

CHRIST'S NAPKIN:

A

S E R M O N

PREACHED IN

KIRKCUDBRIGHT

AT THE

COMMUNION.

BY THAT FAMOUS FLOWER OF THE CHURCH,
MR. SAMUEL RUTHERFORD.

REV. XXI. 4, 5, 6, 7, 8.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away. And he that sat upon the throne, said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful; &c.

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THIS text contains four things. First, The state of the glorified, ver. 4. Secondly, A part of Christ's office, ver. 5. Thirdly, A description of his Nature. Fourthly, The promises. As, 1. Drink to satisfy the thirsty. 2. An inheritance to the Overcomers, or overcoming soldiers. The 3. Is a threatening of eternal wrath to offenders against the first and second table of the law, 'And God shall wipe away all tears.' When friends meet they give the stranger his welcome home. Here is the Pilgrim's welcome home that our Friend Christ gives us: this was given from heaven, and therefore, it is true doctrine. Then we see that the

e sufferings and tears of the saints shall be wiped away and removed, but not fully, while the life come; for here is Christ's welcome home to poor sinners; for they come all to him with wet faces, and bleared with tears for sin, and the manifold troubles in this Life; and Christ meets them at the door with a fair soft Napkin in his hand, and puts it to his hand to their faces, and says, Hold your tongue, my dear bairns, ye shall never weep again. And indeed, in my judgement, it is a speech borrowed from a mother that has a bairn with a broken neck all bloody, and all bleared with tears, and it comes to her, and woes her heart to see him so, and she sits down and wipes the tears from his eyes, and lays her hand softly on the wound, and lays his head in her breast, and dights away the blood, and lays her two arms about him, and there is no end of fair words. So when Christ and we shall meet in heaven, he will huff us up, and wipe away all tears, and lay our heads in his bosom. See how he alludes to this place, Isa. liv. 11. 'O thou afflicted, tossed with tempest, and not comforted: behold, I will lay thy foundation with sapphires,' &c. It is there, to speak so, our Lord's ruing that ever he had handled his saints as he did, Isa. lxxv. 18. 'Be glad and rejoice for evermore in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.' verse 19. 'And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.' If ever there was a blyth meeting between two, it must be between the bridegroom and the bride in the marriage-day. And what a meeting there is of joy betwixt such a bridegroom and bride cannot be conceived: For Christ that day will have on all his

his best clothes, and such a bride as the Lam wife, what a welcome will she get! To get a drink at our first meeting and in coming to heaven, the well of the water of life. O strong comforting water! When we shall be clothed and not a wrout pin in us. A fair bride in silks and purple Christ's own busking; and Christ our Lord shall present his bride to his Father and our Father-in-law, the Father of our husband, shall take us by the hand and lead us ben the house to the dining hall, and set us down at a table to feast our fill upon the tree of life. O! strong comforting water, the well of life, to feast upon the Trinity for evermore. Now mock and scorn the way to heaven as ye please, ye never heard of true happiness till now. Here is a banquet of joy for evermore. 'He shall wipe away all tears.' Christ our Lord here wipes the tears from the bairns' faces; yet after that they weep new tears: he never wipes away all tears till now. Here shall be our last good-night of death: good-night, mourning and crying, and sorrow; we shall be on the other side of the water over beyond the black river of death; for Christ (Rev xx. 14.) 'shall take away death and hell, and cast them into prison; former things are done away.' The mother that has lost her bairns shall get them: All the Lord's widows shall get their husbands; the old world which was the mourning world shall be away; and, therefore, never until now shall all tears be wiped away, for it is the way. The Kirk is half a widow here, her Lord is in an uncouth country, far from her here, and ilka down round about plucks at this silly widow, while she is in the valley of Baca, wherein is no water. The watchman striketh her and taketh her veil from her; and Christ writeth a love-letter to her,

, and after she has read it, she rejoiceth and wipe her face, but, when the letter grows old, and she has lost the letter, new troubles come on, she sheds new tears, and she comes under new persecutions, and her Lord, for her sin, goes in behind the wall, and hides himself, and lets her mourn till she fill; but, in that day, he shall wipe away all tears from her eyes, see then how it goes here in this life; first a fair day, then again a foul day, while at last that fair day dawns that all our shadows shall flee away; but there shall never be a foul day after that; but ay the long lasting summer-day for evermore. Ye see a man travelling to his home, there is a water, then dry land, then another water, then dry land, then a water, and only dry land between and his home; then he goes home to his wife and bairns, and has no more water; but all our tears are never dry'd till we come to heaven; for the saints have a life-rent tack of the cross of christ while they are here, and ay, ill weather, Matth. x. ever the cross. See John xvi. our Lord compares our troubles to the pains that come upon a woman travailling, now a shower, and then some ease, a shower again, and then ease, ay till the last shower that she be delivered, and then no showers; she remembereth no more pains, for joy that a man-child is born into the world. We must be in pain ere our birth be born; but will be delivered of our birth.

Use 1. Let us prepare, for tears will follow us to heaven, unto the very entry of the door our face shall be wet, for we go out of this life sad and groaning for this miserable life, and to thrust thro' the last port, and to wade thro' the hindermost water, it is a fore-let: but be blyth Christians, and grip to the promise; but ye that laugh now, and so are

are far from tears, that mock the mourner of Zion, ye may sigh and close the Bible, and say alas I never shed a tear for Christ, yon text is not for me: It may be Christ shall that day gar you weep and shed tears for evermore. This our laughing world will away; there is a day of tears coming on you, greeting and gnashing of teeth. And when a man gnasheth his teeth one against another, he has no mind of laughing: but I would not have your mirth for a world, be doing, we will see who will laugh fastest yon day.

Use 2. There is an ill coming on this land: it is not come to a full harvest. God's bairns, that can now mourn for their own sins, and the sins of the land, rejoice in heaven, there is never a greeting bairn seen there; God has a napkin to dig their faces. It is the laughing, rejoicing people that God destroys.

'He that sat upon the throne,' John heareth more of Christ, a sweet speech. Here three things: 1. A speaker. 2. A speech. 3. A direction to keep the speech. Who spake the speech is not told; whether an angel or an earthly king; for they sit on thrones also; but it is he of whom it is said, Rev. iv. 2. 'And a throne was set, and one sat on the throne.' John tells not his name, but he thinketh so much of him, that he takes it as granted, that there is none worthy to be a king but he, and to sit upon a throne but he. The saints measure all affections of others by their own affections: as if one asked at John, who is he that sits upon the throne? He would have answered, what need ye ask, is there any in heaven or earth in my estimation worthy to be a king but He? and to sit upon a throne but He? and to take a crown upon his head but He? The saints set ay Christ alone, they
set.

let him above all; speak of kings to them, but Christ is out of play. So Cant. ii. The kirk meeting with the watchman, saith, 'Saw ye him whom my soul loveth?' what kend the watchman whom her soul loveth? for she might have loved a lown, or a harlot, or an idol-god, or the world; but she measured the watchman by herself: there was none in her mind but Christ; and therefore she needed not tell them as she thought. So Mary Magdalene, John xx. 15. says to the gardener (as she thought) 'Sir, if ye have borne him hence, tell me where ye have laid him;' she tells not of what him; taking as granted, none was so much in her mind as Christ, nay, I pray you, let the same mind be in you that was in John. Let Christ be to your soul the pearl of the ring. Amongst all kings, Christ should be made high and esteemed as He, the only He, that is worthy to sit on the throne. So Cant. v. He is the kirk the chief among ten thousand. Gather all the angels, and all the saints in heaven and earth together, Christ is too good to be their captain; and, indeed, what is all that sits upon the throne? It must be infinitely more in him: and what glory is in the world, is far more in him. Take all the roses on the earth, and put them all in one, that would be a dainty sight; and now what are all these to Christ? no more than a nettle to the fairest rose: fy upon the tasteless love of men that never love Jesus Christ and yet falleth in love with lusts: they love gold, riches and honour, and put Christ to a backside; ay, Christ gets not his own amongst us, we commend him not, neither will we match with him.

Thirdly, 'I will make all things new.' This is as much as all things were old; sin has made all things old, Rom. viii. They are like a woman
groaning

groaning in child-birth with pain and vanity, because of our sin; all the creation are sickened because of sin; because of our sin, vanity came on the Sun, Moon, and other creatures, they sigh under this, and pray their kind of mallison, and a woe to man, for sin has made us all miserable. The heavens, that are the greatest part of the web of the world, wax old as a garment. The prophet says, they are like an old clout. The water saith, let me drown sinners, they have sinned against my Lord; the fire saith, let me burn them, let me burn Sodom, for they have sinned against my Lord. All things have lost their glory that they got in their first creation; Jesus saith, all things are gone wrong, and quite out of order; and man, fallen from his Lord: and he did even with the world, as a pilot once with an inattentive man at the rudder, steering the ship on a sand-bank, he stept in quickly and turned her incontinent, or else all would have gone to confusion. So our Lord stepped in, when the great ship of the world was running on a sand-bank, the sun and moon looked sad-like, and said they would serve us. Our Lord renewed them by his death, and made them all laugh on the elect again, and gave them all a suit of new clothes. Drunkard, Christ gave his blessing to the wine that ye spue on the walls. Ye that dishonour your Maker with your vain apparel, ye know not what it cost Christ; our Lord bled to buy a right of them that ye abuse in vanity. All that set the world in their hearts, where the Lord should be, forget that Christ bought the world to be their servant, and not to be as their darling and wife, that lies in their bosom. Ye that make the earth and the broad acres of it your soul's portion, so as ye desire no more but land, yet forget Christ that

that bought the world, and made it new to be a foot-stool, and not a chair for their souls to sit down upon. And if Christ has this art to make all things new, come unto him all ye that are old, ye that have old hearts come. Indeed Christ may get his craft among us, if we would go to him, for he makes all things new. The devil borrows another man's heart for covetousness, and he has crooked it with the thorny cares of this world, and holed it, and dung the bottom out of it. O if ye would put it in Christ's hand, he would put it in his furnace and melt it again, and by his art bring it out a new heart for himself to dwell in. Alas! Christ gets not his trade or calling among us; but, why are not our old hearts mended! because we handle them as a foolish mother doth a dauted bairn, she will not let him go to school to learn, and why? because she dow na want him out of her sight; she will therefore never let him do well, but feed him to the gallows. We do not give away our souls to Christ who would fain have them, and easily mend them; but just keep them like the foolish mother, out of Christ's company. And pride keeps another man's heart, and covetousness another man's heart; that dear craftsman Christ, that made the heart, and made the earth under our feet new, and the mountains new, yet we will not have our hearts new; our souls are all hanging in tatters, worn and old with sin, and we do not put them in Christ's hand that would make them whole and cleanse them. Fy upon thee that thy garden was cursed in Adam's day to bring forth nettles and thorns, and is blessed to bring out fruit in Christ, and thy soul gets not so much good in Christ as thy garden; it is made new and thy soul remains old, and Christ gets not his craft among us.

us. He bids John write these things concerning the state of the glorified, and calls them faithful and true; he would not intrust his word to man's memory and conscience: he would have it written. Blasphemous papists, laugh not at this, nor call the Pope's breast the Bible; here a warrant for the written scripture. But indeed it tells that man's falsehood wore his conscience; had his conscience been a faithful register, there should have been no more need of a written Bible: but now the Lord has lippened more to dead paper more than a living man's soul. Our conscience, now under sin, has not been a good Bible: because man is ready to run away from his conscience; because what is written in our conscience, as there is a GOD, a JUDGEMENT, a HEAVEN, a HELL; Satan and sin come in as two false witnesses, and blot out that, and write that in the fool's heart, that says there is no God. And there are many holes in our souls; the word of God comes in and runs out again and back-spouts, except Jesus make their soul water-fast, so that the word of God may dwell in them plentifully, Colos. iii. 16. Is not our hearts compared to a field, wherein the preacher sows the seed, Mat. xiii. and the black spirits of hell come and gather up Christ's wheat. O but there are many running-out souls, and much need we have of a written Bible, and therefore make much of the written word, and pray God to copy his Bible in all, and every one of our hearts, and to write a new book of his doctrine in our hearts, and put it into the conscience as he directs, Jer. xxi. 1. Of his prophecy. 2. A description. 3. A promise of matter. Christ says to John, it is done. That is expounded in Rev. xvi. 17. The world is ended, so speaks Christ of the world, and the glory of it passeth

passeth away as the twinkling of an eye, and Christ crieth to those who have the world in their arms, It is done; it is a past thing, there is no more of it. It is but a word to our Lord, he said, Let all things be, and they were. He said, Let all things be, and they are at an end.—And we are beginning with the world, as if it would be evermore ours; and our Lord says, in a moment, let us be plucked from them, and it is done. It is not for nothing that the taking down of this Inns of heaven and earth is touched in so few words, It is done, for it is an easy thing for the Almighty to take the staves in his own hand that holdeth up this fair tent, and when he pulleth it, he garreth it come down with a titt. So Rev. xi. Four angels are brought in, holding the four winds in their hands as if they had the world in their hands, and as if they had it ready to fold up as a sheet. And, O! what a fighting and bustling do they make to get a clout of this sheet; he stareth out his eyes, and he setteth out his neck for a piece of this holly clout and sheet, and for a globe of the earth. But see, Rev. vi. 14. The heavens shall depart away like a scroll of parchment that is rolled together, and the fair stories thereof are like figs, with the shake of the Almighty's arm they shall fall together to the ground and what more with a touch of the Almighty's hand, or a putt of his little finger, with the blast of his mouth, saying, 'It is done.' The cupples of the walls of the house cometh down. Now, I cannot but speak of fools that have their head full of wind-mills, and cry it is beginning, 'and to-morrow shall be as this day, and much more abundant.' Isa. lvi. And there is no end of buying and building; I came not here to bid any body be unthrifty; but not to be like bairns build-

building sandy bourocks at a water-side, when presently a spate of water comes and spoils all their sport, or a shower chafes them in from their play, men are even building castles in the air. In very deed we are like bairns holding the water at a river side with their hands, they think (daft things) they hold the water, while in the mean time it runs thro' their fingers. And what says God of honour, riches, pleasure, lands, fair houses, fums of moneey; even that in a word, all is done. Ask at them that had the world once at will, and had broad lands, and what is to the fore of so many thousands? Nothing but their name: And what if their name be lost too? What has the world of them but their name? and what is that, ten or eleven letters of the A, B, C; and for their bodies, howbeit when they were living, kingdoms would not content them, and yet the clay in which the bodies are dissolved, would not now fill a glove. I think that a true word, and a strange spoken word, Isa. xl. 22. 'God sits in the circle of the heavens, and all the world are as grass-hoppers.' We even creep like grass-hoppers up and down the globe of this earth, and cry to men of the vanities of all things, while death comes like a little common-thief, without any din or feet, and plucke them away, and there is no more of them, and then they say, it is done. All men will say, it is true that I say: but I think to be dead ere they believe it, or be brought to hate the world. I think the world is the devil's great hairy water-net, that has taken thousands and slain them, ye say ye are sure of it. Then I say ye are a dyeted horse for heaven.

The second thing that is in the verse, is a description of Christ, 'I am Alpha and Omega, the beginning

beginning and the end.' Our Lord here being to make an offer of the water of life; he first sheweth what he is, even the first and the last letters of the A, B, C; 'The ancient of days, the eternal Son of the eternal God.' It teaches us that we may crack more of our old holding, and old charter, than all the world can do: For why? When began Christ to bear a good-will to a sinner? Even when he began to be God; and he was God from all eternity. Suppose the sun in the firmament were eternal, the light of it behoved to be eternal: for the light of the sun is as old as the sun. Love is a beam of light, and heat that comes from Christ the Sun of righteousness; therefore ever-living Christ, and ever-loving love: for love comes not on Christ the day which was not on him yesterday; man's love and a king's love are very much hunted for, and yet they die, and their love dies with them, and often their love dies before themselves: but who seeks Christ's love that changes not? yea, this is a matter of admiration and wonder that Christ should have thought on us worms of clay ere ever we were, and that our salvation is as old as evermore, and as old as Christ, and Christ as old as God; for indeed, if God should begin at any point of time to love sinners, his love should have had a beginning; and if his love should have had a beginning, Christ himself should have had a beginning; because love with him is one with his essence and nature: But it may be said, can the love of God be older than the death of Christ? *Answer,* Christ's death doth not make God properly a hater or a lover of man, for then both his will should be changeable, and his love have a beginning. How then? Christ's death not only let God kythe the fruits of his eternal love out upon us, but after
such

such a way as he thought convenient for his justice; and therefore we are said in scripture to be reconciled to God; and God is said to be reconciled to us; his love is everlasting; because by order of nature it is before the seed, before we had done either good or evil; so that sin should not change God's mind, but only by order of Justice; sin stood in the way to hinder us from life everlasting, which is a fruit of his love; yea more, God with that same love in Christ, loveth the elect before and after conversion; and therefore, we have to rejoice in feeling any of God's love to us in Christ. It is old acquaintance betwixt him and us; and therefore, as it is folly in man (as Solomon saith) to cast off his old friend, and his father's friend; so let us think it madness to cast off such an old friend as Christ, and let our faith hold fast by this, under temptations and desertions; Alpha and Omega changeth not, the change is in us.

The third thing in the words is a promise of the water of life to the thirsty, Isaiah lv. 1. and John xiii. 17. Christ at the mercat-cro's cries the well free; but learn first, the thirsty and hungry souls, are meetest for the waters of life. What! (ye will say) are not all thirsty? all want the life of God and the sap of grace, and are burnt and withered at the root; but all know not their own wants; but indeed special comfort for the weak ones to say, O say they, I know Christ doth good to believers, to repenters, and to such as love him; but I dow not, nor cannot win to faith and repentance, hope and patience; I have too short an arm to rax so high. Then, say I, have ye a desire, a hunger for faith and repentance and love? now upon your conscience speak the truth; I trow ye cannot deny it. Then your Lord bids you come, the well is
open

open unto you; for hunger and thirst being next
 motion, are the two properties that begin first
 with life. So every thing that is new-born is live-
 , and hath a stomach for meat and drink. O
 ut say ye, I am many times in my soul even at
 death's door; I have neither faith nor feeling! I
 n even at this, God loves me not, and the well
 not ordained for me at these times. Would ye
 in be at the well? now in my mind ye cannot
 in away. The children of God, when at the
 west ebb, even when faith, comfort, joy, love,
 and a disposition to pray is away, is there not a
 longing for presence. I speak to the conscience
 God's child, lie not. No, David (Psalm vi.)
 when he thought God strake him in his wrath,
 as at, 'How long Lord?' a cutted word; I think
 that he looked like a poor hungry beast, looking
 over the dyke, who would fain have had a mouth-
 full; He was even going about to seek a slap to
 break o'er the dyke of his doubtings. And so it
 with God's bairns under their thirst for the well
 life. See Cant. iii. when the kirk can get no
 hearing of Christ, and has no smell of him, and
 cannot find the print of his foot; yet she is at this,
 'Saw ye him whom my soul loveth?' and chap. ii.
 'I charge you tell him, that I am sick of love.'
 when let me now speak to weak ones, and I will
 I you who are Christ's companions that drink
 with him, and shall get their heads and hearts full
 of the water of life; even the tender Christian
 that is ay speaking; the bairn in Christ's house
 that is most cumbersome, and makes most din for
 his meat, is the best bairn that Christ has; the
 bairn that is greeting ilk hour of the day for a piece
 of bread and a drink: we say of such a silly thing he fain
 would love. Ay the cumbersome that Christ's
 bairns

bairns be, they are ay the welcomer. Nay, he loveth the bairns best that have no shame, and are a crying alas! black hunger, dear Lord Jesus, I am burnt with thirst: O for an open cold fountain. It is a sweet thing ay to be whinging and crying and seeking about Christ's pantry-doors, and to hold an eye upon Christ when he goes into the house of wine, into his Father's fair lucky wine-cellar where there are many wines, and bout in at Christ's back. But in a word, have ye a good stomach? much hunger and thirst, will get much satisfaction and grace in Christ: now, who are they who are debarred from Christ's well? *Answo.* These who have gotten an ill drink from the devil, full of lusts, pride, and covetousness, full of love of the world; such are they that have no stomach for Christ; alas, and woes me, Christ standeth at the well's side, and crieth the back of my hand to you. The Lord Jesus gives you a vomit to drink, that you may grow wholesome and hungry again for Christ; for, while then, ye are never meet for Christ. Is there not a time when ye cannot get presence, and ye have no pith to put up the door and bout in, but put half up, and blink in? love to pray, or desire ye but a time of prayer? hold on then, there ye are right, the true desire is absolute, and not conditional: not like the sluggard that wad have a croon upon condition he might have a feather-bed to lie on for fear of cold; even so they would have heaven upon condition they might keep their lusts and take their lusts with them. But, Secondly, Hunger is ay seeking thro' the whole house, for the belly can hardly play the hypocrite. The natural man is in darkness, he is in a sleep; it is night with him, and he is like a cumbersome bairn greening in the night for a drink, and crying, Psalm 131.

Who will shew us any good thing? and Satan is ready at his elbow with his dishful of the dirty miry matters of lust to the world, and he drinks while he swears and tynes breath, and tynes a' sight and desire of Christ, the fountain of the water of life, John vii. 37. It is true this fountain of life is said to proceed out of the throne of God, and from the Lamb: but it is all one; for the streams of the water of life proceed from the fountain Christ. How then is the water Christ? Christ as man dying and sending out his heart's blood for quenching of the thirst of such poor sinners as find the fire of hell at the stomach of their soul burning them up with the fire of the wrath of God for sin; this is the reason why he is called the fountain of the water of life: As,

1. Because a man burnt with thirst, nothing can quench him, no, not a world of gold is so good as a drink of pure, cold, clean fountain-water. In word, a soul weakened under sin, findeth nothing in the world satisfactory to the soul's appetite, but Christ. Tell me, art thou a thirsty sinner after Christ? thy soul is dead-sick while thou get him. Lay a man down on a soft bed, dry the sweat off him, give him a cold refreshing drink. Now, ye cannot speak such a word to a soul-bursten-thing under sin, as to lay it upon a crucified Christ: O that is a soft bed; his sinful soul being stretched upon the open, warm, flowing blood and wounds of Christ: O that is a soft bed. O but a part of Christ's blood is a refreshing, cooling drink to him. O a slave of hell to know that he is made a free air of heaven, O that is sweet: hence it is, that those that are wakened with the furies of hell, albeit they know not yet what Christ is to them; this world cannot calm their conscience, because

cause for men that are soul-sick and sin-sick, there is no physic but one, onely a drink-of the well of life, and because they ken not the gait to this well of life, they loup out of this life out of despair into the fire of hell, thro' the madness of an awakened conscience. For a thirsty-sick-soul finds two things in Christ, never to be found in all the world, nor any thing else. 1. Christ takes off the hardness of sin: none has power to do this but he; all the pardons of sin are in Christ's keeping, and of Christ's making; it is his office to forgive sin. 2. Besides, they find in him an influence, and abundance of happiness in him; so as, what they sought before in the creature, they find no where else but in him; then speak to them of gold, it is nothing to Christ; speak of lands and lordships they are nothing to a Saviour, and such a Saviour has and is another name to a sinner that is awakened.

Again, the text calls him, *The water of life*. We see here, there is some water that is rotten and ill-tasted; will a thirsty man drink of it? he shall not be the better; but the wholesomest water is the running spring; so all that sinners can get beside Christ is standing water. Let them drink in gold, and kingdom, and lands, they shall never be so satisfying to a sick-soul as he shall be and they who have drunk in these, at death would be content to spue them out again, they ly so heavy upon their stomach; but Christ is the cooling wholesome spring, the well of water, springing up to eternal life. Now, to make our use of this seeing Christ is such a living well of water, how is it in the gospel that there are so many withered dried souls? I answer, for God's part, indeed God has not put an iron-lock upon the well of life. But
Christ

Christ by his word and sacrament opens the well in the midst of us, and for seventy years and more in this kingdom the well has been open. Christ and his messengers have been crying to dry souls; but now for ought we see he will close the well again; for he has been setting out the means of life, and opening his booth-doors to give it freely, even to such as will take it, but he gets no sale; therefore he must put up his wares and go away, for men are not thirsty for his waters; but one thirsts for court and honour; another for lust and money; a third lusts after sinful pleasures. 1. There be few stomachs gaping for Christ. 2. They have not a vessel to cast down into the well and take up the water: this is a fruitless generation. Oh! we lothe Christ, and Christ lothes us. We need speak no more of the call of the word; all the land, court, king, noblemen and kirkmen, have spued the waters, by despising the mercy, and contemning the gospel; and in very deed when we cast in clay and mud in Christ's well, and mix his doctrine with the poison of the whore's well of Rome. We think we would have something to give to Christ for the water of life, some of our own righteousness, some of our worthiness; but that is plaitered humility, watered copper; and in doing so we refuse grace, and make grace to be no more grace; for, if it be given for any worth in us, it is no more grace: and therefore, let men here see then, that the kingdom of grace is a good cheap world, where the best things are gotten for nothing; and therefore, I think, in this dear world, wherein all things go for nothing; when court costs expences, lands are dear, and gold is not gotten for nought, and laws are dearer than ever they were; yea, paper and ink are now dearer than ever; yea, paper and
ink

ink are now dearer than jewels. No, says the Pope, not a drop till ye tell out money; that bloody beast would sell the water of Rome for gold; as meikle money, as meikle grace and forgiveness; but Christ and his world care no more for money than before.

2. There are excellent promises made to overcomers; to him that taketh heaven with stroke of sword and blood; for heaven is a besieged city or castle; armies of sin with all their armour, and the deceiving and malicious world; the world has Eve's apple in the one hand, and fire and sword in the other, and the devil is the captain of the army; now, here is a price set, and an offer made to him that overcometh, to him that will mount up by faith and hope, and leap up in Christ's chariot, and betide him life, betide him death, he will go through; but, they are cowards that take a back-side and let the devil coup them in a gutter. But yet, to lead men on, here is a promise of two things;

First, He shall inherit all things; then ye see, that that Christian's captain is a man of fair rent, 1 Cor. iii. 21. 'For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death; things present, or things to come,' and to let us see he bides by the thing he has said, he says again, 'all things are yours:' ye see then, one has a kingdom, as Asia, but wants health, and is lame of his feet, he has not all things. Another has strength of body above any living, yet had many troubles, and wanted his eyes as Samson, and therefore had not all things. O the business Adam's sons are at for inheritance: here a male-line, there a lairdship, that they call their all things. I think this is a greedy stile and proud-like iordship or lairdship

lairdship, that they call their all things: yet greedy Adam's sons have more greediness here than wit. They run all upon their lordship, that they call the Lordship of many things, Luke x. 'Martha, Martha, thou art troubled about many things; worldings, ye are troubled about many things, to be called my lord of many things. But we shall see if the text be true, I am Alpha and Omega; then, first, the apostle here puts in death. Death is the wages of sin; I think death an ill mailing, better want it out of the charter. How then have they all things? I answer,

Death is also a part of the lordship this way; because it is my lord of all things, and a coach to glory; Christ himself being the coachman, and driving the horses; death is the servant; as the wind serveth to bring the seamen home, so death serveth him that hath the lordship. Death is Christ's ferry-boat to carry us home; for, in Christ we set our foot on death's neck. It is a bridge o'er the river of hell that we walk on to heaven, and it is ours; the Christian is advanced in Christ's court, and gets the new stile to be my lord of all things, the prince of all things, the prince, the duke of all things. Yet I shall get you a lordship beneath them all; but much sought for: the lordship of vanity or nothing, Prov. xxiii. 5. wilt thou set thine eyes on that which is nought? for, verily, riches have wings; he that is rich hath nought.

Secondly, If he inherit all things, then the whole world is his, and so he wanteth nothing.

A third question, How is it then that the saints are hungry and poor? *Answer*, This promise is not taken from them. 2 Sam. iii. 14. Psalm lxxxix. 5. 'I will set his one hand on the sea, and his right hand on the river.'—Then see how broad
Christ's

Christ's two arms are. His one hand upon all the sea, and his other hand upon the river, and that promise is made to Christ as principal cautioner of the covenant. For, it is said, verse 26. 'He shall say unto me, thou art my Father, and my God, and the rock of my salvation,' verse 27. 'Also, I will make him my first-born, higher than the kings of the earth.'—Which is expounded of Christ, Heb. i. 5. Rev. x. 2. 'He has his right-foot on the sea, and his left-foot on the land.' Put these two together, and see how wide his arms and legs and feet are, they go over the whole world as his inheritance which he wan to himself, and his heirs after him, with his blood. Now Christ got land not to himself: what needs he land to give his blood for clay? but he wan it to us, and he took infestment in the earth in the name of his friends. And now it is true, they are not possessors of all things; but secondly, for people's wants, ye see their interest is in and over all things; yet their tutor lets them go with a toom purse: he knows the heir is a young one, and cannot keep gold, and, therefore, he gives them food and raiment for the present necessity; but keeps the lordship for the present. Our tutor Christ is made of God our tutor, our purse-master: it is all one whether we have it in our chest-neuk, or if it be in Christ's purse to keep it while we need it, providing we want not.

Thirdly, A third question, and a third doubt is, at least, seeing they are under so many troubles in this life, and have no ease, they have not all things: I answer. Yet I must defend it, and say if they have the inheritance, that they have all things, because the sweet of the comfort and troubles are theirs.

A fourth question or objection, They have not heaven and glory, at least in this life, and therefore, they are not inheritors of all things? I answer. The promise is not fulfilled in this life: yet, when a man has sown a stouk or two of corn, we say he has gotten harvest and new corn. So the believer gets joy, hope, faith, assurance of heaven, and the first fruits of the spirit, are new corn. So, in the beginning, he gets all things. 2. Having God and Christ, they have all things, for ye see the great ship traileth the cock-boat after her; so the great Christ bringeth all things after him at his back; so I say, having Christ they have all things: they have the Father and the Spirit, the world, life and death. Amen.

*The triumphal feast for Christ's victory over sin,
and death, and hell.*

COME, let us lift our voices high,
High as our joys arise,
And join the songs above the sky,
Where pleasure never dies.

Jesus, the God, that fought and bled,
And conquer'd when he fell;
That rose, and at his chariot-wheels
Dragg'd all the pow'rs of hell.

Jesus, the God invites us here,
To this triumphal feast,
And brings immortal blessings down
For each redeemed guest.

The Lord! how glorious is his face!
How kind his smiles appear!
And, oh! what melting words he says
To ev'ry humble ear!

- 5 For you, the children of my love,
It was for you I dy'd;
Behold my hands, behold my feet,
And look into my side.
- 6 These are the wounds for you I bore
The tokens of my pains,
When I came down to free your souls
From misery and chains.
- 7 Justice unsheath'd its fiery sword,
And plung'd it in my heart,
Infinite pangs for you I bore,
And most tormenting smart.
- 8 When hell and all its spiteful pow'rs
Stood dreadful in my way,
To rescue those dear lives of yours,
I gave my own away.
- 9 But, while I bled, and groan'd, and dy'd,
I ruin'd Satan's throne;
High on my cross I hung, and spy'd
The monster tumbling down.
- 10 Now you must triumph at my feast,
And taste my flesh, my blood,
And live eternal ages bleis'd;
For 'tis immortal food.
- 11 Victorious God, what can we pay
For favours so divine?
We would devote our hearts away
To be for ever thine.
- 12 We give thee, Lord, our highest praise;
The tribute of our tongues;
But themes so infinite as these
Exceed our noblest songs.

F I N I S.