

case will ye make to Christ, when ye shall see him sitting on the clouds, with a white robe, and when he will call every one here by their names? Why do ye slight me? We know your answer will be, Oh! and alas! that I had never been where the gospel was. God grant this be not your case. Amen.

A

WORD OF EXHORTATION

BY

Mr. ANDREW GRAY, before the Communion of Glasgow before the Action.

I SHALL not speak much to you, I would only say this, there are six most speaking evidences, that these days will be dreadful days to Glasgow; and ere long the ministers and people shall be put to propose that prayer to God, "Oh that we had never had a name!" Give me leave to say it, I think he must needs be said to prophecy, who shall say, the dreadful fruits of these two days shall be seen many days hence.

The *first* sad evidence that these days will be dreadful days, is this, want of tenderness. I suppose, few tears have been shed since Glasgow's communion began. I think, we are as little moved, when we are feasting with Christ, as we were feasting with a stone.

The *second* sad evidence that these days will be dreadful days, is this, there was never less pains taken for such a solemn ordinance, as has been by many of us. What are we doing? I know, if we saw it, many of us are rushing upon the edge of Christ's eternal displeasure.

The *third* sad evidence that these days will be dreadful days, is this, is there any here to-day, to whom Christ's withdrawing from these solemn ordinances, is their burden? May not this be written, "O Glasgow! Glasgow! on all your communion tables, "Christ is gone, Christ is gone!"

The *fourth* sad evidence that these days will be dreadful days, is this, the little longing that we have after Christ, and a crucified Saviour. In a manner, I think, there are some of us that have lost all that desire which we seemed to have. For Christ may seem to come, and go without observation of us all, I would ask this at all of you, is there a desire with you to feast with Christ to-day? I know, if you saw him, ye would not know him: yea, some, I know, knows not if there be a Christ there or not.

The *fifth* sad evidence that these days shall be dreadful days,

is this, that for any thing we may discern or read, we may see little exercise of faith, or love, or repentance, among you. Ye may think it strange, and I desire to be mistaken, that if it were in my own case, I would we were all presently dismissed from going to the table; for we are not in a feasting frame. Are you content to go? I think now, he forbids us to come to the table. O believe me, I think, we shall feast alone the day, and then it shall be a sad feast; is there any here that has seen the Master of the feast?

The *sixth* and *last* sad evidence, which may speak forth a sad and dreadful day to this place, is this, I think, all the communions that ever some of us have been at, and all the ordinances that we have been made partakers of, we had often this to say, Oh! that I had not been at such an ordinance.

I desire that ye may be composed for such a solemn work. Are ye ready? Are ye ready? Are ye ready to come and embrace Jesus Christ? Ay, we think, there is such a noise sounding in our ears, enquire not after me. Do ye not all miss him, the day of whose countenance one look would make this assembly a blessed assembly? And think but a little whether we shall proceed or stay. We desire not to speak so much of the causes of his departure: I think, indeed, there are some of us, that it were better with you that we were away: I think there are some that never were at a communion, but they were a spot in the feast of love. Now, that may seem a heartless invitation to come to this love feast. I confess, so it is, it is right heartless, it is a wonder we are not stricken with silence; and it is a wonder the places ye sit on are not made the places of your graves before ye go hence.

Now, that we may go on and venture, and that we may approach to this holy feast, we, in the name of the Master of the feast, debar and excommunicate all them that hate Christ, and all profane and scandalous persons, that they come not to eat and drink their own condemnation. And in his name and authority, I debar all strangers to God, and enemies to our Lord Jesus Christ. Alas! we fear we have debarred many. Oh, he is gone, he is gone, and we care not for him! However,

On the other hand, we do, in the name and authority of our blessed Lord, who is the Master of the feast, invite all those who are convinced of their need of Christ. We do, in his precious name, invite all those that desire to have him, and eternally to enjoy him; and all his friends, we invite you to come; this is his command, 'Eat, O friends, drink, yea, drink abundantly, O beloved,' Song v. 1. Alas! I fear Christ shall not speak that word to many. We will not say but he may, as he has many times

graciously disappointed our fears, he may make this a feast of love, 'and a feast of fat things well refined upon the lees.' Are ye ready? Are ye ready? Then, come, &c.

If the Master of the feast be come, we would desire to know it; it is long since Christ spoke that word, 'Without me ye can do nothing.' And, sure I am, ye cannot communicate without him the day. I shall only say this, there are two visible attendants that Christ the Master of the feast brings with him when he comes, which I do not see here this day.

The *first* visible attendant that Christ the Master of the feast brings with him when he comes, is repentance: he brings repentance with him: and is not repentance away?

The *second* visible attendant that Christ the Master of the feast brings with him when he comes, is faith: he brings faith with him; and is not faith away? Many of us may question, if ever we had faith or not? There is not a step we walk, but we thrust a spear in the side of precious Christ. Now, are ye all resolved to eat and drink of this feast? Look to it, sirs, there may be poison in this cup, that ye are going to drink. And we, after his example, who appointed this ordinance, read our warrant, 1 Cor. xi. 23. 'And he blessed it, and brake it;' and let us bless him, that has prepared such a blessed feast: and seek his blessing, who hath appointed it for our spiritual nourishment, &c. Now the bread is changed: now the wine is changed, not as to their substance, but their use. 'He took the bread, and brake it, and said,' &c. There are these five things that Christ has taken to commend himself, which may make us fall in love with him, in this the day of our feast.

1. That ere long he shall come again; Christ has a purpose, and is longing to be again; he says, I will give this feast till I come again, and then I will give you a better.

2. Wonder at his condescendency. It would be a wonder to see a beggar sit down with a prince; but here is a greater wonder! O what a sweet pavilion is love! There was never such a royal pavilion as Christ and his bride in the midst of his love! In the greatest of all his trouble, he looked toward you with love? Now, where are your thoughts of his love? Have ye higher thoughts of Christ now, than when ye sat down? O! who is like unto him, that is the King of saints? Will ye carry away with you these thoughts of him, 'who is the chiefest among ten thousand?' Oh! have ye seen him? Oh! have ye seen him? Alas! I fear he is gone. Of all the persons that ever ye saw, ye never saw his match? There is a soul-captivating look in the sight of his face, that if ye once saw him, ye would never desire to look on another? &c.