



THE WORKS OF HUGH BINNING

Collected and edited by M. Leishman



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Introduction to The Works of Hugh Binning

by Rev. Eric Alexander

I am privileged to introduce modern readers to the Rev. Hugh Binning, a fellow-Scot who ministered in my native city of Glasgow, both in the University and in the Parish of Govan, in the seventeenth century. Binning was a remarkable scholar, illustrated by the fact that he became Professor of Philosophy in Glasgow University at the age of 19. During the three years in which he held the chair in Glasgow, he also studied theology and became minister of Govan on the River Clyde in 1650.

His ministry was brief, since he died when he was only 26, probably of tuberculosis. However, the quality of Hugh Binning's godliness and the depth of his scholarly insight were so great that he made a profound impact on his century and far beyond. Oliver Cromwell was much impressed by the skill of the case Binning argued against independency in a dispute between Presbyterian and Independents in 1651. Yet, he was most amicably disposed towards the Independents and even gave the use of his church to one of their chaplains.

Binning's ministry was marked by several features. First, he has a very distinctive style. It will be recognized by those who are acquainted with this period that the schoolmen, raising division in their exposition of a text of Scripture, and then many sub-divisions with subtle distinctions which may have escaped the hearers and readers. Binning adopted a more simple style, but clothed his thoughts in such eloquence that, in turn, some found it difficult to follow him. The elegance of his language has a power of its own, and Dr. McCrie said of him, "very few writers please me more."

Secondly, he is most thoroughly committed to the authority of Scripture. He says, "there needs be no more question about the divine authority of the Scriptures among those who have their senses exercised to discern between good and ill than among men who see and taste, concerning light and darkness, sweet and bitter." His great emphasis is that it is only when the sinner is enlightened by the Holy Spirit that he will perceive the power and authority of Scripture: "His arm must create an eye in their souls, an internal light, before it can behold that glorious brightness of God shining in the Word."

Thirdly, he preaches pastorally and to the conscience. This, together with his style, is perhaps the most notable feature of Binning's ministry. Listen to him urging the truth of I John 1:7 upon discouraged Christians:

Now, my beloved, for you who look upon the gospel by a parcel (portion), and such a parcel as enjoins much upon you, I would earnestly beseech you to open and enlarge your hearts to receive

INTRODUCTION

the full body of the truth; to look upon that cleansing blood as well as that pure light; to consider the perpetual use of the one until you have fully attained the other. Know that the fountain is kept open and not shut; not only to admit you to come at first, but to give ready access in all after-defilements; and there is no word more comprehensive than this here, it "cleanseth from all sin." All thy exceptions, doubts, and difficulties, are about some particular sins and circumstances; thy debates run upon some exception. But here is an universal comprehensive work, that excludes all exception - no kind of sin, either for quality, or degree, or circumstance, is too great for this blood. And therefore, as you have reason to be humbled for your failings, so there is no reason to be discouraged, but rather revive your spirits and vigour again in the study of this walking in the light, knowing that one day we shall be in the light, as he is in it.

This volume consists of a series of magisterial addresses on the Common Principles of the Christian religion, a series of 40 sermons on Romans 8 entitled "The Sinner's Sanctuary", a series on I John, and miscellaneous other addresses, amongst them a delightful "Treatise on Christian Love."

Binning is both stimulation for the mind and food for the soul. It is a great benefit to the entire Christian church that this volume is being made available again, and I warmly commend it.

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NOTANDA.

The following Notes, by the Editor, ought to have been inserted at the foot of their respective pages.

Page 1, line 25. Nulla est tam facilis res, quin difficilis siet,
Quam invitus facias.—*Terent. Heaut.* iv. vi. 1.

“There is nothing so easy, as not to become difficult, should you do it unwillingly.”

P. 1, l. 35. Nam illud verum est M. Catonis oraculum, nihil agendo, homines male agere discunt. “For that is a true oracle of M. Cato,—by doing nothing, men learn to do ill.”—*Columel.* lib. xi. cap. 1.

P. 5, last line. Εἰ γοῦν ἀηδὼν ἦμην, ἐποιεῖν τε τῆς ἀηδονος, εἰ κυκνὸς, τε τοῦ κυκνίου, νῦν δὲ λογιμὸς ἡμῖ, ἔμουν μὲ δὲ τὸν θεόν. “Were I a nightingale, I would perform the office of a nightingale; or a swan, that of a swan: but since I am a rational creature, it is right that I should celebrate the praises of God.”—*Epictet. Dissert.* lib. i. cap. 16.

P. 7, l. 58. Quidam vivere tunc incipiunt, cum desinendum est. Si hoc judicas mirum, adjiciam quod magis admireris: quidam ante vivere defecerunt, quam inciperent. “Some then begin to live, when they are near the close of life. If you think this wonderful, I will add what you will wonder at still more: some have ceased to live before they have begun to live.”—*Senec. Epist.* xxiii.

P. 9, l. 18. Cicero represents the saying—*Amicorum omnia communia* (Friends have all things in common)—to be a Greek proverb.—*De Offic.* lib. i. cap. xvi.

P. 12, l. 50. Ubi in contrarium ducit, ipsa velocitas majoris intervalli causa fit. “When it leads to an opposite direction, velocity becomes itself the cause of a wider separation.”—*Senec. De Vita Beata*, cap. i.

P. 13, l. 7. At hic, tritissima quæque via, et celeberrima, maxime decipit. “But here, every path that is most beaten, and most famous, deceives most.”—*Ibid.*

P. 13, l. 16.—pergentes, non qua eundum est, sed qua itur.—“proceeding, not where we ought to go, but where others go.”—*Ibid.*

P. 15, l. 30. Aut prodesse volunt, aut delectare.—*Hor. Ars Poet.* v. 333.

“They wish either to improve or delight.”

P. 16, l. 6. Omne tulit punctum, qui miscuit utile dulci.—*Id.* v. 343.

“Profit and pleasure them to mix with art
Shall gain all votes.”—*Francis’ Translation.*

P. 37, l. 4. Pluris est oculatus testis unus, quam auriti decem.

Qui audiunt audita dicunt, qui vident plane sciunt.—*Plaut. Trucul.* ii. vi. 8.

“One eye-witness is worth more than ten witnesses who speak by hearsay. They who hear tell what they hear; they who see have a perfect knowledge of what occurs.”

P. 37, l. 50. The title πολωνυμος (distinguished by many names) was often applied by the Greeks to the principal object of their idolatrous worship. Cleanthes begins his Hymn to Jove in this way,—

κυδιστ’ ἀθανάτων πολωνυμος,

“Most illustrious of the immortals, having many names.”

The Ethiopians believed that there was one God, who was the cause of all things; but they also revered another God, whom they supposed to be inferior to him, and to have *no name* (ἄνομον τινα).—*Strab. Geog.* lib. xvii. p. 822.

P. 37, l. 52. Quid est Deus? Quod vides totum, et quod non vides totum.

“What is God? Every thing which you see, and every thing which you do not see.”—*Senec. Nat. Quest.* lib. i.

P. 38, l. 15. The author of the Asclepian Dialogue, uses *unus omnia* (one-all things) and *Creator omnium* (the Creator of all things,) as equivalent expressions.—*Cudworth’s Intellectual System*, vol. i. p. 346.

P. 55, l. 44. God was represented by some of the ancient philosophers to be “the soul of the world, and the soul of the souls of the world.”

P. 79, l. 4, and 8. Prudens futuri temporis exitum

Caliginosa nocte premit Deus;

Ridetque, si mortalis ultra

Fas trepidat.—*Hor. Carm.* lib. iii. Ode 29.

“Future events wise Providence
Hath hid in night from human sense,
To narrow bounds our search confined;
And laughs to see proud mortals try
To fathom deep eternity,

With the short line and plummet of their mind.”

Creech’s Translation.

F 364, l. 37,

Οὐδὲ γὰρ ὁ Ζεὺς

Οὐθ’ ὧν πάντας ἀνδάνει, οὐτ’ ἀνέχων.

Theognidis Sententia, v. 25.

THE COMMON PRINCIPLES OF THE
CHRISTIAN RELIGION,
CLEARLY PROVED, AND SINGULARLY IMPROVED;
OR, A PRACTICAL CATECHISM.

Original Preface.

TO THE READER.

CHRISTIAN READER,—The holy and learned author of this little book, having out-run his years, hastened to a maturity before the ordinary season, insomuch that ripe summer-fruit was found with him by the first of the spring: for before he had lived twenty-five years complete, he had got to be *Philologus, Philosophus, Theologus eximius*; whereof he gave suitable proofs, by his labours, having first professed in philosophy three years, with high approbation, in the university of Glasgow, and thence was translated to the ministry of the gospel in a congregation adjacent, where he laboured in the work of the gospel near four years, leaving an epistle of commendation upon the hearts of his hearers. But as few burning and shining lights have been of long continuance here, so he ('after he had served his own generation by the will of God,' and many had rejoiced in his light for a season) was quickly transported to the land of promise, in the 26th year of his age. He lived deservedly esteemed and beloved, and died much lamented by all discerning Christians who knew him. And, indeed, the loss which the churches of Christ, in these parts, sustained in his death, was the greater upon a double account: first, that he was a person fitted with dexterity to vindicate school-divinity and practical theology from the superfluity of vain and fruitless perplexing questions wherewith latter times have corrupted both; and had it upon his spirit, in all his way, to reduce* that native gospel simplicity, which, in most parts of the world where literature is in esteem, and where the gospel is preached, is almost exiled from the school and from the pulpit,—a specimen whereof the judicious reader may find in this little treatise. Besides, he was a person of eminent moderation and sobriety of spirit, (a rare grace in this generation,) whose heart was much drawn forth in the study of healing-ways and condescensions of love among brethren; one who longed for the recovering of the *humanity of Christianity*, which hath been well near lost in the bitter divisions of these times, and the animosities which have followed thereupon.

That which gave the rise to the publishing of this part of his manuscripts, was partly the longing of many who knew him after some fruit of his labours for the use of the church; and partly the exceeding great usefulness of the treatise, wherein, I am bold to say, that some fundamentals of the Christian religion, and great mysteries of faith, are handled with the greatest gospel-simplicity and most dexterous plainness; and are brought down to the meanest capacity and vulgar understanding, with abundant evidence of a great height and reach of useful knowledge in the author; who, had he lived to have perfected the explication of the grounds of religion in this manner—as he intended, in his opening the catechism unto his particular congregation—he had been, upon this single account, famous in the churches of Christ. But now, by this imperfect *opus posthumum*, thou art left to judge *ex ungue leonem*.

The author's method was his peculiar gift, who, being no stranger to the rules of art, knew well how to make his method subserve the matter which he handled; for, though he tell not always that his discourse hath so many parts, thou mayest not think it wants method, it being *maximam artis celare artem*. That the same Spirit which enabled him to conceive, and communicate to others, these sweet mysteries of salvation, may help thee with profit to read and peruse them, is the desire of him who is,

Thine in the service of the Gospel,

PATRICK GILLESPIE.

[The word *reduce* is here used in its literal etymological sense, as signifying to *bring back*, or to *restore*.—ED.]

THE COMMON PRINCIPLES OF THE CHRISTIAN RELIGION.

Lecture II.

GOD'S GLORY THE CHIEF END OF MAN'S BEING.

ROM. xi. 36. "*Of him, and through him, and to him, are all things; to whom be glory for ever.*" And 1 COR. x. 31. "*Whatsoever ye do, do all to the glory of God.*"

ALL that men have to know, may be comprised under these two heads,—What their end is; and What is the right way to attain to that end. And all that we have to do, is by any means to seek to compass that end. These are the two cardinal points of a man's knowledge and exercise: *Quo et qua eundum est*,—Whither to go, and what way to go. If there be a mistake in any of these fundamentals, all is wrong. All arts and sciences have their principles and grounds that must be presupposed to all solid knowledge and right practice; so hath the true religion some fundamental principles which must be laid to heart and imprinted into the soul, or there can be no superstructure of true and saving knowledge, and no practice in Christianity that can lead to a blessed end. But as the principles are not many, but a few common and easy grounds, from which all the conclusions of art are reduced, so the principles of true religion are few and plain; they need neither burden your memory, nor confound your understanding. That which may save you 'is nigh thee,' says the apostle, (Rom. x. 8.) 'even in thy mouth.' It is neither too far above us, nor too far below us. But, alas! your not considering of those common and few and easy grounds, makes them both burdensome to the memory, and dark to the understanding. As there is nothing so easy but it becomes difficult if you do it against your will,—*Nihil est tam facile, quin difficile fiat, si invitus feceris*,—so there is nothing so plain, so common, but it becomes dark and hard if you do not indeed consider it and lay it to heart.

That which is, in the first place, to be considered is, Our end. As in all other arts, and every petty business, it hath the first place of consideration, so especially in the Christian religion. It is the first cause of all human actions, and the first principle of all deliberate motions. Except you would walk at random, not knowing whither you go, or what you do, you must once establish this and fix it in your intention—What is the great end and purpose wherefore I am created, and sent into the world? If this be not either questioned, or not rightly constituted, you cannot but spend your time, *Vel nihil agendo, vel aliud agendo, vel male agendo*; you must either do nothing, or nothing to purpose, or, that which is worse, that which will undo you. It is certainly the wrong establishing of this one thing that makes the most part of our motions either altogether irregular, or unprofitable, or destructive and hurtful. Therefore, as this point hath the first place in your catechism, so it ought to be first of all laid to heart, and pondered as the one necessary thing. 'One thing is needful,' says Christ, Luke x. 42; and if any thing be in a superlative degree needful,

this is it. O that you would choose to consider it, as the necessity and weight of it require!

We have read two scriptures, which speak to the ultimate and chief end of man, which is the glorifying of God by all our actions and words and thoughts. In which we have these things of importance: 1. That God's glory is the end of our being. 2. That God's glory should be the end of our doing. And, 3. The ground of both these; because both being and doing are from him, therefore they ought to be both for him. He is the first cause of both, and therefore he ought to be the last end of both. 'Of him, and through him, are all things;' and therefore all things are also for him, and therefore all things should be done to him.

God is independent altogether, and self-sufficient. This is his royal prerogative, wherein he infinitely transcends all created perfection. He is of himself, and for himself; from no other, and for no other, 'but of him, and for him, are all things.' He is the fountain-head; you ought to follow the streams up to it, and then to rest, for you can go no farther. But the creature, even the most perfect work, besides God, it hath these two ingredients of limitation and imperfection in its bosom: it is from another, and for another. It hath its rise out of the fountain of God's immense power and goodness, and it must run towards that again, till it empty all its faculties and excellencies into that same sea of goodness. Dependence is the proper notion of a created being,—dependence upon that infinite independent Being, as the first immediate cause, and the last immediate end. You see then that this principle is engraven in the very nature of man. It is as certain and evident that man is made for God's glory, and for no other end, as that he is from God's power, and from no other cause. Except men do violate their own conscience, and put out their own eyes—as the Gentiles did, Rom. i. 19, &c.—'that which may be known' of man's chief end, 'is manifest in them,' so that all men are 'without excuse.' As God's being is independent, so that he cannot be expressed by any name more suitable than such as he takes to himself, 'I am that I am,'—importing a boundless, ineffable, absolute, and transcendent being, beside which, no creature deserves so much as to have the name of being, or to be made mention of in one day with his name, because his glorious light makes the poor derived shadow of light in other creatures to disappear, and to vanish out of the world of beings,—so it is the glorious perfection of his nature, that he doth 'all things for himself,' Prov. xvi. 4, for his own name; and his glory is as dear to him as himself. 'I am the Lord, that is my name, and [therefore] my glory will I not give to another,' Isa. xlii. 8; and xlviii. 11. This is no ambition. Indeed, for a man to seek his own glory, or search into it, 'is not glory,' (Prov. xxv. 27,) but rather a man's shame. Self-seeking in creatures is a monstrous and incongruous thing; it is as absurd, and unbecoming a creature, to seek its own glory, as to attribute to itself its own being. Shall the thing formed say to the potter, 'Thou hast not made me?' That were ridiculous. And shall the thing formed say, 'Tis made for itself?' That were as ridiculous. Self-denial is the ornament and beauty of a creature, and therefore humility is an ornament and clothing, 1 Pet. v. 5; and honour upholds the humble spirit, Prov. xxix. 23. But God's self-seeking, and seeking of his own glory, is his eminent excellency. It is indeed his glory, because he is, and there is none else; there is nothing, besides him, but that which hath issued forth from his incomprehensible fulness. And therefore it is all the reason of the world, that as he is the beginning, so he should be the end of all things, Rev. i. 8. And there is the more reason of it, that his majesty's seeking of his own glory is not prejudicial to the creature's good, but the very communication of his fulness goes along with it: so that in glorifying himself, he is most beneficial to his own creatures. Poor creatures, indigent at home, are yet proud of nothing, and endeavour, in seeking of themselves, to engross all perfections into their own bosoms! Ambition and vain-glory robs and spoils others' excellencies to clothe itself withal; and then boasts itself in these borrowed feathers! But our blessed Lord is then doing most for our advantage when he does all for his own glory. He needs not go abroad to seek perfection, but to manifest what he is in himself; he communicates of himself to us. O blessed self-seeking that gave us a being and well-being; that makes no advantage by it, but gives advantage! He hath the honour of all, but we have the profit of all.

'All things are of him, and for him;' but man in a peculiar and proper way. As God, in making of man, was pleased of his goodness to stamp him with a character of his own image—and in this he puts a difference between man and other creatures, that he should have more plain and distinct engravings of divine majesty upon him, which might show the glory of the workman—so it appears that he is in a singular way made for God, as his last end. As he is set nearer God, as the beginning and cause, than other creatures; so he is placed nearer God as the end. All creatures are made *ultimò*, lastly, for God, yet they are all made *proximè*, nextly, for man. Therefore David falls out a wondering, 'Lord, what is man, that thou art mindful of him,' 'and hast made him to have dominion over the works of thy hands, and put all things under his feet!' Psal. viii. 4, 6. The creature comes out in a direct line from God, as the beams from the body of the sun; and it is directed towards the use and service of mankind, from whom all the excellency and perfection that is in it should reflect towards God again. Man is both *proximè et ultimò* for God. We are to return immediately to the fountain of our being; and thus our happiness and well-being is perpetuated. There is nothing intervening between God and us that our use and service and honour should be directed towards: but all the songs and perfections of the creature, that are among the rest of the creatures, meet all in man as their centre, for this purpose that he may return with them all to the glorious fountain from whence they issued. Thus we stand next God, and in the middle between God and other creatures. This, I say, was the condition of our creation. We had our being immediately from God, as the beginning of all; and we were to have our happiness and well-being by returning immediately to God as the end of all. But sin coming in between God and us, hath displaced us, so that we cannot now stand next God, without the intervention of a Mediator; and we cannot stand between God and creatures, to offer up their praises to him; but 'there is one Mediator between God and man,' that offers up both man's praises and the creature's songs which meet in man.

Now, seeing God hath made all things for himself, and especially man for his own glory, that he may show forth in him the glory and excellence of his power, goodness, holiness, justice, and mercy; it is not only most reasonable that man should do all things that he doth to the glory of God, but it is even the beauty and perfection of a man,—the greatest accession that can be to his being,—to glorify God by that being. We are not our own, therefore we ought not to live to ourselves, but to God whose we are.

But you may ask, What is it to glorify God? Doth our goodness extend to him? Or is it an advantage to the Almighty that we are righteous? No indeed! And herein is the vast difference between God's glorifying of us and sanctifying of us, and our glorifying and sanctifying of him. God 'calls things that are not,' and makes them to be: but we can do no more but call things that are, and that far below what they are. God's glorifying is creative,—ours only declarative. He makes us such,—we do no more but declare him to be such. This then is the proper work that man is created for, to be a witness of God's glory, and to give testimony to the appearances and out-breakings of it in the ways of power and justice and mercy and truth. Other creatures are called to glorify God, but it is rather a proclamation to dull and senseless men, and a provocation of them to their duty. As Christ said to the Pharisees, 'If these children hold their peace, the stones would cry out,' so may the Lord turn himself from stupid and senseless man, to the stones and woods and seas and sun and moon, and exhort them to man's duty, the more to provoke and stir up our dulness, and to make us consider that it is a greater wonder that man, whom God hath made so glorious, can so little express God's glory, than if stupid and senseless creatures should break out in singing and praising of his majesty. The creatures are the books wherein the lines of the song of God's praises are written; and man is made a creature capable to read them, and to tune that song. They are appointed to bring in brick to our hand; and God has fashioned us for this employment, to make such a building of it. We are the mouth of the creation; but ere God want praises when our mouth is dumb, and our ears deaf, God will open the mouths of asses, 'of babes and sucklings,' and in them perfect praises, Psal. viii. 1, 2. Epictetus said well, *Si Luscinia essem, canerem ut Luscinia: cum autem homo sim,*

quid agam? *Laudabo Deum, nec unquam cessabo*—If I were a lark, I would sing as a lark; but seeing I am a man, what should I do, but praise God with outceasing? It is as proper to us to praise God, as for a bird to chaunt. All beasts have their own sounds and voices peculiar to their own nature; this is the natural sound of a man. Now as you would think it monstrous to hear a melodious bird croaking as a raven; so it is no less monstrous and degenerate to hear the most part of the discourses of men savouring nothing of God. If we had known that innocent estate of man, O how would we think he had fallen from heaven! We would imagine that we were thrust down from heaven, where we heard the melodious songs of angels, into hell, to hear the howlings of damned spirits. This then is that we are bound unto, by the bond of our creation; this is our proper office and station God once set us into, when he assigned every creature its own use and exercise. This was our portion, (and O the noblest of all, because nearest the King's own person!) to acknowledge in our hearts inwardly, and to express in our words and actions outwardly, what a One he is, according as he hath revealed himself in his word and works. It is great honour to a creature to have the meanest employment in the court of this great King; but, O, what is it to be set over all the King's house, and over all his kingdom! But, then, what is that, in respect of this,—to be next to the King,—to wait on his own person, so to speak? Therefore the godly man is described as a waiting-maid, or servant, Psal. cxliii. 2.

Well then, without more discourse upon it, without multiplying of it into particular branches, to glorify God is in our souls to conceive of him, and meditate on his name, till they receive the impression and stamp of all the letters of his glorious name; and then to express this in our words and actions, in commending of him, and obeying of him. Our souls should be as wax to express the seal of his glorious attributes of justice, power, goodness, holiness, and mercy: and as the water that receives the beams of the sun reflects them back again, so should our spirits receive the sweet warming beams of his love and glorious excellency, and then reflect them towards his Majesty, with the desires and affections of our souls. All our thoughts of him, all our affections towards him, should have the stamp of singularity, such as may declare there is none like him, none besides him; our love, our meditation, our acknowledgment should have this character on their front,—‘There is none besides thee: thou art, and none else.’ And then a soul should, by the cords of affection to him and admiration of him, be bound to serve him. Creation puts on the obligation to glorify him in our body and spirits which are his; but affection only puts that to exercise. All other bonds leave our natures at liberty, but this constrains, 2 Cor. v. 14; it binds on all bonds, it ties on us all divine obligations. Then a soul will glorify God, when love so unites it to God, and makes it one spirit with him, that his glory becomes its honour, and becomes the principle of all our inward affections and outward actions. It is not always possible to have and express particular thoughts of God and his glory, in every action and meditation; but, for the most part it ought to be so: And if souls were accustomed to meditation on God, it would become their very nature,—*altera natura*,—pleasant and delightful. However, if there be not always an express intention of God's glory, yet there ought to be kept always such a disposition and temper of spirit as it may be construed to proceed from the intention of God's glory; and then it remains in the seed and fruit, if not in itself.

Now when we are speaking of the great end and purpose of our creation, we call to mind our lamentable and tragical fall from that blessed station we were constituted into. ‘All men have sinned and come short of the glory of God,’ Rom. iii. 23. His being in the world was for that glory, and he is come short of that glory. O strange shortcoming! Short of all that he was ordained for! What is he now meet for? For what purpose is that chief of the works of God now! The salt, if it lose its saltiness, is meet for nothing, for wherewithal shall it be seasoned? Mark ix. 50. Even so, when man is rendered unfit for his proper end, he is meet for nothing, but to be cast out and trode upon; he is like a withered branch that must be cast into the fire, John xv. 6. Some things, if they fail in one use, they are good for another; but the best things are not so,—*Corruptio optimi, pessima*. As the Lord speaks to the house of Israel, ‘Shall wood be taken of the vine tree to do any work?’

Even so the inhabitants of Jerusalem, Ezek. xv. 2—6. If it yield not wine, it is good for nothing. So, if man do not glorify God,—if he fall from that,—he is meet for nothing, but to be cast into the fire of hell, and burnt for ever; he is for no use in the creation, but to be fuel to the fire of the Lord's indignation.

But behold! the goodness of the Lord and his kindness and love hath 'appeared toward man. Not by works of righteousness which we have done, but according to his mercy he saved us,' 'through Jesus Christ,' Tit. iii. 4, 5, 6. Our Lord Jesus, by whom all things were created, and for whom, would not let this excellent workmanship perish so, therefore he goes about the work of redemption,—a second creation more laborious and also more glorious than the first, that so he might glorify his Father and our Father. Thus the breach is made up; thus the unsavoury salt is seasoned; thus the withered branch is quickened again for that same fruit of praises and glorifying of God. This is the end of his second creation, as it was of the first: 'We are his workmanship created to good works in Christ Jesus,' Eph. ii. 10. 'This is the work of God, to believe on him whom he hath sent; 'to set to our seal,' and to give our testimony to all his attributes, John vi. 29, and iii. 33. We are 'bought with a price,' and therefore we ought to glorify him with our souls and bodies. He made us with a word, and that bound us; but now he has made us again, and paid a price for us, and so we are twice bound not to be our own but his, 'and so to glorify him in our bodies and spirits,' 1 Cor. vi. ult. I beseech you, gather your spirits, call them home about the business. We once came short of our end,—God's glory and our happiness; but know, that it is attainable again. We lost both; but both are found in Christ. Awake then and stir up your spirits, else it shall be double condemnation—when we have the offer of being restored to our former blessed condition—to love our present misery better. Once establish this point within your souls, and therefore ask, Why came I hither? To what purpose am I come into the world? If you do not ask it, what will you answer, when he asks you at your appearance before his tribunal? I beseech you, what will many of you say in that day when the Master returns and takes an account of your dispensation? You are sent into the world only for this business,—to serve the Lord. Now what will many of you answer? If you speak the truth (as then you must do it,—you cannot lie then!) you must say, "Lord, I spent my time in serving my own lusts; I was taken up with other businesses, and had no leisure; I was occupied in my calling," &c. Even as if an ambassador of a king should return him this account of his negociation: "I was busy at cards and dice; I spent my money, and did wear my clothes." Though you think your ploughing and borrowing and trafficking and reaping very necessary, yet certainly these are but as trifles and toys to the main business. O what a dreadful account will souls make! They come here for no purpose but to serve their bodies and senses, to be slaves to all the creatures which were once put under man's feet: Now man is under the feet of all, and he has put himself so. If you were of these creatures, then you might be for them. You seek them as if you were created for them, and not they for you; and you seek yourselves, as if you were of yourselves, and had not your descent of God. Know, my beloved, that you were not made for that purpose, nor yet redeemed either to serve yourselves, or other creatures, but that other creatures might serve you, and ye serve God, Luke i. 74, 75. And this is really the best way to serve ourselves, and to save ourselves,—to serve God. Self-seeking is self-destroying; self-denying is self-saving, soul-saving. 'He that seeketh to save his life shall lose it, and he that loseth his life shall find it, and he that denies himself and follows me, is my disciple.' Will ye once sit down in good earnest about this business? 'Tis lamentable to be yet to begin to learn to live, when ye must die! Ye will be out of the world almost, ere ye bethink yourself, Why came I into the world? *Quidam tunc vivere incipiunt, cum desinendum est; imo quidam ante vivere desierunt quam inciperent*; this is of all most lamentable,—many souls end their life, before they begin to live. For what is our life, but a living death, while we do not live to God, and while we live not in relation to the great end of our life and being,—the glory of God? It were better, says Christ, that such 'had never been born.' You who are created again in Jesus Christ, it most of all concerns you to ask, Why am I made? And why am I redeemed? And to what purpose? It is certainly that ye may glorify your heavenly Father, Mat. v. 16; Ps. lvi. 13.

And you shall glorify him if you bring forth much fruit, and continue in his love, John xv. 8, 9. And this you are chosen and ordained unto, ver. 16; and therefore abide in him, that ye may bring forth fruit, ver. 4. And if you abide in him by believing, you do indeed honour him; and he that honoureth the Son honoureth the Father, John v. 23. Here is a compendious way to glorify God. Receive salvation of him freely, righteousness and eternal life; this sets to a seal to God's truth and grace and mercy: and whoso counts the Son worthy to be a Saviour to them, and sets to their seal of approbation to him whom God the Father hath sent and sealed, he also honours the Father; and then he that honoureth the Father, hath it not for nothing, 'for them that honour me I will honour,' 1 Sam. ii. 30, says the Lord; and 'he that serves me, him will my Father honour,' John xii. 26. As the believing soul cares for no other, and respects no other but God, so he respects no other but such a soul. 'I will dwell in the humble, and look unto the contrite;' there are mutual respects and honours. God is the delight of such a soul, and such a soul is God's delight. That soul sets God in a high place, in a throne in its heart; and God sets that soul in a heavenly place with Christ, Eph. ii. 6; yea he comes down to sit with us, and dwells in us, off his throne of majesty, Isa. lxvi. 1, 2; and lvii. 15.

Lecture II.

UNION AND COMMUNION WITH GOD THE END AND DESIGN OF THE GOSPEL.

PSALM lxxiii. 24—28. "*Thou wilt guide me with thy counsel, &c. Whom have I in heaven but thee? &c. It is good for me to draw near to God.*"—1 JOHN i. 3. "*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*"—JOHN xvii. 21—23. "*That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us,*" &c.

IT is a matter of great consolation that God's glory and our happiness are linked together; so that whoever set his glory before them singly to aim at, they take the most compendious and certain way to true blessedness. His glory is the ultimate end of man, and should be our great and last scope. But our happiness—which consists in the enjoyment of God—is subordinate to this, yet inseparable from it. The end of our creation is communion and fellowship with God, therefore man was made with an immortal soul capable of it; and this is the greatest dignity and eminency of man above the creatures. He hath not only impressed from God's finger, in his first moulding, some characters resembling God, in righteousness and holiness; but is created with a capacity of receiving more of God by communion with him. Other creatures have already all they will have,—all they can have,—of conformity to him; but man is made liker than all, and is fitted and fashioned to aspire to more likeness and conformity, so that his soul may shine more and more to the perfect day.

There was an union made already in his first moulding; and communion was to grow as a fragrant and sweet fruit out of this blessed root. Union and similitude are the ground of fellowship and communion. That union was gracious,—that communion would have been glorious; for grace is the seed of glory. There was a twofold union between Adam and God,—an union of state, and an union of nature; he was like God, and he was God's friend. All the creatures had some likeness to God, some engravings of his power and goodness and wisdom: but man is said to be made according to God's image, 'Let us make man like unto us.' Other creatures had *similitudinem vestigii*, but man had *similitudinem faciei*. Holiness and righteousness are God's face,—the very excellency and glory of all his attributes; and the Lord stamps the image of these upon man. Other attributes are but like his back parts; and he leaves the resemblance of his footsteps upon other creatures. What