

The Forlorn Son.

"And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."—LUKE XV. 11, 12.



IN this parable, beloved in our Lord, we have to consider these particulars, the meaning of the parable, and then Christ's scope therein. All parables in the Word of God they are no other but only continued similitudes and metaphors illustrating some spiritual thing. In this parable there is a man and a householder spoken of, a father who has two sort of sons. For the meaning of the text, we have to understand, first, what is meant by a house here; second, [who is the father]; and third, what is meant by the two sons.

¹ In the MS. there is no date given to the following sermons further than "Sermons preached by Mr. Sam. Rutherford;" but one or two phrases in them would seem to fix them to about 1640, when the Scotch army was in England. Rutherford seems to have been fond of courses of sermons on a particular book or chapter of Scripture. The sermons on the Song of Songs, on Zechariah, and Revelation, in Dr. Bonar's edition of Rutherford's "Communion Sermons," are evidently parts of courses that he had delivered on these books. "Forlorn" in the sense Rutherford here uses it occurs in Shakspeare, Henry VI. part iii, iii, 3.

Henry.

Is of a king, become a banish'd man,
And forced to live in Scotland a *forlorn*.

Now for the first. Ye know it is ordinary for the Lord in His word to resemble His Kirk or the kingdom of grace to a house or a family; for Christ our Lord He holds a house here wherein all the bairns¹ of the house are free to the table, for there is a difference even here between the bairns of the house, and those who are only servants, and goers and comers as it were.

Then, secondly, what is meant by the father? There is greater difficulty in that to know what is meant thereby, because the Word of God it does ordinarily call the first Person of the Trinity, the Father, distinct from the other two persons. And yet there are three good reasons wherefore this is to be understood of Christ, the second person of the Trinity.

First: If we will look unto the scope and drift of the parable, it will say this much to us, for the text tells us that the Scribes and Pharisees murmured at Him saying, "This man receiveth sinners, and He eateth with them," and so they thought He could not be the Messiah and the Saviour of the world, who used² such company that haunted among godless and profane persons. Now to take away this scruple and objection, Christ our Lord uses this parable that now we have read, and so labours to let them see how welcome such are to Him, who have been runaways, who have been lewd and lascivious persons, if so be they will come home, and will indeed acknowledge that they have need of Christ. He will show that He has the mind of a father towards such, and welcomes them home again as kindly as the father does his lost bairn,³ who has spent all that his father

¹ Children.

² Frequented.

³ Child.

gave him to live upon, and, having spent all, repents of his misspending, and comes home again to his father in a submissive and humble manner. Again—

Secondly, to prove that it is Christ that is here meant is clear by this: This parable in substance is all one with the former two parables in this chapter, concerning the lost and wandered sheep, and the lost piece of silver. If a shepherd be careful, having lost a sheep, to seek it in again to the flock, and will receive it in gladly, meikle¹ more will He, who is the Good Shepherd, have a care of those who are His sheep, to seek those who are lost, and welcome them when they come. In John x. 11 Christ says, “I am the Good Shepherd, the good shepherd giveth his life for his sheep.” If, then, this parable be one in substance with the other two parables, and these be spoken of Christ, that it is He who loses the goat, and from whom the sheep wanders, and He seeks them in again, and will not rest till He find them, then it cannot be another father who receives a prodigal-waster, runaway child, than Christ. And—

Thirdly, thus to call Christ Father is not against Scripture neither, but is agreeable to divers places therein. And to leave all the rest, and take to this one place it makes it clear Heb. ii. 13; it is said there that Christ has many bairns² and sons for glory, and therefore having many bairns He must be a father. That is brought out in the words cited out of Isaiah, “Behold I and the children whom the Lord hath given Me.” And this style³ it is also given unto Christ, Isa. ix. 6: “The Everlasting Father,” so that both the scope of the

¹ Much.

² Children.

³ Title.

parable itself and of the parable going before, and other places of Scripture clear unto us, that here, by the father, is meant the Son of God.

Now, the third word is, we are to consider, what is meant by the two sons. The younger son some have taken to be the Kirk of the Gentiles, and the other son to be the Kirk of the Jews. And there is reason for this, because the Kirk of the Jews they had the morning market of Christ, and He made a covenant with them before He made a covenant with us, who are Gentiles. But however it be, the text it will bear further than this. As Christ, He casts none away who come to Him, Jew or Gentile, and repents of their sin's provocations. By the older son we take to be meant all they who live within the visible Kirk, who profess themselves to be Christ's, and yet, in the meantime, they are nothing else but rotten hypocrites. And by the younger son, who craved his portion of goods of his father, and went away having gotten the same and spent it riotously, and then came home and confessed this wandering, is meant any sinner who sees his wanderings and is laden with sin, and comes to Christ and makes his moan to Him.

The purpose of the Son of God in this parable is to take away that slander laid against Him, that He could not be the Messiah, because none of the honest¹ people, none of the kirkmen and bishops, none of the clergy, haunt His company; but His ordinary company is debauched, wicked men, that such will no² keep company with. Publicans and sinners are His ordinary company, and therefore He cannot be the Messiah.

¹ Honourable, creditable. Latin, *honestus*.

² Not.

Now our Lord takes upon Him to prove that this same proves Him to be the Messiah, because He makes such welcome when they come to Him.

Out of this ye may see, then, what has always been the judgment and opinion of natural men of Christ. Ye may see by this that they have always taken their marks of Christ by the moon. "Scribes and Pharisees follow not this man, and therefore He cannot be the Messiah, seeing they countenance Him not." And this is yet the opinion the world has of Christ and the gospel. The kings of the earth, and the clergymen, and universities, and velvet gowns follow not Christ and this way of the gospel, and therefore it cannot be the right way, for if it were the best way such would follow it and countenance.

But this form of reasoning is against Scripture, for the Scripture says: Not many rich, not many wise, not many [noble], not many learned, but the poor, base, and contemptible things of the world are the followers of Christ. Because there are few scarlet clothes and crowned kings at Christ's back, that proves not that He is not Christ and the Saviour of the world; but because He has publicans and sinners to be His followers, that makes Him to look like the Messiah than otherwise He would, albeit the world think not so. For such a Saviour as Christ should always be beside lost sinners. Such a physician as Christ is should be beside sick and diseased persons. And to let the world see that Christ's kingdom it comes not with observation and outward pomp and glory, therefore He would haunt the company of publicans and sinners. Let none then be

scared away from Christ as a lordly Saviour, but come in humility to Him, as the woman who had the bloody issue durst not come to speak to Him or to touch His skin, yet she touches the hem of His garment, and that cures her. Such are nearest Christ who are aye¹ complaining of sin, and think themselves to be furthest from Him; for whole folks need not Christ, only those who are sick.

Now the parable has thir² parts in it, shortly: (1) We have the foolish resolution and journey of the younger son, and this is from ver. 11 to the 17th. (2) We have his coming home again, and the grounds and causes thereof, from the 17th verse to the midst of the 20th. And then (3) from the 20th verse, how his father received him when he comes home. O, how heartsome a welcome is there between our Lord and a home-coming sinner. Now this home-coming the Spirit of God sets it down in the rest of the verses. And, first, it is set down how his father received him when he comes home; and, second, how his older brother received him, who should have been blith³ at his home-coming.

For *the father of this forlorn son* he sees him afar off, and knows him. Who has a warm heart to a home-coming sinner if Christ have it not? And, seeing him, he ran to meet him, and fell upon his neck and kissed him. There is never a word of quarrelling⁴ at all on Christ's part when the forlorn child comes to Him, but causes bring the best robe and put upon him, and put shoes on his feet, and a ring upon his hand, and there

¹ Always.² These.³ Glad.⁴ Finding fault, reproving.

is feasting and dancing for his recovery and restoring safe. The fatted calf is killed for him.

And then the *carriage of the elder brother*. He was in the field, and when he comes home he hears meikle¹ mirth in his father's house, and he calls for one of the servants to see what these things meant; and the servant tells the elder son that his younger brother was come home, and his father had killed the fat calf, because he had received him safe and sound. When he hears that his brother was come home, who had spent all his patrimony, and that his father had so received him, he was angry, and would not come in to the house where his repenting brother was, but was angry at him and his father both, and made a quarrel of it to his father. His father came out, and entreated him to come in. "But he, answering, said to his father, Lo, these many years have I served you, neither at any time transgressed I thy commandment, and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf." And the Lord is brought in mercifully choosing the elder brother also, for² all his hard quarrelling³ his father for what he did, and saying, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found." The father calls him not to the elder son "my son," but "thy brother," telling he is as sib⁴ to him as he is to

¹ Much.

² Notwithstanding.

³ Finding fault with.

⁴ Nearly related.

him. "And thou hast reason to be as glad as I at his coming home." Indeed, it sets¹ our Lord very well to be blyth² and glad, and the company of those who are glorious in heaven when a repenting sinner comes home. O, that is the matter of heaven's mirth, albeit others be angry that they are received in the house. This is the sum of the parable.

Now in the eleventh verse there is set down: (1) The occasion of the parable. (2) We have the suit of the forlorn³ son to his father. And (3) We have the father granting the suit of his forlorn son. (1) For the occasion of the parable, "A certain man had two sons." (2) The suit of the forlorn son to his father. "And the younger said to his father, Father, give me the portion of goods that falleth to me," as meikle⁴ as if he had said: "Father, I am tired of your company, and I would now have my own will, and therefore give me that that is due to me." Woe! to that sinner that gets that which falls [to] him and is his due, for that is hell!

And then we have the father yielding to his request: "And he divided to him his living." He yields to let the sinner fall upon his own weight, who will not be upholden by Him; that he may know what bottom he is on when he is not upon God. His father says to him, "If ye be tired of me and of my guiding, and will have your portion that falls [to] you, ye shall have your portion, and try what ye will do with your own strength, and with your own wit, and your own guiding;" and he divides his goods, and gives him his portion. And having done, he turns his back upon his father,

¹ Becomes. ² Happy. ³ The request of the prodigal. ⁴ Much.

and his father turns his back upon him, that he may see the odds between his father's house and the forlorn country he gaed¹ to, having left it.

Now for the first :

“ *A certain man had two sons.*” You see that both thir² sons are not of one kind. The one of them is a repenting forlorn son, and the other is a professing son within the house, and no more.

The doctrine then that rises from this is clear : that the Kirk of God is not a clean house here upon earth, but our Lord has in it the elect and reprobate, gold and dross, vessels of honour and vessels of dishonour. And there is a bed spoken of Luke xvii. 34 : Two lying in a bed, the one is rejected and the other is chosen ; two grinding at the mill, the one taken and the other shall be lost ; two walking in the field, the one shall be taken and the other shall be lost. The Kirk hereaway³ is made up of thir² two sorts of persons, elect and reprobate. The Kirk is the Lord's barn floor whereon there is both caff⁴ and corn. There are some in the Kirk that are believers and sons indeed ; others that are only bastards and servants. Two lying in one womb together and one of them chosen and loved, to wit, Jacob, and another of them hated and rejected, namely, Esau. “ Before the children were born, or ever they could do good or ill, I loved Jacob, but I hated Esau.” Two sons in a family together—and one of them the son of a handmaid who may not be the heir, Ishmael ; and the other the son of the promise, Isaac. “ In Isaac shall thy seed be called.” Wherefore is it that the Lord compared

¹ Went. ² These. ³ In this world. See “ Letters. ” ⁴ Chaff.

His Kirk to a draw-net that is cast into the sea, and draws out of it all manner of fishes? All are not chosen who are in the family of the Kirk here; all are not one father's bairns.¹ Indeed though they be in profession, all are not in the right way to heaven who profess to be walking to it. This speaks reproof to two sorts of persons.

And, first, to those who defile the house of God. Bearest thou up rowme² in the house of God and walk not as it becomes the son of such a father, then the Lord He will soup³ you to the door. The servant abides not in the house, but the son abides therein. There is a day coming when there shall be a separation of those that are now within the visible Kirk here, when those who are indeed and truly sons, and those who are bastards shall sunder. The professor who counts that holiness enough to hear the word, and to take His sacrament as it comes about, they shall be put out of the house; but those who follow the practice and power of religion, who follow Christ in everything shall be kept in as sons, and shall be sons indeed for ever. Second, this speaks also against them who will have a clean Kirk hereaway,⁴ against them who separate from a Kirk because there are hypocrites within the same, who will have the visible Kirk here to be made up only of regenerate persons, and will join with no other Kirk to be members thereof. They will have a Kirk here that is all white paper. That is a man in the moon; that is not to be found here till we come to the triumphant Kirk in heaven. It shall indeed [yet] be made up of such only as are clean and

¹ Children. ² Takest thou up a place. ³ Sweep. ⁴ In this world.

white and pure. But the Kirk hereaway maun¹ have sons and servants in it. The Kirk here must have good corn and popple,² and the dike of God's providence must be going about both those. And so we are not to look that that barn floor shall be free of caff³ and popple.² Till the Judge come with His last fan in His hand, we are not to look for that here, to see a Kirk free of all errors. That is the Kirk that is spoken of Eph. v. 25, for which Christ gave Himself that He might sanctify and cleanse it by the washing of water and the word. But until we be landed in glory there will be within the walls of the visible Kirk, there will be heresies and errors in it, and sinful and wicked persons, there will be Judases in the Kirk whose God is their gain, there will be Diotrefheses in it who love the pre-eminence, and Hermogenes who deny the resurrection from the dead. There must be in the visible Kirk hereaway Scribes and Pharisees, who are heart enemies to the Son of God, and yet the Kirk is not to be separated from because of that.

Now the second part of the text is: The younger son his desire⁴ to his father. "And the younger son said, Father, give me the portion of goods that falleth me." There are no tint⁵ words here, but every word is to good purpose.

Why is it that he gives him who leaves his father the style of the younger son? It is even to tell us this, that it is a trick of youth for any to leave Christ, that it is an ordinary thing for young ones to tire of God's company, and to long to be at their own tutoring. It

¹ Must. ² Cockle. ³ Chaff. ⁴ His request. ⁵ Lost or useless.

lets us see this. I grant neither youth nor old age will bring folks to Christ till He Himself do it. Yet of all the glassy ways that can be wherein we are most ready to fall, that is youth. And the Word of God gives three reasons wherefore it is so.

First: Because those who are young they have no experience. They are like strangers who are new come to a country; they know not the fashions of the country. He knows not how to behave himself. He knows not the cross of Christ who is young and new begun, and therefore he starts at it. It is no marvel that our Lord make a question of this in Psalm cxix. 9, "Wherewith shall a young man cleanse his way?" Wherefore is it not said, "Wherewith shall a *man*, or an *old man*, cleanse his way?" but only¹ telling us this, that it is a question, and hard, for a young man to hold his feet and hear what God says to him.

A second reason is, the soul, while it is in the body, it works by organs, and while the organs are young the soul then it is light; while the lusting youth is strong, it is hard to serve God; while witlessness is bound unto the heart, as ordinarily it is in youth, and the affections are following the temper of the body, and it is strong and vigorous, it is a greater matter to see a man seeking God at such time than afterwards. For fra² one begins once to settle himself, then ordinarily the Lord, in old age, He lets them see what they have been doing in their younger years, and they are humbled when they see it. And therefore David, a man according to God's heart, prays, "Lord, remember not the sins of my youth;"

¹ But just to tell.

² From the time when one begins to take thought.

and Job says (xiii. 26), because of the bitterness that was upon him, "Thou makest me to possess the sins of my youth."

A third reason of this is, there is no time of our age that is meet for God in itself, but the most unmeet time of all is the time of our youth, and yet the Lord lets us see herein that He will refuse none, of whatever age they be, who seek to Him—as young Joseph the Lord accepts of him, and young Daniel the Lord regards his seeking Him, and young David in Saul's court seeking the Lord He is found of him, and young king Josiah, they set themselves to obey the Lord's directions. And it tells us this far, that old age has no lawburrows¹ against damnation more than youth, and temptation may prevail with the one sometimes as well as with the other. When young Joseph will not be tempted by lust, yet old wise Solomon is tempted and overcome thereby. David, when he was young, was not tempted to uncleanness, and yet, notwithstanding growing old and secure, he is tempted by Bathsheba: letting us see this far, that it is grace that holds us up that we fall not, and neither youth nor old age.

O! that young ones would start to in time to seek the Lord while they are young, that they would begin to make their acquaintance with the Lord and to drink in the knowledge of the Son of God, that they would study to know the sweetness of His love, that they would set to to get their young hearts married on Christ! If they will do so once, give Him their love, and their hearts' love, it shall not be in their power to follow another lover again.

¹ Legal security.

“*Father, give me the portion of goods that falleth unto me.*” There [is] a trim¹ style the prodigal child gives! He calls him “father,” yet says he, “albeit thou be my father, let me be my own man.”

That he gives this style unto Christ it teaches us this far, that there be many in the visible Church who pretend to have God for their Father, and yet would be away from Him; that there be many who say, “Lord, Lord,” that shall not enter into the kingdom of heaven. Many, when they are upon an ill course, they will give God His own name, and profess that they are His sons, and yet for all that it is not so—as Herod, when he was upon the slaying of Christ; and Judas, who betrayed Christ with a kiss. And Absalom, when he is on that purpose to slay his own father, and so to usurp the kingdom, he says that he has a religious vow at Hebron, and he must go there to perform it, whereas he intended no such thing, albeit he pretended so. When Judas was to betray Christ, he gives Him a low back² and kisses Him.

Let us learn, then, to know upon what ground it is that we give our Lord His own styles. Try what it is that makes us come to hear His word, and make a profession that we are His, for they are not all Christ's friends who give Him here a laigh good day,³ and fair words, and a white-like profession. Many shall say to Him, “Lord, Lord,” that shall not enter into the kingdom of heaven. Many at the last day shall say that they wrought miracles in Christ's name, cast out devils, eat and drank at His table, and so professed, and did outwardly very much; and yet they shall get that answer

¹ In irony—a fine-sounding title this!

² Bow.

³ A low bow.

from Christ, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Let us, then, strive to be honest and sincere to our Master, and let us indeed be that for Christ which we profess ourselves to be, and if we do so, then the truth shall make us free. But if we have a fair face to Christ, but are not back¹ friends also, but rather enemies that way, better that we had never given our name to Christ to be His, than having once given our name to prove false to Him. There are many in the world that, while religion seems to be holy,² and it is well spoken of to be religious, and religion has the Kirk stamp upon it, many are there will then follow religion and back³ it, will profess fair, and so follow the Lord that way, and will be as religious as any. But when times change, they change. To swear a covenant with Christ and to pretend to do for Him, and yet to be doing against it secretly! Woe! for ever is thy case who callest thyself a friend of Christ, callest thyself His son, and Him thy Father, and yet despisest His directions and art a friend to the house of bondage! Great are the woes that attend such. It is religion to be religious in secret as well as to be religious in public, to take Christ into your families. See what ye think of this—to take Christ for well and for woe, to resolve if there were no moe⁴ to back Christ but myself, yet I will avow Him. That is that proves any to be religious. A colour of religion will not please the Lord. It is but a scorning Him. Those who believe all that the Lord says of heaven or hell, and everything; that is honest-like. But for those who only put the fair cloak of religion

¹ Supporters.² Safe.³ Support.⁴ More to support.

about them to be seen so by the world, that will not carry you over death, but the Lord will discover you one day to your shame.

Now for the matter of this young man's prayer. It is, *Father, give me the portion of goods that falleth me.* What ailed him at his father? Wise bairns think their father's house to be good company, especially if their father be a great man. What ailed this young man to weary of his father's company? Would ye trow¹ that a natural conscience will see a fault in God, for God is the Father that is here meant? In Jer. ii. 5 the Lord says: "What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain?" Was there ever a people that "found sin in God"? and yet the Lord says, "What wrong did I against them." There is such a complaint as this (Mic. vi. 3): "O my people, what have I done unto thee? and wherein have I wearied thee? testify against Me." Who is there that leaves God but they find some fault in Him? All sinners who continue in sin they find something in God that makes them to tire of Him. What gars² the drunkard, the whoremonger, the idolater, covetous person, tire of God? Is it possible that any reasonable appetite can desire to be free of that which is infinitely good; if so be they saw no ill in Him, at least, apprehended ill in Him? What is this that sinners see in Christ, and what ails them at Him? What gart³ people call Him a Samaritan, and He the chosen of God and precious, and God Himself? Is it possible, think ye, that men can obtrude this upon

¹ Believe.

² Causes.

³ Caused.

a conscience that is led with reason that they should think good ill, and to esteem that which is infinitely good to be ill, that they should account that which is happiness and good itself to be ill? Yes! certainly there is never a sinner, who follows his own ways, but he has his something in God that he loves not.

There are some grounds and reasons for this, that a sinner, looking wrong upon God, sees something in Him that makes him tire of His company.

First: There is old nature in man. Like fool Adam, following his footsteps, that would be his own tutor, not trusting in God but in himself. And it is easy to prove that to be Adam's first sin, that he trusted not in God, and hearkened not what He said, but hearkened to that which his wife said, and the devil said to her; for if Adam had trusted in God he would not [have] believed what the devil spake. We all love this, to have a world of our own making. God awes them, and the cords that He lays on, they bind, and we dow¹ not bide that—to be bound by religion. We dow² not bear the Lord's bands, and therefore we would be quit of God and of His yoke. The law of the Lord awes the natural man so that he would fain be fra³ Him, and to quit Him and His law both.

A second reason: Sinners they see God and Christ afar off. They see Him not near hand. There is aye³ something between them and Christ when they see Him. And, you know, when anything is seen with any medium intervening, it cannot be well seen. Those who look to Christ through their gain or lust, they see Him not

¹ Can.

² From.

³ Always.

right, they see Him not to be all glorious as indeed He is.

A third reason that makes them not to see Christ right, but with faults in Him, is, because they and their lusts and their conscience are all sib¹ together; and so all is seen wrong where the light whereby we see is wrong. Our conscience should control us in that which is wrong; but our lust and our conscience under corruption are like two thieves meeting together. Ilk² one of them tempts another to steal. And so they agree together in that which is spoken Prov. i. 13: "We shall find all precious substance, we shall fill our houses with spoil." The blinded will and affections, they see always some fault in God, and ilk² one of them helps another to sin. Like those two inclined to lust meeting together (Prov. vii.), and saying: "Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he has taken a long journey;" and the other party is allured, and goeth straightway after her, as an ox goeth to the slaughter, not knowing that it is for his life. Just so is it here. The natural light it is led away by the affections, that great witch. And ilk² one of them helping another to go wrong, never considering it is so till they be fanged³ in the net.

Again, as a fourth reason, consider the way how men are led on to sin. Who in the world will not say that God is happiness, and who will not acknowledge but Christ is better nor⁴ gain, or court,⁵ or the world, or

¹ Related.

² Each.

³ Caught.

⁴ Than.

⁵ Influence. See "Letters."

pleasure? But when it comes to that, Is Christ better nor ¹ this gain? In the assumption there, the poor soul is led away, and the miserable will and affections they lead away the mind there, and ilk ² one of them bewitches another to sin. There is this meikle ³ power into the soul as some kings have in some parts to call together and dissolve Parliaments by their royal prerogative. So the will it is king, and calls all together as it pleases, and dissolves them again when it sees meet. It were good for us if we could learn to compare God and eternity, and all things that are here under the sun together. But that is the misery, the will has that meikle ³ power in us as to draw all away from comparative judging of things, and lets only the one part be judged, but not the other. It is blind light that leads on a sinner to commit sin. The drunkard, when he is led to drunkenness, he sees only the present pleasure; he sees not that time coming when he will not get a drop of cold water to cool the tip of his tongue, and so cannot compare them rightly. Esau, in selling his birthright, he only saw the pottage, and found his present hunger. But he saw not that he was selling his birthright, which was to him a type of heaven.

O! but it concerns us very meikle ³ to have rectified judgments, to have all things in us in their own right order, and minding heaven and the things that are above! There is a word spoken by the apostle, Rom. viii. 5, which clears this point: "They that are of the flesh savour the things of the flesh; but they that are of the Spirit, they mind the things of the Spirit." Unre-

¹ Than.² Each.³ Much.

newed men, there is nothing that smells well to them even in matters of religion; but what they see has honour, gain, lust, ease following upon it. But those who are spiritual, they will smell Christ another way; they will see in Him forgiveness of sins to be gotten, and that they shall be reckoned freemen of the Lord in that day when heaven and earth go together, and the earth shall all be burned in a fair low.¹ O! that will draw them to seek after Christ. But woe! to them who find fault with God and with Christ, and see something in Him that makes them to tire of Him.

But is there any who finds fault with God? Yes. Any who find fault with His ordinances and laws, they find fault with Himself. They who hear that He commands such a thing to be done or forbids such a thing, and will not obey the same, they indeed find a fault in Him. O! for the light of heaven to let us see where-away we are going! And to this light, to Christ's Father and our Father, to Himself and the Holy Spirit, we ascribe all glory, praise, honour for ever and ever.—Amen.

¹ Flame.