

There are some that think to speel up to heaven by the short ladder of presumption. O think ye ever go to heaven, will we be all there, where we will fight no more? Think ye, our lodging will be taken up in one place at night? I dare not say, but there will be strange divisions amongst us, and we know not if we shall meet again. There may be some of us in eternity ere it be long; and it is not much matter, for eternity is sweet to go to heaven. I remember a word in Job ix. 25. 'Now my days are swifter than a post; they flee away as the ships;' or, as the word is, 'They pass away as the ships of desires.' To Christians, death clips the thread of their life, but it makes up the everlasting knot betwixt Christ and them; death is your friend, ay, death is the coronation day of the Christian; death is Christ's messenger to bring home the Christian. Ye know, great princes and kings, when they are crowned, when they send for their bride, send a great convoy to her. But this is Christ's messenger to his bride, even death. Sometimes Christ will send death with a letter of commendations, and that is to speed her; and sometimes Christ will send death with a love letter in his hand, and that makes her shout for joy. O let us love him therefore, and long to be with him for evermore. *Amen.*

WORD OF EXHORTATION,

BY

Mr. ANDREW GRAY, at Kirklistoun, upon the 12th of June, 1653.

FIRST TABLE.

I Suppose, there are some of us here the day, that it had been better for us we had been at a mountain side. I suppose, there are some of us here the day, that would have given their consent to the murdering of Christ Jesus. I think faith is away, and God away too; and would you know the reason of it? It is, we feed and feast without Christ. I do not desire to enter upon a description of Christ, neither do I desire to conceal his comely beauty. But, O believers, and expectants of heaven! there are five parts of Christ's blessed body that might overcome you, and constrain you to cry out, that ye are content to take him.

First, Does not the face of Christ overcome you? And is not

that a pleasant part of him, is there not much beauty there? Yea, as much beauty as might overcome these cursed hearts of ours. And we may say this of him, there was never one person saw him, that turned to be his enemy.

The *second* part of Christ's body that may overcome you, and constrain you into subjection to him is, his blessed speech; heard ye never him, 'that spake as never man spake?'

The *third* part of Christ's body that sometimes overcome his own, and makes them yield to him, is his blessed feet. When they behold his dispensations, they are constrained to cry out, 'How beautiful is he, whose legs are as pillars of gold, set upon sockets of silver!' O to see the stately goings of this Prince in the sanctuary.

The *fourth* part of Christ's body that useth to overcome his own, is his blessed eyes. It was but one look of him, that made 'Peter go out and weep bitterly.' And let me say this by the way, I think this communion had been the better, if some of us had not been here; and it is an evidence, that there are but few sights of Christ among us.

The *fifth* part of Christ's blessed body that useth to overcome his own, is his blessed hands. O what a life, think ye, is it, to lie betwixt the breasts and arms of him? This is a feast, above the feast of Ahasuerus, that lasted for an hundred and fourscore days. But there is a feast above that, that will not have an end. And I would ask you this question, will ye go there, think ye? Would ye know what these elements are? I shall tell you what they are, they are even the portraiture of Christ; they are even Christ drawn upon the cross, and all these five wounds that he had. Know ye the language of the wound in his side? It says, 'Come, come,' and the wounds in his hands says, 'Come, come.' And who would not come then?

Now, in that night wherein he was betrayed, that decreed night, that blessed night, that remarkable night, which night if it had not been, we should never have had this day. O bless him for that night! in a manner, when Paul speaks of him, he sets him out in general terms, he says, *He, he*. And it says this to us, that Paul thought it an endless work to recommend precious Christ. And he said, 'eat and drink in remembrance of me.' I think Christ knows not forgetfulness, but in this, he forgets believers wrongs that they do unto him; but he will forget their good works.

However, that ye might have a complete feast, 'He took the cup, saying, drink ye all of it.' I would ask three questions at you, and I would have you think on them.

The *first* question I would ask at you is, what are your pre-

sent thoughts of Christ? O if he would come and say, 'Behold me! Behold me!' One sight of Christ would make us all lie dead at his feet, and cry out, 'Woe is us, we are undone!' What would ye give for a sight of a crucified Saviour, if he would come in and say, friend, behold the wounds that I received for you?

The *second* question I would ask at you is, would ye not give much for half an hour's faith and tenderness? What would you give for that?

The *third* question I would ask at you is, does the tasting of this feast make you to hope to taste of that feast that is above, that they that are there are drinking of? I confess, we drink of the streams, but they of the fountain. O when shall these blue heavens be rent, and we admitted to the marriage supper of the Lamb? I shall say no more, but long for the day, when all the language of heaven and earth shall be, *Come, come*. Then shall Christ be crying, *Come, come*. And ten thousand of angels crying, *Come, come*. And the bride that is below shall cry, *Come, come*. And they that are in the exercise of faith, saying, *Come, come*. What a blessedness will that be, think ye, that ever these cursed thoughts of ours shall yet live to cry, *Come, come*, 'blessed Lord Jesus?' O for one sight of him, we would even take him in our arms? Would ye be content with this, that this place were your graves. Now commend precious Christ, and let him bless his ordinances to you, &c.

SECOND TABLE.

WHY halt ye between two opinions, friends? If your idols be God, then embrace them, and if Christ be God, as indeed he is, then embrace him. Met ye never with such a sight of Christ, that constrained you to cry out, O for the tongue of an angel to express his love? Met ye never with such a sight, that made you to cry out, O for a thousand hearts to give to precious Christ? I think, there are four things that put a Christian to a peremptory, or to a *non-plus*, or to a, what shall I say?

The *first* thing that puts a Christian to a peremptory, or to a *non-plus*, or to a, what shall I say, is, when a Christian is under the precious impressions of love, according to 2 Sam. vii. 20. And what can David say more? O David, what have you said that you art put to a *non-plus*? So some, David says, 'I can speak no more but this, I can speak no more!' A Christian is put to this sometimes, all he can say is, 'I can say no more!' Did you never meet with such an enjoyment at prayers, and at

sacraments, that you were constrained to leave off speaking, and begin and wonder?

The *second* thing that puts a Christian to a peremptory, or to a *non-plus*, or to a, what shall I say, is, when they are under the sense of the wrath of God, and drinking in the arrows of the Almighty, like to that in Psalm lxxxviii.

The *third* thing that puts a Christian to a peremptory, or to a *non-plus*, or to a, what shall I say, is, when they meet with the accomplishment of the promises, according to that word in Isa. xxxviii. 15. 'What shall I say? for he himself hath done it.'

The *fourth* thing that puts a Christian to a peremptory, or to a *non-plus*, or to a, what shall I say, is, when they are admitted to glorious discoveries, according to that word in Dan. x. 16. When Daniel got but a sight of God, he fell down at his feet: I shall not speak much to this, what you see with your eyes, I would only say this, the communion will satisfy all your senses. O Christians! would you have the sense of your sight satisfied? Come here and behold love shining in a cup of red wine! If ye could get the vail drawn aside, ye might get a sight that ye would not forget again. And would you have your sense of taste satisfied? O come here, and drink spiced wine. And would you have the sense of touching satisfied? Come and thrust in your fingers into his side, and be no more faithless, but believing. Would you have the sense of smelling satisfied? Then come here, and be refreshed 'with him that is perfumed with all the powders of the merchant.' And would you have the sense of hearing satisfied? There is not one piece of this bread, but breathes incomprehensible love, it is not possible for angels to comprehend these thoughts that he had, when he hang between the heaven and the earth, O what were his thoughts that he had that night that he said, 'This is my body, take, and eat?' O but it was a blessed communion where Christ was! Think ye not but Christ could speak better of himself, than angels could do? He said unto them, 'Take, and eat,' with my blessing, for this is the last 'cup of the new Testament: drink it in remembrance of me, until I come again.' I think, it says three things.

First, It says this, that the feast was not a complete feast; and therefore he would come again.

Secondly, It says this, that we should remember that Christ is to come again, when we are going about this ordinance. O but it will be a heartless feast if ye comfort not yourselves with this. 'Behold he comes like a roe!'

Thirdly, And then it says this, that Christ desires to be with us. O if we were all desirous to be in heaven, as he is there, we would not be long here. Are your hearts in heaven, O Chris-

tians? Are your treasures there? Are your thoughts there? Are our eyes there? Is your faith there? I know not what of a Christian ought to be out of heaven, even when he is here, but the lumpish tabernacle of clay, that it shall, ere it be long, be clothed with immortality. Now God bless this feast unto you.'

THIRD TABLE.

LO, durst I say this unto you, the morrow be as the day, and much more in abundance. O let us even change the Epicure's divinity, and let us say, 'Eat and drink, and say, the morrow will be as the day.' O but it were a blessed life to know him ere we go hence and be no more. I think, without too far encroaching upon the mysteries of heaven, there are six questions that a Christian shall propose when he goes first there.

The *first* question may be this, Is it I? Is it I? cursed I, that has lien among the pots, and now made like the wings of a dove, that are covered with silver, whose feathers are of yellow gold? O expectants of heaven! comfort yourselves with this, the day is coming when you shall mistake yourselves! O what a day will that be, that brings that question, Is it I? Is it I?

The *second* question, we suppose, may be this, Is it he? Is it he? Is it that exalted he? The first sight of Christ will make them say, Is it he, whom I saw in prayer and sacraments? Is it he, whom I saw in preaching? O what will your thoughts be when ye get first that blessed One in your arms, and made to cry out, now am I rich? Now I am full? Now I am eternally made up? Ye shall then be forced to cry out, 'Hold thy hand precious Christ, for I can hold no more.'

The *third* question we suppose, may be this, Is this the communion that I had when I was below? Is this the bread indeed, that blessed bread that is above? It is bread of another grain, and of another taste. And I think, if angels were to come down from heaven to this church, and choose for their subject, the taste of that bread that is above, I think they would close with that in Heb. xi. 32. 'what shall we say more? for time would fail us.'

The *fourth* question that we think a Christian shall be put to at their first landing is, Is it they? Is it they? I suppose, that if two that are sitting here, and knew one another most distinctly, if they were presently transported up to heaven, their first question should be, Is it she, or he that I was sitting with? Is it he that trampled under foot the blood of the Lamb? I think there will be some of the Christian's time in heaven betwixt Christ and

them, spent in interrogations, when I feasted you at such a communion, did I not well? And when I deserted you, did I not well? When I humbled you, did I not well? And when I lifted you up, did I not well? And when I sent you to such a place of my world, did I not well? And so you shall be forced to cry out and say this to the commendation of him, O precious Christ has done all things well.

The *fifth* question that we think a Christian should be put to at his first landing is, Is this the blessedness of the saints? Is this the blessedness of the saints? I know none that goes to heaven, but they have some dark discoveries of it before they go there.

But, O what a broad sight will that be, when Christ shall come to the gate, and shall say, Welcome friends! What alacrity will there be, when Christ shall take you in his arms! O these raptures of love that will be there! Heard you never tell of such a thing as this, the courtesy of the city.

The *sixth* and *last* question that we think a Christian shall be put to at his first landing is, Shall it be always so? Shall it be always so? What think ye of eternity, friends? Did you never call time cruel, O cruel time that hasteth not thy pace, that long eternity might approach? Were you never at that, if it had been in your power to have shortened your sand-glass, you would have given it a touch in the by-going? O but I think, love has little skill of arithmetic. Love cannot count a jot. Love counteth every moment's absence, eternity; and is not that bad arithmetic? And love counts a thousand years in his presence, but a day; and is not that bad arithmetic? O but there are much in these two words, *He* and *Me*.

'In the night he was betrayed, He took the cup.' I think all that angels can say is comprehended in these four letters, *He* and *Me*, 'In the night he was betrayed: In the night the Son of God, the second Person of the blessed Trinity, was betrayed,' he then had his delights in the habitable parts of the earth, before the world was, he was betrayed; think ye not but that was a blessed word, 'My God, my God; why hast thou forsaken me?' If Christ had not been forsaken, we should have been forsaken to all eternity. We read of a king, that at his death "left his heart to his wife as a precious diamond." I shall not approve that practice; but this we may say, "Our precious King took "his heart from his breast, and did distil it in his blood, and "said to his friends, 'Drink ye all of it.'" O bless him, O bless him, that ever there was an *All* in it. 'This is the cup of the New Testament.' I think a soul that eats not by faith, eateth poison: for Christ is the best friend, and the worst foe that ye

can have. I shall close all with these three or four things that are true of precious Christ, and true of ourselves too.

First, Is not this true of him, O friends, that ye can never commend precious Christ enough, and yourselves too little? Ye would seek that, if it were with your blood, that ye can never enough commend precious Christ. What can be the reason, that there is not a word in heaven, but one, 'Hallelujah to him that sits upon the throne? I shall give you these three grounds why there is not a word in heaven but 'Hallelujah, Hallelujah.'

First, There is much silence in heaven, and little speaking.

Secondly, Much wondering in heaven, and little talking.

Thirdly, A Christian is inclosed within a circle of wonders, the angels wondering upon the right-hand, and believers wondering when they reflect upon themselves; yea, there is not one piece of that city but it is a wonder. O these excellent spirits! These wells! that pleasant work that is there!

The *second* thing that ye would say of Christ, and yourselves to is, I think ye can never enough love precious Christ, and yourselves too little. O for an heart enlarged as the sand upon the sea-shore, to love him. What a thing is it, think ye, to have Christ between your breasts?

The *third* thing that you may subscribe concerning Christ and yourselves too, is, I can never trust precious Christ too much, and myself too little; I would say this by the way, have ye a necessity? O say ye, I have many; I say, there is a name in Christ to answer all thy necessities. And though this may seem to be a strange assertion, yet we are persuaded that it is true. Have you a necessity that Christ cannot answer? Then give it a name, and give to Christ, and he will make it out to you.

The *fourth* thing that ye may say of Christ, and yourselves too, is this, I can never think too much of precious Christ, and in some respect too little of myself. I would ask this question at you, whereto were your first thoughts the day? It was a bad token, if Christ got not your first thoughts this day, and if he get not your last thoughts the day. Now friends we are going to part, will we all meet again, think ye? Will we all sit down at the table where we shall never rise again? Now let him be blessed, and bless his ordinances to you, &c.

FOURTH TABLE.

THERE are two great books that you have to read; there is Christ and yourselves. And I think, when ye have read

over the first page of the first book, O ye may wonder how dark his name is! I say, you cannot imagine a necessity that hinders you from closing with Christ, but he hath taken a name to answer it. I think there are seven great questions that hinder a Christian's closing with Christ; and all are answered in that excellent name that Christ hath taken to himself, in Exod. xxxiv. 6.

There is that *first* and great objection, I dare not come. Why? because I am polluted and defiled. Is it not answered in that letter of his name. 'He is the Lord God, merciful and gracious?' And though we be sinful, he can make mercy triumph over judgment.

The *second* objection why they will not come to Christ, is this, O, say ye, I have nothing to commend myself to him. What want ye? I want a heart to come with, and I want ornaments and excellent robes. I would ask this question at you, want ye imperfections? O, say ye, I have many; then ye want not something to come with; and that is answered in that letter of his name, 'He is gracious.' There is a blessed freedom in the exercise of his love.

The *third* objection that stops you from closing with Christ is this, I have not only offended the day, but I have done it of old; and that is answered from that letter of his name, 'He is long-suffering.' Christ cannot be outwearied in *long-suffering*.

The *fourth* objection is this, O, I am not only a sinner, but I shall tell you a confession of faith, Job xxii. 3. 'Is not my sins great?' And is not that answered from that letter of his name, 'He is abundant in grace and goodness?' O that noble victory that love shall have over justice, if we may imagine there can be any contest between them; for this court hath reconciled righteousness and love; 'righteousness and love did kiss each other.'

The *fifth* objection is this, O how many covenants have I broken, and how dare I come to Christ? Is not that answered from that letter of his name, 'He is abundant in truth?' I shall tell you Christ's carriage and believers in the way to heaven, in one word, there is not a day but we lose our grips of Christ; O, but he never loses his grips of us. Did ye never see friends embrace each other? So it is when we lose our grips of Christ, these everlasting arms of his embrace us; these arms that did first pluck us out of hell, and have us to pull into heaven. O for that pull that we shall never desire another.

The *sixth* objection is this, I know Christ is gracious; but here the debate stands, I know not if he will be merciful to me; I think he shall name his curses to me; and is there not a letter in our blessed Lord's name that answers that too, 'he keeps mercy unto thousands?' Friends, if I may so, call you what wot

ye, but ye are among those, Exod. xxxiv. 7. And if ye be in amongst them, O bless him for it. I think, if there were no more in scripture to commend precious Christ, it were more than sufficient. Are there not thousands in heaven, sirs? O but we will be a fair company, if we were once all together; we shall be like *olive plants round about his table*. O blessed be he, that hath his quiver full of these blessed thousands. Now have ye any more to say? Yes, I have one thing, and if it were answered, I ought to debate no more: what is that? I am under the power of sin against light, and after resolutions, and under breach of covenants at sacraments: and will ye think that I dare come to Christ? Yes, ye shall never be welcomer, than when ye bring a burden on your back. Were ye under sins against light, and against free love, and after vows? Yet there is a letter in his name that answers that, O read it, for it is full of love, 'He forgets iniquity, transgression, and sin.' Ye think, what needs all these three words? They are not needless repetitions, ye may be persuaded of that, there is no sin ye can be under, but love can answer it; love was never put to a *non-plus*; yet all your objections may be cut off with this, 'It is his will' that we should believe on him; and in hopes that ye will engage, we give you the sacrament, 'take, and eat:' he gave them the bread to confirm the manna. This is even like two married persons, putting to their hands to a contract; and there the great seal that is put to Christ's contract. and all that is required of you is, to put to your hands to the contract. O, say ye, I cannot write; O say ye, we will put our hand to Christ's, and let him lead the pen, and say, even so, I take him to be my Lord and Husband, and do vow and covenant to be a dutiful wife unto him. 'Eat and drink upon these terms.' Will ye not think that there are many eyes in heaven fixed upon Christ? And, if we so may speak, yet there is not one eye in heaven that is not fixed on him. And yet, are there not many hands in heaven? And would you know what they are doing? They are all taking Christ in their arms. And is not this a mystery, that so many thousands should get a grip of Christ at once? O but they be a heartsome company! They are eye-witness to our communion this day. Though, I think, if they reflect on us, they would even pity us, that there is so great difference between us and them. I shall say no more. But O to have been present, when that glorious person Jesus Christ was hanging between heaven and earth? What would you have said? Might you have cried out that word that David hath to another purpose, 'let thy hand be against me, and my father's house?' What hath that spotless Lamb done? I shall not determine that question, whether angels and Abraham, and the twelve patriarchs

saw, when he was hanging between heaven and earth? But such a sight it was, as we desire, ye may have your faith in exercise upon a crucified Saviour. I shall give you three parts of his blessed body, that ye would kiss at a communion.

First, There are some that cannot kiss his mouth, it is a great act of presumption; but they would kiss his feet, to testify their love; and his hands, to testify their subjection; and his rosy lips that once waxed pale, to testify their communion and fellowship with him. I would say this now, let this bread be a witness against you in the day of the Lord, if ye be not content to take him.

I remember a word of one that was determined in a thing, and he was desired to be deliberate: and he answered, "There need-
"ed no deliberation in so good a thing." So I think, ye need no advisement to take Christ, ye may take him upon implicit faith; for he will not disappoint you: take him upon his word. Himself make you to do so. Amen and Amen.

A

LETTER,

Sent from Mr. ANDREW GRAY, when he was upon his death-bed, to my Lord WARISTOUN.

MY LORD,

IT may seem strange, that after so long interruption of intercourse with your Lordship by letters, I should, at this juncture of time, write to you, wherein there seems to be a toleration of tongues, and lusts, and religion, where many do by their practice speak, our tongues are our own. I am afraid, that sad word be often spoken to Scotland yet seven times more, "That whereas he hath chastised with whips, he will do it by scorpions, and his little finger shall be heavier than his loins in former times." If our judgments, that seem to approach, were known, and these terrible things in righteousness, by which he, whose furnace is in Jerusalem, is like to speak to us, were seen and printed on a board, it might make us cry out, "Who shall live when God doth these things, and who can dwell with everlasting burnings?"

He hath broken his staff of bands, and is threatening to break his staff of beauty, that his covenant, which he hath made with all the people, might be broken. Is it not to be feared, "that the