise of God thro' Unbelief") and was made to see, what staggering at the promise of God was; and that I had frequently Staggered at it thro' my Unbelief and therein saw my great Sin.

On The Saturday, hearing a Minister shewing the [580/280] danger of Unworthy communicating, I could not think of going to the Table next day, till These words came into my mind in the Last verse of the 73d Ps: in metre,

But surely it is good for me
That I draw near to God:

²⁶ Insertion ['any']: McCulloch.

²⁷ Side margin deletion: W-R, G-c.

²⁸ George Whitefield (1714-70) - evangelist.

²⁹ Richard Henderson (d. 1769) - minister, Blantyre.

In God I trust that all his works
I shall declare abroad."³⁰

Upon which [*I saw what my duty was, and*]^{31, 32} found my desires greatly kindled, in view of meeting with God in that Ordinance.

On Sabbath, The Ministers (26) text before the Action was in Song: [---] 5.16 "His mouth is most sweet yea He is altogether lovely" &c: And then, I thought I could speak of Christ in the Words of the Spouse and my heart was greatly inflam'd with love to him and made to rejoice & delight in him. At The Table I cannot express what I met with there, I can only say, My soul was fill'd with Rays of Divine light & Love and I was so full of The Gracious Presence of God, That I could hold no more.

I had also much of God in time of the Evening sermon, by a Minr (12) from Isa: 54.5 ("Thy Maker is Thy Husband, The Lord of Hosts is his Name The God of The Whole Earth shall He be called")³³ ~~As soon as~~ []³⁴ that Minr had read [581/281] out that text, it came with a particular application to me, and I was made to beleive, I had an intrest in it. But in a little after I came to doubt, if I had any concern in it: And then while I was doubting about it, These words came into my mind with light & power

"They look'd to him & lightned were
not shamed were their faces,"³⁵

Upon which I was left in full & peaceable possession of the Sight of my interest in God, []³⁶ as my Maker Husband & Redeemer thro' the whole of That night.

On The Munday after that I heard the Same Minr (12) on Ph: 2.5 ("Let the same mind be in you which was also in Christ Jesus") and that text was also apply'd to me: By which I was greatly excited to guard against all pride, and to study humility, and the imitation of Christ, and to follow his example: And, if my heart deceived me not, I got of that mind in me that day. I heard also another Minister (16)³⁷ preach on Philip: 4.19 ("My God shall supply all your need according to the riches of his glory by Christ Jesus") which came also most seasonably into my Heart at that time. for I saw I had great need of Supplies of Strength and power from God, and I was made to beleive, that [582/282] God would supply and make up what I wanted from time to

³⁰ Ps 73:28, Scottish Psalter (metrical).

³¹ Side margin deletion: G-e.

³² Insertion ['I']: G-e; necessitated by the previous side margin deletion.

³³ Isa 54:5.

³⁴ Insertion ['When']: McCulloch.

³⁵ Ps 34:5, Scottish Psalter (metrical).

³⁶ Insertion ['Christ']: McCulloch.

³⁷ Alexander Webster (1707-84) - minister, Tolbooth/Edinburgh.

time. After which I continued in a humble and Sweet and Christian Temper, for a considerable time.

After I returned home, I renewed My Engadgments to be The Lords, & resolved thro' his Strength, to walk agreeably to my Christian profession before God & Man. But then I found I was at a loss to know how I should walk: And one day being distress'd about that, a word from Ps: 34. 11 came most seasonably into my heart, to Cause me Seek direction from God, and which I hope I'll never forget

"O Children hither do thee come,
and unto me draw ~~Near~~ give ear:
I shall you teach to Understand
how ye the Lord should fear"³⁸

and I think, The Lord teaches me how I should fear Him.

At another Communion Occasion (In New Munkland) on Saturday hearing a Minr (19)³⁹ on Jo 1. 17 ("the Law was given by Moses" &c) cite Heb 12. 14 "follow peace with all men and Holiness, without which no man shall See The Lord" The whole verse made a deep impression upon my heart, especially these words "and Holiness, without which no man shall see the Lord: After which [583/283] I was made to study holiness in heart & life more keenly than ever, & sincerely to Resolve, thro' the grace of God, to attain to greater measures of it, and I think I have been helped to do so.

I was all the days of the Second Sacrament Occasion at Camb: a hearer there: and on fast day when a Minr (2)⁴⁰ preached on Ps: 119. 59 ("I Thought upon My Former ways & turned my feet unto thy testimonies") I think I was helped to imitate in some measure the practise of The Holy Psalmist in that text. And hearing another Minr (20)⁴¹ on Isa 53. 10 ("Yet it pleased the Lord to Bruise him, he hath put him to grief, when thou shalt make his soul ane offering for sin") I found my heart greatly melted down in time of that Sermon, which was most sweet & comforting to my Soul. In the Evening hearing another Minr (22)⁴² explain a part of the 45 Psalm before it was sung in the congregation, that passage in the 10th verse

"O Daughter hearken & Regard"⁴³

came into my mind with great power & sweetness: Afterward hearing him

³⁸ Ps 34:11, Scottish Psalter (metrical).

³⁹ John Hamilton (d. 1780) – minister, Barony/Glasgow; translated to St Mungo's in 1749.

⁴⁰ George Adam (1698–1759) – minister, Cathcart.

⁴¹ James Robe (1688–1753) – minister, Kilsyth.

⁴² John Currie (b. circa 1679 – d. 1765) – minister, Kinglassie. A friend of Ralph and Ebenezer Erskine of the Seceders, but bitterly opposed to their sectarian conduct (Scott, *Fasti*).

⁴³ Ps 45:10, Scottish Psalter (metrical).

read for his text, Jo: 3.29 ("He that hath the Bride is the Bridegroom" &c) These words, "The friend of the Bridegroom which standeth and heareth him rejoiceth greatly because of The Bridegrooms voice," were then the Voice of The Bridegroom to my Soul and I [584/284] was made greatly to rejoice.

I met with nothing very remarkable after that, till I came to the Communion Table: And then I found it was good for me to be there, I met with the Master of the feast, who intertained me richly in his banqueting house, and his banner over me was Love: And the frame I had at the Table continued with me without abatement, till that occasion was over. I got also much good in hearing a Minr (16)⁴⁴ on Munday Morning, preach from Luke 12.32. "fear not little flock for it is Your Fathers good will to give you the Kingdom.

Some few days after that Sacrament, I was awaked out of sleep, with the agreeable news from Heaven, as []⁴⁵ in 1 Cor.6.11 [x]⁴⁶ That I was washed justify'd & sanctify'd, in the Name of the Lord Jesus, and by the Spirit of our God" But I cannot describe the light & power, with which that Scripture came into my mind, or how upon that I was inabled greatly to Praise the Lord, for this visit of his grace []⁴⁷ I found my matter swallowed up my words.

Some time after that, as I was hearing a Sermon in Glasgow, a great Cloud and darkness came upon my mind anent my State: But in my way home it was removed by means of that passage in 1 Pet 2.7. Coming into my mind with great light & power "Unto you that Beleive Christ is Precious. When [585/285] that passage came first in, I could not say I beleived; But I could well say Christ was precious to my Soul.

After that hearing a Minr (43)⁴⁸ preach from I. Pet. 5.10 ("The God of all grace who hath called us unto his Eternal Glory by Jesus Christ, after that ye have suffered a while make you perfect strengthen stablish settle you") the words of that text came with a particular direction to me, and gave me great comfort in the view, "That after I had suffered a while, I would be made perfect strengthned, stablished & settled. In the Sermon from that text, That Minr gave the Marks of a true work of the Spirit, in convincing & Converting Sinners and when I examined my self by these marks, I found I could lay claim to them, which gave me great joy & peace.

A short while after that hearing a Minr (12)⁴⁹ at Glasgow on Cell Col: 3.41 "When Christ who is our life shall appear then shall ye also appear with

⁴⁴ Alexander Webster (1707–84) – minister, Tolbooth/Edinburgh.

⁴⁵ Insertion ['these words']: McCulloch.

⁴⁶ Insertion 'x [But now ye are washed &c as in y' bible] – W-R.'

⁴⁷ Insertion ['and']: McCulloch.

⁴⁸ Identified in McCulloch's index as '43 Pinkertoun'. This was either John Pinkerton (c. 1700–51), minister at Lochwinnoch from 1728, or John Pinkerton (1717–84), licensed to preach by Dalkeith Presbytery in 1741, ordained to Dalziel in 1744 (Scott, *Fasti*).

⁴⁹ Text obscured by ink smear; may read '(10)'.

him in Glory")⁵⁰ I was made to see That Christ is my Life, and to beleive I should appear with him in glory, and to long for that time when I should appear with him in Glory: And these words in his Sermon (or words to that purpose) came with great power into my mind, "None of us can look up to the Sun any time, without Shutting our [586/286] eyes and what way could []⁵¹ we look on the Sun of Righteousness shining in glory." Upon which, by faith, I was made to realize that Glorious Sight of the Sun of Righteousness I would get in heaven. I was greatly comforted & refreshed with that Sermon and continued after I heard it in a heavenly delightfull frame for some time" After which The Lord was pleased to cast me down into the Deepths again: And then He was pleased to bring me out of The deep Mire, by means of that Scripture powerfully impress'd on my heart (Ps: 30.7) "O Lord thou hast made my mountain to stand strong by thy Love" After which I was made to rejoice in God for a time.

After Harvest About the End of harvest, I came to Camb: and heard a Minr (26) on Tit: 3:4, 5, 6. "Not by works of Righteousness that we have done but according to his mercy he hath saved us by the washing of Regeneration, and Renewing of The Holy Ghost" &c: And all these words came with power into my Soul but Especially these in the 6th verse ("which he shed on us abundantly, thro' Jesus Christ Our Saviour. And []⁵² That Minr had these words in his Sermon which pierced my heart ["Without The washing of regeneration, no man can enter into the Kingdom of God."] after which I fell into great doubts if I was regenerate, and went away sorrowfull and much cast down. But some time after I came [x]⁵³ to [587/287] see that I was regenerate.

I was at the Sacrament at Cumbernauld that year; Before I went there, That Scripture was impress'd upon my mind with power (in Psa: 26.6) "I will wash mine hands in innocence, so I will compass thine Altar O Lord." I found at that Occasion, my heart more warm'd with Love to God, than it had been for some time before, and had a great desire to close with Christ, and thought thro' Christ Strengthening Me, I was Enabled heartily to renew my acceptance of the ~~terms~~ of Gods Covenant.

On saturday, hearing a Minr (25)⁵⁴ on Ps: 89.19. ("I have laid help upon One that is mighty, I have exalted one Chosen of the People") That text came upon my heart and was a means of taking away a great Burden from my Spirit, and I was filled with hope and trust in That Glorious Person, on whom my help was Laid.

On Sabbath morning, I heard another Minr (29)⁵⁵ on 1. Jo: 4.10 ("Herein

⁵⁰ Col 3:4.

⁵¹ Insertion ['can']: McCulloch.

⁵² Insertion ['But']: McCulloch.

⁵³ Insertion ['x again']: McCulloch.

⁵⁴ James Warden (1695-1745) - minister, Cadder (Calder).

⁵⁵ Robert Spears (Speirs) (1700-78) - minister, Linlithgow.

is Love" &c) That text came with a powerfull influence upon my heart, and thro' The Whole of that Sermon, I was filled with Love to God in Christ.

At the end of that Sermon, I went into the Kirk, and sate down at The Table of The Lord: And There I got a large view of the Love of Christ, in Being Propitiation for my sins: and the more I saw of my own Unworthiness, the more I was made to wonder [588/288] at his Love to such a Worthless Person as I.

On Munday hearing a Minr (44)⁵⁶ on Ps. 48.14 ("For This God is Our God forever & Ever, and He will be Our Guide Even unto Death") That Text was a most sweet text to me: But at first sight of it, I durst not say with The Psalmist, "This God is My God;" for I was affraid lest I had taken comfort to myself which did not belong to me: But after That Minr had given the Marks of the Persons who might Warrantably Say, This God is Our God, I could not but say, I had these Marks he gave of These happy Persons: But still after all some doubt and darkness remain'd with me, if I durst say so, and only attain'd to a good hope thro' grace, That This God was My God forever & Ever.

That Same Day hearing Another Minr (32)⁵⁷ on Ps. 2.11. ("Serve The Lord with fear, & Rejoice with trembling") who described the Nature of that fear with which I was to serve The Lord, and telling that it was not a slavish fear, but a Holy, and a Godly Fear of Reverence; I thought that Subject came in most suitably after all I had heard.

I came away from that Place, much refreshed with what I had heard & met with: for there I found new Pleasures and delights in Christ, I had not tasted for a considerable time before: and they continued with me thro' The Whole of That week. But next Sabbath my Light and Comfort was somewhat darkned, by [589/289] means of that note in a Sermon (by 9)⁵⁸ "If ~~One~~ One seriously thought on Death & judgment, He could not live joyfully in This world; at which I was cast down: But in my way home, These words (in Ps. 5.4)

"Neither shall Evil dwell with thee,
Nor fools stand in thy Sight"⁵⁹

⁵⁶ Identified in McCulloch's index as '44 Carlile'. This may be a reference to John Carlyle, former minister at Dalton who demitted his ordination in 1710 and seems to have resided in/around Glasgow (Scott, *Fasti*). It may also be a reference to William Carlyle (1689–1765), minister at Prestonpans (and father of Alexander 'Jupiter' Carlyle); Carlyle was a personal friend of Lord Grange (James Erskine), who was a correspondent of William McCulloch (Macfarlan, *Revivals*, 106) and an 'enthusiast' (Alexander Carlyle, *Anecdotes and Characters of the Times* (London: Oxford Univeristy Press, 1973), 8).

⁵⁷ James Mackie (1686–1765) – minister, St Ninian's, Presbytery of Stirling (Robe, *Short Narrative*, 77; Scott, *Fasti*).

⁵⁸ John Currie (d. 1758) – minister, New Monkland. Son of John Currie (d. 1741), minister of Old Monkland.

⁵⁹ Ps 5:3–4, Scottish Psalter (metrical).

came into my mind with great light & sweetness, whereby I was composed again: for I was made to see, That it was only such as were Evil & fools in The Sense of The Psalms, That should not stand before God in Judgment: After which I went on hoping and beleiving I would not be condemned at The Great Day. But a few days after that, I was cast down again, and lost sight of my interest in Christ: and Being thus in the dark These a words (in Ps 51.18) came into my mind with power

The walls of Thy Jerusalem
build up of Thy God will"⁶⁰

Upon which I was directed to pray, and made to beleive, That The Lord would again Strengthen & Stablish me.

About a fourteen days after that, hearing The Sacrament of The Supper was to be given in Glasgow, I had a great desire after that Ordinance; but having been at a Sacrament, only a month before it was to be given in That City, it came in to my thought, That it was not duty to partake of that [590/290] Sacrament in such a short distance of time, and that stuck with me []⁶¹ a little: But by reading books to see if it was lawfull to partake of that Ordinance often, I found it was lawfull.⁶²

*[After that it came into my mind, 'That if I should partake of that Ordinance so often, I would be guilty of The Body & Blood of The Lord: But my fear of that went off, By means of That word powerfully impress'd upon me (as in Rom 9.15) "He will have mercy on whom He will have mercy: Upon which, I hoped, That God in his Sovereign Mercy, would prepare me for that Ordinance and accept of me at it, and That He would not lay the guilt I should unallowedly contract, to my Charge.]"*⁶³

After that I endeavoured carefully to set about the duty of Preparation for that Holy Ordinance, by self examination and ~~strength~~ to prayer, for strength to go about that duty aright: and when That time came I went forward to The Table of The Lord.

I bless The Lord that determined me to go there, & for what I then met with: I thought I had faith in exercise to discern the Lords Body, and Love unto him, & that my heart was broken under a Sense of my Sins: *[but I got nothing more sensibly at that time.]*⁶⁴

A few days after that Communion, These words (in Prov: 8.31.) "My Delights were with The Sons of Men" struck my heart deeply, with wonder and amazement [591/291] That Ever The Son of God should have placed his

⁶⁰ Ps 51:18, Scottish Psalter (metrical).

⁶¹ Insertion ['for']: McCulloch.

⁶² Side margin marked with 'x' with bottom margin note, 'x Did she not read the Scripture also and saw her duty from thence, if so, it shoud be expressed - W-R 'I aggree': G-e.

⁶³ Side margin deletion: W-R, G-e.

⁶⁴ Side margin deletion: W-R, G-e.

delight on The Sons of Men, and Undertaken for Their Redemption, passing by The Fallen Angels, and Continued in that Exercise for a Considerable time.

After that, I fell into a new difficulty by means of my Unbeleif, which I found rising within me, and hindering me to rest on Christ as offered in The Promises of The Gospel; and therefore I began to question my interest in The Promise of Eternal life. But That Scripture coming into my mind with life and power, "And to The Spirits of Just Men made perfect"⁶⁵ broke the Power of My Unbelief at that time; and let me see, That I could not be perfect while out of heaven, and made me hope I would arrive at a state of perfect holiness in heaven, and at length be brought to the Spirits of Just Men made perfect: after which, I went on my way, & living by faith for some considerable time.

But after that, a new temptation came into my mind, That all The Promises I thought I had got a right to did not belong to me, but only to such as belong'd to The Election of Grace, and To Christ; And that as for me I was not of That Number; which brought me under great distress.

But The Lord suffered me not to continue long under that Sad condition, having Compassion upon me: for He [592/292] comforted me and relieved me from my trouble, By means of These words, "In The World ye shall have tribulation; but in Me Ye shall have peace":⁶⁶ and by these, I was led to expect one tryal after another while in this Life; So I thought I saw I belong'd to Christ, and was in him; and that thro' him I would obtain Salvation at last. And a little after that another word came in with power (as in Ps: 118.19)

"O set Ye open unto me
The gates of Righteousness:
Then will I enter unto them
and I The Lord will bless."⁶⁷

I did not fully understand the meaning of that passage: but took it to be a Call from God to bless and praise him for his goodness, and an encouragement to hope that I would praise God while I lived: After that I was allowed Joy and Peace in beleiving.

I fell again under new doubts and fears, about the State of my Soul, and Strongly suspected that I was not in the Way of Salvation thro' Christ; because I thought I had all along been building upon my own Self-Righteousness and doings, and not on The Redeemers Righteousness. When I had been under a strong apprehension of that, for some time, that Scripture (in Ps: 62.8) "Trust in him at all [593/293] times ye People pour out your hearts before him," came into my mind with power: After which I observed I was

⁶⁵ Heb 12:23.

⁶⁶ Jn 16:33.

⁶⁷ Ps 118:19, Scottish Psalter (metrical).

more strengthened to trust in God and resolved, thro' grace, to renounce My Own righteousness more fully, being convinced I had none of My Own: And That I got more freedom to pour out My desires in prayer to him, and in my distresses to come for relief from him.

I came over to Camb: on feb 18th 1743 and joined in Keeping that day as a Solemn thanksgiving for Gods Great Mercy, and I hope saving grace to my Soul last year, and I hope to Many Others also that were ready to perish before that Day twelve month: And think I was in some measure helped in that duty: But I found great weakness & insufficiency in my self, to return according to the Benefits received.

Hearing a Minr (26) there that day lecturing on Zeph: 2.1---3 as He was explaining the first two verses, I found just matter of Conviction and reproof to me, that I had never searched so narrowly into my heart & ways as I ought. Hearing him explain the third verse, my soul was greatly revived & refresh'd, and helped to seek the Lord and more of his righteousness to my Soul than I had before: & was made to hope in God for Salvation: When He was opening up these words "It may be Ye shall [594/294] be hid in the day of The Lords anger," He said, "Some of you would be ready to say it is but a may be Ye shall be hid in The Day of The Lords anger: But The Lords Maybe's were better than 10,000 Shall be's from []⁶⁸ Men." I thought I had found in my Own experience the truth of that saying, and Could say the Lord has done More for me, than Ever he had said he would do for me.

For some weeks after that, I walked in the fear & strength of the Lord, and enjoyed the light of his Countenance, till one day going to essay the duty of Prayer, these words Struck me to very heart, (Ps: 66.18) "if I regard iniquity in my heart the Lord will not hear me; with which I was greatly cast down at the thought that I had been one that regarded iniquity in my heart, whom the Lord would not hear: Upon that, I was put to search my heart to find out these iniquities I had regarded: but I could not find out any allowed iniquity in me. However, that Scripture, I hope, had that good effect upon me, that I was put more upon my guard against all my lusts, lest any of them should creep in, and get possession in my Soul: After which, going about prayer, as I had intended, before that Scripture came in, I think I met with God in that duty.

[595/295] Shortly after that, These words, "Whom he will he hardeneth,"⁶⁹ came in with great power []⁷⁰ & fill'd my mind with great fear & darkness: Upon which I was apprehensive, "That I was left of God to harden my heart, and ruine my self; and fell into great perplexity. But in my trouble, I sought the Lord, and was helped to hope & trust in him, that He would not give

⁶⁸ Insertion ['the greatest of']: McCulloch.

⁶⁹ Ro 9:18.

⁷⁰ Insertion ['violence']: McCulloch.

me up to my Own hearts lusts that would prove my ruine: and my darkness and fears were removed.

I fell next into bodily distress [],⁷¹ for about a fourteen days time: At the beginning of my trouble, I was in great darkness about my interest in Christ, and was made to say (as in Ps. 42.3)

“My tears have unto me been Meat,
both in the night and day”:⁷²

But it was somewhat easing to me, That The Psalmist, ane Undoubted Saint had been in a like condition, and I was put in mind of that, by the impression of That Scripture upon my mind; Another verse of a Psalm came also into my mind with power

“I with my groaning weary am
and all the night my Bed:
I caused for to swim with tears,
My couch I watered”:⁷³

[596/296] Upon which I was made to rejoice, that no trouble had befalln me, but what was common to Good Men.

After that, Satan and my Own Unbeleif rose up, and question'd if I had any interest in any one promise in all the Bible: I continued in distress about that for some few days: And in the last of which [*falling into a Swoon, I thought I saw all my Sins set before the Eyes of my mind, like two great Clouds, and that one cloud disappeared before the other, and then the other Cloud vanished also dissolved likeways and then a little before I came to my self,*]⁷⁴ these words were Spoken to my Soul, “Daughter be of good Cheer thy sins be forgiven thee”:⁷⁵ And with these words [*I was brought to the use of my bodily senses: And then*]⁷⁶ I found all my Soul-distress was gone, & I forgot all the days of My Mourning, and my soul was made greatly to rejoice in God as my God, who had forgiven me all mine iniquities, and I was filled with love unto him and self loathing and hatred at all my sins; and ashamed and confounded because God was pacify'd towards me for all that I had done.

I continued []⁷⁷ rejoicing in God, and hoping in [597/297] his mercy [*and in that exercise, as I can describe it, all the rest of the time of my bodily trouble, and for*

⁷¹ Insertion ['trouble']: McCulloch.

⁷² Ps 42:3, Scottish Psalter (metrical).

⁷³ Ps 6:6, Scottish Psalter (metrical).

⁷⁴ Side margin deletion: W-R, G-e.

⁷⁵ Mt 9:2.

⁷⁶ Side margin deletion: W-R, G-e. Bottom margin note to insert: 'being helped to beleive and rest in 'im, - W-R' 'I agree - G-e.'

⁷⁷ Insertion ['for some time']: McCulloch.

some time after I recovered, till on a day that Scripture came into my mind (in 2 Cor. 4.3) "If the Gospel be hid it is hid unto them that are lost" and presently I fell into great Soul-trouble, thinking That I was a lost person, and that the Gospel was hid from me: I continued in a Most Comfortless condition, till that one night, I was awaked out of my sleep, by these words powerfully impress'd upon my heart, (as in Ps: 40.7. in metre)

Then to The Lord these were my words
I come behold and see:
Within the volume of thy book
it written is of Me,

So do thy will I take delight

*I did not well understand that Scripture tho' it was the Means of bringing Carrying off my trouble, and bringing me to a peace which lasted with me for some few days.}*⁷⁸

After that, Satan and my own Unbeleif, threw me back again to doubt of my Interest in the promises of the Gospel, and raised a great Storm in my mind ~~that~~ []⁷⁹ continued till one morning, that I was putting on my Cloaths, a word came into my mind with as great power as ever I felt any, and as great [598/298] sweetness from Ps: 127.2

"So gives he his beloved sleep"⁸⁰

At first I did not well apprehend who was his Beloved, and scarce could I beleive for Joy, that I had any interest in that passage.

*That outage came to me on a Munday Morning after sleep, after which I continued in a very sweet frame all that week, till Saturday, that I was hearing Sermon before the Communion in Glasgow (in Aprile 1743)}*⁸¹

When a Minr (71)⁸² read his text, from Eph: 5.2 ("And walk in love" &c:) I was sorely wounded, because I had not walked in love, as Christ had loved me: And that was a new awakening to me: Upon which, I began to doubt of my interest in Christ, and was sore bowed down, because of my Sins, all the rest of that day, and all that night, and all the Sabbath before noon: And on Sabbath evening hearing that Same Minr on 1 Jo: 5.4. ("Whatsoever is born of God overcometh the World, and this is the victory over The World, even our faith") The first part of that verse, ~~struck~~ []⁸³ me to the heart, and I thought I had not overcome the World, and therefore concluded, I was not born of God, and at that my heart [599/299] sunk down as a Stone within me, and I was near to fainting away with grief.

⁷⁸ Side margin deletion: W-n.

⁷⁹ Insertion ['which']: McCulloch.

⁸⁰ Ps 127:2, Scottish Psalter (metrical).

⁸¹ Side margin deletion: W-R, G-e.

⁸² James Baine Jr (1676-1755) - minister, Killearn.

⁸³ Insertion ['cut']: McCulloch.

At that time being in a low condition, I saw with the eyes of my mind, The Redeemer bleeding upon The Cross, as it were, for my Sins, and my Whole Soul was filled with deep Wonder and Amazement, at his dying love for Me, as also with joy to know he had laid down his life for me: And *[with that representation]*⁸⁴ these words shone in with a Glorious Light, "Follow The Lamb whithersoever he goeth."⁸⁵

*[After I was restored to the full use of my bodily senses,]*⁸⁶ I was forced to cry out, before the Whole Congregation in The Colledge Church, O Praise The Lord, for I could not contain myself.

My Repentings and sorrow for my sins, began again in my soul, which greatly increased towards night: And I could say with Job, I have heard of Thee with the hearing of the Ear, but now Mine Eyes have seen thee, wherefore I abhor my self in dust and in ashes.⁸⁷ All night I slept very little, for The Exercise upon my Spirit.

On Munday I heard a Minr, (27)⁸⁸ on 1 Cor 5.17⁸⁹ ('if any Man be in Christ He is a New Creature") who shewed how those that were renewed differ'd [600/300] from those that were Unrenewed, and among other things he told, "That The Renewed had all the Faculties of their Souls and Members of their Bodies employed in The service of God: I could then in time of hearing that Sermon, appeal to God as my Witness, That this was ~~exactly~~ the Case with me. Before that time, I had often doubted if I was a New Creature: but then all my doubts about it vanish'd away.

On Tuesday thereafter, as I was sitting at my work, that passage of Scripture in Rev 19.9 came with great power & light into my mind, viz: "Blessed are they that are called to the Mariage-Supper of The Lamb; Upon which I was made to wonder, that that was apply'd to me; and my heart burned with Love.

Next day these words (in Ps. 119.94) "~~More Joy thy testimonies way than riches all me gave~~

"More joy thy Testimonies way
than riches all me gave"

were also apply'd to me with power: and I could join with the Psalmist, so far as to say That nothing in the World ever Gave me such joy & [601/301] pleasure as I have found in the way of Gods Testimonies: That I have found there is a great reward in keeping the Commandments of God: and That the pleasures of Sin, are not to be compared with the pleasures of Religion.

⁸⁴ Side margin deletion: W-R, G-e.

⁸⁵ Rev 14:4.

⁸⁶ Side margin deletion: W-R, W-n.

⁸⁷ Job 42:5-6.

⁸⁸ James Burnside (d. 1743) – minister, Kirkintilloch.

⁸⁹ 2 Co 5:17.

And now I have given some account of My Self, in my []⁹⁰ Exercises, as my memory has served at the time: But I am convinced, I have not told a third part of what I have met with, and I have been at a great loss for words, to set forth my sorrows and joys, my fears and hopes, my hatred at Sin, and Love to God, and desires after holiness and purity: The best way for one to know what I have met with, is by feeling the Bitterness of Sin, and experiencing the Love of God shed abroad in the heart. I pray God, my experiences in Religion, and Soul-Exercise, when published may be blessed for the Good of Many Souls, and promote the Glory of My God and My Redeemer: which is the dearest thing to me in the Whole World.

Addenda

That night after I had given in my account []⁹¹ I was very much vexed, when I found I had committed a mistake about a Ministers text, at a Sacrament, on these words "He is altogether lovely"⁹² [602/-] I said that []⁹³ (19) had preached upon it, but I should have said that, []⁹⁴ (26) preached upon it. And this cost me very dear. [†]⁹⁵ But I have taken care to correct that mistake in time: And now after frequent reflection, night and day, on what I then told, I do not find any more mistakes, thro' the whole of my account.

Sabbath after that Communion last mentioned, I went and heard My Own Minister (86)⁹⁶ whose text that day was on these words, "Take heed therefore how you hear":⁹⁷ and who shew'd how many ways people employ'd their time in hearing sermons, and yet did not hear, and that some heard with itching Ears. I thought he told me well, what way I us'd to hear Sermons, without any benefite formerly, and brought my sins to Remembrance, on account of which I fell into great grief. After I went home my grief & sorrow which I cannot make words of, continuing, [that word]⁹⁸ came into my mind with great power sweetness and love, which no tongue can express ["O My Love"]⁹⁹{*I did not then know that such a word was to be found in the Bible; but*}¹⁰⁰ it carried

⁹⁰ Insertion ['Religious']: McCulloch.

⁹¹ Insertion ['as before']: McCulloch.

⁹² SS 5:16.

⁹³ Insertion ['one']: McCulloch.

⁹⁴ Insertion ['another']: McCulloch.

⁹⁵ Bottom margin note, '† N.B. this mistake has been corrected in the foregoing account, as she here signifies it should be.': McCulloch.

⁹⁶ Robert Park (1706–89) – minister, Old Monkland; successor to John Currie (1675–1741), mentioned elsewhere in the *Examinations*.

⁹⁷ Lk 8:18.

⁹⁸ Bracketed for replacement with ['several Scriptures'].

⁹⁹ SS 1:9, SS 6:4; Bracketed for deletion, to insert ['&c']: McCulloch.

¹⁰⁰ Bracketed for deletion: no initials.

*off my grief: And when it was runing strong in my mind, I said, What's the meaning of that word, O My Love! and then it was answered to me, "Every Saved Soul is Christs love. And after that explication came first in, I doubted whither I was saved or not: but that sentence continued to run in my mind, and in such a way, that I was made to think I was brought into a state of Salvation thro' Christ.]*¹⁰¹ Upon which my heart was filled both with joy & grief: [603/—] with joy, that Christ should have bro't me into a state of grace, altho' I had so often slighted his calls and offers: With grief, That I had been guilty of such great wickedness, against a loving God in Christ. And at this time, I resolved, thro' grace, to entertain the Word of God better, and to receive it with faith & love, and it was my whole desire to practise it in my life.

After this, I fell into great darkness and doubtings of my interest in Christ; these words having come into my mind, with sudden power, "Fear God & sin not." And I was filled with an awe and dread of God upon My Spirit, and became affraid that I had indulged some sin in my heart, or committed some sin in my life, because of which, I thought God was provoked, and frowning upon me. I was hereupon put to search my heart and practise, to see if I could find what was amiss; But after useing means and asking help of God to search me, I could not light upon any thing, that I could reckon as the cause of this frown. And then I took these words as a warning to me, to be upon my guard least I fall into such sins, as would hide the light of Gods countenance from my soul. But my sorrow and grief and fear did not remove from my heart, till that word came in, "The Rose of Sharon and the Lilly of the Valley,"¹⁰² which I took to hold forth a description of Christ as refreshing and lovely; and then my heart was lifted up, and I could not express his love. And after this I again [604/—] walked under a sense of his love to my Soul. I was so filled with a sense of it that night that I could scarce speak a word.

After this coming to Camb: and hearing Sermon (by 26) on the preparation before the Communion in May, a word that Minr said concerning Christ, came in with sweetness to my Soul, viz "He is ane ocean of love and a Sea of Hony and tho' ye drown in it there is no matter" I could join in that expression for I found the Redeemers Sweetness dearer to me than any thing in the World, and I could have been well content to have been lost in that ocean of Sweetness.

That same day, hearing that Minr say, "That when He had occasion to converse with some about their Soul concerns, and to ask them, How it was with them now, by what it was before? They would answer, I find no great change on my heart but only I have some more love to Christ than I had before, but I say ye had no love to Christ before []"¹⁰³ I heartily joined with

¹⁰¹ Side margin deletion: W-R, G-e.

¹⁰² SS 2:1.

¹⁰³ Insertion ['Conversion']: McCulloch.

him in that note, for I had no love to Christ before [],¹⁰⁴ I did not know what it was to love him. And I doubted if I then had any love to him, because I could never love him as I ought.

Hearing a minister (41)¹⁰⁵ on Isa 28:16 ("Behold I lay in Sion for a foundation, a Stone, a try'd Stone, a precious cornerstone, a Sure foundation" &c:) That text was apply'd to me, just as he read it out, and I took ~~them~~ it as referring to the Redeemer, and I look'd upon him as being all these things to my Soul: And when I heard that Minister go thro' it, and shew how Christ was as a foundation a stone, a tryed stone, a precious stone, a precious corner [605/-] stone, my faith was more & more strengthned, to lay my help and my hope in him, & to build upon him; but I cannot express my inward feeling of the sensible presence of Christ in my Soul in time of that sermon.

In the Action Sermon (26) The Minister repeated that note he had before on the preparation Sabbath, when he called Christ an Ocean of Sweetness and a Sea of honey, and when I heard it again, love to Christ kindled again in my Soul.

On Munday I heard a Minr (15)¹⁰⁶ give the Marks of those that had been at The Lords Table in a becoming frame, and in doing so, he described my case exactly, and much better than I could for my heart do my self, and I had the satisfaction to find, that my frame had been some way suitable to Communicating work. In that sermon, I got a clearer view of my interest in Christ and seeing everything in him a sure ground for my faith. I was sweetly constrain'd to believe upon him.

One time, having gone to a Meeting for prayer, in a doubting condition, that word (in Isa: 45.4.) came to me, "I have surnamed thee, tho' thou hast not known me:"¹⁰⁷ but upon its coming into my heart was just overladen with love to Christ, when I thought that He had set his love upon me.

On Saturday before Kilsyth ~~com~~ first Communion this year 1743 I heard a Minister (29) there on Rev 3.20 ("behold I stand at the door and knock" &c) who observing, "That Christ does not say, I stand at the door and knock and go away again, but behold I stand at the door & knock" I thought that Christ indeed had stood long at the door of my heart and was in great fear, that it was much shut against him: and in ~~much~~ grief great grief, that when the Redeemer was still calling and inviting, I was so rebellious against him. And when I was thus employed, and wondering and admiring at his love, my heart failed me: And then that passage came in, "Shew forth the praises of thy God,"¹⁰⁸ Upon which being so overcome with a sense of my inability to praise him [606/-] I cry'd to all about me,

¹⁰⁴ Insertion ['my Awakning']: McCulloch.

¹⁰⁵ Thomas Gillespie (1708-74) - minister, Carnock; founder of Relief Church in 1761.

¹⁰⁶ James Stirling (d. 1773) - minister, Outer High Kirk, Glasgow.

¹⁰⁷ Side margin marked with 'x'.

¹⁰⁸ Side margin marked with 'x'.

Help Me to shew forth the praises of my God: And I could not think of giving over praising God, for his wonderfull love & condescending grace towards me, a poor sinfull rebellious Creature, in standing so long & knocking at the door of my heart, while I continued to be so much obstinate and Unbelieving. All that night I continued this way, being unable to turn my thoughts from this to any other Subject. But on the Lords Day, I was in some capacity with composure to hear Sermons. I attended at the tent, but got nothing very remarkable in them.

At the Lords Table, I met with soul food and refreshment; and was in some measure helped to shew forth the Lords death till he come again: and went away from that Ordinance in great composure, having peace of Conscience and joy in God thro' the Lord Jesus Christ, beleiving the Lords body was broken for me, and his blood was shed for me, and continued so.

At night, being in company with several others, in private, singing praises and praying unto God, I was swallowed up with the thoughts of the Love of Christ, and my oun Sinfulness and weakness, and his all-sufficiency to save me, and of the Kindness of his love to poor Sinners, and poor me in particular: And like to faint away, under the deep apprehension of these things. A Minr (14)¹⁰⁹ coming to the place where I was, & asking me, If I could say with The Psalmist, whom have I in heaven but thee and there is none on Earth whom I desire beside thee:¹¹⁰ I said so with the testimony of My Conscience: for indeed that was the very language of my heart before he asked the question: & I long'd for that happy time when I would be with Christ at a Table, that would never be drawn, drinking the [607/-] New Wine in his Fathers Kingdom. I never ~~bow'd~~ []¹¹¹ my eye all that night, but pass'd the time with a Comerad in praising God with my whole heart, and blessing him with all within me, and was greatly delighted with several Scriptures, that came into my mind, particularly with that passage," The Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: but especially with that part "The Love of Christ constraineth us. I continued for a few days in a heavenly, joyful, soul ravishing, beleiving frame: After which I came down from the Mount of Sensible Communion.

On Munday after that Sacrament hearing a Preacher (87)¹¹² on Jo: 4. 10 ("If thou knewest the gift of God" &c) speaking of Christ as The Fathers gift, and of that living water I had strong and ~~passionate~~ []¹¹³ desires after that gift, and would have had more and more of that living water.

¹⁰⁹ John McLaurin (1693–1754) – minister, Ramshorn/Glasgow.

¹¹⁰ Ps 73:25.

¹¹¹ Insertion ['shut']: McCulloch.

¹¹² Probably John Spence, licensed to preach by the Presbytery of Linlithgow, December 8, 1742.

¹¹³ Insertion ['earnest']: McCulloch.

Hearing that same Preacher (87) Sabbath after, on 2 Cor 3.18 ("But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, even as by the Spirit of the Lord.") and Shewing, how our vile bodies would be fashioned like unto Christs Glorious Body, I was made to long more and more to be changed into the Image of God, and to have my body fashioned like unto Christ.

After this I hear a Minr (31)¹¹⁴ in Glasgow on these word (in 1. Jo. 3.3.) "Every one that hath this hope in him purifyeth himself even as he is pure" who in shewing what way such as had the hope of being like unto Christ, purify'd themselves, told me exactly the way how it was with me, and how I was helped by grace to purify myself.

Having gone to Kiliarn, at the Sacrament there, I heard the Sermon before the Action (by 71) from Zech: 9.11 ("As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein there is no water") wherein it was shewed what that pit was, and who these prisoners were, and what way prisoners were delivered [608/—] from that pit: And when that Minr said, "O Ye who can say ye are redeemed from this pit, tune your harps, and sing the song of the Redeemed," I thought that tho' at that time I durst not certainly say I was redeemed; Yet I would essay to sing that song ~~and when I essay'd it I thought I was in some measure helped for I thought~~ suppose I could not at that time say, I was redeemed, yet at other times I could say I was And when I essayed to sing that song I was in some measure helped to sing it. I continued to be composed that day, and with hope of interest in Christ, without any great down casting of spirit.

On Munday hearing a Minr (31) on 1. Jo: 2.6. "He that sayeth he abideth in him" &c) who from that text, shew'd Peoples Duty to God to Man and themselves; I took a great pleasure to hear what was my duty, that knowing it I might put it into practise: and felt a willingness of mind to fall in with it: And I thought afterwards, that I was enabled, thro' grace, in some measure to practise what I heard was my duty. After that Minr hearing Another (37)¹¹⁵ on Jude 24 ("Now to him that's able to keep you from falling, and to present you faultless before the presence of his Glory") who when he was laying out that exceeding joy, and how it was a joy to Angels in Heaven, and to Christ, and to the Saints, and to people themselves, & in hearing many other things in that Sermon; my heart was no longer in this world, but set on heavenly things, and I thought I heard the joyful sound of heaven in it: the like I never heard before. I longed to be there, singing endless praises with unspeakable joy; for I thought the taste of that joy to me, was even then exceeding: and can say no more.

¹¹⁴ John Gillies (1712–96) – minister, College-kirk/Glasgow; historian of revival movements, and son-in-law of John McLaurin (1693–1754), minister, Ramshorn/Glasgow (Macfarlan, *Revivals*, 223; Scott, *Fasti*).

¹¹⁵ William Brown (1702–61) – minister, Kilmarnock.

On Saturday before the Second Sacrament in Camb. this year, I heard a Minr (41) on Zeph 3.17 ("The Lord thy God in the midst of thee, is mighty he will save, he will rejoice over thee with joy, he will rest in his love" &c:) and in that sermon, I got a fresh view of Christ as [609/-] altogether lovely, and found that he rested in his love to my soul: And I could not but beleive in him, and that he would not cast me off. And at the same time, I got clearer discoveries of my own weakness, & inconstancy, Sinfulness and vileness.

Hearing Another Minr (14) that same day, On Isa 64.1. ("Oh that thou wouldst rent the Heavens and come down" &c) who in explaining what the renting of the Heavens in that place might be, among other things said, "When people are awakned out of their Security that is a renting of the heavens," I found he then described what was were my usual petition to God in prayer, and it yeilded me great comfort, to find my desires were agreeable to the will of God in this matter: And that day and since that time, I have been more strengthened to pray unto God for merciful awaknings to poor Secure Sinners: [*But cannot say, I have as yet got any Sensible answers to these petitions: Only*]¹¹⁶ I find liberty and freedom to pray, and satisfaction in my concern for the Kingdom of The Redeemer, and the good of Souls, and have peace in doing my duty.

In the Evening, hearing a Sermon (by 16) on Jo. 1.12 ("but to as many as received him" &c) I was doubting at first with my self, whither I had received Christ or not, and discouraged for a little, because I could not say with certainty I had received Christ: But in a little time, I found him with out-stretched arms, coming into my soul, and making me willing to receive him, and took away all doubting: And immediatly I was filled with wonder and admiration at the love of God in Christ, & beheld the glory of Christ by faith, in such a near view, that almost carried my Soul out of my body, and found [610/-] such a weight of Glory, that my weak body had almost sunk under it, and fainted; so that I was unable to speak or walk: [*And found a great rushing of my blood and Spirits:*]¹¹⁷ and was obliged to be helped by others to the place I intended to have stay'd at at night at the End of that Sermon. After sitting down on a seat, in the house, and getting a drink of water, my body was somewhat refresh'd, and more able to do duty to my soul. [*Being desired by the people to rest me there, I said, That was not a place for me to rest in; My mind is with Christ.*]¹¹⁸ I went out by my self, and could not refrain from praising God the whole night over: but stayed in the fields all night, Enjoying sweet Communion and fellowship with God and had as sweet a time as ever I had in my life, and thought I could not have a sweeter time in this World. I continued in that frame all the next day also, being the Communion Sabbath, and was

¹¹⁶ Side margin deletion: W-R, G-e.

¹¹⁷ Side margin deletion: W-R, G-e, O-e.

¹¹⁸ Side margin deletion: O-e.

much refreshed and delighted with what I heard and found in Sermons and at the Lords Table.

In the Evening hearing a Minr (16) on that text in Luke 2.29.30. ("Lord now lettest thou thy Servant depart in peace, for Mine Eyes have seen thy Salvation") I thought these words kindled my love more to Christ, and that my eyes had seen the Lords Christ and his salvation: And long'd for the time when I should see him as he is, for that it was but a dark sight I could get of him here, while seeing by faith.

After that Sermon, I fell into great darkness, and lost the lively views of Spiritual things I had got, which discouraged me much that night; but I got out of that [611/-] cloud by a Minrs Sermon (41) on Munday Morning from Isa 50.4 ("The Lord God hath given me the tongue of the Learned, that I should know how to speak a word in season to the weary") Before that text was explain'd, I did not know what was the meaning of it, but was made to understand it. And when the Minr shewed who are the weary, he told my case better than I could do my self, which yeilded me great satisfaction, when I reflected that Christ had the tongue of the Learned, to speak a word in season to me, and I found what was spoken by his Servant, was a word in Season to my Weary Soul.

As another Minr (16) preached on 1. Cor 3.22 All are yours, and ye are Christs, and Christ is Gods" I thought these words were apply'd by the H. Ghost to my Soul; and was helped to believe all things were for my good, that I belonged to Christ, had ane interest in him, & in God. When the Minr spake to the Wicked, after he had spoken to the Saints, and was telling them, "Some things to come were theirs that Hell and the Wrath to Come were theirs," I thought I was astonished that I was not affraid hearing him speak so, I was rather made to rejoice in the priviledges of those that were in Christ, and could not but believe that I was his: When he turn'd again to the Godly & said, All things are yours, Ministers are yours Sermons are yours, Sacraments are yours, I was still [612/-] more astonished at the love of Christ, and the renewed seals and effects of his love: and astonished at my own Sinfulness & ingratitude, and saw that He was all saving all fullness to me, and that I was nothing. And I long'd again for the time, when I would enjoy him above, and all things there: for that all here was vanity and vexation of spirit. But tho' I wanted this above all things, in the mean time, I was willing to submit all things to his own disposal, and made to wait for his Second Coming: and desired to wait with patience, and to be more and more purifyd for the enjoyment of God, and the heavenly inheritance above.

As at that time and for a few days after, my Soul was lifted up []¹¹⁹ and made to run with pleasure, and walk at liberty in the way of commanded duty, and in the belief of my interest in God and Christ; and in all things for

¹¹⁹ Insertion ['with joy']: McCulloch.

my good. [*And in one of these days these words were spoken to my Soul, which I could never find in my bible, but spoken unto me wt great sweetness and pleasure and delight "Thou art one of my Elect whom I have chosen" I was Just ashamed at his kindness and condescension, and resolved thro' grace, never more to doubt of his kindness my interest in him. But I fell into a doubt what to make of these words, seing I could not find them: my self in my bible: I asked a Minr (31) If they were there: & he said, I beleive they are not to be found in it, which increased my doubts. But it helped me a little to a calmness, when I thought that tho' these [613/-] very words were not in the Bible, yet there was no thing in them inconsistent with the what the Bible teaches, and I think there is the same doctrine in the Bible, and something like the words in that passage I know whom I have chosen*]¹²⁰

But I was not long at ease, till I was cast down some sore, because of the hardness of my heart, that to my uptaking was so great, as kept me both from praising God, and praying unto him. And I was in great darkness, till the Second Communion in Kilsyth in August last []¹²¹ and continued so in time of the Sermons on Saturday, Not one word I heard then came home to me, so as I could apply it to myself, and say that belongs to me: excepting, when a Minr (41) preaching from Job 33.24 ("I have found a ransome") was shewing who the Ransomed were, I then could not but see, I had the marks he gave of such persons in my self, which comforted me much: when he told me plainly my case, in describing the marks of such persons, I essay'd to praise God after that, but I was much discouraged that I could do so little that way: But I'm sure I had a willing mind.

After sermons going away, with a Comerad, who was also under discouragement with my self, that she could not praise God for Christ the Ransom, we continued for some time together, and both wept very sore. I wept that I could not express myself to my Comerad, what I began to feel of Divine Love working in my heart.

At night hearing exercise in the Minrs house (20) and after that speaking with Two Ministers (41) and (29) and severals being there, crying out under a [614/-] sense of Sin, I found my heart still hard, but found something of love working in it, which I could not express; when reflecting on what God had done at former times for my Self and for Others. And being still in grief, that I could not express my Self to Others in distress, that word in Isaiah came in, "Trust ye in the Lord, for in the Lord Jehovah is everlasting Strength,"¹²² Upon which my strength was renewed, and I got full liberty to vent myself, which eased me much, and my love burnt like a flame as the words came from my mouth and my tongue was made as the pen of a ready writer, and

¹²⁰ Side margin deletion: W-R, G-e. with corresponding side margin note, 'Mark 13.20 for the elects sake whom I have chosen': W-R.

¹²¹ Insertion ['1743']: McCulloch.

¹²² Isa 26:4.

my thoughts and language were concerning the King: [*And when many were crying out, "O Sirs What shall I do; I could not keep in these words, O what shall ye do? Trust in the Lord Jehovah, for in the Lord Jehovah is Everlasting Strength."*]¹²³ And I resolved, thro' grace, to trust in him my Self, and to follow him thro' good report, and thro' bad report, and that nothing should separate betwixt him and me. After which I chus'd to go by my self alone, and praise him in Secret in the fields.

In my way going to the place I intended, these words in Moses Song, came with life and power "Fearfull in praises, doing wonders."¹²⁴ After which I thought I was more engaged in heart to praise him: and when I saw that when I did my best, I could praise him to no purpose as he deserved. I [615/-] continued all night in prayer and praises: and next day heard Sermons with great sweetness and delight, and found Christ in them.

And hearing a Sermon By a Preacher (88)¹²⁵ on Zeph 3.16 ("And in that day it shall be said unto Zion, fear thou not, and let not thy hands be slack") and that Gods people might fall under the hidings of his face, and desertions, I was helped to resolve to trust in him, tho' he should hide his face from me, and that my hands should not be slack in duty: And thro' his grace will still do so. At his Table I sate down under his Shaddow with great delight and the fruits of his Love were Sweet unto my Taste.^{126, 127}

¹²³ Side margin deletion: O-e.

¹²⁴ Ex 15:11.

¹²⁵ John Erskine (1721-1803) - licensed preacher in Dunblane Presbytery (1743), later ordained to Kirkintilloch (1744), succeeding James Burnside.

¹²⁶ SS 2:3.

¹²⁷ Bottom margin note: 'This addenda shou'd be put in befor ye conclusion p: 601. - I likewise apprehend what goes before ye addenda is too long, and that as her frame at that time was exceeding variable her day does not always appear to have had a Scriptural ground - W-R' 'I agree - G-e' 'I cou'd wish this Persons Concern were more for a Conformity to Christ, & about a Deliverance from yt Inward Corruption which is the Sense of all nconsistencies in Frame & Way; tho' indeed there are many very desirable things in her Case - O-e & I agree to the above note.'

	Pages		
Wm Baillie		Mrs. C. Cameron	(316)
John Aiken	(1)	R. Barclay	(346)
Mary Lap	(9)	Mary Reid	(358)
Janet Jackson	(17)	Ja: Kirkland	(362)
Anne Wylie	(39)	J. Merrilie	(368)
Jo McDonald	(76)	J. Hepburn	(376)
Janet Reid	(86)	A: Glasford	(380)
Mary Mitchell	(94)	A: Bell	(398)
Eliz: Jackson	(102)	Hel: Creelman	(408)
S. Strang	(112)	Wm Millar	(416)
A. Bilsland	(118)	James Tenant	(420)
Al Rogers	(144)	Jean Ronald	(438)
George Tassie	(144)	Jo: Aiken	(461)
A Conference	(154)	H: Shearer	(469)
A. Rogers	(170)	M: Thomson	(475)
Jean Robe	(176)	Wm Jamison	(491)
El: Dykes	(208)	Ja: Jack	(497)
K: Sinclair	(218)	Ja: Neil	(515)
K: Stuart	(228)	Iso: Matthie	(521)
Wm Causlam	(250)	Ja: Reston	(530)
Jean Hay	(254)	Th: Walker	(546)
Reb: Dykes	(282)	Wm Montgom:	(551)
R: Shearer	(288)	El: Breehom	(559)
Mrs. K: Campbell	(300)	J: Dickison	(569)
Jo: Wier	(308)	Agnes Young	from (569) to (615)

The Above are the Names of 48 Persons whose accounts follow in this book in the same order as here set down¹

¹ This index was originally bound with Volume II, but belongs to Volume I. The indices in this edition have been rearranged so that they correspond with volumes to which they belong. The account of Agnes Young belongs to Volume II, and is found on pp. 265-6.

Vol: I Index To The Corrected Coppy.²

John Aiken	Weaver in Camb:	aged 22	Page 1-7
Alex: Bilsland	Shoemaker in Glasg:	aged 47	Page: 9-21
Catharine Stewart	Seamstress in Glasg:	—19	—25-39
Ro': Shearer	Skinner in Glasg:	—19	—41-51
Thom: Barclay	Shoemaker	—53	—53-64
Janet Reid	in Vicarland	—37	—65-72
Eliz: Jackson	Camb:	—19	—73-81
John Mcdonal	Weaver	—28	—85-93
Mary Mitchell	Now in Kirmaranock	—23	—95-102
Eliz: Dykes	in Carmile	—16	—103-113
Rebecca Dykes	in Do———	—14	—115-19
Anne Wylie	—————	—32	—123-

vid pags sequentem

Vol 2d

		Aged	Page
W ^m Causlam	Tenant O. M.	48——	1-3
Arch ^d Bell	Taylor &c.	38——	5-13
Marg ^r Reid	D' to Jo: Reid &c.	21——	15-18
Marg ^r Lap	D' to G: Lap Collier &c.	29——	19-25
Jean Robe	&c.	20——	27-
M ^r Cath: Cameron	&c.	18——	33-48
Janet Merriliee	D' To Ro' Merrilie	14——	49-56
John Wier	&c.	21——	57-64
John Hepburn		21——	65-67
W ^m Millar	&c.	26——	69-72
Helen Shearer	&c.	17——	73
Jean Hay		26	80-112
Helen Creelman		21——	113-120
James Kirkland		24——	121-126
W ^m Jamieson		28——	128-131
M ^r Cath: Campbell			133-140
Agnes Glasford		18——	145-162
James Neil		22——	163-168
Thomas Walker		18——	169-174
Isabel Matthie	widow	26——	175-191
Michael Thomson	16——	193-208	

² This index was originally bound with Volume II, but belongs to Volume I. The indices in this edition have been rearranged so that they correspond with the volumes to which they belong.

[New page begins]

Alex ^r Rodger		15—	209—214
W ^m Baillie		30	215—224
Eliz: Breehom		25	225—234
James Taylor	Tenant	20	235—253
Jean Ronald	&c.	23	254—266
Jean Dickieson	&c.	18	269—301

Vol: 1ⁿ

Janet Jackson		24	156
George Tassie		41—	174—183
Sarah Strange		65—	184—189
Cath: Sinclair		19	190

Account [. . .] of the conversion of a Young Lady as related by her self.¹

She said he had now & then []² some []³ thoughts ~~some~~ & concern about []⁴ her soul matters before she heard Mr W. preach, especially on Sabbath days, and when hearing of the sad state we are in by nature, the need of Christ or offers of him in the Gospel, & sometimes made some faint Essays at accepting of him, but never felt [. . .] [. . .] her heart engaged in the work, till she heard Mr W.s first Sermon at Glasgow: and no soone did he read the Text, & began to explain the Lord our Righteousness, but there were such clear & heart affecting views given her of the wonderful inconceivable glories & matchless beauty & excellency of God in Christ, of the Redeemers Suitableness and all sufficiency, that sweetly yet powerfully constrained and conquered her whole Soul, so that if she had had the hearts of the whole Creation, she would then cheerfully have given them all to him, seeing him the brightness of the Fathers glory, the express image of his Person, & felt his name as Ointment poured forth: was ready, & scarce could refrain her self from crying out, and proclaiming his amazing glories, wondred that the whole Congregation was not doing so: she went home immediatly to Secret, and there got broad & clear sights of grief & sins innumerable both original and actual, in its God-dishonouring & soul polluting nature &c. Sights of the wonderful purity extent & goodness of the Divine law, and how in all things she had offended & come short of the glory of God &c. her soul filled with deep self-loathing hatred and kindly sorrow for all of the dishonour done to God by both the sins of heart & life—At the same time, wonderful sights of Sovereign & rich undeserved Love of God, manifested in the Incarnation Obedience & death of the Lord Jesus Christ &c.—which filled her with wonder praise love joy, delight & strong earnestness after an interest in the favour of God thro Christ, communion with and conformity to him &c—joind with a distinct lively faith laying hold on laying hold on accepting and embracing the Lord Jesus Christ for all the Ends [New page begins] and purposes for which he is revealed in the Scriptures &c:—with great cheerfulness devoting & dedicating her self wholly to the Lord and his service &c:—and this was attended with great joy and peace and sense of the Love and favour of God in Christ to her Soul &c:—with great & surprizing Enlargement of Soul in Prayer, and great

¹ The following is a short anonymous conversion account bound at the end of Volume I of the McCulloch *Examinations*. This account was handwritten by McCulloch in the third person.

² ['for some months'].

³ ['general'].

⁴ ['the state of'].

fixedness & Spirituality of Affections in Meditation and even for ordinary could neither endure to speak nor hear idle trifling conversation—The Scriptures wonderfully opened up by the Holy Spirit clearly shining on the various truths revealed therein &c:—

This way she continued for the most part hearing all the ten Sermons, and in Secret duties:

And what was as remarkable as any piece of her Exercise, was, That wonderful Enlargement in prayer for the increase of the Redeemers Subjects &c:—with a strong fixed faith, that the Lord had heard & accepted her in that matter, and would grant the mercy desire So that: So that she daylie expected to hear of Souls being converted, by Mr W—ds Ministry

She continues to go thorow a great Variety of Exercises, all agreeable to the Experience of Saints more and more acquaint with the Evils of her own heart, great self-emptiness &c:—great need of the Alsufficient Redeemer &c—sometimes great fears, sometimes hopes, sometimes favoured with very sensible Answers of Prayer, great nearness to & sensible communion with God, the Sweet & powerful application of many rich Promises made to her Soul by the Spirit &c:—

This is but an imperfect account I have given you, but contains some hints of the Substance,⁵

⁵ This account ends abruptly with a comma.

INDEX OF BIBLICAL CITATIONS

OLD TESTAMENT

Genesis (Gn)

1:2 - I:77; II:216
3:15 - I:228
15:1 - I:45; II:51
15:12 - I:82
17:7 - I:7
18:32 - I:81
19:17 - I:187; II:163
22:7-8 - II:12
26:24 - I:189, 314; II:126,
157, 196, 223, 269
27 - II:56
28:16 - I:25
32:30 - I:88
41:55 - II:191

Exodus (Ex)

3:18 - I:53, 236, 241; II:69, 81, 89
5:3 - I:53, 236, 241; II:69, 81, 89
14:13 - I:80; II:89
15:4 - I:83
15:11 - I:366
20:6 - I:172
33:18 - II:291

Leviticus (Lv)

14 - I:110

Dt (Dt)

32:6 - I:50
4:24 - I:127
5:10 - I:172

Joshua (Jos)

7 - II:295
10:12 - II:249
24:15 - II:12

Judges (Jdg)

10:14 - II:48
13:18 - I:78
18:19 - I:143

Ruth (Ru)

1:16 - II:128

1 Samuel (1 Sa)

30:6 - II:142

2 Kings (2 Ki)

4 - I:30
13:14 - II:298

1 Chronicles (1 Ch)

16:8 - I:88

2 Chronicles (2 Ch)

6:41 - II:296
20:17 - I:80

Ezra (Ezr)

7:12 - II:178

Nehemiah (Ne)

3-4 - I:103

Esther (Est)

5:6 - I:222

7:8 - I:103

Job (Job)

3:1-4 - I:168; II:105

3:17 - I:279, II:213

6:8 - II:146

13:15 - I:111; II:82, 90

19:25-6 - I:55, 100, 199; II:85, 139

33:4 - I:108

34:32 - I:28

42:5-6 - I:31, 357; II:25, 58

Psalms (Ps)

Italicized references from Scottish

Psalter

2:11 - I:351

2:12 - I:90

3 - I:171

4 - II:63

4:6 - II:136

4:7 - I:42; II:173

5:3-4 - I:351

6:1 - II:89, 111

6:6 - I:355

7:3 - II:207

8:4 - II:173, 249

8:4-9 - I:36

9:16 - I:33

13 - I:23, 175; II:173, 281

13:1 - I:175; II:173

13:1-4 - I:175

13:2-3 - II:114

16:1 - II:73

17:15 - II:297

18 - I:83

18:2 - II:232

19:7 - I:92, 99, 235

19:12-13 - I:252

19:13 - I:222; II:180

22:4-5 - I:333

22:10 - II:240

23:1 - I:10, 302; II:219

23:5-6 - II:178

24:3-4 - II:296

24:4 - I:16; II:65, 274

24:7 - I:85

24:9 - I:304

24:11 - II:82

25:8 - I:39

25:11 - I:45, 68; II:61

27:1 - I:32

27:4 - II:225

27:5 - I:219

27:8 - II:252, 302

27:13 - I:334, 344; II: 199

27:14 - I:334, 345

30:5 - I:90

30:6-7 - II:304

30:7 - I:350

31:5 - I:68

31:12 - II:295

31:24 - I:74

32:7 - II:142

33:3 - I:229

34:1 - I:28, 44

34:1-2 - II:188

34:3 - I:87

34:5 - I:226, 347

34:10 - I:334

34:11 - I:52, 348

34:14 - I:223

34:19 - II:174

35:3 - II:234

35:9-10 - II:233

37:3 - I:95

37:4 - I:192

37:5 - I:184

37:7 - I:74; II:238

38:4 - I:68

40 - II:75'

40:1-3 - I:11, I:310

40:2 - II:174

40:6-7 - I:165, 356, 284; II:103

40:8 - II:177

- 40:12 — I:32
 41:1 — I:323
 41:11 — II:293
 42:1 — I:69
 42:2 — I:296; II:147
 42:3 — I:355
 42:5 — I:139, 255; II:175, 245
 42:11 — I:139, 255; II:245
 43:3 — II:240
 43:4 — I:345
 43:5 — I:139, 255; II:241, 245
 45 — I:63, 77, 118; II:216
 45:3 — I:63; II:199
 45:5 — II:44
 45:10 — I:32, I:338, 348; II:224
 45:14 — I:198
 46:1 — I:329
 46:10 — II:129
 47:5-6 — I:85
 48:14 — I:280, 351; II:214
 50:5 — I:143
 50:8-9 — I:40
 51 — I:110, 299; II:63, 98
 51:3 — I:160
 51:4 — I:23; II:281
 51:5 — I:322
 51:7 — I:305; II:38
 51:8 — II:4
 51:15 — I:89, 152
 51:17 — I:18; II:164, 276
 51:18 — I:352
 52:1 — I:22; II:280
 53:5 — I:39
 55:13 — II:135
 55:22 — I:22, 184, 218; II:178, 280
 60:3 — II:232
 62:5 — I:224, 279; II:130, 179, 213, 239
 62:7 — I:123
 62:8 — I:47, 353
 63:8 — I:28
 65:1 — I:159, 162; II:97, 100
 65:3 — I:43, 152
 66:2 — I:190
 66:16 — II:174
 66:18 — I:354; II:32, 33
 68:1 — II:44
 68:5 — I:66
 68:13 — I:144
 68:18 — I:24, 308; II:9, 27, 108, 185, 304
 68:28 — I:321; II:285
 73:1 — II:131
 73:23 — II:167
 73:24 — I:145
 73:25 — I:113, 133, 176, 177, 185, 243, 300, 330, 361; II:147
 73:26 — I:52, 227, 345; II:85, 157
 73:28 — I:270, 282, 347
 74:16 — I:48
 80:14 — I:159; II:98
 81:9 — I:49, 114
 84:1 — I:325
 84:2 — I:31, 325
 84:10 — I:25; II:145
 84:11 — I:167, 338, 339; II:105
 85:8 — I:200
 85:10 — I:90
 86:5 — II:249
 88:10 — I:133
 89:13 — I:23; II:281
 89:15 — II:241
 89:19 — I:78, 101, 350
 89:26 — I:44, 140
 89:31-3 — II:113
 90:16 — II:239
 91:1 — II:113
 91:3 — I:114
 91:10 — II:140
 91:14 — I:228
 95:3 — I:44
 95:6 — II:27
 95:7-8 — I:22; II:280
 96:1 — I:229
 96:6 — II:27
 98:1 — I:44, 229
 101:1 — I:83

102:13 — II:154
 102:17 — I:19, 266; II:192, 277
 103 — I:34; II: 208
 103:1-8 — II:125
 103:2 — I:42; II:10
 103:9 — I:24; II:176
 105:1 — I:88
 105:7 — I:321; II:284
 106:1 — II:253, 288
 107:9 — I:82
 107:8 — I:247
 107:8-9 — I:41
 107:15 — I:247
 107:21 — I:247
 107:30 — I:280; II:213
 107:31 — I:247
 110:3 — I:136, 144, 204; II:134
 115:1 — I:176, 226
 116 — I:34
 116:7 — I:35
 118:13 — I:319
 118:19 — I:353
 118:21 — I:74
 118:22 — I:11, 93
 118:25 — II:67
 118:26 — I:120, 233, 319; II:252, 283
 118:27 — I:320; II:284
 119 — II:89, 194, 305
 119:8 — II:253
 119:50 — II:130
 119:57 — I:81; II:245
 119:59 — I:303, 348
 119:60 — II:302
 119:94 — I:357
 119:114 — II:142
 119:128 — I:60
 123:1-2 — II:248
 125:1 — I:219
 126 — II:88
 126:1 — I:141; II:166
 126:3 — I:42, 271; II:145
 126:4-5 — I:42
 126:6 — II:111

127:2 — I:356
 130:4 — II:250
 132:9 — II:67, 252
 132:13-14 — II:7
 137:5-6 — II:59
 138:8 — II:303
 139:14 — I:168; II:105
 142:4 — II:305
 143:4 — I:34
 143:5 — I:248
 143:7 — II:237
 147:2 — II:154
 147:2-3 — I:346
 147:3 — I:325; II:62, 161, 175
 148:8 — II:143
 149:2 — II:244

Proverbs (Pr)

1:24 — II:151
 1:24-6 — I:175; II:61
 1:24-31 — I:29
 1:26 — II:151
 3:17 — I:194
 8:6 — I:30
 8:17 — I:173
 8:31 — I:352
 15:8 — I:239
 28:13 — I:224, 230, 270; II:33
 30:2 — II:295
 30:32 — I:143

Song of Solomon (SS)

1:9 — I:358
 2:1 — I:225, 359
 2:3 — I:366
 2:10 — I:149, 197; II:195
 2:13 — I:149, 197; II:160
 2:16 — I:316; II:271
 2:17 — II:257
 3:3 — I:195
 3:4 — I:243, 293
 3:11 — I:121, 306
 3:38 — I:139

4:9 - I:249
 5:1 - I:82, 177; II:263
 5:10 - I:177, 195
 5:16 - I:117, 195, 227, 317, 326, 358;
 II:128, 251, 271, 307
 6:3 - I:195
 6:4 - I:358
 6:12 - II:9
 6:13 - II:15
 7:1 - II:75

Isaiah (Isa)

1:18 - I:171; II:47, 207
 1:18-19 - II:175
 1:19-20 - II:237
 3:10-11 - II:284
 4:3 - I:143
 4:4 - I:208
 6:5 - I:87, 328
 9:6 - II:306
 10:4 - I:116
 12:1 - I:74, 266, 274; II:251
 12:2 - I:266
 12:3 - I:24
 12:6 - I:127
 13:12 - I:315; II:270
 25:9 - I:87
 26:3 - I:219; II:162, 256
 26:4 - I:5, 125, 365
 28:16 - I:124, 125, 360
 33:16 - I:189
 35:3 - I:291
 35:10 - II:188
 40:1-2 - I:69
 40:2 - I:23; II:281
 40:4 - I:20; II:278
 40:8 - I:242
 40:11 - I:52, 67
 40:31 - I:83; II:176
 41:10 - I:16, 70, 75, 108, 136, 189, 227,
 228, 262, 314; II:50, 63, 126, 155,
 157, 196, 223, 269, 274
 41:16 - II:5

41:53 - II:142
 42:10 - I:229
 42:3 - I:341; II:54, 78, 161, 172, 304
 42:16 - II:243
 43:1 - II:120, 266
 43:2 - I:54, 87, 140, 250; II:49, 66
 43:5 - I:189, 314; II:157, 196, 223, 269
 43:10 - II:126
 43:21 - II:154
 43:25 - I:54, 148, 220, 221, 225; II:10,
 139, 283
 44:1 - I:172
 44:3 - I:129
 44:20 - I:55; II:91, 167
 44:22 - II:260
 45:4 - I:360
 45:22 - I:176, 182, 183, 253, 329; II:17,
 63, 206
 45:25 - II:168
 49:8 - I:59
 49:14 - II:62
 49:15 - I:150; II:131
 50:1 - II:289
 50:4 - I:364; II:305
 51:21-2 - I:167
 53 - I:317
 53:1 - I:118, 324; II:108
 53:2 - I:198
 53:5 - II:57, 238
 53:10 - I:118, 317, 348; II:141, 251,
 260, 282
 53:11 - I:139; II: 57
 54 - II:249
 54:4 - I:39
 54:4-6 - I:39
 54:5 - I:6, 12, 46, 84, 95, 138, 143, 214,
 240, 242, 243, 317, 329, 347; II:71,
 139, 145, 271, 218, 238, 244, 251
 54:6-7 - I:141
 54:6-8 - I:146
 54:7-8 - II:140
 54:8 - I:173, 310; II:129
 54:10 - II:58, 306

54:11 — I:127
 55 — I:52, 64, 203
 55:1 — II:158, 184, 243
 55:1-3 — I:213
 55:3 — I:25, 54, 120, 231; II:83
 55:6 — II:61
 55:7 — I:310, 313, 343; II:219', II:291'
 57:17-19 — I:102
 57:21 — I:255
 57:22 — II:45
 58:2 — II:31
 59:1-2 — II:151
 59:2 — II:201
 60:1 — I:83, 226, 284; II:184, 187
 60:19-20 — II:188
 61:2 — II:169
 62:2 — I:344
 62:7 — I:319; II:283
 63:1 — I:55; II:155
 64:1 — I:363
 65:8 — I:27
 65:24 — II:136
 66:15 — I:116

Jeremiah (Jer)

3:1 — I:152
 3:14 — II:237
 3:19 — II:151
 3:22 — I:127, 152
 4:14 — I:44, 82, 94, 221
 4:15 — I:288
 4:19 — I:102
 6:14 — I:160; II:98, 299
 7:23 — I:321; II:285
 8:11 — I:160; II:98, 299
 8:20 — II:195
 8:20-2 — I:106
 8:22 — I:12, 29, 170; II:21, 148, 229
 9:1 — I:146
 17:9 — I:71, 308, 328; II:304
 23:6 — I:21; II:42, 107, 150, 279
 29:11 — I:60
 29:13 — I:59

30:21 — II:291
 31 — II:169
 31:3 — I:172, 333; II:61, 119, 233
 31:16 — I:140
 32:40 — II:240
 33:9 — I:123
 33:16 — I:134; II:107
 50:4-5 — I:115

Lamentations (La)

1:12 — I:117
 3:8 — II:230
 3:23 — II:253
 3:24 — I:43; II:109, 116, 138
 3:29 — I:143

Ezekiel (Eze)

11:19 — II:38, 134
 11:19-20 — I:287
 16:62-3 — II:49
 33:11 — I:135
 33:31 — I:237
 36 — I:184
 36:25 — I:225
 36:26 — I:223; II:38, 134

Hosea (Hos)

2 — II:72
 2:14 — I:25
 2:17-18 — I:49
 2:18 — I:123
 2:19 — I:25, 142, 173, 180; II:140, 153
 2:19-20 — I:123, 168; II:106
 2:20 — I:173
 5:14-15 — II:49
 6:1 — II:204
 6:1-3 — II:114
 6:3 — I:225, 310; II:144
 6:4 — I:26
 6:13 — II:153
 6:16 — II:153
 11:4 — I:20; II:278
 13:9 — I:41, 333; II:231

14:1 - II:152

14:4 - I:238

14:5 - II:50, 225

14:7 - II:225

Joel (Joel)

2:13 - I:148

2:13-14 - I:146

2:28 - I:228

2:29 - I:228

Jonah (Jnh)

2:4 - II:90

Micah (Mic)

6:8 - I:71, 187, 310

7:7-9 - II:135

7:8-9 - I:289

7:9 - II:230

7:16 - I:143

7:18 - I:240

Habakkuk (Hab)

2:4 - I:134

3:2 - II:305

Zephaniah (Zep)

3:17 - II:91, 139

Zechariah (Zec)

3 - I:45, 218; II:112

3:2 - II:73

3:4 - II:112

6:13 - II:154

9:9 - I:78

9:11 - I:362

12:10 - I:78, 318; II:24, 169, 282

Malachi (Mal)

3:16 - II:114

3:17 - I:150, 205

4:2 - I:176, 316; II:271, 306

NEW TESTAMENT

Matthew (Mt)

3:10 - I:53

3:16-17 - I:79

4:4 - II:207

5:4 - I:246, 332

5:6 - I:174

5:8 - I:326

5:10 - I:54

5:16 - I:122, 140; II:175

6:28 - I:188

6:30 - I:189

7:3 - I:329

7:5 - I:329

7:14 - II:133

7:22 - II:206

9:2 - I:173, 196, 227, 355; II:51, 128,
200, 250

9:12 - I:157; II:96

9:13 - I:185

9:20 - I:56

9:38 - I:77

10:33 - I:7

11:28 - I:20, 138, 253, 310, 332; II:141,
221, 278

11:28-30 - I:343

12:20 - I:341; II:54, 78, 161, 172, 304

14:31 - I:141, 173, 182; II:62

15:26 - II:240

15:28 - I:18, 119; II:251

16:15-16 - II:19

16:24 - II:206

16:26 - I:233; II:24, 62, 206

18:11 - I:332

19:20 - I:41

20:16 - II:133

20:30-1 - I:112

21:5 - I:78

21:9 - I:120, 233

21:33 - I:101

22:4 - I:149, 204

22:2-14 - II:25

22:14 - II:133
 22:42 - I:155, 236; II:94, 115
 23:1-3 - I:290
 23:12 - I:204
 23:29 - I:233
 23:39 - I:120
 24:32 - I:77
 25:6 - II:254
 25:34 - II:253
 26 - I:146
 26:28 - I:215
 26:33 - II:206
 26:38 - I:46; II:207
 26:39 - II:82
 28:18 - I:218
 28:20 - I:54

Mark (Mk)

1:41 - II:11
 2:17 - I:157, 185; II:96
 5:19 - I:301
 7:27 - II:240
 8:29-30 - II:19
 8:34 - II:206
 8:36 - I:233
 9:23 - I:130
 9:24 - I:36, 115; II:206
 11:9 - I:120, 233
 13 - I:38
 13:20 - I:365
 14:34 - I:46, 194; II:207
 16:6 - II:250
 16:16 - I:250

Luke (Lk)

1:5 - I:30
 1:45 - I:82
 1:46 - II:252
 1:53 - I:107
 1:79 - I:226
 2:10 - II:169
 2:11 - I:46
 2:15 - I:123

2:29-30 - I:364; II:136
 3:22 - I:102
 3:24 - II:264
 4:4 - II:207
 5:31 - I:157; II:96
 5:32 - I:185, 261
 6:41 - I:329
 6:42 - I:329
 8:18 - I:358
 9:23 - II:206
 9:42 - II:108
 10:2 - I:77; II:216
 10:42 - I:128
 11:20 - I:319; II:283
 11:21 - I:236; II:81, 88, 172, 203, 227, 236
 11:21-2 - I:210, 344; II:8
 11:36 - II:223
 12:12 - I:271
 12:27 - I:188
 12:28 - I:189
 12:32 - I:7, 162, 198, 243, 266, 273, 349; II:100
 13:12 - I:40
 13:16 - I:79
 13:24 - I:132
 13:35 - I:120
 14:11 - I:204
 14:16-24 - II:25
 14:21-3 - I:121
 14:22 - II:76
 14:23 - II:252
 15:22 - I:81
 16:25 - I:122
 17:22 - I:110
 18:22 - I:81
 19 - I:93
 19:8 - I:93
 19:10 - I:332
 21:12 - I:188
 21:15 - I:98
 22:19 - I:204, 227, 310; II:135
 22:20 - I:149, 157; II:96

22:32 - I:80, 113

22:42 - I:13

22:48 - II:288

22:61 - I:30

22:61-2 - I:28

23:27-8 - II:44

23:28 - I:111

23:36 - I:68

23:43 - II:262

24:25 - I:31, 245

24:38 - I:31

John (Jn)

1:12 - I:47, 363; II:26, 251

1:14 - I:84

1:29 - I:134, 193

1:36 - I:134

1:47 - I:24, 149

2:11 - I:84

2:15 - I:49

2:24 - I:234

3 - I:67

3:3 - I:62, 69; II:301

3:3-5 - I:28; II:122, 211

3:4 - I:69

3:5 - I:9, 51, 57, 277; II:211

3:6 - II:41, 67

3:16 - II:201

3:17 - I:55

3:18 - I:9, 126, 134, 234, 246, 269, 312, 331; II:201, 258, 267

3:19 - II:220

3:29 - I:72, 161, 349; II:99, 129, 252, 307

3:36 - I:40, 109, 134, 170, 174, 234, 312; II:62, 80, 201, 236, 244, 256, 267

4:10 - I:350, 361; II:74, 286

4:23 - II:198

5:40 - I:179; II:46, 50

5:42 - I:117, 260; II:78, 247, 255

6:27 - I:36

6:37 - I:144, 183, 236, 258; II:164

6:55 - I:77, 103; II:216

6:64 - I:115; II:18, 80, 220

7:37 - I:47, 194; II:36, 74, 76, 251

7:37-8 - I:334

8:10 - II:296

8:31 - I:53, 230, 328; II:31

8:31-2 - I:237

8:64 - I:249

9:25 - I:256

9:35 - II:70

10:5 - I:80

10:10 - I:185; II:50

11:27 - I:85

11:28 - II:199

11:55 - I:142

12:13 - I:233

12:21 - I:36, 53, 221, 295, 344; II:81, 89, 114

12:24 - I:211

12:27 - I:86

12:38 - I:324

13:8 - I:48, 118; II:56

13:31-2 - I:292

14:1 - I:133, 324; II:177

14:3 - I:207

14:6 - I:224, 239

14:14 - II:78

14:15 - I:157; II:95, 233

14:18 - I:175, 272

15:2 - I:53

15:16 - II:245

15:18 - I:190

16 - II:6, 170

16:5-6 - II:116

16:8 - I:28, 53

16:24 - I:85

16:33 - I:353

17 - I:88

18 - II:288

18:10 - I:124

19:30 - II:149

19:37 - I:78

20:27 - I:120; II:135

20:27-9 - I:346

20:28 - I:99; II:232

21:17 - I:54

Acts (Ac)

2:17 - I:228

8:23 - II:144

9:6 - I:93

9:15 - I:145

10:15 - II:214

11:9 - II:214

13:26 - I:111

13:34 - I:190

13:39 - II:200

16 - I:93, 261

16:29 - I:121

16:31 - I:21, 53, 59, 152, 235, 283, 332;

II:123, 191, 196, 279

20:28 - II:108

Romans (Ro)

1:17 - I:134

1:18 - I:26; II:290

1:21-2 - II:289

2:4 - I:37, 237, 327; II:107

3:19 - I:71

3:24-5 - I:168; II:106

4:20 - I:45, 117, 346; II:82

5:1 - I:231

5:10 - I:34

5:19 - I:148; II:170

6:14 - I:205

6:15 - I:205

6:21 - I:26

6:23 - I:42

7:9 - I:50, 55, 135, 142, 163, 204,

II:101

7:20 - I:215

7:24 - I:14

8:1 - I:273, 324

8:2 - II:265

8:3 - I:92, 99

8:4 - I:290

8:6 - I:23; II:280

8:9 - II:14

8:11 - I:133

8:13 - I:158; II:96

8:15 - I:314; II:269

8:16 - I:303

8:18 - I:48

8:28 - I:140, 203; II:68

8:33 - I:182; II:282

8:33-4 - I:182, 318; II:307

8:37-9 - I:267

8:38 - I:140, II:307

8:38-9 - I:176

8:35 - I:307

9:15 - I:265, 352

9:18 - I:354

9:22 - I:78; II:217

10:3 - I:37, 116

10:9-10 - II:18

10:17 - I:37

11:36 - II:132

14:17 - II:299

1 Corinthians (1 Co)

1:8-9 - I:125

1:23 - I:118

1:30 - I:132; II:286

3:22-3 - I:140, 264, 305, 364

5:8 - I:143

6:11 - I:43, 304, 349

6:19-20 - II:222

7:24 - II:307

7:29 - II:307

11:2 - I:253

11:24 - I:149, 204, 227, 310; II:135

11:25 - I:204, 227, 310; II:135

11:26 - I:47

11:26-28 - II:66

11:28 - I:73, 94; II:82, 250

14:24 - I:109

15:55 - I:198

15:58 - I:253

2 Corinthians (2 Co)

1 - I:49
 1:7 - II:253
 1:9 - II:77, II:67, 253
 1:11 - I:25
 1:20 - I:145, 150
 3:18 - I:362
 4:3 - I:253, 356; II:151
 4:3-4 - I:337
 4:4 - II:112
 5:7 - I:133
 5:10 - II:60
 5:11 - I:328
 5:17 - I:5, 23, 27, 44, 70, 77, 82, 94,
 99, 110, 134, 141, 254, 257, 275, 287,
 357; II:147, 187, 216, 228, 281
 5:18 - I:49
 5:20 - I:123; II:141
 6:1 - II:275
 6:1-2 - I:17, 146; II:122
 6:1-3 - I:141
 6:2 - I:59, 69
 10:5 - I:129
 12:2 - I:100
 12:9 - I:5, 43, 69, 135, 145, 178, 243,
 319; II:128, 245, 283

Galatians (Gal)

2:20 - I:23, 70, 207
 3:10 - I:287
 4:19 - I:10, 288
 5:6 - I:129
 6:8 - I:72
 6:14 - I:86; II:168, 169, 286, 296

Ephesians (Eph)

1 - I:122
 1:6 - I:33
 1:13 - I:203; II:72
 2 - II:183
 2:1 - I:34
 2:3 - I:147; II:170
 2:4 - I:124, 147

2:4-5 - II:253

2:5 - I:25
 2:8 - I:272
 2:12 - II:183
 2:13 - I:34, 194, 335
 2:19 - I:228
 4:30 - II:35, 66
 4:32 - I:146
 5:1 - II:241
 5:2 - I:275, 356
 5:14 - I:31, 342; II:24, 204, 236, 249
 6 - II:153
 6:12 - II:307
 6:16-17 - I:303
 9:14 - I:190

Philippians (Php)

1:21 - I:170, 206, 292
 2:5 - I:47, 172, 317; II:84, 129, 272,
 306
 2:12 - I:27, 60
 2:13 - I:61
 3:6 - I:5
 3:7-8 - II:141, 177
 3:8 - I:255
 3:8-9 - I:25, 340
 4:1 - II:83
 4:3 - II:83
 4:4 - II:83
 4:5 - II:83
 4:9 - II:83
 4:13 - I:254
 4:19 - I:47, 238, 347; II:84, 136, 232

Colossians (Col)

1:21 - I:34, 120, 167, 199; II:60, 104
 1:27 - II:138, 241, 264
 2:6 - I:115, 206; II:131
 3:3 - I:133, 198
 3:4 - I:142, 350

1 Thessalonians (1 Th)

1:3 - II:291

4:14 - I:88

4:16-17 - I:12

5:17 - I:48, 318; II:129, 282

2 Thessalonians (2 Th)

1:7-8 - II:205

1:11 - I:76

1 Timothy (1 Ti)

1:15 - I:343

1:17 - I:86

5:10 - I:165; II:103

6:4 - II:289

2 Timothy (2 Ti)

1:12 - I:119

2:3 - II:130

3:4 - II:289

4:8 - I:200

Titus (Tit)

3:4-6 - I:350

3:5 - I:120

Hebrews (Heb)

2:3 - I:4, 240; II:232

3:7 - I:28

4:7 - I:50

5:3 - I:295

6:4 - I:202

6:5-6 - I:151

6:18 - I:102, 135

6:19 - II:152

7:25 - I:112; II:54, 78, 108

8:10 - I:287; II:240

8:12 - I:134, 291

9:14 - I:76, 101; II:215

9:24 - I:143

10:7 - I:65

10:14 - I:201

10:26 - I:151

10:27 - II:290

10:31 - I:127

10:34 - II:177

10:37 - II:149^r

10:38 - I:263; II:288

11 - I:102

12:1 - II:308

12:14 - I:348

12:23 - I:353

12:24 - II:60

12:28 - I:168; II:106

12:29 - I:104, 127

13:4 - I:209

13:5 - I:13, 22, 54, 56, 144, 147, 206,
227, 239, 329; II:72, 131, 155, 188,
279

13:8 - I:10

13:13 - I:133

13:16 - II:71

James (Jas)

1:13 - I:238

1:15 - II:149

1:26 - I:94

2:10 - II:283

2:19 - I:92, 99

4:3 - II:231

1 Peter (1 Pe)

2:7 - I:25, 118, 132, 172, 196, 318, 323;
II:255, 282

5:6 - II:228

5:8 - I:304; II:155

2 Peter (2 Pe)

1:21 - II:209

1 John (1 Jn)

1:3 - I:122, 199; II:131

1:7 - II:17, 151

1:9 - I:323

2:6 - I:362

2:12 - I:305; II:115

3:3 - I:362

4:10 - I:318

4:16 - I:104

4:20 - II:6

5:4 - I:130, 206, 356

5:10 - I:115, 210; II:25, 69, 286

5:10-11 - II:133

5:13 - II:89

Jude

1:13 - II:7

1:24 - I:362

Revelation (Rev)

1:5 - I:293

1:18 - I:85

2:17 - II:140

2:21 - I:233, 237

3:1 - I:239; II:244

3:20 - I:64, 360; II:224

3:21 - I:59; II:224

5 - I:46

5:12 - I:345

5:12-13 - I:164; II:101

6 - I:115

6:2 - I:148

6:9 - I:86

11:17 - I:135

14:4 - I:357

14:13 - I:27

15:2 - I:147

19:9 - I:357

21:9 - I:173

21:27 - II:68, 218

22:2 - II:68

22:7 - I:167; II:104

22:12 - I:167; II:104

22:17 - I:65, 67; II:74, 140, 241

INDEX OF RESPONDENTS

- Aiken, John (B. I.), weaver, Cambuslang – I:277–81, 367, 368; II:211–14
 Alge, Duncan (A. D.), weaver, Glasgow – II:166–71, 309
 Alston, Janat (c.f.), Milton – II:27–8, 312
 Anderson, Catherine (b.r.), Little Givan – II:258–61, 311
 Anderson, Jean (b.n.), Shawfield – II:3–5, 311
 Anonymous Respondents – I:370; II:264, 286–97
 Baillie, William (A. A.) – I:3–8, 367, 369
 Barclay, Thomas (A. X.), shoemaker – I:209–16, 367, 368
 Barton, Margaret (b.p.), Calder – II:220–6, 311
 Bell, Archibald (B. D.), taylor – I:245–51, 367, 368
 Berry, Janat (A. B.), Rutherglen – II:37–41
 Bilsland, Alexander (A. J.), shoemaker, Glasgow – I:76–90, 97–105, 267;
 II:215–17
 Borland, Margaret (a.s.), Bothwell – II:235–42, 310
 Boyle, Margaret (b.y.) – II:8–10, 311
 Breehom, Elizabeth (B. T.) – I:336–40, 367, 369
 Brownlie, Margaret (c.e.), Hamilton – II:243–5, 312
 Buchanan, Agnes (b.e.) – II:80–6, 310
 Burnside, Agnes (a.r.), Shettleston – II:147–8, 310, 313
 Calendar, Marien (b.i.) – II:255–7, 311
 Cameron, Catherine (A. V.) – I:191–208, 367, 368
 Campbell, Catherine (A. U.) – I:181–5, 367, 368
 Carson, Margaret (b.s.), MacCairn – II:218–19, 311
 Causlam, William (A. Q.), tenant, Old Monkland – I:151–3, 367, 368
 Clerk, Margaret (a.w.) – II:194–7, 310
 Colquhoun, Mary (a.x.), Old Monkland – II:156–8, 310
 Creelman, Helen (B. E.) – I:252–6, 267, 268
 Cunningham, Charles (b.g.), shoemaker, Glasgow – II:183–4,
 Davie, Bethea (a.n.), Barony – II:161–2, 309
 Dickison, Jean (B. U.), Old Monkland – I:341–66, 367
 Dykes, Elizabeth (A. N.) – I:126–31, 367, 368
 Dykes, Rebecca (A. S.), Douglas – I:170–3, 367, 368
 Falls, Andrew (b.m.), Cambuslang – II:143–6, 311
 Finlay, Elizabeth (a.f.), Carmunnock – II:198–200, 309

- Finlay, Helen (c.c.), Calder — II:24-6, 312
 Foster, Thomas (c.h.), Ridley-wood — II:20-3, 312
 Gilchrist, Sarah (a.y.), Cardoss — II:53-9, 310
 Glasford, Agnes (B. C.) — I:233-44, 367, 368
 Hamilton, Agnes (c.d.) — II:262-3, 312
 Hamilton, Robert (b.c.), weaver, Anderson — II:30-3, 310
 Hay, Jean (A. R.), Lismahago — I:154-69, 367, 378; II:93-106
 Hepburn, John (B. B.) — I:230-2, 367, 368
 Jack, James (B. N.) — I:298-307, 367
 Jackson, Catherine (a.z.), Cambuslang — I:15, 16, 19, 20, 21, 67; II:122-32, 220, 273, 277, 278, 279, 310, 313
 Jackson, Elizabeth (A. H.), Cambuslang — I:15, 16, 18, 19, 21, 67-72, 367, 368; II:53, 122, 273, 274, 275, 277, 313
 Jackson, Janet (A. C.), Cambuslang — I:15-25, 367, 369; II:273-81
 Jamieson, William (B. M.) — I:295-7, 368
 Kirkland, James (A. Z.) — I:220-2, 367, 368
 Lamont, Christine (b.g.), Rosneath — II:201-2, 310
 Lang, James (a.a.), weaver, Kilmarnock — II:19, 310
 Lap, Margaret (A. B.) — I:9-14, 367, 368
 Lennox, Janat (b.t.), Glasgow — II:227-34
 Logan, David (c.r.), collier and retired soldier, Cambuslang — II:209
 Lyon, Bessie (b.q.), Blantyre — II:110-17, 311
 M'Alay (McAlay, Malay, or M. Alay), John (b.a.), gardener, Glasgow — II:180-2, 310
 Matthie, Isabel (B. P.), Kilbride — I:312-21, 367, 368; II:267-72, 282-5
 McClartie, Daniel (a.i.), weaver, Naptal Parish — II:68-74, 309
 McDonald, John (A. E.) — I:51-6, 367
 Merrilie, Janet (B. A.) — I:223-9, 367-8
 Millar, William (B. F.) — I:257-9, 367-8; II:278, 279, 313
 Mitchell, Mary (A. G.) — I:62-6, 367, 368
 Moffat, Isobel (a.m.), Barony — II:172-9, 309
 Moffat, Janat (a.q.), Shettleston — II:164-5, 309
 Montgomery, Ann (a.p.), Glasgow — II:159-60, 309
 Montgomery, William (B. S.) — I:331-5
 More, Agnes (a.o.) — II:43-52, 309
 Morton, Jean (b.z.) — II:75-6, 311
 Neil, James (B. O.) — I:308-11, 367, 368
 Park, Janat (b.k.), Carmunnock — II:133-7, 311
 Parker, John (a.e.), dyer, Carmunnock — II:298-308
 Provan, Isobel (b.d.), Calder — II:87-92, 310
 Reid, Janet (A. F.) — I:57-61, 367, 368
 Reid, Margaret (A. Y.) — I:217-19, 367, 368
 Reid, Rebecca (a.t.), Barony — II:29, 310

- Reston, Janet (B. Q.), Barony - I:322-6, 367
 Richie, Margaret (b.h.), Gorbals - II:149-55, 311
 Robe, Jean (A. M.) - I:109-25, 367, 368
 Rogers, Alexander (A. L.) - I:106-8, 367
 Ronald, Jean (B. H.) - I:269-76, 367, 369
 Scot, Mary (—) - II:107-9
 Shaw, Margaret (—), Rutherglen - II:60-8
 Shaw, Mary (b.l.), Greenock - II:11-15, 311
 Shearer, Helen (B. K.) - I:282-5, 367, 368
 Shearer, Robert (A. T.), skinner, Glasgow - I:174-80, 367, 368
 Sinclare, Catharine (A. O.) - I:132-6, 367, 368
 Smith, Archibald (c.b.), mason, Kilbride - II:190-3, 312
 Smith, Margaret (c.g.), Lettrick - II:138-42, 312
 Stewart, Catharine (A. P.), seamstress, Glasgow - I:137-50, 368
 Strange, Sarah (A. I.) - I:73-5, 369
 Struthers, Janet (A. C.), Cambuslang - II:246-54, 309
 Tassie, George (A. K.) - I:91-6, 97-105, 367, 369
 Taylor, James (B. G.), tenant - I:260-8, 369
 Tennant, Catharine (a.y.), Glasgow - II:163, 310
 Tennant, Janet (a.k.), Old Monkland - II:6-7, 309
 Thomson, Charles (b.b.), shoemaker, Glasgow - II:185-6, 310
 Thomson, Michael (B. L.) - I:286-94, 367, 368
 Turnball, Janet (b.o.), Rutherglen - II:77-9, 311
 Walker, Jean (b.f.), Calder - II:118-21, 310
 Walker, Thomas (B. R.) - I:327-30, 367, 368
 Wark, Jean (a.h.), Provanmill Barony - II:203-8, 309
 Wier, Baillie (b.w.) - II:16-18, 311
 Wier, John (A. W.) - I:186-90, 367, 368
 Wier, Mrs. (b.x.) - II:187-9, 311
 Wylie, Anne (A. D.) - I:26-50, 367, 368
 Young, Agnes (b.u.), Campsie - [I:367]; II:265-6, 311

INDEX OF MINISTERS AND OTHERS CITED

- Adam, George (2), minister, Cathcart – I:42, 45, 86, 148, 348; II:231, [290],
[296], 313
- Allan, John, lay person, Kilbride – II:267
- Anderson, John (28), minister, Glasgow/Tron – I:26, 132; II:313
- Arrott, Andrew (33), minister, Dunnichen – I:230, 270, 304, 305; II:112, 115,
313
- Baillie (5), preacher – I:43; II:252, 313
- Baine Jr., James (71), minister, Killearn – I:113, 130, 274, 275, 356; II:60, 168,
313
- Bar, John (58), elder, Cambuslang – I:21, 51; II:278, 313
- Beveridge, William, bishop – II:33
- Bissett, John, minister, Aberdeen/East Church/Second Charge – I:li
- Bogle, William (75) – I:10, 33; II:104, 106, 313
- Bonar, John (21), minister, Torphichen – I:118, 139, 177
- Boston, Thomas, minister, Ettrick – I:xvii, xviii,
- Bowman Jr., Robert (63), weaver, Cambuslang – I:xxii; II:313
- Brown, William (37), minister, Kilmarnock – I:55, 362; II:168, 313
- Buchanan (7) [Probably Dugald Buchanan, sacred poet/catechist, Kinloch-
Rannoch] – I:332; II:313
- Burnside, James (27), minister, Kirkintilloch – I:122, 199, 272, 357; II:64, 313
- Campbell, Colin (65), minister, Eaglesham – II:159, 313
- Campbell, Daniel – II:14
- Campbell, George (30), minister, Kirkintilloch – I:300, 313
- Carlile (44) – I:47, 351; II:251, 313
- Coats, Charles, minister, Govan – II:291
- Connell, David (4), minister, E. Kilbride – I:314; II:62, 269, 313
- Connell, Matthew (3), minister, E. Kilbride – I:314; II:252, 269, 313
- Corse, Hugh (49), minister, Bower, Caithness – I:3; II:313
- Corse, John (50), minister, Gorbals – I:143, 204; II:152, 313
- Coutts, Janet, granddaughter of William McCulloch – I:vi, xi, xiv, lviii, lix
- Craig, James – I:32
- Currie, John (9), minister, New Monkland – I:9, 26, 125, 351; II:99, 313
- Currie, John (22), minister, Kinglassie – I:xxviii, 72, 161, 348; II:313

- Currie, John (72), minister, Old Monkland – I:170, 286; II:313
- Davidson, Henry (40), minister, Galashiels – I:66, 313, 332; II:268, 313
- Doddridge, Philip, Independent Presbyterian minister, Northampton, England – I:xlix
- Donald, Robert (74), elder, Old Monkland – I:31, 35; II:241, 313
- [Dovehill] (42) –
- Duncan, Alexander (6), licensed probationer preacher, Cambuslang – I:21, 43, 81, 94, 342; II:278, 313
- Durham, James – I:293; II:141, 142, 286, 292
- [Edom, Edem], minister; probably George Adam (2) – II:290, 296
- Edwards, Jonathan, minister, Northampton, New England – I:1, liv, xxii, xxvii; II:149
- Erskine, Ebenezer (55), Associate Presbytery minister, Stirling – I:xvii, xviii, xxv, xlix, lix, 72, 97–105, 121, 161, 348; II:313
- Erskine, James, Lord Grange – I:lii, liii, 351; II:251
- Erskine, John (88), preacher, Kirkintilloch – I:xxvii, xlix, l, 366; II:313
- Erskine, Ralph – Associate Presbytery minister, Dunfermline – I:xvii, xxv, xxvii, xlvi, xlix, 72, 161, 348
- Fife, Archibald (57), elder, Cambuslang – I:279; II:313
- Fisher, Edward – I:xvii
- Fisher, James (54), Associate Presbytery minister, Glasgow – I:xviii, xxv–xlix, liv–lv, lix, 97–105, 245–6, 290, 292; II:227, 313
- Forbes, Sergeant Daniel (76) – lay person, Edinburgh – I:xxxi, 149, 161; II:99, 312, 313
- Galbreith, Jean (61), lay person, Cambuslang – I:17, 18, 19, 21, 23, 66, 70; II:276, 278, 280, 313
- Gillespie, Thomas (41), minister, Carnock – I:xvii, xlviii–l, 121, 124, 148, 319, 360, 363, 364, 365; II:116, 139, 140, 283, 313
- Gillies, John (31), minister, Glasgow/College-Kirk – I:xxiii, xxxvi, xxxvii, xlvi, 119, 133, 170, 171, 179, 274, 362, 365; II:289, 313
- Gloag [Glog], Andrew (34), preacher, West Calder – II:313
- Gusthart [Gustard], William (23), minister, Edinburgh/Tolbooth (Collegiate or Second Charge) – I:118; II:251, 313
- Guthrie, William – I:xxxix, 18, 103, 189, 218, 337 II:115, 276
- Hamilton, John (19), minister, Glasgow/Barony – I:116, 122, 123, 125, 141, 192, 193, 194, 200, 245, 246, 323, 345, 348, 358; II:39, 40, 78, 162, 173, 174, 175, 176, 178, 313
- Hamilton, Lord, Duke of Westburn – I:liii
- Hamilton, Sir William (10), minister, Bothwell – I:67; II:221, 235, 313
- Hamilton, William (11), minister, Douglas – I:42, 53, 157, 166, 236, 271, 295, 318; II:69, 96, 104, 164, 282, 313
- Henderson, Richard (1), minister, Blantyre – I:44, 45, 59, 117, 161, 282, 318, 340, 346; II:98, 112, 113, 282, 313

- Hill, Laurence (79), minister, Kilmarnock – I:233, 237, 240; II:313
- Jackson, James (67), elder, Cambuslang – I:15, 18, 67; II:122, 273, 276, 310, 313
- Jackson, Catherine (83), lay person, Cambuslang – I:15, 16, 19, 20, 21, 67; II:122–32, 220, 273, 277, 278, 279, 310, 313
- Jackson, Elizabeth (81), lay person, Cambuslang – I:15, 16, 18, 19, 21, 67–72, 367, 368; II:53, 122, 273, 274, 275, 277, 313
- Jackson, Janet, lay person, Cambuslang – I:lv, lvi, lix, 15–25, 67, 367, 369; II:122, 273–81
- Kennedy, Hugh, minister, Rotterdam/Scots Church – I:xviii, xx
- Knox, James, Rutherglen – II:64
- Lawson, John (46), minister, Closeburn & Dalgarno – I:53, 79, 155, 230, 236, 258, 284, 327; II:94, 115, 313
- Linning, also Lining or Linen (48), minister, Lesmahagow – I:155, 165, 166, 168; II:93, 103, 313
- Mackie, James (32), minister, St. Ninian's, Presbytery of Stirling – I:351; II:313
- Mathieson (53) [John Mathieson, minister, Edinburgh/St. Giles] – I:27; II:313
- Maxwell, Alexander – minister, Rutherglen and Polmadie – II:60
- Maxwell, Patrick (64), minister, Inchinnan – II:313
- Maxwell, William (39), minister, Rutherglen – I:118; II:313
- McCulloch, Robert, son of William McCulloch, Dairsie – I:xi
- McCulloch, William (26), minister, Cambuslang – I:4, 5, 6, 9, 15, 17, 19, 22, 24, 25, 28, 30, 31, 33, 36, 37, 40, 41, 42, 44, 45, 46, 47, 48, 49, 50, 51, 53, 55, 57, 60, 62, 67, 68, 69, 71, 72, 73, 74, 77, 78, 82, 84, 86, 88, 94, 100, 109, 110, 113, 114, 115, 116, 117, 120, 122, 123, 124, 126, 134, 135, 136, 139, 142, 144, 145, 147, 151, 157, 160, 162, 167, 170, 173, 174, 180, 181, 192, 199, 204, 207, 210, 218, 220, 221, 228, 233, 234, 236, 237, 239, 247, 249, 252, 257, 260, 264, 266, 269, 271, 277, 279, 282, 287, 299, 303, 304, 306, 308, 312, 313, 315, 317, 327, 328, 331, 332, 336, 337, 341, 342, 343, 344, 347, 350, 354, 358, 359, 360; II:3, 4, 6, 8, 11, 16, 24, 25, 27, 29, 32, 33, 37, 40, 41, 44, 46, 48, 50, 51, 54, 60, 61, 62, 63, 67, 69, 71, 72, 77, 78, 80, 81, 83, 88, 90, 96, 98, 100, 104, 107, 108, 111, 112, 116, 122, 131, 133, 138, 143, 144, 145, 147, 156, 161, 164, 166, 167, 170, 171, 172, 173, 180, 183, 185, 187, 188, 191, 192, 194, 200, 201, 203, 204, 213, 216, 220, 221, 228, 236, 239, 241, 244, 246, 247, 249, 250, 251, 253, 255, 256, 258, 267, 268, 271, 273, 275, 277, 280, 304, 313
- McKnight, William (17), minister, Irvine – I:36, 48, 53, 119, 221, 235, 241, 295, 325, 344; II:114, 313
- McLaurin, John (14), minister, Glasgow/Ramshorn – I:76, 100, 101, 119, 133, 139, 170, 171, 179, 274, 299, 306, 319, 361, 362, 363; II:37, 110, 112, 114, 215, 236, 289, 313
- McMillan (80); [John Macmillan (1669–1753), Covenanted minister, Balmaghie] – I:286; II:313
- Miller, James (62), weaver – I:20, 21, 159; II:97, 278, 279, 313

- Moncrieff, Alexander, Associate Presbytery minister, Culfargie – I:xxv, xlix
 More, Ingram (59), elder, shoemaker, Cambuslang – I:xxii, 20, 21, 66, 161;
 II:99, 277, 278, 313
- Muirhead, John (52), minister, Glasford – I:339; II:313
- Nasmyth (Nasmith), James (36), preacher/minister, Dalmeny – I:134, 151,
 233, 246, 342; II:191, 313
- Ogilvie, James, minister, Aberdeen – I:li–lii, liv, lv, lvi
- Park, Robert (86), minister, Old Monkland – I:358, II:313
- Pinkertoun (43) [John Pinkerton, minister, Lochwinnoch; or John Pinkerton,
 licensed preacher 1741 (Presbytery of Dalkeith), ordained to Markinch in
 1744] – I:349; II:313
- Potter, P (51) [Michael Potter, Professor of Divinity, University of Glasgow]
 – II:108, 313
- Robe, James (20), minister, Kilsyth – I:xiii, xviii, xxii, xxiii, xxvi, xxvii, xlvii,
 xlix, li, liv, 40, 43, 76, 85, 91, 99, 160, 231, 273, 287, 288, 289, 317, 319, 348,
 365; II:65, 67, 98, 216, 223, 225, 233, 239, 260, 282, 296, 313
- Robertson, Jean (82), lay person, Cambuslang – I:18; II:[77], 276, 313
- Scott, John (38), minister, Stonehouse – I:144, 206; II:5, 313
- Semphill [Semple], James (45), minister – I:241, 310, II:313
- Shepard, Thomas – I:28; II:315
- Sinclair (70), [possibly George (d. 1759), minister, Balfron] – I:138; II:[249],
 313
- Somers, Barthelomew (60), deacon, Cambuslang – I:51; II:313
- Somers, Claudius (66), elder, Cambuslang – I:65; II:313
- Spence, John (87), preacher (licensed December 1742; Pres. of Linlithgow)
 – I:361, 362; II:313
- Spears [Speirs], Robert (29), minister, Linlithgow – I:85, 121, 199, 306, 350,
 360, 365; II:313
- Steel, William (47), minister, Dalserf – I:160, 164, 165; II:98, 102, 313
- Stirling, James (15), minister, Glasgow/Outer High Kirk – I:140, 142, 292,
 360; II:68, 72, 108, 313
- Vincent, Thomas – I:xxxix, 40, 181, 324; II:78, 301
- Walker, 'Fair' Mr (73) [possibly Archibald (1702–60), minister of Temple]
 – I:28; II:313
- Walker, Josias (18), minister, Abdie/Old Lindores – I:28, 328, 329; II:313
- Walker, Thomas (68), minister, Dundonald – I:28, 327, 328, 329; II:313
- Warden, James (25), minister, Cadder (Calder) – I:350; II:220, 223, 313
- Warden, John (24), minister, Campsie – I:41, 117, 120, 176, 319; II:231, 252,
 283, 288, 297, 313
- Warden, John (77), minister, Gargunnoch – I:41, 117, 120, 176, 319; II:231,
 252, 283, 313
- Wark, John (84), elder, Glasgow/Barony – I:283; II:222, 313
- Watson, Thomas – I:xxxix, 37, 307

- Webster, Alexander (16), minister, Edinburgh/Tolbooth – I:xxiii, xxvii, xlv–xlvii, 1, lii, 1, 7, 46, 118, 162, 163, 172, 190, 196, 197, 266, 318, 347, [349], 364; II:1, 100, 169, 233, 245, 282, 313, 315
- West, Elizabeth – I:184; II:298
- Wharrie [MacWharrie or MacQuarrie], Thomas (85), minister, Lesmahagow – I:168; II:105, 106, 313
- Whitefield, George (12) – I:xi, xii, xx, xxii, xxiv, xxv, xxvi, xxviii, li, 6, 9, 12, 16, 21, 27, 46, 48, 49, 56, 62, 67, 82, 95, 100, 103, 106, 117, 118, 122, 132, 137, 138, 140, 172, 174, 179, 186, 187, 190, 194, 197, 198, 209, 214, 240, 242, 254, 261, 262, 264, 273, 279, 306, 316, 317, 329, 332, 334, 346, 347, 349; II:21, 25, 26, 38, 39, 43, 54, 56, 64, 70, 71, 75, 82, 84, 107, 108, 128, 145, 150, 157, 163, 169, 181, 184, 191, 195, 196, 207, 218, 222, 232, 238, 244, 250, 251, 252, 299, 305, 313
- Willison, John (13), minister, Dundee – I:xix, xxi–xxii, xxiii, xxiv, xxviii, xlvii–xlviii, lvi, lvii, 12, 29, 135, 148, 170, 230, 247, 270, 292, 294, 304, 327; II:21, 72, 112, 116, 170, 229, 249, 289, 298, 313;
- Wilson, John (78), minister, Carstairs – I:157; II:95, 220, 313
- Wilson, William, Associate Presbytery minister, Perth – I:xxv, xlix
- Wishart, George (69), minister, Edinburgh/Tron – I:157; II:95, [249], 313
- Wright, Robert (56), lay person, Cambuslang – I:66, 161, 247, 303, 304; II:99, 113, 313
- Young, James (35), probationer minister, Gorbals and Falkirk – I:110, 111, 304, 337, 343; II:265, 313
- Zuill, James (8), minister's assistant, Kilsyth – I:343

INDEX OF TOWNS AND PARISHES

Auchinloch (Calder) – II:65, 222

Barony (Glasgow) – I:116, 117, 123, 125, 128, 192, 208, 218, 246, 325, 344

Biddernock – II:35

Blantyre – II:116, 138, 142, 192, 241, 264

Bothwell – I:151, 282, 339; II:98

Cadder (or Cader) – I:12, 138, 187, 262, 263

Calder – I:25, 176, 218; II:64, 65, 232

Cambuslang – I:4, 6, 9, 10, 13, 15, 16, 17, 18, 19, 20, 21, 27, 28, 29, 30, 31, 33, 36, 37, 40, 41, 43, 44, 45, 46, 47, 51, 54, 56, 57, 62, 65, 66, 67, 70, 73, 77, 78, 79, 80, 81, 82, 83, 84, 91, 92, 93, 94, 96, 97, 99, 100, 104, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 122, 123, 124, 125, 126, 128, 131, 134, 135, 138, 139, 142, 145, 147, 151, 153, 156, 157, 159, 160, 161, 166, 170, 171, 172, 174, 175, 176, 178, 181, 186, 187, 188, 189, 190, 191, 192, 194, 195, 201, 206, 210, 213, 214, 217, 218, 220, 221, 225, 226, 227, 228, 230, 231, 233, 234, 235, 236, 237, 239, 242, 243, 246, 247, 248, 249, 250, 252, 257, 258, 260, 263, 266, 269, 270, 272, 273, 275, 277, 278, 279, 280, 282, 283, 284, 287, 295, 296, 298, 299, 301, 302, 303, 304, 305, 306, 308, 312, 313, 315, 316, 317, 322, 325, 326, 327, 328, 329, 331, 332, 336, 339, 341, 342, 343, 344, 346, 348, 350, 354, 359, 363; II:3, 4, 6, 7, 8, 16, 21, 22, 24, 27, 29, 31, 32, 37, 38, 39, 40, 41, 43, 44, 45, 46, 48, 49, 50, 53, 54, 55, 56, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 77, 78, 80, 81, 82, 84, 85, 87, 88, 90, 95, 96, 97, 98, 99, 103, 104, 107, 108, 110, 111, 112, 113, 114, 115, 116, 118, 119, 120, 122, 128, 129, 133, 136, 139, 140, 143, 144, 145, 147, 148, 154, 155, 156, 157, 158, 159, 160, 161, 163, 164, 166, 167, 168, 169, 170, 171, 172, 173, 179, 180, 183, 184, 185, 186, 187, 188, 190, 191, 192, 194, 195, 196, 199, 200, 201, 203, 204, 205, 207, 209, 211, 212, 213, 214, 216, 218, 220, 221, 224, 225, 227, 228, 231, 232, 233, 236, 238, 241, 243, 244, 245, 246, 247, 250, 252, 253, 255, 256, 257, 258, 259, 260, 262, 264, 265, 266, 267, 268, 269, 270, 271, 273, 274, 275, 276, 277, 278, 279, 280, 303, 304, 306, 307

Campsie – I:135

Carmunnock – I:16; II:43, 49, 133, 198, 274, 298,

Carntalloch – II:231

Cathcart – II:54, 88, 196, 231, 260, 305

- Clydebank – II:206
 Corsehill (or Corshill) – I:17, 62, 65, 68, 102; II:13
 Craigie – I:328
 Cumbernauld – I:350; II:26, 91
 Dalserf – I:157; II:27, 95, 98, 102
 Douglas – I:155, 166; II:94, 104
 Dumblain – II:149
 Eaglesham – II:159
 Eastwood – II:196
 Edinburgh – I:138, 154, 161; II:240
 England – I:103, 104, 209, 210
 Fenwick – I:296
 Glasgow – I:16, 17, 21, 26, 48, 50, 62, 67, 68, 76, 83, 86, 91, 97, 98, 101, 113,
 129, 130, 132, 134, 135, 137, 139, 140, 141, 142, 172, 191, 192, 204, 273, 274,
 277, 292, 331, 344, 349, 351, 352, 356, 362, 370; II:7, 43, 63, 64, 65, 68, 71,
 75, 119, 126, 127, 128, 131, 150, 151, 154, 159, 163, 166, 180, 181, 183, 185, 194,
 211, 215, 218, 224, 227, 228, 241, 251, 287, 295, 299
 Gorbals (Glasgow) – II:152, 265
 Greenock – II:11, 73
 Irvine – I:240
 Kilbride (or Kilbryde) – I:44, 148, 343; II:70, 82, 141, 190, 250, 267, 305
 Killearn (or Killairn) – I:362; II:60
 Kilsyth – I:24, 25, 85, 120, 199, 201, 231, 287, 306, 319, 360, 365; II:17, 67, 147,
 223, 239, 252, 283
 Long Draghorn – I:328
 New Monkland – I:193, 348
 Northampton (New England) – II:149
 Northwest Kirk (Glasgow) – I:113; II:119
 Old Monkland – I:100
 Paisley – I:135, 140; II:28, 69, 131, 160
 Ramshorn (Glasgow) – II:287
 Rutherglen – I:301, 302; II:36, 37, 60, 64, 71, 77,
 Stirling – I:81, 109; II:7
 Strablane (or Strablain) – I:138

INDEX OF ORIGINAL SOURCES

- A Soldier. *Observations in Defence of the Work at Cambuslang* I:xxviii
Acts of the General Assembly (1638–1720) II:315
 Beveridge, William. *Private Thoughts upon a Christian Life* II:33
 Bissett, John. *A Letter to a Gentleman in Edinburgh* I:xxxviii, li
 Brown, John. *Sacred Topology* II:315
 Bruce, Margaret. *Spiritual Earnestness* I:xxx, xxxi, xli–xlii, lvi–lvii
 Burns, Dr Robert. *Memoir of Dr. Macgil* II:315
 Calamy, Dr [Edmund] and Samuel Palmer. *Nonconformists Memorial* II:315
Cambuslang Session Minutes I:xxiv, l, lii, liii, lv
 Campbell, Daniel. *Sacramental Meditations* II:14
 Clark, Samuel. *Lives of Eminent Persons* II:315
 Coutts, Robert. *Sermons with Short Memoir* II:315
 Craig, James. *Spiritual Life: Poems on several divine subjects* I:32
 Currie, John. *A New Testimony . . . of extraordinary work of God at
 Cambuslang* I:xxviii
*Declaration of true Presbyterians within the Kingdom of Scotland concerning Mr. George
 Whitefield* xxviii
 Durham, James. *Christ Crucified, or the Marrow of the Gospel* II:141
 — *Clavis Cantici* I:293
 — *Great Corruption of Self* II:286, 292
Edinburgh Christian Instructor I:liii
 Edwards, Jonathan. *A Faithful Narrative of the Surprising Work* I:xxii; II:149
 — *Religious Affections* I:1
 — *Thoughts concerning the Revival* I:1
 Erskine, Ebenezer. 'The angels seal', *The Whole Works* I:xlix
 Erskine, John. *An Apology for the Presbyterians* I: xxvii–xxviii, li
 — *Signs of the Times Consider'd* I:xxvii
 Erskine, Ralph. *Fraud and Falshood Discover'd* I:xxvii
 Fisher, James. *A Review of the Preface to a Narrative by Reverend James Robe/
 The second edition* I:xxvii
 — *Review of the Preface to a Narrative by Reverend James Robe* I:xxvi
 Flavel, John. *Works* I:315
Geneva Confession I:286
Gentleman in the West-Country, A Short Account of the Remarkable Conversions

- at *Cambuslang* I: xxii, xxvi, xxx, xxxi, xxxviii
- Gib, Adam. *A Warning against Countenancing the Ministrations of Mr. George Whitefield* I: xxviii
- Gillespie, Thomas. *An Essay on the Continuance of Immediate Revelations* I: 1
- *Sermons on the Seasons* I: 315
- Gillies, John, ed. *Sermons on Several Subjects . . . by William McCulloch* I: xxxvi, xxxvii, xlvi; II: 315
- Guthrie, William. *The Christian's Great Interest* I: xxxix, 18, 103, 189, 218, 337: II: 115, 276
- Irvine, Charles. *Discourses* II: 315
- Larger catechism* II: 15, 19, 149, 152, 153
- M. O. *A True Account of the Wonderful Conversion at Cambuslang* I: xvi, xxiii
- MacCulloch, Dr. [Robert]. *Lectures on Isaiah* II: 315
- *Sermons* II: 315
- Macfarlan, D[uncan]. *Revivals of the Eighteenth Century* I: xii
- Monthly Review or Literary Journal* (1840–42) II: 315
- Robe, James. *Narratives of the Extraordinary Work at Cambuslang* I: xiii, xviii, xix, xxii, xxiii, xxvi, xxix, xxxvi, xli, xlii, xlvi, li, lv, lvii
- *A Faithful Narrative of the Extraordinary Work at Kilsyth* I: xviii
- *A Short Narrative of the Extraordinary Work at Cambuslang* I: xxii, liv
- *Christian Monthly History* I: xxii
- *First Letter to Fisher* I: xxvi
- *Second Letter to Fisher* I: xxvii
- *Third Letter to Fisher* I: xxvii
- *Fourth Letter to Fisher* I: xxvii
- Romaine, William. *Song of Solomon* II: 315
- Shepard, Thomas. *Parable of the ten virgins* II: 315
- *The Sincere Convert* I: 28
- Shorter Catechism* I: xxxii, xxxv, xxxvii, xxxviii, xxxix, xl, 3, 40, 73, 91, 106, 126, 154, 181, 209, 212, 245, 257, 260, 274, 286, 308, 322, 327, 331, 341; II: 3, 11, 20, 53, 84, 149, 152, 194, 235, 246
- Vincent, Thomas. *An Explicatory Catechism* I: xxxix, 40, 181, 324; II: 78
- Vine, Richard. *Administration and Receiving of the Sacrament* II: 306
- Waddell, Andrew. *Satan's Ape Detected* I: xxviii
- Watson, Thomas. *A Body of Divinity* I: xxxix, 37, 307
- Webster, Alexander. *Divine Influence the True Spring* I: xxiii, xxvii, xlvi
- *Letter to Ralph Erskine* I: xxvii, xlvi
- West, Elizabeth. *Memoirs, or Spiritual Exercises* I: 184, I: 298
- Westminster Confession*. I: xvi, xxviii, 286
- Whitefield, George. *The Marks of the New Birth: A sermon* II: 305
- *The Works of Reverend George Whitefield* I: xxv, li
- *Three Letters from the Reverend Mr. G. Whitefield* II: 107
- Willich, Dr. *Domestic Encyclopaedia* II: 315

- Willison, John. *Afflicted Man's Companion* I:xlvi
 — 'Balm of Gilead', *The Whole Works* I:xxi, xxii, xlviii; II:229
 — *Communion Sabbath* II:298
 — *Fair and Impartial Testimony* I:xix, xxii, xxiii, xxiv
 — *Letter to Fisher* I:xxviii, 292
 — *The Church's Danger and Minister's Duty* I:xix
 — *The Duty and Advantage of Religious Societies* I:294, xlviii
 — *The Mother's Catechism* I:xlvi, 327
 — *The Young Communicant's Catechism* I:xlvi
 — *Treatise concerning Sanctifying the Lord's Day* I: xlviii; I:289
 Wodrow, Robert. *Analecta: or Materials* I: xxxvii

GLOSSARY

banning	swearing, cursing		a moral or spiritual
Candlemass	(or 'Canlemas') – 2		problem
	February; a Scottish	overloup	(overlope), archaic,
	quarter-day.		trespass, transgression
carking	'cark' – a certain	prentice	apprentice to trade or
	weight, load, anxiety		craft
Chopine	a Scottish half pint	pry	One of the various
	(an English quart)		species of sedge
cumber	difficult to pass		common in southern
	through, full of		Scotland and used for
	obstacles		sheep-feeding
dint	blow, shock assault,	refect	recover, refresh
	deep impression,	roe, rae	a deer
	impact	sclate	slate
douce	sedate, sober,	seet	or 'suit' – to pursue,
	respectable		aim at, seek to obtain
essay	<i>obsolete</i> a tentative	snell	quick, active, severe
	effort, a trial	steek	keep a quick rate or
embruing	staining or dyeing		pace
Haith	<i>interjection</i> a mild oath	straitned	<i>archaic</i> confined
	or exclaim of surprise		within narrow limits
Lambas	or 'Lambes',	slockned	extinguished,
	'Lambmes', or		quenched, or
	'Lammas' – 1 August,		appeased thirst
	a Scottish quarter-	tautie	matted, tangled
	day	thralldom	servitude
Line	a line of writing;	thole, tholl	to suffer, bear,
	any piece of written		endure with patience,
	authorization;		tolerate, be subjected
	a certificate of church		to
	membership	upbraid	to cast or pull
Martinmass	The feast of	wass	wash
	St Martin, 11	wast	waste
	November; a Scottish	wresting	twisting
	quarter-day	y'	the
Minr	Minister	y'	there
minting	attempting, trying	y'	this
outgate	outlet; a way out of	y'	that

