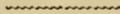


2^{dly}, If it be a temporal mercy, ye may get it, but the substance will be out of it, at least till ye repent of your fainting, Psal. cvi. 15, "He gave them their request, but sent leanness into their soul."

2. If ye hold on and faint not, be your on-waiting ever so long, it shall not be in vain. Matth. xxiv. 13, "He that shall endure unto the end, the same shall be saved." Gal. vi. 9, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." God will never put those away empty from him, that hang on, and will not go without the blessing.

3. He is well worth the waiting on. (1.) Though he is infinitely above us, he has waited long on us. (2.) The longer you are called to wait for a mercy, ye will readily find it the more valuable when it comes. The promise uses to go longest with the biggest mercy; witness the promise of Christ, while many lesser promises brought forth. (3.) His time will be found the due time, Gal. vi. 9; the best chosen time for the mercy's coming; witness the time of Isaac's birth. (4.) Ye shall be sure of some blessed offallings, while ye wait on, Psal. xxvii. 14, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." and cxxxviii. 3, "In the day when I cried, thou answeredst me; and strengthenedst me with strength in my soul." Ye shall be sure of some pledge of a good answer, Jer. lii. 31, 32.

4. *Lastly*, They have waited long, that have lost all, by not having patience to wait a little longer, Exod. xxxii.; 1 Sam. xiii. 8, 10. Therefore "let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James i. 4; "for in due season ye shall reap, if ye faint not," Gal. vi. 9.



PETITIONERS AT THE COURT OF HEAVEN ENCOURAGED; OR,
THE HAPPY ISSUE OF PRAYING ALWAYS, AND NOT FAINTING.

Two Sermons preached, on a Sacramental occasion, at Galashiels, August 12 and 13,
1727.

LUKE xviii. 8.

I tell you that he will avenge them speedily.

AT a late occasion I spoke to the scope of this parable from ver. 1. The parable itself we have vers. 2—5, the doctrine of it, vers. 6, 7.

In the text we have the doctrine of it repeated, amplified, and confirmed.

1. The doctrine of the parable is here repeated, "He will avenge them." Our Lord had already laid it before his disciples, ver. 7, in very strong terms: for it is a point upon the belief of which very much depends; particularly his people's "praying always, and not fainting:" *q. d.* God will certainly hear them at length; therefore they must hang on about his hand crying, and not faint.

1st, Consider the parties for whom this benefit is secured; *them*. It refers to ver. 7; and so the parties are, they that "cry unto God night and day; and what that is, appears from the scope: it is even to "pray always, and not to faint;" which I have already explained. So they who having laid petitions for supply of their needs before the Lord, do hang on and insist without fainting and giving over, are assured of a happy issue of their process, however tedious it may be. This is good news to petitioners at the court of heaven, though their answer may have been so long delayed, that it seems as if they would never be heard: this may make them renew their suit, and pursue as a giant refreshed with wine.

OBJECTION. But it is expressly restricted to the *elect*; therefore, though I hang on never so long, I am, may be, none of God's elect, and therefore can have no encouragement from it. ANSWER. The scope of the parable looks to men indefinitely, ver. 1, "That men ought always to pray, and not to faint;" and the term *elect* is no restriction of the criers that are to be heard, as if there were some that cry day and night unto God, that are elect ones; and others that cry night and day unto him that are not elect ones. No; but the crying of the elect day and night in the sense of the text, is proposed as an evidence of eternal election: it is inferred from their so crying, that they are *elect* ones, and therefore shall surely be heard. *Q. d.* The unjust judge heard a woman he had no regard for, because she came continually to him: how much more will a just God hear those that are coming continually to him, since they are surely his chosen ones, else they would certainly give it over, and go to another door?

2dly, The benefit secured for them, "He will avenge them;" that is, agreeable to the general scope, he will hear them at length to their full satisfaction; their process shall have a happy issue. But it is expressed by "avenging them," to intimate, (1.) That all the grievances that God's children labour under, and which send them crying to God for relief, arise from their adversaries, temporal or spiritual, without them or within them. (2.) That they are not able to rid themselves of their adversaries, but must grapple with

their burden till another hand take it off. (3.) That God will not only deliver them, but shew them just vengeance on the springs of their grievances.

2. The doctrine of the parable amplified, "I tell you that he will avenge them speedily." Though they think they are put to wait long, yet matters being weighed in an even balance, they shall have a quick return of their prayers.

3. The confirmation of the whole, "I tell you," Our Lord Christ gives his word for it.

The doctrine from the first verse was, that our Lord Jesus Christ has kindly intimated to all that have business at the court of heaven, the necessity of so managing themselves, that they still hang on there, and not faint, whatever entertainment they meet with during the dependence of their process. And, in pursuance of the same scope, from the 8th verse compared with the first, I observe the following

DOCTRINE. To move them that have business at the court of heaven, still to hang on there, and not to faint, whatever hardships they meet with during the dependence of their process, our Lord Jesus hath expressly intimated that such petitioners shall certainly be heard to their heart's content, and that speedily, in reality, however tedious their process may seem to them for the time. Briefly, Jesus Christ has given his word for it, that such petitioners at the court of heaven, as will hang on and not faint, shall certainly be heard to their heart's content, and that speedily.

In handling this doctrine, I shall show,

I. What is that treatment petitioners meet with at the court of heaven, under which they will be in hazard of fainting.

II. Why petitioners are in hazard of fainting from such treatment at the court of heaven.

III. Wherefore the Lord gives such treatment to any of his petitioners.

IV. What is the import of this intimation made for this end.

V. The certainty of such petitioners being heard at length.

VI. How they shall be heard to their heart's content.

VII. How it shall be speedily, notwithstanding the long delay.

VIII. Apply.

I. *First*, I shall shew what is that treatment petitioners may meet with at the court of heaven, under which they will be in hazard of fainting. I mentioned several particulars at another occasion; I offer now only three things in general.

1. The weight and pressure of their heavy case itself, whatever it

is, may be long continued, notwithstanding all their addresses for help, Jer. viii. 20, "The harvest is past, the summer is ended, and we are not saved." They may come again and again to the throne of grace, with their burden on their back, and as often carry it away with them. And that is faintsome work. A short trial, though it be sharp, is but "running with the footmen;" but a long continued one is "contending with horses," apt to run one out of breath, Psal. vi. 3, "My soul is also sore vexed: but thou, O Lord, how long?"

2. There may be no appearance of relief, Psal. lxxiv. 9, "We see not our signs, there is no more any prophet, neither is there among us any that knoweth how long." A glimpse of an appearance of relief, though yet afar off, would be like a cordial to the weary attendants, howbeit their night may have been long and dark, and yet no sign of day-break to be discerned. The petitioners are apt to faint, who though they often listen, can hear no voice; though they look oft to the throne, can discern no moving toward their relief, Psal. cxix. 123, "Mine eyes fail for thy salvation, and for the word of thy righteousness."

3. They may get incident weights laid on them, as a load above their burden, Psal. lxxix. 26, "They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded." These are like drops poured into a full cup, ready to cause it run over; like smart touches on a broken leg, inclining one readily to faint.

II. The *second* thing to be spoke to, is, why petitioners are in hazard of fainting from such treatment at the court of heaven. Four things concur to it.

1. Natural weakness, Is. xl. 6, "All flesh is grass, and all the goodliness thereof is as the flower of the field. On this very view the Lord "pities his children," Psal. ciii. 13, 14. We have weak backs, easily bowed down under a heavy burden, Psal. xxxviii. 6; weak hearts, soon damped, where God shews himself our party; weak heads, and are soon brought to our wits end; weak hands, that can do little for ourselves at a pinch; and weak knees, ready to bow, and let us go to the ground, after long hanging on.

2. Conscience of guilt, Psal. xxxviii. 5, 6, "My wounds stink, and are corrupt; because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long." Guilt is a mother of fears, and fears cause fainting. The sinner goes to God with his pinching case, he is not answered: presently there is a quarrel apprehended, the man knows he is a criminal, and the guilty conscience whispers in his ear, "There is no hope."

3. Unacquaintedness with the methods of sovereignty, Psal. lxxvii. 19, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." The mysteries of the management of providence have perplexed saints of the first magnitude, as Asaph, Jeremiah, &c. We are apt to measure God's ways by our own, which occasions much fainting in trials: whereas they differ as far as heaven and earth, Is. lv. 8, 9.

4. A strong bias to unbelief and walking by sense, quite contrary to our duty and interest, 2 Cor. v. 7. We are apt to be impressed more with what we see and feel in providence, than what we hear from the word. And whereas we should expound providence by the promise, the word being our rule, and so get the cordial virtue of it; we expound the promise by providence, and so put ourselves in hazard of fainting: Luke xxiv. 20, 21, 25, 26, "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

III. The *third* thing to be considered is, wherefore the Lord gives such treatment to any of his petitioners.

First, Negatively.

1. It is not for mere will and pleasure. Satan will be ready to suggest this, and pose the party with such questions as these, for what use is all this delay? what glory comes to God by it? what profit comes to you by it? Good folk may listen overmuch to it. But it is a lie, that it is for mere will and pleasure, Lam. iii. 33, "For he doth not afflict willingly, nor grieve the children of men."

1. It is not because he has no pity on you, nor concern for you under your burden; though Zion, by the suggestion of Satan, may entertain that jealousy of her God, which he flatly refuses, Is. xlix. 14, 15, "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Whatever the Lord's way be with thee, it is an eternal scripture truth, "God is love," 1 John iv. 16, "gracious and full of compassion," Psal. cxi. 4. And it is apparent even in this case, in that it is not worse with thee, Lam. iii. 22, and that thou art always getting new supports under thy burden, ver. 23.

3. It is not to signify to you that you should give it over, and trouble him no more with your petition; as the hasty unbelieving

heart is ready to take it, and to give over duty because there is no sensible appearance of success, Jer. xx. 9. "I said I will not make mention of him nor speak any more in his name." He has signified his will to be the quite contrary, 1 Thess. v. 17. "Pray without ceasing;" and our Lord spoke this parable to prevent that misconstruction.

4. *Lastly*, It is not because he is resolved not to hear you at any rate, cry as long as ye will. Satan will interpret it that way to you, and there is too much listening to it, Hab. i. 2. "O Lord, how long shall I cry and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" He has promised the contrary Psal. l. 15, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Our Lord assures you of the contrary in the text.

Secondly, But positively, in general,

It is for holy, wise, becoming ends; it is necessary for his glory and your ease. Believe that on the credit of the word, Deut. xxxii. 4, "He is the rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he." There is not one random step in his whole way, Lam. iii. 33. There is a necessity for what he does.

OBJECTION. I cannot see how my case requires it, or what glory God can have by it. ANSWER. You are no competent judge of what your case requires, and therefore you should leave that to the Lord, Psal. xlvii. 4, "He shall choose our inheritance for us;" Jer. x. 23, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." If you are sick, you leave it to your physician how to order your case: if your affairs are perplexed, and you have a plea at law, you leave it to your lawyer: and when you have a process at the court of heaven, will you not leave it to your God?

Ye are as little competent judges of what glory God can have by such and such a management. God can raise glory to himself where ye can see nothing but dishonour to him: and he will have it, Rom. xi. 36, "For—to him are all things." Believe that, and leave the way of raising it to himself. The seed of glory to God in Job's trial, neither he nor his friends generally saw for a long time: yet it sprung up fair at length, and flourishes to this day.

But particularly,

1. It is for the honour of the man Christ. It contributes to it,

1st, In that thereby the petitioners are conformed to his image, in the suffering part thereof. He met with that treatment at the throne, Psal. l. 2, "My God, my God, why hast thou forsaken me?"

why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent." And for a reward of his bearing it, it is appointed it should be the way of the court ever after. And therefore none of God's children shall miss to share of it, in greater or lesser measure, soon or late, Rom. viii. 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.

2dly, Thereby he gets the more employment as the great Intercessor, and is more earnestly applied to than otherwise he would be. Longsome pleas give the advocates much ado; and longsome processes at the court of heaven bring much business to the Mediator, and so much honour.

3dly, It affords him the most signal occasion of displaying his power in combating with and baffling the old serpent, next to that he had on the cross, 2 Cor. xii. 9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Here Satan and a weak creature is yoked, Heaven standing by and looking on. The poor creature has a burden on his back, he cries, Lord take it off, and cries again, but no answer: Satan takes the advantage, works against him to make him faint; but the combat is maintained, and Satan is baffled, through secret support conveyed to the sinner from Jesus.

2. To shew who are meet to be heard, and who not? who have a due value for the mercy petitioned for, and the God in whose hand it is? Israel wandered in the wilderness till all the despisers of the pleasant land, and unbelievers of the word, dropt off: and Caleb and Joshua, who followed the Lord fully, were brought in. The fainting petitioners either despise the mercy, by dropping it; or God himself, by carrying their process to another.

3. To magnify the promise. Satan, in man's state of innocence, bent his main force against the threatening, to shake man's faith of it. Now he bends his main force against the promise, to make poor sinners quit their grips of it. In such a case there is a solemn struggle about it; faith holds, and the devil draws. The believer sees he is gone if he quit it; it is his all; and therefore, though the floods overflow, he strives to keep the gripe.

4. *Lastly*, To keep up the mercy, till that time come, that, all things considered, will be the absolutely best time for bestowing it, John xi. 14, 15. "Then said Jesus unto them plainly, Lazarus is dead. I am glad for your sakes, that I was not there (to the intent ye may believe); nevertheless, let us go unto him."

USE 1. Know then, that trifling and careless management will not do at the court of heaven. Deep earnest ye must be in, resolved not to take a nay-say. Be sincere, prepare, and vigorously press your suits.

2. This may encourage sinners to come to Christ, and to put their case in his hand, and hang on. Particularly back-sliders, and who-soever are fore-boding no good to themselves from him, may be encouraged by this doctrine.

IV. The *fourth* thing to be spoke to is, What is the import of this intimation made for this end? It imports,

1. That sinners are ready to take delays at the court of heaven for denials. Satan and their own and unbelieving hearts tell them they are so. And therefore, in opposition to this, and to prevent the mistake, our Lord expressly gives his word that it is not so.

2. That importunity and resolute hanging on, and repeated addresses for the supply of the same need, are very welcome and acceptable to Christ and his Father. There is no fear of excess here; the oftener ye come, the more resolute ye are in your hanging on, the more welcome. The intercessor will not weary of your putting your petitions in his hands, nor his Father of taking them out of his.

3. That the faith of being heard at length, is necessary to keep one hanging on without fainting, Psal. xxvii. 13. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Petitioners indifferent whether they be heard or not, may continue their customary prayers without the faith of being heard: but if men be in deep earnest with their petitions, they will never escape fainting without faith, Rom. iv. 18, 19, 20.

4. That the hearing to be got at length at the court of heaven, is well worth the waiting on, be it ever so long. It will more than counterbalance all the fatigue of the process, that is kept longest in dependance. And the faith of this should be kept up, to keep the petitioner from fainting.

V. The *fifth* thing in the method is, The certainty of such petitioners being heard at length. Here it is necessary to repeat what was said of the duty of hanging on and not fainting, that we may see who they are that are such petitioners.* Now, that such petitioners will be heard, is beyond peradventure, however long they get to wait on, if ye consider,

1. They are doubtless God's own children, elect believers, what-

* What the author repeated here, is to be found under head 3. of the sermons on Luke xviii. 1. pages 350, 351, 352, 353, above.

ever they think of themselves, Luke xvii. 7. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" If they were not so, they could never take such a treatment at God's hand, and yet still hang on about it, John viii. 35. "The servant abideth not in the house for ever: but the Son abideth ever." And will not God hear the cries of his own children at length? certainly he will. The begun resemblance to their elder brother must be complete, 2 Tim. ii. 11, 12. "It is a faithful saying, For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him, &c.

2. The nature, name, and promise of God, join to insure it. He is good and gracious in his nature, Exod. xxxiv. 6,—9. He has bowels of mercy more tender than a mother to her sucking child, Is. xlix. 15. He is the hearer of prayer, Psal. lxxv. 2. and will he not answer that part of his name? will he not hear his own children, and hear them after they have cried long, and still continue crying? He has bound himself by promise, Psal. i. 15. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me:" and cii. 17. "He will regard the prayer of the destitute, and not despise their prayer." And will he not perform this his promise?

3. Such prayers are the product of his own Spirit in them, and therefore he cannot miss to be heard, James v. 16. "The effectual fervent prayer of a righteous man availeth much." Ye say, ye have cried so long, and no answer; and therefore your petitions appear to be the product of nature, not of the Spirit of God. But I say, according to the word, ye have cried so long and no answer, and yet continue crying, and have not fainted, and given over, but stick by it resolutely; therefore your petitioning is not the product of nature, but of the Spirit. For nature's praying is a pool that will dry up in a long drought; but the Spirit of prayer is the lasting spring, John iv. 14. If thou art strengthened to hang on, and not faint, it is a token heaven's hand is at thy upholding; as was the case with David, Psal. cxxxviii. 3, "In the day when I cried, thou answeredst me; and strengthenedst me with strength in my soul."

4. Our Lord Jesus has given his word on it, and so has impawned his honour they shall be heard, "I tell you that he will avenge them speedily." Now, he is the Intercessor at the court of heaven, and his intercession is never balked there: so the honour of the Mediator, and his people's being heard, are in one bottom to sink or swim together; and he is able to secure his own honour: and does not that make sure work of your being heard? I proceed to shew,

VI. *Sixthly*, How they shall be heard to their heart's content.

1. They shall at length see that their prayers have been accepted.

I do not say they shall at length be accepted, but they shall see they have been so. Many cannot think those prayers are accepted, that do not come soon back with an answer. But that is a mistake; for the petitions of those that hang on and faint not, proceeding from that disposition, are accepted instantly, though many years should run ere the answer come back, 1 John v. 14, "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." God doth with his wrestling children's petitions, as a father with letters sometimes from his son in a far country, he reads them with pleasure and affection always as they come to his hand, and lays them bypast to be all answered at the most convenient time: Matth. xv. 28, "*Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.*"

2. They shall get an answer of their petitions to their heart's satisfaction, Matth. xv. 28, forecited. Psal. ix. 18, "The needy shall not always be forgotten: the expectation of the poor shall not perish for ever." God will tell out to them according to the promise in answer to their prayers; so that they shall change their wrestling note, and say, "I love the Lord because he hath heard my voice, and my supplications, Psal. cxvi. 1, and look on what they have met with as bearing the signature of the hand of a prayer-hearing God. Their burden shall be taken off, and they shall have their petitions in kind, or equivalent to their heart's content, 2 Cor. xii. 9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

3. They shall be fully satisfied as to the long delay, and the whole steps of the procedure, however perplexing they were before, Rev. xv. 3, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Standing on the shore, and looking back to what they have passed through, they will be made to say, He hath done all things well; and they will see that there could have none of it been wanting.

4. They shall get it with increase according to the time they waited on, and the hardships they sustained during the dependence of the process. The fruit of the promise, the longer it is a-ripening, the more bulky it is. Abraham and Sarah waited for the promised child till they were coming into extreme old age, the very next step to death, Gen. xviii. 11; but they got with it an addition of the renewing of their ages, Gen. xxi. 7; and xxv. 1.

5. *Lastly*, Their spiritual enemies that flew thick and strong about

them in the time of the darkness, shall be scattered at the appearance of this light, 1 Sam. ii. 5, "They that were full, have hired out themselves for bread; and they that were hungry, ceased: so that the barren hath born seven; and she that hath many children, is waxed feeble." Formidable was Pharaoh's host while the Israelites had the Red Sea before them: but when they were through the sea, they saw the Egyptians dead upon the shore, Exod. xiv. 30. Such a heart-sight shall they that hang on and faint not get of Satan and all his black bands. I proceed to shew,

VII. *Seventhly*, How it shall be speedily, notwithstanding the long delay.

1. It shall be speedily in respect of the weight and value of it when it comes: so that the believer looking on the return of his petition, with an eye of faith perceiving the worth of it, may wonder it is come upon so short on-waiting. This view of it the apostle takes, 2 Cor. iv. 17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And so says Zophar, Job xi. 16, "Thou shalt forget thy misery, and remember it as waters that pass away."

2. It shall come in the most seasonable nick of time it can come in, Gal. vi. 9. when it may come to the best advantage for the honour of God and their good: and that which comes in the best season, comes speedily. To every thing there is a season; so fools' haste is no speed. Times and seasons are in the Lord's hand, and all his works are best-timed, Deut. xxxii. 4. and will abide the strictest examination, Eccles. iii. 14.

3. It shall come as soon as they are prepared for it, Psal. x. 17. "Thou will prepare their heart;" and if it should come sooner, it would be over soon. And it may take long time to prepare for it; there may be many a lesson to learn, much working on their will may be necessary, ere they be prepared for it.

4. It shall not tarry one moment beyond the due and appointed time, Hab. ii. 3, "Though it tarry, wait for it, because it will surely come, it will not tarry;" it will not linger, postpone, or put off beyond that due time. Whatever way the wheel of providence be driving, it is a wheel within a wheel, and so needs spend no time in turning about.

5. *Lastly*, It will be surprising, as a glaring light to one brought out of a dungeon, though he was expecting it. No doubt the church was expecting the end of their captivity in Babylon toward the end of the seventy years: yet such was the change, it was surprising, they "were like men that dreamed," Psal. cxxvi. 1.

USE 1. Let all know that it is not in vain to seek the Lord.

God's trust is better than the world's hand-payment. Though waiting on at the court of heaven may be longsome, yet it is a sure way to get our wants supplied.

2. All ye that have now set your faces heavenward, professing your resolution to forsake sin and the world, and to hang on about the Lord's hand for all; do not look back, turn not away from him, Heb. x. 38, "If any man draw back, my soul shall have no pleasure in him. Remember it is "he that endures to the end shall be saved."

3. Think it not strange if ye meet with treatment at the hand of the Lord, whereby ye may be in hazard of fainting. He loves to try his followers. But be resolute to hang on about his hand, come what will, and ye will be sure to speed at length.

4. Ye that are going away mourning from this communion because of a hiding God, and a hungry meal ye have got; do not despond; but inquire into the causes, mourn over them, and renew your addresses to the throne vigorously; and what ye missed in public, ye may get in secret.

5. *Lastly*, Ye that are under any pressure, who have been long tossed with tempests and not comforted, nor have any appearance of comfort shewing itself; comfort yourselves with the words of the text, believing it; while ye can have no comfort from the appearance of providence; and be resolute in hanging on, and faint not. And ye have Christ's word for it, your case shall have a happy issue, though never so desperate like.

And whoever would be kept from fainting, and animated to hang on about the Lord's hand, believe, that hanging on ye shall certainly be heard at length to your heart's content. For so hath our Lord said, "I tell you that he will avenge them speedily."