

A CHOICE
DROP of HONEY
FROM THE
Rock CHRIST:
OR,
A Short Word of Advice
TO ALL
Saints and Sinners.

+++++
By THOMAS WILCOCKS.
+++++

The Forty fourth Edition.

FALKIRK:
PRINTED BY T. JOHNSTON.
1807.

A
Choice Drop of Honey

FROM THE

Rock CHRIST.

—o—

A Word of advice to my own heart and to thine: Thou art a professor, and partakest of ordanances; thou dost well: they are glorious privileges. But if thou hast not the blood of Christ at the root of thy profession, it will wither and prove but painted pageantry to go to hell in.

If thou retain guilt, or self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with the greatest strictness, every day, what bottom thy profession and hope of thy glory is built upon, whetwer it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof! Matth, vii. 27.

Glorious professor, thou shalt be winnowed every vein of thy profession will be tryed to purpose. It is terrible to have it all rammeling down, and to find nothing but it to bottom upon.

Soaring professor, see to thy waxen wings sometimes, which will melt with the heat of temptations. What a misery is it to trade much and break at length, and have no stock, no foundation laid for eternity in thy soul.

Gifted professor, look there be not a worm at the root that will spoil all thy fine ground, and make it die about thee, in a day of scorchings. Look over thy soul daily, and ask where is the blood of Christ to be seen upon thy soul? What righteousness is that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out, in the sight of the ruin of all their duties, "Undone, undone to all eternity."

Consider the greatest sins may be hid under the greatest duties, and the greatest terrors. See the wound that sin hath made in thy soul perfectly cured by the blood of Christ; not covered over with duties, humblings, engagements, &c. Apply what thou wilt besides the blood of Christ, it will poison thee. Thou wilt find that sin was never mortified truly; that thou hast not seen Christ bleeding for thee upon the cross; nothing will kill it, but the beholding of Christ's righteousness.

Nature can afford no balsam fit for soul cure. Healing from duty, and not from Christ, is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough without spot, to cover the soul's nakedness. Nothing can fit the soul for that use, but Christ's perfect righteousness.

Whatsoever is of nature's spinning must be all unravelled, before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder it every rag away, and leave the soul naked and open to the wrath of God. All that nature can do, will never make the least drop of grace that can mortify sin or look Christ in the face one day.

Thou art a professor, goest on hearing, praying and receiveing, yet miserable mayest thou be. Look about thee, didst thou ever yet see Christ to this day, in distinction from all other excellencies and righteousnesses of the world, and all these falling before the majesty of his love and grace, Isa. ii. 17.

If thou hast seen Christ, truly thou hast seen pure grace, pure righteousness in his every way infinite, far exceeding all sin and misery! If thou hast seen Christ, thou canst

trample on all righteousness of men and angels, so as to bring thee into acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds, 1 Cor. ii. 2. If thou ever sawest Christ, thou sawest him a rock, higher than self-righteousness, satan and sin; Ps. lxi. 2. and this rock doth follow thee, (1 Cor. x. 4.) with continual droppings of honey and grace out of that rock to satisfy thee, Psalm lxxxi. 16. Examine if ever thou hast beheld Christ as "the only begotten of the Father, full of grace and truth," John i. 14. Be sure thou art come to Christ, that thou standest upon the rock of ages, hast answered to his call to thy soul, hast closed with him for justification.

Men talk bravely of believing, whilst whole and sound, few know it. Grace the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it: Christ will not so much as look at it for believing. When thou believest and comest to Christ, thou must leave behind thee thy own righteousness, and bring nothing but thy sin, (O that is hard!); leave behind all thy holiness, sanctification, duties, humblings, &c.

and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou wilt never agree; it is the hardest thing in the world to take Christ alone for righteousness; that is, to acknowledge him Christ. Join any thing to him of thy own, and thou un-Christs him.

Whatever comes in when thou goest to God for acceptation, (besides Christ) call it Antichrist; bid it be gone: make only Christ's righteousness triumphant: All besides that, is Babylon, which must fall, if Christ stand, and thou shalt rejoice in the day of the fall thereof, Isa. i. 10. Christ alone did "tread the wine press, and there was none with him," Isa. lxiii. 3. If thou join any thing to Christ, he will trample upon it with fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe; was ever thy faith tried with an hour of temptations, and a thorough fight of him? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience? When thou wast in the mouth of hell and the grave then did God show thee Christ a ransom

a righteousness, &c.? Then couldest thou say, O! I see enough of grace in Christ? Thou mayest say that which is the biggest word in the world, Thou believest. Untired faith is uncertain faith.

To believing, there must go a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, That thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt, really to believe, there is any grace, any willingness in Christ to save. When satan charged sin upon the conscience, then for the soul to charge it upon Christ, that is gospel-like: that is to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for salvation, that is the sum of the gospel. When the soul, in all its duties and distresses, can say, Nothing but Christ, Christ alone, for righteousness, justification, sanctification and redemption, 1 Cor. i. 30. not humblings, not duties, not graces, &c. that soul hath got above the reach of the billows.

All temptations, satan's advantages, our complainings, are laid in self-righteousness,
and

and self-excellency: God pursueth these, by setting satan upon thee, as Laban did Jacob for his images: these must be torn from thee, be as unwilling as thou wilt; these hinder Christ from coming in, and till Christ come in, guilt will not go out; and where guilt is, there hardens of heart: And therefore much guilt argues little, if any thing, of Christ.

When guilt is raised up, take heed of getting it allayed any way but by Christ's blood, that will tend to hardning; make Christ thy peace, Eph. ii. 14. not thy duties, thy tears, &c. Christ thy righteousness, not thy graces, &c. Thou mayest destroy Christ by duties as well as by sins. Look at Christ, and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness; take heed of having one foot on thy own righteousness and another on Christ's. Till Christ come and sit on high upon a throne of grace in the conscience, there is nothing but guilt, terrors, secret suspicions; the soul hanging between hope and fear, which is an ungoipel-like state.

He that fears to see sin's utmost vileness, the utmost hell of his own heart, he suspects the merits of Christ. Be thou never such a great sinner, try Christ, to make him the

Advocate, and thou shalt find him Jesus Christ the righteous, 1 John ii. 3. In all doubts, fears, storms of conscience, look at Christ continually; do not argue it with satan, he desires no better, bid him go to Christ, and he will answer him: it is his office to be our Advocate, 1 John ii. 1. his office to answer law as our Surety, Heb. vii. 22. his office to answer justice, as our Mediator, Gal. iii. 20. 1 Tim. ii. 5. and he is sworn to that office, Heb. vii. 20, 21. Put Christ upon it. If thou wilt do any thing thyself, as to satisfaction for sin, thou renoucest Christ the righteous, who was made sin for thee, 2 Cor. v. 22. Satan may alledge, and corrupt scripture, but he cannot answer scripture. It is Christ's word of mighty authority; Christ spoiled satan with it, Matth. iv. 10. In all the scripture there is not an ill word against a poor sinner, stripped of self-righteousness: Nay, it plainly points out this man to be the subject of the grace of the gospel, and none else. Believe but Christ's willingness, and that will make thee willing. If thou findest thou canst not believe, remember it is Christ's work to make thee believe; put him upon it, he "works to will and to do of his good pleasure, Phil. ii. 13. Mourn for thy unbelief,

belief, which is a setting up of guilt in the conscience above Christ, an undervaluing the merits of Christ, accounting his blood an unholy, a common, and an unsatisfying thing.

Thou complainest much of thyself. Doth thy sin make thee look more at Christ, and less at thyself? That is right, otherwise complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldest be looking at Christ, that is pitiful: Looking at them will but make thee proud, looking at Christ's grace will make thee tumble: "By grace you are saved," Eph. ii. 5. In all thy temptations, be not discouraged, James i. 2. Those scourges may be, not to break thee, but, to heave thee off thyself, on the rock Christ.

Thou mayest be brought low, even to the brink of hell, ready to tumble in; thou canst not be brought lower than the belly of hell, many saints have been there, even drownded in hell, yet there thou mayest cry, there thou mayest look towards his holy temple, Jonah ii. 4. Into that temple none might enter but purified ones, and with an offering too, Acts xvi. 26. But now Christ is our temple, sacrifice, altar and high priest, to whom none must come but sinners, and that without any offering,

ng, but "his own blood once offered," Heb. vii. 27.

Remember all the patterns of grace that are in heaven. Thou thinkest, Oh! what a monument of grace wouldst thou be!— There are many thousands as rich monuments as thou canst be. The greatest sinner did never pass the grace of Christ. Do not despair: Hope still, when the clouds are blackest; even then look towards Christ, the standing pillar of his Father's love and grace, set up in heaven for all sinners to gaze upon continually. Whatsoever satan or conscience say, do not conclude against thyself, Christ shall have the last word; he is Judge, of quick and dead, and must pronounce the final sentence: His blood speaks reconciliation, Col. i. 20. Cleansing, 1 John i. 17. Purchase, Acts 20. 28. Redemption, 1 Pet. i. 19. Purging, Heb. ix. 13. 15. Remission, verse 22. Liberty, Heb. x. 19. Justification, Rom. v. 9. Nighness to God, Eph. ii. 13. Not a drop of his blood shall be lost. Stand and hearken to what God will say, for he will speak peace to his people that they return no more to folly, Psal. lxxxv. 8. It speaks grace, mercy and peace, 2 Tim. 2. That is the language of the Father,
and

and of Christ. Wait for Christ's appearing as the morning star, R v. xxii. 19. He shall as certainly as the morning, as refreshingly as the rain, Hof. vi. 3.

The sun may as well be hindred from rising, as Christ the sun of righteousness, Mal. iv. 2. Look not a moment off Christ. Look not on sin, but look on Christ first: when thou mournest for sin, if thou dost not see Christ then, away with it, Zech. ii. 16. In every duty look at Christ; before duty to pardon, in duty to assist, after duty to accept.— Without this it is carnal, careless duty. Do not legalize the gospel, as if part did remain for thee to do and suffer, and Christ were but an half-Mediator, and thou must bear part of thy own sin, make part satisfaction. Let sin break thy heart, but not thy hope in the gospel.

Look more at justification than sanctification. In the highest commands consider Christ, not as an exactor, to require, but a debtor, and an undertaker, to work. If thou hast looked at workings, duties, qualifications, &c. more than at the merits of Christ, it will cost thee dear: No wonder thou goest complaining. Graces may be evidences, the merits of Christ alone, without

out them must be the foundation of thy hope to bottom on. Christ only can be the hope of glory, Col. i. 27.

When we come to God, we must bring nothing but Christ with us. Any ingredients or any previous qualifications of our own, will poison and corrupt faith. He that builds upon duties, graces, &c. knows not the merits of Christ. This makes believing so hard, so far above nature; if thou believest, thou must every day renounce (as dung and dross, Phil. iii. 7, 8.) thy privileges, thy obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, and thy humblings, and nothing but Christ must be held up; every day thy workings and thy self-sufficiency must be destroyed. Thou must take all out of God's hand. Christ is the gift, of God, John iv. 10. Faith is the gift of God, Eph. ii. 8. Pardon is a free gift, Rom. v. 16. Ah! how nature storms, frets, and rageth at this, that all is of gift, and it can purchase nothing with its actings, and tears, and duties; that all workings are excluded, and of no value in heaven.

If nature had been to contrive the way of salvation, it would rather have put it in
the

the hands of saints or angels, to sell it, than of Christ, who gives freely; whom therefore it suspects; it would have a way set up to purchase by doing: Therefore it abominates the merits of Christ, as the most destructive thing to it. Nature would do any thing to be saved, rather than to go to Christ, or close with him; Christ will have nothing; the soul will force somewhat of its own upon Christ. Here, in that great controversy, consider, didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death? Didst thou see this when the burthen of sin, and the wrath of God lay heavy on thy conscience? that is grace. The greatness of Christ's merit is not known but to a poor soul as the greatest loss. Slight convictions will but have slight prizings of Christ's blood and merits.

Despairing sinner! Thou lookest on thy right hand and on thy left, saying, "Who will show us any good?" Thou art tumbling over all thy duties and professions, to patch up a righteousness to save thee. Look at Christ now, "Look to him, and be saved, all the ends of the earth," Isa. xlv. 21. There is none else. He is a Saviour, and there is none besides him, verse 21. Look any-
where

where else, and thou art undone. God will look at nothing but Christ, and thou must look at nothing else. Christ is lifted up on high, as the brazen serpent in the wilderness, that sinners at the ends of the earth, at the greatest distance, may see him, and look towards him. The least sight of him will be saving, and the least touch healing to thee; and God intends thou shouldest look on him, for he hath set him upon a high throne of glory, in the open view of all poor sinners. Thou hast infinite reason to look on him, but no reason at all to look off him; for he is meek and lowly of heart, Matth. xi. 26: He will do that himself which he requires of his creatures, viz. bear with infirmities, (Rom. xv. 1.) not pleasing himself, not standing upon points of law, (verse 2.) He will restore the spirit of meekness, (Gal. vi. 1.) and bear the burthens, (ver. 2.) He will forgive, not only till seven times, but till seventy-times-seven, Matth. xviii. 21, 22. It put the faith of the apostle to it, to believe this, Luke xvii. 4, 5. Because we are hard to forgive, we think Christ is hard.

We see sin great, we think Christ doth so, and thus measure infinite love with our line, infinite merits with our sins, which is the
greatest

greatest pride and blasphemy, Psal. ciii. 11. Isa. xl. 15. Hear what he saith, " I have found a ransom," Job xxiii. 24. " In him I am well pleased," Matth. iii. 17. God will have nothing else; nothing else will do thee good, or satisfy conscience, but Christ, who satisfied the Father. God doth all upon the account of Christ. Thy deserts are hell, wrath, rejection. Christ's deserts are life, pardon, and acceptation. He will not only show thee the one, but he will give the other. It is Christ's own glory and happiness to pardon. Consider whilst Christ was on the earth, he was more among publicans and sinners, than among Scribes and Pharisees, his professed adversaries: for they were righteous ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners: no, he hath the same heart now in heaven, he is God, and changeth not: " He is the Lamb of God, that taketh away the sins of the world," John i. 29. he went through all thy temptations, dejections, sorrows, desertions, and rejections, Matth. iv. 3,—26. Mark xv. 24. Luke xxii. 44. Matth. xxxvi. 38; and hath drunk the bitterest of the cup, and left thee the sweet; the condemnation is out, Christ drank
up

up all the Father's wrath at one draught; and nothing but salvation is left to thee. Thou sayest thou canst not believe, thou canst not repent: Fitter for Christ, if thou hast nothing but sin and misery. Go to Christ with all thy impenitency and unbelief, to get faith and repentance from him; that is glorious. Tell Christ, "Lord, I have brought no righteousness, no grace, to be accepted in or justified by: I am come for thine, and must have it." We would be bringing to Christ, and that must not be; not a penny of nature's highest improvements will pass in heaven. Grace will not stand with works, Titus iii. 5. Rom. xi. 6. That is a terrible point to nature, which cannot think of being stript of all, not having a rag of duty or righteousness left to look at. Self-righteousness and self-sufficiency are the darlings of nature, which she preserves as her life; that makes Christ seem ugly to nature, nature cannot desire him; he is just directly opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to Christ. It would be to the just, the innocent, the holy, &c. Christ made the gospel for thee, that is, for needy sinners, the ungodly,

the

the unrighteous and the accursed. Nature cannot endure to think the gospel is only for sinners; it will rather chuse to despair than to go to Christ, upon such terrible terms. When nature is but put to it by guilt or wrath, it will go to its old haunts of self-righteousness, self-goodness, &c. An infinite power must cast down these strong holds. None but the self-justiciary stands excluded out of the gospel; Christ will look at the most abominable sinner before him, because to such an one Christ cannot be made justification; he is no sinner. To say in compliment, I am a sinner, is easy, but to pray with the publican, indeed, "Lord, be merciful to me a sinner," is the hardest prayer in the world. It is easy to say, I believe in Christ: but to see Christ full of grace and truth, of whose fulness thou mayst receive grace for grace; that is saying. It is easy to profess Christ with the mouth; but to confess him with the heart, as Peter, to be the Christ, the Son of the living God, the alone Mediator; that is above flesh and blood. Many call Christ a Saviour; few know him so. To see grace and salvation in Christ, is the greatest sight in the world; none can do that, but at the same time they.

they shall see that glory and salvation to be theirs. Sights will cause applications. I may be ashamed to think, in the midst of so much profession, that I have known little of the blood of Christ, which is the main thing of the gospel. A **C** ristleless, formal profession, will be the blackest sight, next to hell, that can be. Thou mayest have many good things, and yet one thing may be a-wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all thou hast, never parted with all thine own righteousness, &c. Thou mayst be high in duty, and yet a perfect enemy and adversary to Christ, in every prayer, and in every ordinance. Labour after sanctification to thy utmost; but make not a Christ of it, to save thee; if so, it must come down one way or other. Christ's infinite satisfaction, not thy sanctification, must be thy justification before God. When the Lord shall appear terrible out of his holy place, fire shall consume that as hay and stubble. This will be found religion, only to bottom all upon the everlasting mountains of God's love and grace in Christ, to live continually in the sight of Christ's infinite righteousness and merits, they are sanctifying, without them the heart is carnal,

carnal, and in those fights to see the full vileness, yet littleness of sin, and to see all pardoned; in those fights to pray, hear, &c. seeing thy polluted self, and all thy weak performances accepted continually; in those fights to trample upon all thy self-glories, righteousness, and privileges, as abominable, and be found continually in the righteousness of Christ only, rejoicing in the ruins of thy own righteousness, the spoiling of all thy own excellencies, that Christ alone, as Mediator, may be exalted in his throne, mourning over all thy duties, how glorious soever, that thou hast not performed in the sight and sense of Christ's love: without the blood of Christ on the conscience, all is dead service; Heb. xi. 14.

That opinion of free will, so cried up, will be easily confuted, as it is in the scripture, in the heart, who hath made any spiritual dealing with Jesus Christ, as to the application of his merits, and subjection to his righteousness. Christ is every-way too magnificent a person for a poor nature to close withal, or to apprehend. Christ is so infinitely holy, nature can never believe him to be such, when it lies under full sight of sin. Christ is too high and glorious for nature
fo

so much as to touch. There must be a divine nature first put into the soul, to make it lay hold on him, he lays so infinitely beyond the sight or reach of nature.

That Christ which natural free will can apprehend, is but a natural Christ, of a man's own making; not the Father's Christ, nor Jesus the Son of the living God, to whom none can come without the Father's drawing, John vi. 44. 46. Finally, Search the scriptures daily, as mines of gold, wherein the heart of Christ is laid. Watch against constitution sins; see them in their vileness, and they shall never break out into act. Keep always an humble, empty, and broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, and fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God chargeth sin and guilt upon thee, to make thee look to Christ the brazen serpent.

Judge not Christ's love by providences, but by promises. Bless God for shaking off false foundations, and for any way whereby he keeps the soul awakened and looking after Christ; better sicknesses and temptations, than security and slowness. A flighty spirit

spirit will turn a profane spirit, and will sin and pray too. Slightness is the bane of profession, if it be not rooted out of the heart, by constant and serious dealings with, and beholdings of Christ in duties; it will grow more strong and more deadly, by being under church ordinances. Measure not thy grace by others attainments, but by scripture trials. Be serious and exact in duty, having the weight of it upon the heart; but be as much afraid of taking comfort from duties, as from sins. Comfort from any hand but Christ is deadly. Be much in prayer, or you will never keep up much communion with God. As you are in closet prayer, so you will be in all other ordinances.

Reckon not duties by high expressions, but by low frames, and the beholdings of Christ. Tremble at duties and gifts. It was the saying of a great saint, He was more afraid of his duties than his sins; the one often made him proud, the other always made him humble. Treasure up manifestations of Christ's love, they make the heart low for Christ, too high for sin. Slight not the lowest, meanest evidences of grace: God may put thee to make use of the lowest as thou thinks; even that, 1 John iii. 14. that may be worth a thousand worlds to thee.

Be true to truth, but not turbulent and scornful; restore such as are fallen, help them up again with all the bowels of Christ. Set the broken disjointed bones with the grace of the gospel. O high professor, despise not weak faints; thou mayst come to wish to be in the condition of the meanest of them. Be faithful to others' infirmities, but sensible of thy own. Visit sick beds and deserted souls much, they are excellent scholars in experience.

Abide in your calling: be dutiful to all relations, as to the Lord. Be content with little of the world; little will serve. Think every little of the earth much, because unworthy the least. Think much of heaven not too little, because Christ is so rich and free. Think every one better than thyself; and carry ever self-loathing about thee, as one fit to be trampled upon by all faints. See the vanity of the world, and the consumption that is upon all things, and love nothing but Christ. Mourn to see so little of Christ in the world, so few needing him; trifles please them better. To a secure soul Christ is but a fable, the scriptures but a story. Mourn, to think, how many are under baptism and church-order, that are not under
 grace;

grace; looking much after duty, obedience, but little after Christ, little versed in grace. Prepare for the cross; welcome it, bear it triumphantly, like Christ's cross, whether scoffs, mockings, jeers, contempt and imprisonments, &c. but see it to be Christ's cross, not thine own.

Thou hast seen Christ all, and thyself absolutely nothing, who makest Christ all thy life, and are dead to all righteousness besides? Thou art the Christian, one highly beloved, and who hath found favour with God, a favourite of heaven. Do Christ this one favour for all his love to thee, Love all his poor saints and churches, the meanest, the weakest, notwithstanding any difference in judgement; they are engraven on his heart, as the names of the children of Israel on Aron's breast-plate, Exod. xxviii. 21. let them be so on thine. "Pray for the peace of Jerusalem, they shall prosper that love thee," Psal. cxxii. 6.

F I N I S.

+++++

Falkirk, T. Johnston Printer.