

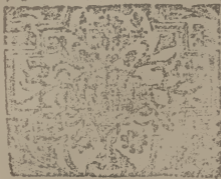
S E R M O N

Preached On a Sacramental Occasion.

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late Minister of the Gospel at *Etterick*.

ISAIAH xli. 14. 15.

*Worm JACOB thou shalt Thrash by Mountains,
and beat them small and joint Make Hills as
Chaff.*



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James B. W.

WORM JACOB *threshing the Mountains.*

A

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Preached on a Sacramental Occasion.

ISAIAH xli. 14. 15.

*Fear not thou Worm JACOB and ye Men of Israel:
I will help thee saith the Lord, and thy Redeemer,
the holy One of Israel*

*Ebhold I will make thee a new sherp thr shing instru-
ment having Teeth; Thou shalt thr sh the Mountains,
and beat them small, and shalt make the hills as Chaff.*

RELIGION is a Mystery, and the truly religious are a Mystery too. They are a Mystery to the world, S. John iii. 1. 'The world knoweth us not; yet to themselves, Verse 2. 'It doth not yet appear what we shall be: That is a matter not of sight and feeling, but faith: There are many odd connections and which people would think contradictions and impossibilities in the character. See a cluster of them: 2 Cor vi. 10. 'As unknown, and yet well known: as dying, and behold, we live; as chastened, and not killed; as tor-

lowful yet alway: rejoicing; as poor, yet making
many rich: and having nothing, and yet possessing all
things. That is a strong contradiction, and
a new man in one man: But none more strange and
surprising in this in the P. xi. A woman smearing
the mountains, and with a noisical ulu, without effect,
but most efficaciously beating them in all these
words we have two things.

1. What the Council and people of God re. They
are named by him who maintains none, *Worm Jacob*,
Their name from his nature is a Worm, they are poor
weak, despised creature, ready to be crushed by the
foot of every possessor: Yet *Worm Jacob*, believing,
praying, and wrestling *Worm* as he was.

2. What they shall certainly and infallibly do,
Whose the Mountains are beat them in all &c.

Blind interpreter generally understand by the moun-
tain, the great and mighty Potentates of the earth, sta-
ting themselves against the Church: And no doubt these
were in the Prophet's view: but, the view was not
confined to them only, God's bringing down the *Ba-
bylonian Monarchy* at their prayers, and the victories
attained of the *Maccabees* over their enemies, can-
not reasonably be supposed to complete the intent of
this Prophecy. We must needs look to the Kingdom
promised for it, of which there is plainly an account,
Isa. 17. 7-19 compare with *Dan. ii. 34-35* and
we must carry on our view all along to the end of
Time. *Rev. ii. 26, 27*. The rather that is the way of
the Prophet, to wrap up in one expression, temporal,
political, and eternal deliverance: the deliverance from
Babylon, which was temporal, being the first and near-
kin view. *Isa. xxvi. 19* Thy dead shall live &c.

mountains shall not crush the worm, but the worm shall thresh the mountains, as one doth a sheaf of corn with repeated strokes. They did not thresh their corn in those days with flails, as we do, but trode it out with the feet of men or beasts, or else by drawing a kind of cart drag or sledge over and over it, called in the Text *Threshing-instruments*. I do not mind the word here denoting the action of the worm, and rendered threshing, applied at all to the drag. But as it formerly signifies to tread out, as rendered *Hf x. 11.* 'Ephraim is as an Heifer that is taught and loveth to tread out corn;' as appears from *Isa xxi. 10.* 'For in this mountain shall the hand of the Lord rest, and Moab shall be troden down under him, even as straw is troden down for the dunghill.' So it is applied to a self moving creature Man *Mic iv. 13.* 'And I will thresh O daughter of Zion, or Breast *ie iv. 12.* Here lies the Mystery then uniting the two natures of the self move, and their instruments that the Worm shall tread out the mountains, as one would do a a Moab Heifer. And if ye say, alas! such a reader, what would I desire? I will make (saith the Lord) the feet of the belly of the Worm like a new shod threshing drag for them, that shall tread out the highest and rockiest of them all to purpose.

(3) The degree and pitch of the Worm's success against those mountains: 'It shall beat them small as they be like chaff,' as the word is used, *Dut ix. 2.* or like *Chaff*. So that they shall be blown away with Wind, and no vestige of them remain.

(4.) The inference of this success of the Worm, who could insure it but the mighty God? he has done it. Jesus Christ Jehovah the most high God, and the Worm Jacob's kinsman Redeemer, hath by his word of promise engaged his Almighty power on the side of the Worm against the mountains. Let not the Worm fear or doubt the success. A Worm recorded by Jesus Christ will be an over match for all the mountains of the earth or he

167. The Mystery of grace carried on by Jesus Christ in his Church and people, is like a Worm threshing the mountains: infallibly to issue in it threshing them away quite and clean. Briefly Worm Jacob shall thresh the mountains, and thresh them away quite and clean.

Here we shall Consider.

I. The Character of the subject, wherein this Mystery of Grace is carried on by Jesus

II. The mystery of grace carried on in them by Jesus

III. I shall account for this Mystery, *Worm Jacob* threshing the mountains of difficulties in this way, and threshing them away quite and clean

IV. apply

First I shall consider the Character of the subject, wherein this Mystery is carried on by Jesus Christ. It is the *Worm Jacob*; denoting the Church in general, and every believer or true member thereof in particular, for of these the Church consists, as in the Text, *Yer. 13* Without the suppiment, 'Fear not thou Worm Jacob, and ye men of Israel: One would think, that one designed to be a thresher of the mountains, should be a party of a single great and swelling character: a hero, a giant, or if there were any thing could carry the character higher: But, on the contrary, it is very low, surprising low, *Worm Jacob*. This character points at these five things especially in the case of the people of God. It points them out as,

1. Weak Creatures, really weak for the encounters they must make as a Worm for a mountain. God himself gives them this name of extreme weakness, they must be so indeed! They have weak heads, hearts, and hands, for the work they are called to. Not only does the first grace only find them really weak, but the after supplies of grace also. *Hab. xi.*

34. Out of weakness were made strength

2. Humbled souls truly sensible of their own weakness. By nature they were swelling vipers, but by grace they are humbled Worms. And

as the creeping worm, whose nature it is to go out of
belly. So the humble and the gracious are equivalent
terms, *Psal.* xxxiv 2. 3. My soul shall make her
boast in the Lord, the humble shall see thereof and
be glad, O magnify the Lord within me, and exalt his name
together. There is a law work followed with gospel
grace wrought on them, issuing in a thorough humilia-
tion, breaking down their natural self conceit, tumb-
ling down their towering magnificence about them-
selves, which they had in their state of blindness,
bringing them in their own eyes from the confidence
of mountains to that of Worms, and convincing them
they are; have, and can do nothing. *Luce* xv 17.
2 *Cor.* x 4 5

2dly. Actively humbled in resp^d of their frame as
the Worm still retains its creeping way on the moun-
tains as in the valley. To God's people at difficults to
be happily turnquited, still keep up the tents of their
own utter impurities and weaknesses for them. 2 *Cor.*
i 5 Not that we are sufficient of ourselves to think
aught of ourselves: but our sufficiency is of God.
If the Worm Jacob be get well again; he will be to
us widely that he will march no mountains till he fall
a new. 2 *Cor.* xii 11.

3. Despising creatures, as the lofty mountains cover
the crawling Worms:—to detest the carnal world con-
taining Worm Jacob *Psal.* xxii 6. But I am a Worm
and no man; a reproach of men, and despised of the
people. And cxviii 4 Our soul is exceedingly fill'd
with the tearing of those that are at ease, and with
the contempt of the proud. Though they may value
Worm Jacob for his gifts which he has in common with
themselfes, they will never value him for his grace,
that leaves him still as a Worm in their sight. What
of religion lies beyond the reach of the nature of man,
they despise the Christian entertainment on words and
promises, they despise us we do the worst. The Worms
believe up the Christian way of doing in faith, they despise

as we do the crawling of the Worm: Like *San'a'et*, when he mocked the *Jews*, saying 'What do these *Jews*? Will they fortify themselves: Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burnt?' *Neb. iv. 2. 1.*

4. Yet united to Christ, though a Worm, *Worm Jacob*. Our Lord Jesus himself is of the Worm family, *Psal. xx. 1.* Worm *Jacob. Psal. xxvii. 6.* This is this generation of them that seek him, that seek thy face O *Jacob*? Compare *Isa. xlix. 3.* Thou art my servant O *Israel*, in whom I will be glorified. This intimates an union between him and them as his Worm brethren, *Heb. ii. 11* Being lowered and humbled to the condition of the Worm they are knit to and built on him by faith. *Luke vi. 48.*

5. Lastly, Daring adventurers, daring wrestlers, *Worm Jacob* ventured on him that formed the mountains, and wrestled with him and prevailed too, *Gen. xxxii. 24. Heb. xi. 4.* What wonder to find him then venturing on the mountains themselves. He must have the blessing, and must be foreward whatever mountains be in the way, *I proceed*

The *second* thing to be considered, namely the Mystery of grace carried on in them by Jesus Christ, we may take it up in these two.

1. An apparently hopeless encounter they are led to by him: *Worm Jacob* thrusting the mountains. What a hopeless like encounter is a *Worm* thrusting a mountain; so hopeless like are encounters of the people of God have to make their way to the eternal rest. These threshers are certainly threshers in hope, *1. Cor. ix. 10* But the naked eye cannot discover the ground of hope in it: It is faith only that shews it hopeful: which sight represents it as a hopeful case; and therefore they must close their eyes and thresh in faith as *Abraham* and, *Rom. v. 19.* We take up this hopeless encounter in five things.

First. The Lord lays in his people's way mountains

of difficulties quite above their strength, difficulties which they look on as a Worm to a mountain, a rock to a 2. Cr 1. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. However it is the way to hell be, the way to heaven will be a mountainous way in the experience of all that travel in it: They will never want in uncertain in the way till they come to the full of God.

Secondly. They must not go about the mountains in their ways, shewing the difficulties which God calls them to; but they must make their way over them, thrashing them down: *Mic iv. 13* And the third, O daughter of Zion: for I will make thee Iern iron, and thy low bras, and thou shalt beat in pieces many people, if they offer to go about one mountain they will be sure to meet with a layer or one in their about-gate; *Peter* tried it, in denying his Master, and found it to encounter, another as high above the former, as the anger of God is above that of the creature, and which was like to crush him; *Mat xxv. 75.* He went out and wept bitterly.

Thirdly. Therefore *How* Jacob fell a thrashing mountains, conquering the difficulties the Lord lays in his way. He puts on a bow for a baggon, and resolutely befiles his weak hands and feet in slinging forward, his great opposition; *Gen xxxii. 20. Mat. xi. 22.* For there is a spirit in *How* Jacob more daring and venturous than ever was in any unbelving hero, a spirit for thrashing of mountains while they did out for a Mole-hill; *Numb xiv. 4. Psal xvi. 22.*

Fourthly. They continue the combatting of difficulties resolutely and patiently: nothing is a continued *How*, consisting of repeating strokes: It takes some time to thrash a sheaf, how much more to thrash a mountain. It is the ruin of many that they are not able to endure: If a stroke or two would doth belivers, they would bring their matters to a good account.

but they have no heart to be threshers. ' But let patience have her perfect work, that ye may be perfect and entire, wanting nothing, James . . 4 the trial shall endure to the end, the same shall be loved Mat. xxiv. 13

Lisly Worm Jacob has many mountains to thresh. One would s enough we would think for the worm, but there is a plurality of them. The truth is, this world is full of mountains to the people of God; and when they have threshed one, they will have another to fall to, till they be out of this mountainous country. Having passed one difficulty, they will get another to grapple with, till they be within the gates of the city. So they must have a threshing machine of it, if they come there.

2 A surprising Success, even as surprising as a *Worm* threshing and beating the mountain shall to dust, and the threshing-ben away. Such will in have of the encounters which the people of God now have with their difficulties in their ways through the world, for which the text is plain. We take it up in these two. They will have

First. Partial Success, as in their way, very surprising to others, and to themselves *Psal.* xxvi. v. 2. ' When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongues with singing; and it said they among the heathen, the Lord hath done great things for them.' What mountains of difficulties were in *David's* way to the kingdom, he trod on as long as them, and they never appeared to give way; nay, ' I shall perish by the hand of Saul.' But see the surprising success *Psal.* xviii intitled, ' a Psalm of David, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.' Wherein after the reciting the various difficulties he had to encounter with the particularly mentions the happy deliverance he met with and

the surprising manner of the same. Some mountain
 Gods people are kept threshing at all their days, e-
 specially the mountain of corruption, and they never fall
 quite down till dead. But as a pledge for the time to
 come. God makes now and then some mountains to
 fall down before the Worm Jacob, where with he is
 surpris'd and transported with wonder how it came
 to pass. *Mark*, xvi. 4. 5. * and when they looked,
 they saw the stone was rolled away, ——— and they
 were affrighted.

Secondly. A total success at the end of their ways
 which will swallow them up in surpris'd and eternal
 wonder: v. *John*, iii. 2. * Beloved, now are we the
 sons of God and it doth not yet appear what we shall
 be: But we know that when we shall appear, we shall
 be like him; for we shall see him as he is. When the
 mystery is finished, the V. L. cut out it will appear
 an admirable price, there will not be left than the least
 vestige of alive mountains that stood b. tw. earth and
 heavn. and the rising mountains will then be blown
 away with the wind, and they will lay by the side as
 an instrument they have no more use for.

Obj. A. But have not others as well as *Worm Jacob*,
 mountains of difficulties in their way, which they be-
 come masters of at length.

Ans. This world is so mountainous, than none can
 get through it without meeting mountains in their
 way: Carnal men make a shift to creep through some
 of them; but they can thrash none of them as *Worm
 Jacob*. etc. they were his hand and Staff. *John*, xv.
 5. * Without me they can do nothing. They creep
 into others of them and reside in them; the mountains
 of their corruptions, which in a special manner stand
 between heavn and them, and at length they will be
 eternally buried under them.

Use. 1. here is a touch stone for trial of true Civi-
 lians and worthy Communicants, *Worm Jacob* thrash-
 ing the mountains.

First. They have a heart and spirit for thrashing

mountains in their way to heaven: They are per-
suasive and resolve to break through them without
exception, as men that must be there must not perish.
Mat. xi. 12. The kingdom of heaven suffereth vio-
lence and the violent take it by force. Though they
have long thrived in vain to their own force yet
they are resolved to hold on; like *Paul*, pressing for-
ward the mark for the prize of the high calling of
God in Christ. *Phil. iii. 15.* This cast the delicate and
soft hearted in this case that are not for thrusting the
mountains: They are for the easier task; but have
no heart nor hand for that. These I think are the
Faintful *Rev. xxi. 8.* like the unbelieving spies and
leaders of the wilderness. Take heed here how ye

(1) To a vain world: Whether there is in you a
heart to row against the stream or no; *Rom. xii. 2.*
Be ye not conformed to this world: But be ye trans-
formed by the receiving of your mind, &c. If ye have
no heart for it, but must go along with it, be ye young
or old ye are no good Christians; *Gal. iv. 14.* The
worlds created unto me and I to the world. And
young Communicants leaving that gap open, make
mighty and upsets old ones after.

(2) To the sin that most grievously begets you. Have
you no heart to tread that mountain, ye have not the
spirit of Worm Jacob who is one that keeps himself
from his iniquity. *Psal. xviii. 3.* And ye will be turned
under it at length like the young Man who was given
at Christ's discourse about self-denial and the cross,
and went away from him and never returned, *Mark,*
21 22

(3) To the creek in your Lot: Have you no
heart to see your live for a Christian bearing it but
must needs have it everted to your mind, ye have not
the spirit of Worm Jacob, for the Lord has said, If
ye men will come after me let him deny himself,
take up his cross, and follow me, *Mat. xvi. 24.*

Secondly. Yet they are but Worms in their own

eyes an unequal match for the least of the mountains. 2 Cor. iii. 5 We are not sufficient of ourselves to think any thing of ourselves: but our sufficiency is of God.' This calls the Legend, that in eds nothing but binding himself to duty, reckoning himself man enough for the duties of Christianity.

The sum of the Mark is; The Christian communicant is resolute and peremptory for doing all, yet, convinced that he is sufficient for nothing.

Use 2 Here is likewise a ground of comfort to such. Let not the high rockiness, nor bulk of the mountains discourage thee, nor yet the feat into ceistness of thy attempts hitherto. God hath said it. *Worm Jacob shall thresh the mountains and beat them small.* be not afraid, only believe.

Use 3 Lastly Here is moreover a strong inducement to all to come to Christ. He will make you 'thresh the mountains, and beat them small.' Come ye that are wandering in the mountains of vanity like to be worried of the mountain of peccy, wrestling in the mountains of difficulty before you come to Christ and ye shall thresh the mountains, and beat them small, and shall make the hills as chaff.

Thirdly, I shall recount for this myltery *Worm Jacob* threshing the mountains of difficulties in his way, and threshing them away quite and clean: How can this be?

1. God has said and therefore it cannot fail, 'Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.' Compared with *Acts xiii. 19* 'God is not a man that he should lie, neither the son of man that he should repent: rather he said, and shall he not do it? or he saith, and shall he not make it good? He maketh things to be, and they must stand out of the womb of nothing, or nothing at his word which calls them forth. *Rom iv. 17* 'There is much for *Worm Jacob's* threshing and beating down the mountains as there was for making the world and all the mountains in it. *Psal xxxii. 9* 'I said, and it was done; and shall not his word be done.'

said them into being, be as effectual to say them away again. Thus said the Lord, it is enough to cause the accomplishment of the hard things prophesied.

2. *The glory of his grace*, which is the great sign of the whole mystery of Godliness, surely requires it. What does he intend by the mystery of Carit, but the glory of his grace, *Eph. i. 6.* 'To shew the exceeding riches of it.' *Ch. p. ii. 7.* 'Therefore he has chosen the way that leads straight to the point.' *Rom. iv. 16.* 'Therefore it is of faith that it might be by grace.' The Worm is depreciable in itself, but being the subject of glorious grace; if it shall miscarry in his attempts, 'the glory of grace' is sunk, as the precious loading with the thip cast away. Wherefore, that his grace may be glorified, if it be in a Worm thrashing mountains, 'those mountains must needs be threshed away by that Worm, tho' that sacred fire be but like a spark in the midst of the sea of corruption, it must not only be preserved in, but dry up that sea quite & clear.

3. By an unalterable decree, there must be a conformity betwixt the little Worm and the great Worm Jacob; the little one's kinsman Redeemer, *Rom. viii. 29.* 'For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first born among many brethren.' Not the great Worm the Man Christ, a *Worm and Man.* *Psal. xx. 6.* 'Has he entered mountains, & threshed them away. Where are the four monarchies, the most towering mountains that ever set up their heads on earth? The chief Worm Jacob has threshed them away to chaff, which is away with the wind *Dan. ii. 35.* The mountains stood before him through the world, with all the fallacies that human learning, the power of the sword could give; but, by his Fishermen, he threshed them away, and the prophecy is fulfilled *Psal. lxxii. 17.* 'There shall be a harvest of corn in the earth on the top of the mountains: fruit thereof shall shake like Lebanon; and they of every city shall flourish like the grass of the earth.' 3

many mountains stand before the little Worm, but where will that conformity to heaven's beloved pattern be, if they also do not thresh them away.

4 The little Worm Jacob is in reality but a member of the great one, Jesus Christ. Take away that and Worm Jacob is as insignificant for threshing a mountain as any Worm that crawl on the earth. *Joh*

xxv. 5 Without me ye can do nothing. Ex that and Worm Jacob has a kind of a fixed incapacity:

1Wof. 7 If ye abide in me, and my word abide in you, ye shall ask what ye will and it shall be done unto you. *Phil* iv 13 I can do all things through Christ which strengthened me. And it is fixed to their better thing is Christ's threshing. *Col.* i 24 And ye shall well allow Christ threshing away mountains with a little finger of his body. If with the finger of God he cast out devils, with the least of his fingers he may cast down mountains.

5 *Lutly.* All the mountains that stand before Worm Jacob are burnt mountains, so they are far fierer to thresh one would think. The mountain of the Babylonish Monarch, that stood before the Worm Jacob and barred his way seventy years: at length he set fire in the bowels of it, and makes it a burnt mountain; and then bids Worm Jacob thresh, and it goes away with the wind. *Jr.* ii 25 Behold I am against thee, O destroying mountain saith the Lord,

which destroyeth all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. By

the Death and Resurrection of Christ, all the mountains that stand between Worm Jacob and heaven are burnt mountains. Christ has gone through the bowels of them with his fire, undone their consistencies, burnt rocks to Lime: they are nothing now but the shells of mountains, with a thin scorched surface; they will give way at the threshing of Worm Jacob, like the apples of Sodom, being touched go to dust between ones fingers. *Micah* ii. 13. The breaker is

come up before them; they have broken up, and have passed through the gate, and are gone out by it, and thou king shalt pass before them, and the Lord on the head of them. *Nahum*, in. 12. All thy strong holds shall be like fig trees with the first ripe figs; if they be shaken they shall fall into the mortar of the eater. *Compan Isa.* xxvi. 19. Thy dead men shall live, together with my dead body shall they arise: awake and sing ye that dwell in dust; for thy dew is a the dew of herbs, and the earth shall cast out the dead. *Hosea* xiii. 14. I will ransom them from the power of the grave: I will redeem them from death. O death I will be thy plague; O grave I will be thy destruction; Repentance shall be hid from mine eyes.

The struggles of the Church with all her Adversaries, will have a surprising comfortable issue at length. As weak as she is, and as strong and numerous as they are she will infallibly have success, surprising success against them, attending the encounter with them *Micah* iv. 11. 12. 13 &c.

And as to the present state of the Church, learn, *First* It is not at all strange, nor will it make the case of this Church hopeless that prodigiously high mountains, higher than our fathers law, are raised up against her, over topping *Worm Jacob*, and threatening to crush him: Mountains of national guilt, of forty years gathering, laid upon the top of the mountains, of guilt raised by our fathers: Profanity overruling and becoming fashionable: A conspiracy carried on in the house of her friends, against the grace of Christ and serious Godliness to prevail upon us *second* *Heathenism* or CHRISTIANITY, the foundation broke at: mountains of damnable heresies and blisemies, against the person of Christ and divine authority of the scriptures; and the advanced learned of the age improved to these monstrous ends. But, toerth in the mountains of opposition that stand in your way from earth to hell, thou shalt get through them all at length, and thou shalt stand on the sea of glass, *Rev.*

2. Thrush on the mountains of trouble trials and afflictions. Let none of them, be they never so high and formidable prevail to separate betwixt God and you; they will be beat to dust at last, and blown away from before you. *R. v. vii. 9. 10. 14. Jer. &c.*

3. Thrush on the mountains of corruption in dwelling sin; treading on every night there, on particularly the top of it, that is the sin that easily betrays you into holiness you will get it down at length: *Paul. i. v. this while he was threshing it. Rom. vii. 24. 25. C. wretched man that I am, &c.*

Say not Alas! I am too weak, my threshing will be in vain. No, though you have no more strength for then a Worm for a mountain, it will not be in vain. God will have these mountains threshed by Worms.

But thou wilt say, alas! I have threshed long without success. *Ans.* Thrush on, there must be patient enduring before the mountain fall. *H. b. vi. 15. sic Abraham had &c.* But there is an oath meditating betwixt the promise and its accomplishment: that it cannot fail. *1. Cor. i. 9.* Mind the walk of *Josiah*. Have you not had a partial success sometimes: be you then of a Total, for it is with Jesus himself. *Heb. xi. 8. Thou &c.*

The last mountain to be threshed away is death, and ye shall beat that mill to it. *Cor. x. 54. 55.*

At length it a mighty wonder, *Worm Jacob. thr. sin the mountains.* But the threshing worm is that of heaven; and is tied to death. Three things the threshing Instrument is shod with: A word or command calling the work.

A plain instance we have in the Rationalist of this age, having the doctrine of a crucified Christ, and flourishing in the room thereof the very and staple doctrine of *Heathenism*: which God will never countenance, to renew the hearts or reform the lives any, as being contrary to the opposition of heaven for that purpose. But *Worm Jacob*, is honoured with the command of God, excited by the promise of success, and using the proper means. *Shall I thrust &c.*