

## WORM JACOB THRASHING THE MOUNTAINS.

A Sermon preached on a sacramental occasion.

ISAIAH xli. 14, 15.

*Worm Jacob,—thou shalt thrash 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, 1 John iii. 1, "The world knoweth us not;" yea to themselves, ver. 2, "It doth not yet appear what we shall be." That is a matter not of sight and feeling, but of faith. There are many odd connexions, which folk would think contradictions and impossibilities, in their character. See a cluster of them, 2 Cor. vi. 9, 10, "As unknown, and yet well known; as dying, and behold we live: as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." That is a strange connexion, an old man and a new man in one man: but none more strange and surprising than this in the text: A worm thrashing the mountains; and that not ridiculously, without effect; but most efficaciously, beating them small. In these words we have two things.

1. What the church and people of God are. They are named by him who misnames none, "Worm Jacob." Their name from their nature is a worm; they are poor, weak, despised creatures, ready to be crushed by the foot of every passer by: yet "worm Jacob;" believing, praying, wrestling worm as he was.

2. What they shall certainly and infallibly do, "Thrash the mountains, and beat them small," &c. I find interpreters generally understand by the "mountains" the great and lofty potentates of the earth, setting 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 Babylonian monarchy at their prayers, and the victories afterward of the Maccabees over their enemies, cannot reasonably be supposed to complete the intent of this prophecy. We must needs look to the kingdom of Christ for it; of which there is plainly an account, vers. 17, 18, 19. Compare 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 it is the manner of the prophet, to wrap up in one expression, temporal, spiritual, and eter-

nal deliverance; the deliverance from Babylon, which was temporal, being the first and nearest in view, Is. xxvi. 19, "Thy dead men shall live," &c.; but not terminating it. Here then we may consider,

(1.) What "worm Jacob" has to encounter or yoke with, "mountains," and "hills," whose weight is sufficient to crush millions of him; difficulties quite disproportionable to his strength, as a mountain to that of a worm.

(2.) The success of this so very unequal match. The mountains shall not crush the worm; but the worm shall thrash the mountains, as one does a sheaf of corn with repeated strokes. They did not in those days thresh their corn with flails, as we do; but tread 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 "a thrashing instrument." I do not find the word here denoting the action of the worm, and rendered "thrashing," applied at all to that drag: but as it formally signifies "to tread out," as rendered Hos. x. 11, "Ephraim is as an heifer that is taught, and loveth to tread out the corn;" as appears from Is. xxv. 10, "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill." So it is applied to a self-moving creature, *man*, Micah iv. 13, "Arise and thrash, O daughter of Zion;" or "beast," Jer. 1. 11. Here lies the mystery then, uniting the two notions of the self-mover and the instrument, that the worm shall tread out the mountains, as one would do a molehill. And if ye say, Alas! such a treader! what weight has it? I will make (says the Lord) the feet or belly of the worm like a new-shod thrashing 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, till they be like dust, as the word is used, Deut. ix. 21; or like chaff: so that they shall be blown away with the wind, and no vestige of them remain.

(4.) The insurance 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 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 then the worm fear or doubt the success. A worm, seconded by Jesus Christ, will be an overmatch for all the mountains and hills setting up their heads from earth or hell.

DOCTRINE. The mystery of grace carried on by Jesus Christ in

his church and people, is like a worm's thrashing the mountains, infallibly to issue in its thrashing them away quite and clean. Briefly, worm Jacob shall thrash the mountains, and thrash 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 Christ.

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

III. I shall account for this mystery, worm Jacob thrashing the mountains of difficulties in his way,<sup>a</sup> and thrashing them away quite and clean.

IV. Apply.

I. *First*, I shall consider the character of the subject wherein this mystery of grace is carried on by Jesus Christ. It is in 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, ver. 14. without the supplement, "Fear not, thou worm Jacob, ye men of Israel." One would think, that one designed to be a thrasher of the mountains should be a party of a signally 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, surprisingly low, worm, 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: therefore they must be so in very deed. They have weak heads, hearts, hands, for the work they are called to. Not only does the first grace find them really weak, but the after supplies of grace also, Heb. xi. 34. "Out of weakness were made strong."

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

1st, Habitually humbled, in respect of their state, as the creeping worm, whose nature it is to go on its 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 hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." There is a law-work, followed with gospel-grace, wrought on them; issuing in a thorough humiliation, breaking down their natural self-conceit, tumbling down their towering ima-

ginations about themselves which they had in their state of blindness, bringing them, in their own eyes, from the consistence of mountains to that of worms; and convincing them, they are, have, and can do, nothing, Luke xv. 17; 2 Cor. x. 4, 5.

*2dly*, Actually humbled, in respect of their frame. As the worm still retains its creeping gait, at the mountain, as in the valley; so God's people, at difficulties to be happily surmounted, still keep up the sense of their own utter emptiness, and weakness for them, 2 Cor. iii. 5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." If the worm Jacob begin to swell again, he will be so unwieldy that he will thrash no mountains till he fall anew, 1 Cor. xv. 10; 2 Cor. xii. 11.

3. Despised creatures. As the lofty mountains overtop the crawling worm, so doth the carnal world contemn worm Jacob, Psal. xxii. 6, "But I am a worm, and no man; a reproach of men, and despised of the people;" and cxxiii. 4, "Our soul is exceedingly filled with the scorning 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 themselves, 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 natural man, they despise; the Christian entertainment on words and promises, they despise, as we do the dust the worms lick up; the Christian way of doing in faith, they despise, as we do the crawling of the worm: Like Sanballat, when he mocked the Jews, saying, "What do these feeble 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 the rubbish which are burnt?" Neh. iv. 2, 3.

4. Yet united to Jesus Christ. Though a worm, yet worm Jacob. Our Lord Jesus himself is of the worm family, Psal. xxii. 6, viz. worm Jacob, Psal. xxiv. 6, "This is the generation of them that seek him, that seek thy face, O Jacob." Compare Is. 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; Hos. xii. 4. What wonder to find him then venturing on the mountains themselves? He must have the blessing, and must be forward whatever mountains be in the way, I proceed to,

II. 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 thrashing the mountains. What a hopeless like encounter is a worm thrashing a mountain! so hopeless like are the encounters the people of God have to make in their way to the eternal rest. These thrashers are certainly thrashers in hope, 1 Cor. ix. 10. But the naked eye cannot discover the ground of hope in it: it is faith only which shews it hopeful, while sight represents it as a hopeless case; and therefore they must close their eyes, and thrash in faith, as Abraham did, Rom. iv. 19, 20.

We take up this hopeless like encounter in five things.

*1st.*, The Lord lays in his people's way mountains of difficulties quite above their strength; difficulties which they look to, as a worm to a mountain before it: 2 Cor. 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, insomuch that we despaired even of life." However plain the way to hell be, the way to heaven will be a mountainous way, in the experience of all that travel it: they will never want mountains in their way, till they come to the hill of God.

*2dly*, They must not go about the mountains in their way, shifting the difficulties which the Lord calls them to; but they must make their way over them, thrashing them down, Micah iv. 13, "Arise and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people, &c. If they offer to go about one mountain, they will be sure to meet with a higher in their way. Peter tried it, denying his Master, and found it so; encountering another as high above the former, as the anger of God is above that of the creature; and which was like to crush him, Matth. xxvi. 75, "He went out, and wept bitterly.

*3dly*, Therefore worm Jacob falls a-thrashing the mountains, combating the difficulties which the Lord lays in his way. He puts on a brow for a bargain, and resolutely bestirs his weak hands and feet, thrusting forward mangre all opposition, Gen. xxxii. 26; Matth. xi. 12. For there is a spirit in worm Jacob more daring and venturous than ever was in any unbelieving hero; a spirit for thrashing mountains, while they did but scatter molehills, Numb. xiv. 24; Prov. xvi. 32.

*4thly*, They continue the combating of difficulties resolutely and patiently. Thrashing is a continued action, consisting of repeated 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 do the business, they would bring their matters to a good account; but they have no heart to be thrashers. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James i. 4. "He that shall endure unto the end, the same shall be saved," Matth. xxiv. 13.

*Lastly*, Worm Jacob has many mountains to thrash. One would be 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 thrashed 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 thrashing lifetime of it till they come there.

2. A surprising success; even as surprising as a worm's thrashing and beating the mountains small to dust, and thrashing them away. Such will be the issue of the encounter which the people of God now have with their difficulties in their way through the world; for which the text is plain. We take it up in these two. They will have,

*1st*, Partial successes in their way, very surprising; surprising to others and to themselves; Psal. cxxvi. 1, 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 tongue with singing: then 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 thrashed long at them, and they never appeared to give way; nay he was like to be crushed with them, saying, "One day I shall perish by the hand of Saul." But see the surprising success, Psal. xviii. entitled, "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 recapitulating the various difficulties he had to encounter with, he particularly mentions the happy deliverances he met with, and the surprising manner of the same. Some mountains God's people are kept thrashing at all their days, particularly the mount of corruption; and they never fall quite down till death. But, as a pledge for the time to come, God makes some mountains now and then fall down before the worm Jacob; wherewith he is surprised, and transported with wonder, how it has come to pass: Mark xvi. 4, 5, "And when they looked, they saw that the stone was rolled away;—and they were affrighted."

*2dly*, A total success at the end of their way, which will swallow

them up in surprise and eternal wonder: 1 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 he shall appear, we shall be like him; for we shall see him as he is." When the mystery is finished, the web cut out, it will appear an admirable piece. There will not be left then the least vestige of all the mountains that stood between heaven and them: the thrashed mountains will then be blown away with the wind; and they will lay by the flail, as an instrument they have no more use for.

OBJECTION. But have not others, as well as worm Jacob, mountains of difficulty in their way, which they become masters of too at length? ANSWER. This world is so mountainous, that 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 doth; they want his head-staff, John xv. 5, "Without me ye can do nothing." They creep into others of them, and nestle in them; the mountains of their corruptions, which in a special manner stand between heaven and them; and at length they will be eternally buried under them.

USE 1. Here is a touchstone for trial of true Christians and worthy communicants, worm Jacob thrashing the mountains.

1st, They have a heart and spirit for thrashing mountains in their way to heaven. They are peremptory and resolute to break through them, without exception, as men that must be there, must not perish: Matth. xi. 12, "The kingdom of heaven suffereth violence, and the violent take it by force." Though they have long thrashed in vain to their own sense, they are resolute to hold on; like Paul, "pressing toward the mark for the prize of the high calling of God in Christ Jesus," Phil. iii. 14. This casts the delicate and soft-hearted in this case, that are not for thrashing mountains: they are for the easier tasks, but have no heart nor hand for that. These I think are the "fearful," Rev. xxi. 8, like the unbelieving spies and people in the wilderness. Take heed here how ye stand disposed,

(1.) To a vain world; whether there is in you a heart to row against that stream or no; Rom. xii. 2, "Be ye not conformed to this world: but be ye transformed by the renewing 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. vi. 14, "The world is crucified unto me, and I unto the world." And young communicants, leaving that gap open, make naughty and worthless old ones after.

(2.) To the sin that most easily besets you. Have you no heart

to thrash that mountain? ye have not the spirit of worm Jacob, who is one "that keeps himself from his iniquity," Psal. xviii. 23; and ye will be buried under it at length; like the young man, who was grieved at Christ's discourse about self-denial and the cross, and went away from him and never returned, Mark x. 21, 22.

(3.) To the crook in your lot. Have you no heart to set yourselves to a Christian way of bearing it, but must needs have it evened to your mind? ye have not the spirit of worm Jacob; for the Lord has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Matth. xvi. 24.

*2dly*, 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 anything as of ourselves: but our sufficiency is of God." This casts the proud legalist, that minds nothing but binding himself to duty, reckoning himself man enough for the duties of Christianity.

The sum of this 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 full comfort to such. Let not the height, rockiness, nor bulk of the mountains discourage thee; nor yet the felt unsuccessfulness of thy attempts hitherto. God has said it, "Worm Jacob, thou shalt thrash 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 "thrash the mountains, and beat them small." Come ye that are wandering on the mountains of vanity, like to be worried on the mountains of prey, nestling in the mountain of corruption, unable to get over the mountains of difficulty before you; come to Christ, and ye shall "thrash the mountains, and beat them small, and shall make the hills as chaff."

III. *Thirdly*, I shall account for this mystery, worm Jacob thrashing the mountains of difficulties in his way, and thrashing them away quite and clean. How can this be?

1. God has said it, and therefore it cannot fail; "Thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff." Compared with Numb. xxiii. 19, "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? He speaks things into being, and they must start out of the womb of nothing, or of not being, at his word, which calls them forth, Rom. iv. 17. There is as much for worm Jacob's thrashing and beating away the mountains as there was for making



the world, and all the mountains in it; Psal. xxxiii. 9, "He said and it was." (Heb.) Shall not his word that said them into being, be as effectual to say them away again? "Thus saith the Lord," is enough to insure the accomplishment of the hardest things prophesied.

2. The glory of his grace, which is the great design of the whole mystery of God, necessarily requires it. What does he intend by the mystery of Christ, but "the glory of his grace"? Eph. i. 6; to shew the "exceeding riches" of it, chap. ii. 7. Therefore he has chosen the way that leads straight to that point, Rom. iv. 16, "Therefore it is of faith, that it might be by grace." The worm is despicable in itself; but being the subject of glorious grace, if it should miscarry in its attempts, the glory of grace is sunk, as the precious loading with the ship cast away. Wherefore, that his grace may be glorified, if it be in a worm thrashing mountains, those mountains must needs be thrashed away by that worm. Though that sacred fire be but like a spark in the midst of a sea of corruption, it must not only be preserved in, but dry up that sea quite and clean.

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." Now, the great worm, the man Christ, a worm and no man, (Psal. xxii. 6), has encountered mountains, and thrashed them away. Where are the four monarchies, the most towering mountains that ever set up their heads on the earth? The chief worm Jacob has thrashed them away to chaff, which is away with the wind, Dan. ii. 35. The mountains stood before him through the world, with all the fastness that human learning and the power of the sword could give: but by his few fishermen he thrashed them away; and the prophecy is fulfilled, Psal. lxxii. 16, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Now many mountains stand before the little worm: but where will that conformity to heaven's beloved pattern be, if they also do not thrash 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 thrashing of mountains, as any worm that crawls on the earth, John xv. 5, "Without me ye can do nothing." Fix that, and worm Jacob has a kind of derived omnipotence, ver. 7, "If ye abide in me, and my words 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 strengtheneth me." And it is fixed: so their thrashing is Christ's thrashing, Col. i. 24. And ye may well allow Christ's thrashing 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. *Lastly*, All the mountains that stand before worm Jacob are burnt mountains; so they are far easier to thrash than one would think. The mountain of the Babylonish monarchy stood before worm Jacob, and barred his way seventy years: at length God sets fire in the bowels of it, and makes it a burnt mountain; and then bids worm Jacob thrash, and it flies away with the wind; Jer. li. 25, "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest 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 consistence, burnt the rocks to lime; they are nothing now but the shape of mountains, with a thin scorched surface: they will give way at the thrashing of worm Jacob, like the apples of Sodom, that being touched go to dust between one's 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 their King shall pass before them, and the Lord on the head of them." Nahum iii. 12, "All thy strong holds shall be like fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater." Compare Is. 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 as the dew of herbs, and the earth shall cast out the dead." Hos. xiii. 14, "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."

INFERENCE 1. The struggles of the church with all her adversaries will have a surprisingly 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, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thrash, O daughter of Zion: for

I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people : and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." And as to the present state of the church, learn,

*1st.* It is not at all strange, nor will it make the case of this church hopeless, that prodigiously high mountains, higher than our fathers saw, are raised up against her, overtopping 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 overflowing, and become fashionable ; a conspiracy carried on in the house of her friends against the grace of Christ and serious godliness, to palm upon us refined heathenism for Christianity ; the foundations struck at, mountains of damnable heresies and blasphemies against the person of Christ, and divine authority of the Scriptures ; and the advanced learning of the age improved to these monstrous ends. But,

*2dly,* Assuredly these mountains will be brought down : and though we have all ground to expect that multitudes shall be crushed to death with thrashing judgments for bringing them down ; yet neither the one nor the other shall crush worm Jacob, but he shall see them all blown away with the wind.

*3dly,* It is worm Jacob that shall thrash and beat them small : a believing, praying, wrestling, though despised remnant, will bring them down ; though they stand immoveable against all the merely rational and politic methods used against them.

INFERENCE 2. They are not for heaven, that are not for thrashing away the mountains in their way to it. As,

*1st,* Such as are not exercised unto godliness ; that pretend to believe, but trouble not themselves with the work of mortification, letting these mountains stand unmolested : Gal. v. 24, "They that are Christ's have crucified the flesh, with the affections and lusts." Whatever kindred ye pretend to worm Jacob, if you had any thing of his nature, you would thrash, in mortification.

*2dly,* Such as are partial in their obedience, that are not for thrashing the mountains in their way without exception, Mark x. 21, 22. Such a lust they are content to sacrifice, but there is a darling one to be spared : any trouble they would bear, but only such an one as God lays before them, they can never think to lay their fair neck under that yoke : that is to say, they will scatter the mole-hills, but have no heart to venture on the mountains.

*3dly,* Backsliders, that fall a-thrashing, but give over before the mountains begin to give way, or be beaten small ; (Heb. x. 38) ; they draw back their hand, Luke ix. 62. These are like those that

came out of Egypt, but fell in the wilderness through their unbelief, thinking there was no making it against the Anakims.

INFERENCE 3. *Last*, Serious souls, sensible of their weakness, but resolute to combat whatever difficulties are between them and heaven, be the issue what it will, shall certainly be blessed with surprising success, to their own eternal wonder. The worm shall thrash away the mountains.

I would say to such, Go on and prosper : thrash on, worm Jacob, thou shalt beat them small.

1. Thrash on the mountains of opposition that stand in your way, from earth or hell : thou shalt get through them all at length ; and thou shalt "stand on the sea of glass, having the harp of God ;" and shalt "sing the song of Moses, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints," Rev. xv. 2, 3.

2. Thrash on the mountain of troubles, trials, and afflictions. Let none of them, be they never so high and formidable, prevail to separate betwixt your God and you ; they will be beat to dust at length, and blown away from before you ; Rev. vii. 9, 10, 14, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

3. Thrash on the mountain of corruption, indwelling sin ; thrash on every height therein, particularly that top of it that is the sin that easily besets you : infallibly you will get it down at length. Paul saw this while he was thrashing it, Rom. vii. 24, 25, "O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord."

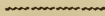
Say not, Alas ! I am weak, my thrashing will be in vain. No, though you have no more strength for them than a worm for a mountain, it will not be in vain. God will have these mountains thrashed by worms.

But thou wilt say, Alas ! I have thrashed long without success. ANSWER. Thrash on ; there must be patient enduring ere the mountain fall, Heb. vi. 15, "After Abraham had patiently endured, he obtained the promise : " but there is an oath mediating betwixt the promise and its accomplishment that it cannot fail, ver. 17. (Gr.) Mind the walls of Jericho. Have ye not had a partial success

sometimes? be sure then of the total. So it is with Jesus himself, Heb. ii. 8, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

The last mountain to be thrashed away is death, and ye shall beat that small too, 1 Cor. xv. 54, 55, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

After all, it is a mighty wonder, worm Jacob thrashing the mountains. But the thrashing worm is shod from heaven, and so fitted to thrash. Three things this thrashing instrument is shod with. (1.) A word of command, calling to the work. (2.) A word of promise, securing the success. (3.) The use of means of Heaven's appointment for reaching the end. If any of these be wanting, there will be no thrashing the mountains away: a plain instance we have in the rationalists of the age laying aside the doctrine of a crucified Christ, and substituting in the room thereof the dry and sapless doctrines of heathenism; which God will never countenance to renew the hearts or reform the lives of any, as being contrary to the appointment of Heaven for that purpose. But worm Jacob, influenced by the command of God, excited by the promise of success, and using the proper means, "shall thrash the mountains, and beat them small, and shall make the hills as chaff."



THE CASE OF PETITIONERS AT THE COURT OF HEAVEN CONSIDERED; OR, THE NECESSITY OF PRAYING ALWAYS, AND NOT FAINTING.

Two Sermons preached, on a sacramental occasion, at Maxton, July 15 and 16, 1727.

LUKE xviii. 1.

*And he spake a parable unto them, to this end, that men ought always to pray, and not to faint.*

THE time of this life is the time of trial; only in the life to come is full ease to be expected. Now is the warfare, and partial