

**Autobiographical Accounts of  
Persons Under Spiritual Concern at  
Cambuslang (Glasgow) during the  
Revival of 1741–1743**

**Autobiographical Accounts of  
Persons Under Spiritual Concern at  
Cambuslang (Glasgow) during the  
Revival of 1741–1743**

WRITTEN UNDER THE GUIDANCE OF THE REV. WILLIAM McCULLOCH,  
MINISTER AT CAMBUSLANG

**PART ONE**

**Quinta Press**

Quinta Press, Meadow View, Weston Rhyn, Oswestry, Shropshire,  
England, SY10 7RN

The format of these accounts is copyright  
© 2008 Quinta Press

This text is taken from a copy of the transcribed typescript in the  
Evangelical Library.

## The Transcriber to the Readers

### **I. The Cambuslang Manuscripts collected by the Rev. William McCulloch during the period 1742–45 include three kinds of documents:**

1. original documents written by the converts of the Revival Period with minor corrections only (and occasional small marginal additions) by McCulloch. Two or three of these documents are somewhat incoherent.
2. documents re-written and edited (with minor amendments only) by McCulloch from the converts' personal narratives. One brief minor document at the end of Vol.II is written by McCulloch himself from a verbal account given him by a convert.
3. One document differs from the rest. It follows the conversion narratives of Alexander Bileland and George Tassie (in Vol.I) and gives an account by them of conversations with Rev. Ebenezer Erskine and Rev. James Fisher, Seceding ministers, who supposed that the Cambuslang Revival was 'all delusion'.

### **II. FRAGMENTARY NARRATIVES:**

In several cases, where the narrative is fragmentary, McCulloch has left several pages blank (chiefly in Vol.II), obviously with the hope (unhappily unfulfilled) of completing the narratives later.

### **III. MINISTERS OF THE GOSPEL:**

In almost all cases, the two volumes, as left by McCulloch, indicate Ministers of the Gospel (and a few others) by figures, not by actual names. An explanatory list appears at the end of Volume II. In the typescript the actual names, and not the figures, are given.

### **IV. NAMES OF CONVERTS:**

The names of the converts do not appear with their narratives in the original documents, but by means of Index Letters are indicated in lists—they do not appear to have been compiled by McCulloch—which appear at the close of the two volumes. In the typescript the names are transferred

to the narratives. In a few cases only does it seem impossible to attach names to narratives.

#### **V. TRANSCRIPTION OF DOCUMENTS:**

The transcriber has reproduced all documents (in typescript) in the order in which they appear in the volumes. Such small adjustments as have been made have arisen from the desirability of ensuring that narratives run in readable grammatical sentences. The word 'and' has been frequently omitted, as narrators have a strong tendency to use it limitlessly. Some attempt at paragraphing has also been necessary in sundry places, although McCulloch has himself given attention to this in the narratives which he has edited. Ministerial Notes appear in Volume I only, and have been transferred in all cases to the end of each narrative. Spelling has been modernized but sentence construction has not been changed, and 18th century idiom has in all cases been allowed to stand. Hence the narratives read precisely as they appear in the originals. The twenty-three narratives which Dr. D. Macfarlan reproduced (in some cases with considerable abridgement) in his octavo volume of the mid-nineteenth century ('The Revivals of the eighteenth century, particularly at Cambuslang, with three sermons by the Rev. George Whitefield') were considerably polished by him in the interests of literary grace, but the present transcriber has considered it preferable to reproduce the whole in the actual language of the converts, and to allow them to speak their own cultured or uncultured language as the case may be.

#### **VI. CONTENTS:**

Lists include Index Letters, McCulloch's own Titles for narratives, Names of Converts, and page references in the transcription.

#### **VII. INDEX:**

A comprehensive Index has been compiled so that easy reference can henceforth be made to Converts, Ministers of the Gospel (including Wm. McCulloch and George Whitefield), Sermons mentioned by the converts, and all other aspects of subject matter.

S.M. Houghton

Charlbury,

Oxford.

15 January, 1967

# Cambuslang Accounts (1741-2) Vol I.

Contents	Page
A.A. A married man of about 30 years: William Baillie.	1
A.B. An unmarried woman about 29: Margaret Lap.	7
A.C. A young unmarried woman, aged 24: Janet Jackson.	12
A.D. An unmarried woman, aged 32: Anne Wylie.	23
A.E. An unmarried man, aged 28: John Macdonald.	47
A.F. A married woman, aged 37: Janet Reid.	53
A.G. A married woman, aged 23: Mary Mitchell.	58
A.H. A young woman, aged 19: Elisabeth Jackson.	63
A.I. An old widow woman, aged 65: Sarah Strang.	69
A.J. A married man, aged 47: Alexander Bilsland.	72
A.K. A married man, aged 41: George Tassie.	87
- Conference between Seceding ministers and Revival converts.	
93	
A.L. A youth about 15 years old. Alexander Rogers.	102
A.M. A young unmarried woman, aged 20: Jean Robe.	105
A.N. A young woman of about 16 years: Elizabeth Dykes.	122
A.O. A young woman about 19 years old: K. Sinclair.	128
A.P. A young woman of about 19 years: Kathleen Stuart.	133
A.Q. A man of 48 years: William Causlam.	146
A.R. An unmarried woman of about 26: Jean Hay.	149
A.S. A girl of 14 years of age: Rebecca Dykes.	165
A.T. A young unmarried man, aged 19: Robert Shearer.	169
A.U. A young married woman, aged about 20: Catherine Campbell.	
176	
A.W. A man of about 21: John Wier.	181
A.V. A young married woman of 18 years: Catherine Cameron.	
185	
A.X. A young unmarried man of about 20: R. Barclay.	203
A.Y. A young woman, aged 21: Margaret Reid.	211
A.Z. A young man, aged 24: James Kirkland.	214
B.A. A girl about 14 years old: Janet Merrilie.	217
B.B. A young man about 21: John Hepburn.	223
B.C. A young woman of 18 years: Agnes Glasford.	225
B.D. A married man about 38: Archibald Bell.	235
B.E. A young woman aged about 21: Helen Greelman.	243

B.F.	A man aged about 26:	William Millar.	247
B.G.	An unmarried man of about 20:	James Tenant.	250
B.H.	A young woman about 23:	Jean Ronald.	259
B.I.	A young unmarried man, aged 22:	John Aiken.	266
B.K.	A young woman aged 17:	Helen Shearer.	271
B.L.	A youth about 16 when somewhat awakened; about 19 when falling under abiding convictions:	Michael Thomson.	275
B.M.	A man of 28 years:	William Jamieson.	285
B.N.	A young unmarried man aged 94:	James Jack.	288
B.O.	An unmarried man about 22:	James Neil.	298
B.P.	A widow woman aged 26:	Isobel Matthie.	302
B.Q.	A married woman aged about 20:	Jane Reston.	312
B.R.	A young man about 18:	Thomas Walker.	317
B.S.	A young man aged about 21:	William Montgomery.	321
B.T.	An unmarried woman, aged 25:	Elizabeth Brecham.	325
B.U.	A young woman, aged about 18:	Jean Dickinson.	330
-	Account of the conversion of an unnamed young lady.		355

# Cambuslang Manuscript Volumes

## Index

### VOLUME I

### VOLUME II

Adams, George (minister, Cathcart) : 38, 41, 82, 143, 337 :  
205, 246, 253

Aiken, John : 266-270 :

Alge, Duncan : : 146-53

Alston, Janet : : 25-26

Anderson, Catherine : : 233-236

Anderson, Jean : : 1-3

Anderson, John (minister of Tron Parish,  
Glasgow) : 23, 128, 130 :

Anderston : : 26

Arrot (minister) : 223, 260, 294, 295 : 60, 95, 96

Auchinloch : : 62

Baillie, Marian: : 229-238

Baillie, William : 1-6 :

Baillie (minister): 39, 78 : 226

Bane (Bain), James Jnr. (minister of  
Killearn) : 109, 264, 265, 344, 349 : 57, 150

Barclay, R. : 203-210 :

Barony Parish (Glasgow), See Glasgow : :

Barry, Janet : : 36-38

Barton, Margaret: : 194-200

Bell, Archibald : 236-242 :

Bilsland, Alexander : 72-86 :

Blantyre : : 93

Bogle, William : 30, 31 :

Bonar, John (minister of Torphichen) : 114, 172 :

### BOOKS MENTIONED BY CONVERTS:

Ambrose, Isaac : : 255

Beveridge Bishop W.: Thoughts : : 31-32

### VOLUME I

### VOLUME II

BOOKS (CONTINUED): : :

Campbell, Daniel, On Sacraments: : 12



Catechism, Larger	:	:	131, 134-135
Catechism, Shorter	:	69, 122, 128, 149, 203,	:
57, 62, 134, 210			1, 18,
206, 236, 250, 264, 275,			
280, 298, 312, 317, 321,			
330			
Confession of Faith (Westminster):	275	:	
(Geneva)	:	275	:
Craig, James: Divine Poems	:	29	:
Durham, James: On Isa. 53	:	:	123-124
: On Song of Songs	:	282-283	:
: On Self-denial	:	:	242-243, 249, 250, 251
Edwards, Jonathan: Narrative of			
New Eng. Revival	:	:	131
Gray, Andrew: Sermons	:	2	:
Guthrie, Thomas: Trial of Saving			
Interest	:	15, 99, 184, 211, 326	:
			98
Seceders' Sermons	:	49-50	:
Shepard, Thomas: Sincere Convert	:	24	:
Vincent, Thomas (Catechism)	:	36, 315-314	:
			75
Vine: On the Sacrament	:	:	263
Watson, Thomas: Body of Divinity	:	34, 296	:
West, Elizabeth: Memoirs			
(Spiritual Exercises)	:	179	:
			255
Whitefield, George: Journals	:	:	132
: Letters to Tillotson	:	:	90
: Sermons (printed)	:	:	262
Willison, John: On the Sacrament:	:		255
Borland, Margaret	:	:	210-216
Bothwell	:	:	210
Boyle, Margaret	:	:	6-8
Brecham, Elizabeth	:	325-329	:
Brown, William (minister)	:	50, 350	:
			150
Brownlie, Margaret	:	:	217-19
Buchanan, Agnes	:	:	77-83
Buchanan (minister)	:	322	:
			96
Burnside, James (minister of Kirkintilloch)	:		117, 194, 262, 345
:			61

## TESTIMONIES

9

Calder	:	22, 134, 182, 253:	22, 62, 84, 101
Callendar, Marian	:	:	229-232
Cambuslang (mentioned throughout)	:	:	
Cameron, Catherine	:	186-202	:
Campbell, Catherine	:	176-180	:
Campbell (minister)	:	230	:
Campsie	:	131	:
Carlile (minister):		43, 339	:
			225
Carmile	:	122, 165	:
Carmunnock	:	39, 45, 116, 180	:
Cardross	:	50	:
Carson, Margaret	:	:	192
Carstairs	:	152	:
Catechism (Larger and Shorter):			
See under Books:			
Causlam, William	:	146-148	:
Clark, Margaret	:	176-179	:
Colquhoun, Mary	:	138-140	:
COMMUNION OCCASIONS:			
Biddernock	:	34	:
Blantyre	:	99, 120, 216, 239	:
Bothwell	:	146, 155, 326	:
Calder (Glasgow)	:	10, 22, 134, 212, 252	:
			61, 206
Cambuslang	:	throughout:	throughout
Campsie	:	62, 197, 207	:
Carmunnock	:	13	:
			255
Carntalloch	:	206	:
Cathcart	:	51, 85, 176, 205, 235, 262	:
Dalserf	:	151	:
Eaglesham (Eglishame):		323	:
			246
Douglas	:	150	:
Dunblane	:	131	:
Eastwood	:	178	:
Fenwick	:	286	:
Glasgow (chiefly Barony)	:	23, 82, 120, 124, 125, :	9, 10,
			69, 114, 129, 133
126, 128, 130, 131,	:	141, 163, 189, 215, 251	:
137, 167, 187, 198,	:		:

- 202, 212, 264, 222, :  
 340, 344 :  
 Kilbride : 40 : 67, 79, 122, 224, 263  
 Kilmarnock : 216, 244, 245, 287, : 150  
 300, 319  
 Kilsyth : 21, 22, 81, 115-116, : 16, 64, 129, 197, 198, 214  
 193, 195, 224, 296, 308 : 226  
 348, 353  
 Kirkintiloch : : 90  
 Lismahago : 152 :  
 Long Draghorn : 318 :  
 New Monkland : 188, 336 :  
 Paisley : 131, 136 : 25, 114, 142  
 Conference between Converts  
 & Seceding ministers : 93-101 :  
 Confessions of Faith:  
 Westminster : 275 :  
 Geneva : 275 :  
 Connell, Matthew (minister of East Kilbride) : 204, 310 :  
 59, 226  
 Corsehill : 14, 58, 64, 98, 112 : 11  
 Craig, James : 29 :  
 Craigie : 318 :  
 Creelman, Helen: 943-946 :  
 Cross, Mr. (minister) : 139, 198 :  
 Cunningham, Charles : : 165-166  
 Currie (minister of East Monkland) : 120, 339 :  
 Currie, John (minister of Kinglassie, Fife) : 67, 120, 155, 165,  
 275 :  
 337  
  
 Dalsarf : 151, 155 :  
 Dalziel : : 237  
 Darling, Janet : : 220-228  
 Davidson, Mr. (minister) : 62, 303, 322 :  
 Davie, Bethan : : 143-144  
 Dettingen, Battle of (1743) : 79 :  
 Dickinson, Jean : 330-354 :  
 Donald, Robert : 28, 31 : 215

## TESTIMONIES

II

- Douglas (see Hamilton) : :
- Duncan, Mr. (minister) : 18, 39, 78, 90 :
- Dykes, Elizabeth : 122-127 :
- Dykes, Rebecca : 165-168 :
- Edinburgh : 134, 144 : 215
- Erskine, Ebenezer : 93-101, 116 :
- Erskine, John : 354 :
- Faulds, Andrew : 125-128 :
- Fife, Archibald (elder at Cambuslang) : 268 :
- Finlay, Elizabeth : : 180-182
- Finlay, Helen : : 22-24
- Fisher, James (minister) : 93-101, 236, 237, 279, : 201  
281
- Forbes, Sergeant : 144-156 :
- Foster, Thomas : : 18-21
- Galbreith, Jean : 13, 15, 16, 20, 62, 66 :
- Gilchrist, Sarah : : 50-56
- Gillespie, Thomas (of Carnock) (minister) : 117, 120, 143, 309,  
347 : 98, 121, 122  
350, 353
- Gillies, Dr. John (minister of College  
Church, Glasgow) : 114, 129, 135, 165, 166 : 245  
174, 264, 349, 350, 351,  
352
- Glasford, Agnes : 225-235 :
- Glasgow: Ramshorn Church : : 243  
: College Church : 344 : 163  
: Barony Kirk : throughout  
(see also Communion)
- Gorbels : : 131
- Greenock : : 9
- Gustard, Mr. (minister) : 113 : 225
- Hamilton : : 25, 217, 237
- Hamilton, Agnes: : 237-238

- Hamilton, Dr. John (minister of Barony  
Kirk, Glasgow) : 112, 118, 120, 137, : 38, 75, 144, 155-156  
187-188, 189, 194, 195 : 157, 158, 160  
236, 238, 313, 334, 336  
345
- Hamilton, Robert : : 28-32
- Hamilton, William (minister of Bothwell) : 63 : 195,  
210
- Hamilton, William (minister of Douglas) : 38, 43, 49, 152, 157  
: 66, 146  
162, 260, 285, 308
- Hay, Jean : 149-164 :
- Henderson, Mr. (minister of Blantyre) : 40, 41, 55, 112, 155, :  
95, 96  
271, 307, 329, 335
- Hepburn, John : 223-224 :
- Highlands : 236 :
- Hill, Mr. (minister) : 225, 229, 232 :
- Hurricane of 13/1/1740 : : 125-126
- Irvine : 231 :
- Jack, James : 231 :
- Jackson, Catherine : 16, 17, 18 : 105-115, 194
- Jackson, Elizabeth : 63-68, 13, 15, 16, 18 :
- Jackson, James: 15 :
- Jackson, Janet : 12-22 :
- Jacobite Rebellion (1745) : : 124
- Jamieson, William : 265-267 :
- Kilbride (see also Communion) : 40 :
- Kilmarnock (see also Communion) : : 17
- Kilsyth (see also Communion) : 21, 22, 81, 115-116, :  
276
- Kinglassie : 67 :
- Knox, James : : 61
- Lamont, Christine : : 183-184
- Lang, James : : 17

## TESTIMONIES

13

- Lap. Margaret : 7-11 :
- Lawson, Mr. (minister) : 49, 74, 150, 228, 248 : 98  
273, 317
- Lennox, Janet : : 201-209
- Lettrick : : 120
- Lining, Mr. (minister) : 150, 160, 161, 164 :
- Lismahago : 149 :
- Logan, David : : 191
- Lyon, Bessie : : 93-100
- Macdonald, John: 47-52 :
- Mackie, Mr. (minister): 116, 139 : 227
- Matheson (elder): 18 :
- Mathieson, Mr. (minister) : 24 :
- Matthie, Isobel : 302-311 :
- Maxwell, Alexander (minister of Rutherglen,  
Glasgow) : 114 : 57
- McCulloch, William (minister of  
Cambuslang) : :
- His account of Catherine Jackson's 'outgate' : 106-109  
..... Conversion of Young Lady: 355-356 :
- Mentioned (other than re sermons) : 2, 4, 7, 12, 21, 64, :  
2, 14, 20, 27, 30, 31, 36,  
95-96, 221, 227, 238 : 42-43, 47, 58, 59, 80, 115,  
254, 268, 295, 296, 304 : 116, 138, 149, 153, 165,  
318, 331 : 176, 220, 245, 246, 249  
250
- McCulloch, Williams (continued) :
- Quoted: : 4, 16, 32, 33, 34, 42, 45 : 1, 22-23, 27, 48, 64,  
80,  
49, 53, 56, 58-60, 64, : 126, 149, 153, 173, 174,  
65, 67, 69, 70, 90, 105, : 185-186, 189, 195, 202,  
135, 153, 155, 176, 204 : 211, 214, 220, 221, 224,  
238-239, 245, 289, 325 : 228, 229, 251, 252  
326, 338, 342, 347 :  
SERMONS:
- Job 3.17 : 268 :
- Psalm 19.12-13 : 243 : 162
- 25.11 : 64 : 57

68.18	:	298	:	25, 167, 261
71.21	:	27	:	
95.7-8	:	19, 25, 46	:	47
98.1	:	40	:	224
110.3	:	139, 199	:	
119.59	:	293	:	
126.3	:	38, 261	:	127
148.8	:	:	:	125-126
Song of Songs 5.16	:	112-113, 307, 315,	:	112, 225, 264
335, 345				
Isaiah 12.1	:	256	:	225
40.11	:	63	:	
44.20	:	51	:	88, 148-149
53.11	:	135	:	
65.8	:	24	:	
Jeremiah 4.14	:	78, 90, 215:		25
17.9	:	67	:	261
Lamentations 3.24	:	:	:	99, 227
Hosea 2	:	22, 118, 167, 174:		69
6.1	:	:	:	186
Micah 6.8	:	67	:	
Zeph. 2.1-3	:	342	:	
Zech. 3	:	41, 212	:	
12.10	:	:	:	90
.....				
Matthew 11.28	:	322	:	
12.20	:	330	:	51, 74, 145, 154, 261
16.26	:	225	:	22, 59
19.20	:	37	:	
25.1-13	:	:	:	251
Luke 1.53	:	103	:	
11.21-22	:	204, 228, 333	:	6, 78, 86, 154, 185
23.28	:	106	:	40
John 1.29	:	130	:	
2.11	:	80	:	
3.5	:	7, 24, 47, 53, 58, 65,	:	105
266, 325				
3.6	:	117	:	64
3.18	:	122, 129, 165, 259, 321	:	233

## TESTIMONIES

15

3.36	:	37, 105, 150, 169, 225 :	77, 183, 211, 218, 230
271, 302			
5.42	:	250 :	75, 221, 229
6.27	:	32 :	
6.37	:	332 :	
6.64	:	111, 214, 240 :	44, 77, 194, 195
12.27	:	82 :	
16.8	:	25, 34, 49 :	4
Acts 13.39	:	182	
Romans 2.4	:	34, 74, 229, 289, 317 :	90
3.19	:	67 :	
5.19	:	143 :	152
7.9	:	45, 131, 136 :	
SERMONS:			
Romans 8.13	:	152 :	
8.18	:	44 :	
10.3	:	33, 112 :	
I Corinthians 6.11	:	39, 294 :	
11.26	:	43, 69, 90 :	79, 225
2 Corinthians 1.9	:	64	
1.7	:	227	
1.20	:	140 :	
4.3-4	:	326 :	94
5.17-18	:	45, 73, 106, 247, 276 :	129, 169, 202
5.20	:	119, 130 :	
6.1-2	:	14, 65 :	105
Galatians 2.20	:	201 :	227
6.8	:	68 :	
Ephesians 1.3	:	117 :	64
1.6	:	30 :	
2.3	:	142 :	152
2.4	:	119 :	
2.5	:	22 :	227
5.14	:	28 :	22, 186, 223
Colossians 1.21	:	118, 162, 193 :	57
1.27	:	99, 120, 216	
Titus 3.4-6	:	115, 338 :	
Hebrews 7.25	:	51, 91	
I Peter 1.3	:	194 :	



- I John 5.10 : 110, 204 : 8, 23, 66, 116, 170, 242  
 Revelation 3.1: 231 : 25, 218  
 3.11 : 162 :  
 M'Knight, William (minister of Irvine) : 33, 44, 48, 114, 215, :  
 97  
 227, 285, 314, 333  
 McLartie, Daniel: 66-71 :  
 M'Laurin, John (minister of Ramshorn  
 Parish, Glasgow): 72, 96, 120, 129, 166 : 36, 93, 95, 97, 211  
 269, 296, 308, 348, 350  
 McMillan, Mr. (minister) : 275 : 50  
 Merrilie, Janet: 217-222 :  
 Millar, James : 17, 19, 154:  
 Millar, William : 247-249 :  
 Ministerial Notes on Converts (by : 6, 22, 46, 52, 57, 62, 68  
 :  
 Webster, Willison, Gillespie and : 71, 86, 92, 104, 121, 127:  
 Ogilvie) : 145, 148, 164, 175, 180,  
 185, 202, 213, 222, 224,  
 235, 242, 246, 258, 265,  
 269-270, 274, 284, 297,  
 311, 316, 354  
 Mitchell, Mary : 58-62 :  
 Moffat, Isobel : : 154-161  
 Moffat, Janet : : 146-147  
 Montgomery, Ann : : 141-142  
 Montgomery, William: 321-324 :  
 More, Agnes : : 39-49  
 More, Ingram (elder at Cambuslang) : 17, 18, 62, 156 :  
 Norton, Jean : : 72-73  
 Muirhead, Mr. (preacher) : 326 :  
  
 Nasmith, Mr. (minister) : 129, 146, 225, 237, 331 :  
 173  
 Neil, James : 298-301 :  
  
 Old Monkland: 95 : 138  
  
 Paisley (see also Communion) : : 66

## TESTIMONIES

17

- Park, Mr. (minister) : 346 :  
 Park, Janet : : 116-119  
 Parker, John : : 255-265  
 Pinkerton, Mr. (minister) : 338 :  
 Porteous (Act of Parliament) : 96 :  
 Potter, Michael (Prof. Of Divinity, Glasgow) : : 91  
 Prayer Societies: See Societies for Prayer : :  
 Pretender, The (1745) : : 124  
 Provan, Isobel : : 84-89  
  
 Quaker spirit : : 52  
  
 Reid, Janet : 53-57 :  
 Reid, James (elder) : : 27  
 Reid, Margaret : 211-213 :  
 Reid, Rebecca : : 27  
 Reston, Jane : 312-316 :  
 Robe, James (minister of Kilayth) : 37, 72, 81, 87, 95, 155 :  
 62, 64, 90, 197, 199, 207,  
 224, 262, 275, 276-278 : 214, 255, 252  
 307, 309, 337, 353  
 Robe, Jean : 105-121 :  
 Rogers, Alexander : 102-104 :  
 Ronald, Jean : 259-265 :  
 Rutherglen (Glasgow) : 291-292 : 35, 36, 57, 61, 68, 74  
 Scot, Mary : : 90-92  
 Scott (minister of Stenhouse) : : 140, 200 :  
  
 Seceders, The : 49-50, 58 64, 77, 89 : 5, 11, 17, 75, 84-85, 106  
 105, 106, 112, 219, : 136, 167, 201, 202, 233  
 236-237, 275, 279-280,  
 288  
 : Conversation with converts : 93-101 :  
 : Interview with convert of Cambuslang: : 110-111  
 Semple (minister) : 223, 232, 300 :  
 Shaw, Margaret : 57-65 :  
 Shaw, Mary : 9-13 :  
 Shearer, Helen: 271-274 :  
 Shearer, Robert : 169-175 :

- Shuttleton : : 146  
 Shotts : : 77  
 Sinclare, K. : 128-139 :  
 Sinclair (minister) : 134 :  
 Smith, Archibald: : 172-175  
 Smith, Margaret : : 120-124  
 Societies for Prayer : 21, 93, 147, 170, 206, : 109, 113-114,  
 149-150,  
 212, 248, 283, 322, 327,: 151, 215  
 348  
 Somers, Bartle: 47 :  
 Somers, Claud (elder at Cambuslang) : 61 :  
 Speirs (minister) : 81, 116, 193, 296, 339 :  
 348, 353  
 Spens (minister) : 349 :  
 Steel, William (minister) : 155, 159, 160 :  
 Stirling (minister) : 136, 137, 139, 281-282 : 65, 69,  
 91  
 347  
 Stirling : 77 : 5  
 Strang, Sarah : 69-71 :  
 Struthers, Janet : 220-228 :  
 Stuart, Kathleen : 133-145 :  
 Swarf : : 88
- Tassie, George: 87-92 :  
 Tenant, James : 250-258 :  
 Tennant, Janet: : 4-5  
 Thanksgiving Day at Cambuslang : 11, 38, 73, 200, 222, :  
 127, 215  
 260, 342  
 Thomson, Charles : : 167-168  
 Thomson, Michael : 275-284 :  
 Token (for admission to Communion) : 334 : 103, 112, 224  
 Turnbull, Janet : : 74-76  
 Vincent, Thomas : 36 :  
 Warden (minister of Calder Parish,  
 Glasgow) : 37, 113, 170, 289, 308,: 194, 198, 205, 225, 244,  
 253

TESTIMONIES

19

Walker, Jean	:	:	101-104
Walker, Josiah	:		318
Walker, Thomas	:		317-320, 319
Walker, Mr. (minister)	:		25
Wark, Jean	:		185-190
Wark, John (elder)	:		272
Wark, Jo (boy)	:		74
Webster, Dr. Alexander (of Edinburgh)	:		5, 42, 114, 157, 167,
			151, 207, 219
			185, 191, 192, 256, 307,
			336, 337, 350, 351-352
Weir, Baillie	:		4-16
Weir, Mrs.	:		169-171
Wharry, Mr. (minister)	:		163
Whitefield, George:			
At Auchinleck	:		197
At Cambuslang	:		78, 166, 169, 181-182, etc.
At Edinburgh	:		134
At Glasgow (see Churchyard Sermons)			
At Irvine	:		231
At Kilbride	:		67, 79
At Paisley	:		90
At Strablain	:		134
Letters to Tillotson	:		90
Churchyard Sermons at Glasgow	:		13, 18, 58, 63, 133, 173
			11, 39, 51, 90, 132, 163,
			166, 192, 256-257
Mentioned	:		133, 134, 182, 186, 191
			19, 23, 61, 62, 72,
			79, 90
			192, 203, 250, 252, 254
	:		132-133, 136, 139, 163,
	:		268, 305, 324, 355, 356
	:		166, 168, 177, 178, 206,
	:		225, 263
Quoted	:		7, 21, 24, 42, 44, 63, 90
	:		11, 23, 37, 51, 62,
	:		65, 79,
	:		102-103, 113, 114, 181
	:		80, 127, 192, 196-197,
	:		182, 185, 231, 232, 234
	:		206-207, 213, 218, 225,
	:		296, 306, 307, 338
	:		256, 257
Seceders' opinion of	:		96, 100, 101
Sermons as published	:		14, 27

## SERMONS:

Genesis	19.17	:	:	145
41.55	:	:	173	
Isaiah	53.1	:	:	91, 145
54.5 ('Thy Maker is thy Husband')	4, 10, 42, 90, 134, 208 :			68, 127, 192, 213, 218 231, 234, 307, 319, 335 336
Jeremiah	6.14	:	13 :	256
8.20-22	:	102 :	177	
23.6	:	18, 355 :	90, 132	
Lamentations	1.12	:	113 :	
Micah	6.8	:	182 :	
Zechariah	12.10	:	:	151
Matthew	5.16	:	117 :	
26.38	:	41, 189 :	80	
Mark	10.51	:	262 :	
11.12-14	:	134 :		
16.6	:	:	224	
Luke	8.41-48:		51, 335 :	
9.42	:	:	91	
14.18	:	:	23	
15	:	133 :		
22.54-62	:	:	79	
John	7.37	:	43, 189 :	225
9.35	:	:	67	
13.8	:	43, 114 :	53	
20.27-29	:	334 :		
Acts	9.22	:	:	11
16	:	251 :		
Romans	14.17	:	:	256
I Corinthians	1.30	:	126 :	
3.22	:	33, 136 :		
2 Corinthians	5.17	:	24 :	
Philippians	2.5	:	42, 307, 336 :	81, 112, 263
Colossians	3.3-4	:	913, 338 :	
Hebrews	2.3	:	231 :	206
Revelation	22.2	:	:	65
Weir, John	:	181-185 :		

TESTIMONIES

21

Willison, John (minister of Dundee) : 10, 26, 120, 130, 143 :  
69, 99, 152-153, 203, 223,  
165, 238, 281, 283 : 245  
Wilson (minister) : 152 : 194  
Wishart (minister) : 152 :  
Wright, Robert : 62, 156, 238, 293, 294 : 96  
Wylie, Anne : 23-46 :  
Young, Agnes : : 240-241  
Zuil (minister): 332 :

## **AA. A Married Man About 30 Years. William Baillie.**

I was taught to read and writ, and got some part of the shorter Catechism by heart when young, which to this day keep upon my memory by frequent reading upon it along with the Scriptures, that prove the truth of the answers to the questions. By this and other means I had attained to a competent knowledge of the principles of religion. I also frequently read the Holy Scripture by itself.

My Parents put me to pray when I was young, but many a time I neglected it. I thought I was at times serious somewhat, but for ordinary I was not. When I came up to riper years I was many a time deeply sensible that it was both my duty and interest to pray; but I had no lively abiding impression of God and of the concerns of my soul.

I went for ordinary to church and heard sermon, and sometimes before I went there I prayed that the Lord would prepare my heart to receive His Word aright, for my soul's edification and advantage; and now and then after sermon I have meditated on what I heard in the sermon, and gone to prayer that the Lord might give His blessing with it.

About twelve or fourteen years ago, hearing a stranger minister (Mr. Cross) in my parish church speaking about the redeeming love of Christ, my heart seemed to be greatly affected, and I was somewhat convinced that I did not love Christ as I ought; and for some time after that I was more concerned about my salvation, and followed more closely after duty. But that impression wearing off by degrees, I returned to my former coldness and indifferency.

I was not given to any gross outward vices before men, and having a competency of knowledge and an external profession of religion, I was allowed to partake of the Lord's supper. About nine or ten years ago, attending at a sacrament occasion, by what I heard in sermons I thought I was convinced it was my duty then to join at that ordinance, and having set about preparation for it, as I then thought, and being warned by my father of the danger of communicating unworthily, I received a token for admission to the Lord's table, and without any check on conscience used it. But I did not meet with Christ in that ordinance. However, for some time after that Communion I walked more circumspectly than I

had done before; but through length of time any impression I had got at that occasion wore entirely off.

Every year after that I went to the Lord's table when that ordinance was dispersed in the congregation to which I belong; and before such occasions I have frequently essayed to renew my baptismal covenant with God, and would have taken a survey of my life and actions and found that I had failed in every particular; but upon reflection I cannot say I truly repented of my sins and shortcomings with an unfeigned godly sorrow from my heart.

About five years ago I was married, and when I was in suit of my wife I asked direction of God I that point, and prayed He might put a stop to my marriage with that woman if it were not for His glory and my good; and after I became the head of a family I kept up a form of family worship once a day but was not indeed so regular in secret duty, making my family prayer frequently stand for secret prayer also.

Thus I continued to go the round of all the external duties of religion, and having an abhorrence at all manner of injustice, cruelty and oppression done to any person whatsoever, because I saw the wrong it did to man; and I have reprov'd people for cursing and swearing, and sometimes I have felt some inward remorse for heart sins and some outward miscarriage, which I then took for a Gospel repentance.

All the while past of my life, I thought all was right as to my state and I was, in my own opinion, with the apostle Paul in his unconverted state, as to the main, touching the righteousness of the law, blameless. And in this opinion of the goodness and safety of my state I continued till that, in winter, 1741, I bought and read Mr. Andrew Gray's sermons upon the great salvation and mystery of faith and other subjects. But chiefly when I was reading him concerning the great salvation, I began to see that I was one that had despised that great salvation; and being deeply convinced of that, I fell about prayer to God, that He would pardon my sins, and that in particular of rejecting Christ so long, as offered in the Gospel; and by the whole of these sermons I was made more clearly to see that I was without an interest in Christ. But even that conviction went gradually off, without any saving effect.

After the awakening broke out at Cambuslang I heard various opinions about it, some calling it a work of God and others a delusion of the devil, which made me go to prayer and, as I could, request the Lord that if that work were a delusion I might be kept from it, and if it was a work of the Spirit of God I might be made a subject of it.



Going there about the first day of May, 1742, and hearing a minister (Mr. McCulloch) preach, by what I heard and saw I thought it was the work of God. I went home at night and prayed to God in secret that myself and family might get saving benefit, and used that petition for some time, and the Lord was pleased to awaken myself and all my family come to the years of discretion excepting a hired boy.

Anent the means of my own effectual awakening, I remember that minister just now mentioned preaching in that place and showing the great length a man might go in the external part of religion, and be a stranger to the life and power of godliness; that he might go the round of all duties, and be in his own account as touching the righteousness of the law blameless. Hearing that, I was deeply convinced from the bottom of my heart that I was one of these the minister described, and that I lacked several things he held forth as absolutely necessary to a saving interest in Christ, and particularly that I must be made a new creature, old things being done away and all things becoming new; which yet I was a stranger unto. And when he told that the whole heart must be changed, I clearly saw that my heart's lusts had never been mortified, the thoughts of which gave me a great deal of inward pain and uneasiness of mind.

After that I went frequently to the Lord in prayer, begging that He would give me a full discovery of my sins and of the dangerous consequence of harbouring my lusts, and that He would give me grace to enable me to mortify them. And at length the Lord was pleased to give me a greater discovery of sin than ever I got before, and brought all my sins to remembrance from time to time in prayer, meditation and other duties; and particularly my communicating so often unworthily, and my many breaches of covenant engagements were set before me. And I saw my original sin sufficient to exclude me for ever from the favour and friendship of God, and as the root and mother of all my actual transgressions. All which I was helped to bewail and mourn over.

All that time I consulted my Bible much, that I might get a more full and heart-humbling conviction of the evil of my particular sins; and when reading my Bible and hearing the Word, I saw it would be presumption in me to lay hold of the promise of eternal life so long as I had not got parted with all my lusts, however dear to me, as my right hand.

And now I resolved, with a distrust of myself, and a dependence upon the righteousness and strength of Christ, to give up myself wholly to

His service. At that time I was also enabled to plead with more than ordinary earnestness that His grace might be made sufficient for me, and His strength perfect in my weakness. About that time also, that Scripture in Is.26.4 ('Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength') was first impressed on my heart (as it has been often since), by means of which I was greatly enabled to believe upon Him, and trust in Him for strength to perform duty and baffle temptations. I think that it was about that time also that a change was wrought upon my heart, for ever since I have an abhorrence at all manner of sin whatsoever; and when the tempter comes to assault me, I can go to God in prayer, and frequently I get relief.

But about that time, hearing a minister (Mr. McCulloch) showing what seeming evidences a person might have of a saving change of heart, and which yet fell short of a true work of grace, and I observing what lengths a man might go, began greatly to be discouraged, and to say, Who then can be saved? But he having added as a distinguishing mark, that 'they that had a saving change wrought upon them would curb the very first motions of sin in the heart, and I, having examined myself by this mark, and finding that it had been my habitual practice ever since God began to work effectually on my soul to resist the very first motions of sin in the heart, my doubting about the reality of a saving change upon my mind went off, and I was restored to a good hope of a saving interest in Christ.

When the first Communion that year was intimated to be at Cambuslang, I resolved through divine grace to make preparation for that ordinance by self-examination and other duties. I took a back-look at my past life and my often former unworthy communicating, and think that the Lord enabled me to humble myself before Him in some measure for all my sins and abominations and in a special manner for my former profanations of that solemn ordinance. And at the table I think I was also in some measure enabled to receive Jesus Christ by faith, as exhibited in that ordinance under the broken bread and poured out wine. And having the graces of faith, love, and repentance in exercise, I was in some measure strengthened to resolve upon new obedience in dependence on His grace. And because I believed in Christ, I looked upon His body in that ordinance as broken for me.

I heard a stranger minister (Mr. Whitefield) preach in the evening a sermon on these words of the prophet Isaiah: 'Thy Maker is thy Husband', where he described the articles and terms of a marriage covenant between

Christ and believers in many particulars; and I found my heart as cheerfully agreeing to every one of them as ever bride did to the articles of a contract with one to be her husband, and was much comforted in hearing that sermon.

At night, being in company with a good many people in a barn, partly strangers and partly acquaintances, the night was agreeably spent in prayers and praises. After several had sung and prayed, the company put it upon me to be their mouth to God. I was very shy and averse for some time to comply with that desire, and thought to have refused. But while I continued averse, that word was pressed upon my heart, 'He that denieth Me before men, him will I deny before my Father which is in heaven'; upon which I was filled with shame and confusion, that I should have made such an open profession of Christ at the table that day, and refused in my heart to pray before others when desired. I fell a-sweating through fear and shame, but at length getting strength and courage, I essayed the duty and found great liberty and heart enlargement in it; and much of a sweet frame of mind in believing continued till the second sacrament in that place.

On Monday morning, after that second Communion, I heard a minister (Mr. Webster) preach on these words: 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'; where he gave several marks of those that belonged to Christ's little flock, and who might expect the heavenly kingdom. I got liberty to apply these marks with much clearness, which afforded me a great deal of comfort.

Having a child to offer up to God in baptism, about Candlemass, 1743, I went very often to God in prayer before that, and was allowed to plead the promises, particularly that the Lord would be a God to me and to my seed; and was enabled to plead that promise. And while that child received the outward baptism by the minister, I was pleading for the inward baptism of the Holy Ghost and made to believe it would be so.

And now as to the ordinary bent of my desires since my first affectual awakening before noticed, I find that, whereas my heart before that was running out after the world chiefly, and the vanities thereof, I now find that since that time it is set upon God in Christ, and the things that are above. And though I had no prospect of a reward after this life, though I were assured there were no punishment for sin in the world to come, I would rather choose to go on in the ways of holiness wherein I have been aiming to walk for some time, than to return to my past sins and follies. For I find more pleasure in one day spent in the fear of God, and

walking with Him, than in all the pleasures of sin I had in the whole course of my former life.

I have been forecastings trials and sufferings for religion; and though I see nothing but ground of diffidence in myself, yet I trust, if the lord shall call me to suffer, I shall be helped to choose sufferings rather than sin, and that He will not permit me to fall away. But that He that hath begun the good work will perfect it till the day of Christ.

My heart's desire and payer to God is, that all the Israel of God, whether Jew of Gentile, may be saved; and that the Lord may send a revival to religion, in the life and power of it, to all the corners of the Land.

Sometimes in prayer I am made to long to be dissolved, and to be with Christ; to be joined to the glorious company above, in singing Hallelujahs to Him that sitteth upon the throne, and to the Lamb slain, for ever and ever.

NOTE by minister:

Page 5 (typescript, page 3: last para.) ('Would be presumption' etc): This may be more orthodoxly expressed (Gillespie). Webster and Ogilvie agree.

**A.B. A Woman aged 29. Unmarried.  
Margaret Lap, daughter of G. Lap,  
collier.**

I had a custom of praying in secret, for ordinary, and went to the Kirk upon Sabbath when I could get it done. Oft-times out of custom I went, and sometimes I thought I went to hear what God the Lord would speak. But I cannot say that ever I met with the presence of God sensibly in any duty, public or private till last year (1742). I would sometimes have been somewhat affected at hearing of the free offers of Christ; and some words have excited me to some diligence at duties sometimes; such as, ‘Draw nigh to God and He will draw nigh to you’, ‘Then shall ye know the Lord if ye follow on to know Him’, and the like. For several years especially after I first communicated, at which time I went trembling to the Lord’s table, I was never satisfied with myself, but found always something a-wanting to my soul. In hearing Mr Whitefield in September, 1741, these words—‘How can ye go to bed and sleep without a Christ this night, and not know but ye may awaken in hell before next day?’—put me into great confusion; and after I went home I was very uneasy and much afraid to go to bed that night. Hearing Mr. McCulloch all the following winter preach on the New Birth (from Jhn 3.5) which I knew nothing of, I was almost constantly all that time in great distress, and uneasiness of mind at the thoughts of my own ignorance of that main point and that I could not understand the Gospel, and that it was hid to them that were lost.

On Thursday, February 18th, coming over and hearing a sermon at Cambuslang, I was so affected with what I heard, and particularly that those that believe not are condemned already, that the tears ran down my cheeks all the time. I was hearing, and after it too, almost all that day. Going home, I told my master I could not work any, and did not know when I would be able to work, but that, if I were spared and came to be capable, I should make up the time afterwards. That night I could sleep very little, and got little rest after that for some days and nights. I thought I was a Gospel despiser, in that I had never received Jesus Christ

in His offers of Himself in the Gospel, nor relied on Him only, and this grieved me more than any or all my other sins.

On Saturday I came back to Cambuslang, and a woman of my acquaintance meeting me, said: 'You went home on Thursday night; if ye had stayed at the Manse that night, you might have been converted ere now, as well as others; at that hearing of which words, these darted into my mind: He is the same God yesterday and today and for ever, and then (smiling) I said to her: Do you think there is nothing for me, then? He is the same God yesterday, and today and for ever, and can convert me now as well as then. I cannot say that I was then or at any other time under terrors of hell. What grieved and afflicted me was my provoking God by my sin, and fears of missing His favour.

I heard sermon that day but got nothing sensibly; only I was made to wait on patiently, and to hope for the mercy of God in Christ. On Sabbath I heard sermon, and continued in distress as before, and thought the guilt of Adam's first sin was imputed to me; and the corruption of nature I brought into the world with me, and all my actual sins, were gathered, as it were in clouds between God and me—and in time of family worship at home, I could not forbear crying out that I was a hypocrite, and it grieved me still more that my master and others about me expressed their charitable thoughts concerning me. I continued for some time lamenting my woeful state, and that I had sinned so under the clear sunshine light of the Gospel. I went every now and then to secret prayer. But meeting with nothing, and the devil strongly tempting me to think that God would not hear me, and being much urged by my master to go to bed, I did so at length. After I had fallen asleep, I awakened repeating these words, 'The Lord is my Shepherd; I shall not want'. I thought I saw my master standing at my bedside, and heard him say, 'I wish I could get these words out of her head'. But a little after, I apprehended it was the devil that was there standing, and I said so. I was much straitened to get these words out; however I got them said, and some more lines that follow them, and was thereupon more easy in my mind, and made to wait on the Lord's time, with patience, for more.

Coming back to Cambuslang on Monday, and hearing a sermon in which the minister said he was sent to travail as in birth till Christ be formed in your hearts, I was much affected, and thought, O has the Lord sent you to travail as in birth till Christ be formed in my heart! Yet alas! still I found my heart very hard and unrelenting. After sermon I found several people standing near and saying one to another, 'Hast though

got anything? and has thought got anything?’ and some of them acknowledging that they had got something; at hearing of which I was very glad to hear such questions among them, and any of them owning what they had received, though I was in a very dead frame myself. But some of them saying, ‘We will go home; Christ is to be found at home as well as here’, I went away to a friend’s house near by, and going out to the yard for secret prayer, I got great liberty to pour out my soul before God, and got faith to rely on the merits of Christ.

Coming back into the house, while I sat at the fire side I felt so much love to Christ and so much heavenly joy, that I could not well tell whether I was in the body or out of the body, and could not forbear crying out in the words of the 40th Psalm, from the beginning to the middle of the third verse:

‘I waited for the Lord my God,  
and patiently did bear;  
At length to me He did incline  
My voice and cry to hear.

He took me from a fearful pit,  
And from the miry clay,  
And on a rock He set my feet,  
Establishing my way.

He put a new song in my mouth,  
Our God to magnify’.

And these words also in the 118th Psalm, 22nd verse:

‘That stone is made head corner stone,  
which builders did despise;  
This is the doing of the Lord,  
And wondrous in our eyes’

Came into my heart with great sweetness and power, and I repeated them with great joy before all present. I cried with great earnestness, to bring all the people in the town, that I might tell them what God had done for me, and to help me to praise Him, crying that if all the hairs of my head were so many tongues, they were all little enough to praise Him. But seeing those about me weeping, instead of praising, I told them, though they would not praise Him, yet all the holy angels and saints in heaven were praising on my account.

All that time I thought suffering for Christ would have been easy to me, and that if I had been torn in pieces, it was little enough for Christ who had done so much for me. After I was a little more settled, I cried, 'O must I go back to the world again! Oh! all in it is but dross and dung compared to Christ. But since I must go back to it, I will not go without my rule. Give me my rule; give me my Bible. After that I sang a piece of Psalm, and prayed, the rest joining with me. Being much urged, I took some little meat and went to bed and slept some little, and then awaked praising God. I heard a sermon and was made to rejoice all that day, and went home with the same frame that night, and returned to my work, and continued in this frame for eight or ten days or so.

At length these words, 'Hear and fear' darted into my mind. I thought that I was hearing, but I was not fearing as I ought, because something of self and spiritual pride got in upon me; and I was thereupon much troubled. But I thought the Lord said to me that He would be with me through the fire and through water, through grief and through joy; and upon this, my former frame in a good measure returned.

Hearing Mr. Willison preach on that text, 'Is there no balm in Gilead, etc.?' I got faith to apply all the promises in that sermon. And when he said, 'There are some of you weeping for joy, and some for sorrow', I was sensible I was one of those weeping for joy. After that I still had peace in believing, though I had not sensible joy, for a long time.

Friday morning, before Cader sacrament, before I rose out of my bed, these words, 'Thy Maker is thy Husband', came into my mind, with several notes of a sermon of Mr. Whitefield, and I found myself just sick of love to Christ, and was made to believe that my Maker was my Husband, and instead of all relations: even all in all to me. At that sacrament at Cader, I heard sermons with great delight, and joined with others in prayers in the fields, on Saturday all night, where I had much of the Lord's sensible presence. At the Lord's table there was a great mourning. I thought I heard one as it were saying, Ye are all my mourning doves, and I got my heart drawn out with great love to Christ, and had joy and peace in believing.

That night, going into a barn with some others, while I was praying as the mouth of the company, these words came into my heart: 'The dead in Christ shall rise, and we shall be caught up to meet the Lord in the air'; and I then found my heart as it were drawn out of me, and drawn up to meet Christ. I said, 'If it is Thy will just now to draw my soul to Thyself—but if it may not be so, not my will but Thine be done',



and I got my will made to comply just to His will. And I was made to plead for all the people of Cambuslang that the Lord might draw them all to Himself. I slept very little that night and awaked praising God. Some of the company desired me in the morning to pray. I told them they might pray themselves, such of them as were in a frame for praying, but for my part I could do nothing but praise.

I carefully attended all the sermons at Cambuslang, through the summer and harvest, and was filled with joy every day all that time; and the world and all things in it sank into nothing in my esteem. I was made to sit down under Christ's shadow with great delight, and His fruit was sweet to my taste. But when winter came on I turned more dead, except now and then at particular times when I was made more lively.

Upon Thanksgiving Day, the 18th February, 1743, I assayed to join with the congregation in the work of the Day, in prayer and humiliation for my own sins and the sins of the land, and in thanksgiving for what the Lord had done in mercy last year there and elsewhere. But I did not get to that enlargement in these duties that the Lord was pleased to give me that night in the meeting for prayer. When employed to pray, I found the Lord's presence most sensibly, and was made to believe that Christ died for my offences, and rose again for my justification; and was enabled to plead for the earnest of His Spirit whereby He might seal all those present in the meeting to the day of redemption. While praying for the reviving of the Lord's work in that parish, it was impressed on my mind that He would visit us yet again, and that as we had been made to rejoice in Him already, so He would make us to rejoice in Him again.

I have sometimes had assurance of heaven and salvation; at other times I am made to doubt of it. Yet I am for ordinary made to rest on that, among other words of promise, which the Lord has spoken to my heart, and on which He hath made me to hope, that He will never leave me nor forsake me. I find it a difficult duty to keep the heart; yet it is what I am daily praying, through grace. I can say with the apostle, in a feeling and humbling way, O wretched creature that I am; who shall deliver me from this body of sin and death: But I desire to bless the Lord, who has put a law in my mind which wars against the law in my members, and that He has promised victory through Jesus Christ.

## **A.C. A Young Unmarried Woman, aged 24. Janet Jackson.**

I was taught to read my Question and Psalm Books at the public school, and learned to read my Bible by my parents at home. When I was young my parents put me to read my Bible and pray in secret unto God. I was very indifferent about my duty. When I came to some years I had some concern to mind it, but I went about it chiefly because I saw others doing so. I kept the Kirk, but minded little what the minister said. I did not understand what I heard, and was easy whether I heard or not.

I was not grossly vicious or immoral in my walk: when I would have heard banning and swearing I would have been afraid: and sometimes I have reproved them that did so, and asked why they did it, for I thought it was a sin to bann. But though I was soberer than some others before the world, I was as ill as they for all that: my heart was as ill as theirs. I had no love to God and Christ, and did nothing to please God. I was always provoking Him, though I was not sensible of it: for all this time my conscience was asleep, and did not rise up against me for sin of my own.

Some years before the awakening came, I was in service in a minister's (Mr McCulloch's) family, who took a great deal of pains upon me to instruct me, and I attained to some more knowledge, and had some concern about my soul, and minded my duty more closely both to God and man. But I had no affecting discovery of my lost state and condition by nature. Only I had somewhat more concern about the external part of religion. Sometimes I had some pleasure in duty, when I thought I had liberty in it; but my heart was never truly affected with what I was about.

About five years before 1748, at a Communion occasion, when I saw some young folk coming to my master about their soul concerns, and who seemed to be affected therewith, I wondered what it was that affected them, and that myself was not affected about my soul's state as well as they. I fell into some little concern at that time, but it went entirely off after that sacrament.

Next year (1739) when the Communion came about, something of a concern about my soul revived in me. I saw some of my heart plagues, such as heart-wandering in time of duty. One day I was speaking with

some of my acquaintances about religion and about the disposition of the heart, and one in that company saying that nothing ailed their heart, I wondered what had made my heart worse than my neighbours', and prayed to God that He would slay my wandering heart. This year I fell under great concern to know whether or no I should go to the Lord's table at that occasion; and when I was in this concern, one morning that word came into my mind, but not with power (Ins. 41.10), 'I will strengthen thee; yes, I will uphold thee by the right hand of my righteousness'. My desire continuing to go to the Lord's table, I accordingly went; but I cannot say I had faith to discern the Lord's body and to feed upon Him in that ordinance, or true love or repentance: only I resolved that I would never be as I had been before. And after this I had some concern to do better, and I reformed in some things in which I saw I had been wrong before. But my righteousness was as the morning cloud and early dew; it soon vanished away.

Next year after this, when I was hearing a minister serving a table at Carmannock, whose name I do not know, I was greatly affected at the time with words spoken by him: 'Only such as had clean hands and a pure heart had right to sit down at that table'. They came into my mind with power, and made me shed abundance of tears, and clearly to see that I had no right to that ordinance; and I began again to have some concern about the state of my soul. But I got no convictions of my particular sins; yes, I did not reflect that I had sinned last year in going to the Communion table, and eating and drinking there while I was not prepared in heart for that duty. However, all the summer after, some concern remained with me. But after that it quite wore off; only I thought it would be well enough with me if I carried as I saw other Douce folk carry. And so I kept up a form of duty, but rested there.

In September 1741 I heard a stranger minister (Mr. Whitefield) at Glasgow preach two sermons in the churchyard, and one the morning and the other in the evening, who in one of these sermons spoke frequently of those people to whom God speaks no peace. I was concerned to know who these people were, and in what condition, and how they behaved in the world. Afterward hearing of several that had been awakened in hearing this minister, I fell into some new concern about myself, and seeing a near friend (Elizabeth Jackson) that had been hearing him greatly altered in her way, spending much of her time in prayer and making much use of her Bible, by what she used to do, and reading that minister's sermons often, I thought certainly I was not like that person now. About

this time also I was frequently hearing one of my neighbours (Jean Galbreith) speak of some people that had been awakened at Glasgow, on whose lives there was a great change to the better. But I was not much concerned about myself as yet; only I prayed more frequently and read my Bible often, and took pleasure in reading that minister's sermons, and the weekly history after it was published; and I thought that my own minister preached much better than he used to do.

In the month of December, 1741, my own minister (Mr. McCulloch) had his text in 2 Cor.6.1.2 ('We then, as workers together with Him beseech you that ye receive not the grace of God in vain'), who said, 'People heard the Gospel as if they heard it not, and heard it slightly'. I thought when he had that note, that he was preaching to me, and that all the time of that sermon he was pointing at me directly and distinctly as if he had named me out before the congregation. I then saw I was one of those Gospel-hearers that had received the grace of God in vain; which affected me so greatly that I was like to cry out in the Kirk under a deep sense of this and my other sins. And now my unworthy communicating stared me in the face and pierced deep into my heart; and my often allowed heart-wandering in time of the duties of prayer and praises; and that I thought so little of the ordinances of the Gospel by the ministers in the Kirk after I had heard some of the north country ministers at Corsehill, of whom I had a great opinion; and I saw that it was sinful to despise and undervalue other ministers—these and many other sins which I do not now remember distinctly were very grievous to me.

I went home after sermon in great grief for the evils I had done. I never had any such sights of sin, through all my past life, as now I got. I saw it as dishonouring and provoking to a holy God. I do not remember whether at this time I had any fear of hell at all, though I had gotten a great sight of my sins. And now I prayed to God with more earnestness than ever I had done, and did not so much as know that convictions were dealing with me; but I thought there was nobody so sinful as myself in the sight of God, and did not discover my case to any mortal.

For several Sabbaths after this my first effectual awakening I thought the minister was preaching against my sins and no bodies else; and I got more discoveries of the evil of my ways from day to day, and saw sin to be another matter than ever I had taken it for. I was made sensible of the corruption of my nature and of the unbelief in my heart, and that I could not be saved while I continued in this state of sin and under the

pressure of unbelief. And when I came to see this I began to be afraid that God would not have mercy upon me, because my sins were so great and provoking.

About this time, the near friend I spoke of before (Elizabeth Jackson) went and stayed with another near friend for some time, and I, having a good opinion of her, thought she was taken away from me because I was not worthy of her good company. My convictions every day turned more cutting and deep. But all this while past, my distress was not known to my friends. I kept all within myself; I wrought my work and forced myself to take my meat, that my trouble might not be known. But sometimes I could not sleep in the night time for the concern upon my spirit. When I was kept from my night's rest, some sentences from Scripture would come into my mind with sweetness; and I was frequently made to bless the Lord that such comforting and supporting words to people in trouble were in the Bible. But these scriptures I do not now remember. However, my convictions continued; but I got more hope that God would have mercy upon my soul.

About the 18th February, 1742, hearing one of my acquaintances (Jean Galbreith) tell my father, James Jackson, that several in the parish had fallen under convictions, a thought came into my mind that others would get mercy and I would be left of God in my sins. That same night I heard my father read in Guthrie's Trial of a saving interest in Christ, and by what was read from that book my convictions and distress increased so greatly upon my spirit, that I was very near bursting out before all the company. I went to the door to get my distress concealed and prevent my crying out in their hearing. When I was come to the door of the house, that word in Psalm 51.17 came to my mind with great power:

'A broken and a contrite heart, Lord, Though wilt not despise'; and this at that time took much of the weight upon my spirits off from me. And now I was made to see my heart was truly broken and contrite under a sense of my sins, and to hope that the Lord would not despise me altogether; and I was enabled to bless and thank God for what encouragement I got at that time.

After getting this support, I went to one of my acquaintances to converse with her a little, and our conversation was about a near relation's soul distress and outgate known to that person before. My own distress of mind for my sins as dishonouring to God was then so great that I was forced to burst out into tears before her, though I did not tell her the

reason that made me do so. My trouble continued very heavy upon me that night.

Next day, going to see another acquaintance (Jean Galbreith) who knew what trouble of mind was herself, and well experienced in religion, and she having observed me under concern by my countenance and actions, strictly charged me to tell what was dealing with me, and no more to conceal my case from her. For, said she, I am sure something is ailing you by ordinary. I could not speak one word, but went away in haste from her, and sat down to my work in my father's house. As I spun at my wheel I read in my Bible on my knee, and was made to shed many tears, for my distress continued. Some time of that day, being Saturday, February 13, that word came into my mind with power and supported me much (in Psalm 102.17 in metre):

‘The prayer of the destitute  
He surely will regard’.

I thought I was a person truly destitute, and I was made to hope that God would regard me. I spent a good part of that day with a comrade and another near friend (Catherine Jackson) who were both under distress of soul at that time: and we could not speak to one another because our grief was so great and sorrow filled our hearts.

Next day being Sabbath, as I was in the Kirk, a good number of people being there, and many standing for want of seats, and my near friend (Elizabeth Jackson) having got a seat from an acquaintance while I was left to stand, I thought that I was not worthy of a seat and therefore got it not; and that everybody knew I was so great a sinner as I knew I had been myself. I stood with great difficulty, and was often at the point of crying out all that day; and I thought that all I heard was levelled against me. I remember in particular the minister (Mr McCulloch) and these words, or words to this purpose: ‘Some of you perhaps would be grieved that God was pleased to bring home to Himself others by converting grace, and murmur against Him for passing by yourselves’. I thought that this was exactly my case, for I had been quarrelling and murmuring against God in my own mind that he seemed to take my friends and leave myself, as I then thought. I was then made to see the evil of this, and became convinced that God might in justice pass me by, and suffer me to perish in my sins; and that it was an act of grace in God to save any of the sinful children of men; and I thought my heart was humbled under a sense of this my rebellion against the Lord.

I think also, it was on that same Sabbath that the minister showed what way a concern upon a person's spirit about their salvation differed from convictions of sin, and what convictions were. This was the first time that I knew I was under convictions, for before I knew not what convictions meant, though I had been under them. I thought I was only under concern. At hearing of this I was somewhat glad, when I know what was dealing with me. At the same time I was like to cry out of sorry for my sins; yea, the most part of that whole day after sermons, in whatever place I was, I was like to cry out.

This being the Sabbath, when a near friend of mine (Catherine Jackson) was under very deep convictions and brought to a minister's closet, and the person who came about her (Ingram More) not knowing, as I suppose, anything of my distress, and not desiring me to go along, I was greatly affected with it thinking I was neglected by everybody. I cried out in the house where I was, that though I was despised by everybody, yet I would trust I God. However, I went along with them to the closet. All the time she was in her bitter soul agony, I found my heart stupid and hard. After she had got an outgate, and commending the riches of the free grace to several there, she came to speak to me, but I apprehended there was no mercy for one that had been such a sinner as I. But immediately these words came into my mind with great power and sweetness: 'I will draw thee with the cords of love and the bands of a man', and that moment I found my heart drawn out in love to God. And then Matt. 11.28 ('Come unto Me all ye that labour and are heavy laden, and I will give you rest'); and then these (as in Is.40.4), 'I will make crooked placed straight and rough places plain'. Presently, after these last words, I found the gracious presence of God withdrawn from my soul, which made me cry out before all the people in the chamber when I found Him hiding His face from me: but I said I would trust in God.

I continued under this damp, and in doubt of my interest in Christ, all the rest of that night and next day, because I was not like that relation (Catherine Jackson) who had got an outgate, and who could do nothing but bless and praise God for some days, and because of my own sins.

On the next day (Feb. 15) a young man of my acquaintance (James Millar) came to me and asked me what ailed me, and if I was now in fear of hell, and he wanted to know if that was my trouble; for, said he, I have a brother just now in great fear of hell. I answered him, I was not in fear of hell. He asked me again, what made me so concerned.

Then I answered, because I have so greatly dishonoured God by my sins. And then he desired me to take some courage and to hope in the salvation of God. That evening I went in to my experienced Christian acquaintance's house (Jean Galbreith's) where there were present about eight or nine young people who had, before that, fallen under trouble of mind; and a preacher (Mr. Duncan) and one elder (Mr. Matheson) and another man (Mr. Ingram More) that had been awakened in hearing a minister (Whitefield) at Glasgow the harvest before. That preacher (Mr. Duncan), among other advices he gave to the distressed, exhorted them not to read so much on other practical books as in the Bible, for (said he) the Bible was the fittest book for persons in their condition. I thought that what was said carried a reproof to me, who before had read more on sermons and other books on religion than on my Bible; and after that I betook myself more to my Bible and less to other books, and found more pleasure and profit in reading on it than I got in reading of other books.

Next morning, shortly after I arose from bed, these words (in Acts 16.31) struck my heart with great power: 'Believe on the Lord Jesus Christ, and thou shalt be saved'; after which I thought I was in some measure enabled to believe in Christ, and I attained to some more peace than before, but did not at that time attain to joy. But shortly after, I began to suspect myself, that I was not in the right way, because I was not so full of love and joy and of praises to God as my friend last mentioned (Catherine Jackson).

That evening my other friend (Elizabeth Jackson) got her heart opened and tongue loosed to proclaim the love of God and to praise Him for what He had done for her soul; and she desired all the people in the place to be brought to her that she might tell them how good and gracious God is. I was much cast down because I found my heart was not so full of love to God as hers was; and my suspicion about my own conversion was the more increased.

On the 18th February I heard that sermon when so many fell under convictions. The minister's text was Jeremiah 23.6 ('And this is the name whereby He shall be called, The Lord our Righteousness'). I thought that sermon was as it were a new Gospel to me. I had great pleasure and satisfaction in hearing it, though I do not remember I could assuredly say that the Lord was my righteousness.

After sermon I came into the minister's hall and was greatly rejoiced to see so many under convictions of sin, and so many getting sensible



relief, and those that got relief commending Christ to others. And I thought I was in some measure helped to speak of Him to one in distress, and of the riches of free grace in the Redeemer for heart-broken sinners.

But my suspicion still increased that myself was unconverted, when I saw others so much enlarged in singing the praises of free grace; and especially when I heard a young man (James Millar) the day following, speaking a long time so greatly in commendation of Christ, and telling what promises had been spoken to his heart; and that God had said to his soul, 'I will never leave thee nor forsake thee' and many other promises which I do not now remember. I thought then that I was nothing, and was greatly discouraged, and continued so without any sensible comfort for a considerable time. And seeing those persons that had been in distress getting such great manifestations of the love of God and strong consolations, I was heartily willing to undergo any trouble, either of soul or body, that I might get rich comforts like them.

I remember one morning when I was longing much to get these consolations, and willing to suffer any trouble either of mind or body if I might get them, that I came to see that it was a sin in me to wish for such distress, and that I was wishing for what I could not bear and fancying I had more strength than I had. But still it was grievous to me that I had not got such extraordinary consolations, till one morning I was awakened from sleep with these words impressed with great power: 'Cast thy burden upon the Lord and He shall sustain thee' (Psa. 55.22).

About the 11th of April that year I heard Mr. McCulloch preach on Psa. 95.7.8: 'Today, if ye will hear His voice, harden not your hearts', and that sermon was the voice of Christ to my soul by which I was enabled to believe upon Him with my heart, and to receive Him as offered in the Gospel. After this, for a long time I thought I had faith in Him and love to God in a lively exercise, and was enabled to walk by faith and to live by faith in the Son of God and to delight in Him. I endeavoured to have my conversation becoming the Gospel and to walk worthy of the Lord in all well pleasing.

But afterwards I came to lose sight of my interest in Christ, by accidentally lighting upon some loose leaves of a printed book lying on the floor of a neighbour's house, and taking them up and reading them, I therein found the seeming great length and progress that hypocrites might attain to in religion. Upon which, I concluded that I was but a hypocrite myself, and that I had been but deceiving myself and the world with a profession of religion all this time. When I was in this darkness about

my state, I betook myself to God in prayer, begged that in mercy He might search me and prove me, and that I might not be suffered to put a cheat upon myself and others. Some time after this darkness came on, a word in Romans 8.6 came to my mind, but not with great power. 'To be carnally minded is death, but to be spiritually minded is life and peace'. After this another sentence came to me: 'The Spirit liveth in me'. I asked my experienced acquaintance (Jean Galbreith) where I could find a word in Scripture like that, and she told me to turn to Galatians 2.20: 'Nevertheless I live, yet not I, but Christ liveth in me'. When the first passage came to me, I thought I had all along been carnally minded, and never hitherto spiritually minded, and was perplexed to think I had been so; and when the second came to me I could not say that Christ lived in me, but I fell into greater darkness than ever. Till one day, when my distress was exceeding great, and I was spinning on my wheel, I was enabled to believe that I was indeed a new creature. Upon which, I was made to believe that I was no hypocrite, for a light shone into my mind convincing me that old things were passed away and all things were become new. Thus the thought of hypocrisy vanished for a considerable time.

After this, one night I fell under strong convictions of the evil of sin, when the 13th Psalm, and some words ('Against Thee, Thee only, have I sinned') from Psalm 51 were sung at a meeting for prayer. I felt that I must cry out, but got myself pretty much concealed from those in that meeting. Only Jean Galbreith observed me in disorder. She afterwards asked me the cause of it. I told her I was under deep convictions, but durst not altogether doubt of my interest in Christ. I continued under them for a considerable time. One day, when I was wanting some sensible comfort amidst my distress, and casting about in my own mind what way I would get it, these words came into my mind with great power: 'Thou hast an arm that is full of power'. I was then made to look to the power of God for support and comfort. Shortly after this, when my distress continued, these words came also into my mind with great power: 'Thy warfare is accomplished (Is. 40.2), and presently I was relieved from the burdensome sense of my sins, and I was made to bless and praise God for this seasonable relief to my soul.

Hearing a minister preach concerning the evil and danger of unbelief, I was greatly affected with this sin, my guilt of it, and danger by it, so that it was with great difficulty that I could refrain from crying out. Yet I got not my heart so broken on account of it as I would. Some time after, hearing Mr. McCulloch in his exhortations, while he was visiting

before the sacrament was to be dispensed in the parish, discoursing on effectual calling and the several parts and steps of it, my heart was melted down under a sense of the mercy of God, while I was made to see the several parts and steps of that work on my own soul.

One day, before the second sacrament, when at secret prayer, these words brake in upon me: 'Thou art an Israelite indeed, in whom is no guile' but I could not get it believed that this could belong to me, and so got little or no comfort from it. In hearing the action sermon, these words came to my heart with much sweetness: 'To do Thy will, O God, I take delight'; which I understood of Christ's delighting to do the will of His heavenly Father in man's redemption; and thought also with what delight I ought to commemorate His love in that work. But unbelief deprived me of the comfort many others had in that ordinance.

At Kilsyth second sacrament, on Sabbath morning I awaked with these words: 'Draw water out of the wells of salvation'; which I understood as a call to go and attend God in His ordinances, to me if I might meet with anything of the water of life there to my soul. I accordingly got up and hasted to do so, but was much in he damps all that day, sitting and hearing the word at the tent without, fearing to come into the Kirk and communicate there. At last I ventured to come to the last table, where the minister who then served (Mr. McCulloch) was helped to speak close to my condition, and while he was doing so, I got my heart much melted under a sense of sin.

At the society for prayer, several at that meeting were praising God for what they were then receiving of Christ's love; and while I was much affected that I should be getting nothing while others were sharing so largely, these words came in to my mind: 'Thou has received gifts for men for such as did rebel', upon which I was made to believe that, though I had been a rebel against Christ, and was as yet getting nothing, yet there was enough in Christ for them and me too; and shortly after this, while I was one day sitting at my wheel, these words came into my heart with great power and sweetness: 'He will not chide continually, nor keep His anger still'; which much refreshed my soul. Next day that word came with a power that applied it to me: 'Incline your ear and come unto me; hear and your soul shall live; and I was enabled to do so in some measure, to come to Christ by faith for life to my soul.

Hearing Mr. McCulloch lecture on Hosea 2.16: 'I will allure her and bring her into the wilderness, and speak comfortably unto her', I was filled with joy while the Lord spake into my heart by what was said. I

have also been sometimes filled with joy at hearing weekly lectures, particularly one on these words: 'For our rejoicing is this, the testimony of our conscience etc.' (2 Cor. 1.11).

At Calder sacrament in July, 1742, hearing a minister on Monday on these words, 'Surely the Lord was in this place and I knew it not', while he showed in many instances what were the signs and evidences of the Lord's gracious presence with a soul, I got liberty to apply several of these, and was thereby much comforted. And so also at Kilsyth sacrament (1742), hearing a minister on Monday on that text: 'To them that believe He (Christ) is precious', where he gave a great many marks of those to whom Christ is precious, I was enabled to apply several of these marks also to myself, and so was made humbly to hope that I had some concern in what he added at the close: 'Happy, happy, happy are those souls with whom these things are found'.

Hearing Mr. McCulloch on Eph. 2.5: 'Even when ye were dead in sins, He hath quickened you together with Christ', I was made to see in myself the signs of my being quickened together with Christ, and to rejoice that He had sent the quickening power of His Spirit along with His word to my heart, while many others continued dead and unconcerned.

To conclude: I think the Lord has given my heart such a touch and turn, that I can say by grace, that there is none in heaven or earth that I desire beside Him or in comparison with Him and His favour; and that I count all things but as dross and dung compared with the excellency of the heavenly knowledge of Christ, and to be found in Him, not having my own righteousness, but His. I have often found such sweetness in communion with God in His ordinances, that I can say that a day in His courts is better than a thousand elsewhere; and I would prefer what I have met with of God in hearing one sermon, to the giffit of a whole world.

NOTE by ministers:

Page 27 (/I thought I was only under concern'): Typescript page 6 (top). Convictions and concern (Gillespie).

## A.D. An Unmarried Woman, Aged 32: Anne Wylie

I was put to school when I was young, and made such progress there that I could read the Bible by the time I was six years old: and when I was about these years and upwards I was always uneasy when I neglected secret prayer, and I liked to be with good people. But sometimes I was drawn away to keep company with some young people in the Sabbath nights who were not very strict, and this has oft been a grief to me since. But it was my habitual practice, when I had opportunity, to attend public ordinances, and sometimes I heard sermons with pleasure. And upon reflection I think if there was then any good in me, it was as the morning cloud and early dew, quickly vanishing.

When I came to years I had a great desire to be at the Lord's table, and went there; but got no sensible manifestation of the love and favour of God to my soul. For some time after I had been there I was more diligent at secret prayer and other duties, but then I came to be drawn away from duty and carried off from God.

At one of the Communion occasions I attended, On a Saturday before the sacrament at Glasgow in April, 1736, hearing a minister preach on the words, 'The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness', I fell under great terror of the wrath of God, as being one that held the trust in unrighteousness; and continued therein all that summer after. And one Sabbath, seeing a woman in the Kirk who was shortly to be executed for murdering her own child, I thought I was in a worse condition than she, though I had not been guilty of that sin for which she was condemned to die.

Another Sabbath, hearing Mr. Anderson preach in Glasgow on the words: 'What fruit had ye then in these things whereof ye are now ashamed? for the end of these things is death', I fell under greater concern than before for my sin, and wondered I was living so long, for that I was guiltier than anybody there. But this more than ordinary concern wore off in a little time, but I continued about the space of three years under such terror that I durst never go alone to prayer, being afraid to come into God's presence, and thinking it was needless to pray, for that the Lord would not hear me after I had rebelled against Him. Yet when

I was going out of the way I would have said, The Lord help me, and the like. All this time I never entered a Kirk. When I fell back into my former sinful ways my concern would go away for a time; but after that it would return and then I would set about secret prayer and other religious exercises but found my heart hard. I also found that I could not repent. And thus I continued affected in some measure about soul concerns about four years.

One day, hearing Mr. Whitefield preach on the text: 'If any man be in Christ, he is a new creature', among other things he said was 'Men are by nature half devil, half beast. The beast is always looking downward: so are natural men. The devil was full of malice; so were they etc'. I then really thought all this was truly applicable to me, and that I was worse than a devil, for I could be angry at just nothing.

After that, I resolved I would come to Cambuslang and hear on the Sabbaths, and did so for some time. The first Sabbath I went there, the minister of the place was lecturing on Is. 65.8: 'As the new wine is found in the cluster, and one saith, Destroy it not for a blessing is in it, so will I do for my servants' sakes that I may not destroy them all'. In hearing of this and what was said upon it, I was made to think, It may be the Lord will put spiritual life in me, though I was dead. I was persuaded He could do so, and from that time I was made to hope that He would do so. I came under more concern, and yet I felt my corruptions turn stronger, so that contrary to my natural temper, a trifle would have angered me. But after the anger went off, I have sat down and wept that I had got such a woeful hasty temper.

One Sabbath some while after that, hearing the same minister preach on John 3.5, and hearing of Nicodemus' answer, 'How can these things be?', I thought that was much mine own case, for I had never taken any thought about being born again. And I was made after that more earnest to seek the Lord, that I might be born again.

After that I heard a minister (Mr. Mathieson) preach on the words, 'Work out your own salvation with fear and trembling', but then I thought, Alas! this is what I cannot do, for I have not a principle of the fear of God within me. Another Sabbath, hearing another minister preach on that text: 'Blessed are the dead that die in the Lord; they shall rest from their labours, and their works follow them', I was made to say, Alas! what works can I work without regeneration but works of sin. For half a year's time that text haunted me: 'Except a man be born again he cannot enter into the kingdom of God'. I got Thomas Shepard's book,

The Sincere Convert, which made me more diligent at my duty and stirred me up to greater earnestness in it.

At a fast day before a sacrament, I hear Mr. Walker preach on that text: 'The Lord turned and looked upon Peter, and he went out and wept bitterly', which made me then and afterwards earnest in prayer to God that He might turn and look upon me, and make me repent of my sins. And on the Saturday following, hearing another minister on the text: 'That which I know not, teach though me', I was made more earnest in crying to the Lord, that He might teach me more of the evil of sin, for I thought my heart was hid from me, so that I did not see the wickedness of it. On Monday, hearing a sermon on the words: 'My soul followeth hard after Thee, and Thy right hand upholdeth me' (Ps. 63.8), I was made to express that scripture as I felt in my own heart and to beg of the Lord that His right hand might hold me up, for I was afraid I would fall away.

Some considerable time after the work began at Cambuslang, I heard Mr. McCulloch there on the text: 'And when He is come, He will convince the world of sin'. This conviction of sin by the Holy Spirit was just what I was longing for. But that day I got not a sight of any of my sins, excepting in one instance wherein I had been very guilty, and that appeared to me as the greatest of all pardonable sins. I went home that night much distressed at the thoughts of it.

Another Sabbath, coming to that place when the 34th Psalm from the beginning ('God will I bless all times, His praise etc. etc') was sung, I felt my heart melted down in singing the verses, and could sing every line with a frame suitable to the words, and this melting frame continued with me in time of the first prayer. When the text was read by Mr. McCulloch, 'Today, if ye will hear His voice', a mighty and sweet power accompanied the words as they came from the minister's mouth, and brought them home to my heart, so that I was made sensible that the Lord was calling me to hear His voice after I had lost hope and so long and so oft had slighted it. I burst out in tears of love and admiration that it was yet 'today' with me.

My convictions went on in time of the sermon, but my distress turned out so great that I lost all that love that I had at the beginning of it, and thought I had committed the unpardonable sin, in falling away after I had tasted the good word of God. Before the sermon was ended, such was my Christ and all mankind, and made greatly to rejoice in Him. I wanted to tell all about or near what God had done for me, and to

commend Christ and His ways to others, and accordingly did so. I turned to the place where these words are and immediately found them in Prov. 8.6, but could not proceed at that time to read the rest of the chapter as I was not able to forbear crying out aloud for joy.

Some present afterwards told me that I continued in this frame for about one hour and that during a part of that time that sermon of Mr. Whitefield on Elisha's multiplying the widow's oil (which I had been reading some time before) and that concerning the Lord's looking upon Peter, came fresh into my mind, so that I could almost repeat the whole of these two discourses, and that I repeated the most of the first of these, applying it to myself, and saying that I was the empty soul the Lord was filling and pouring the oil of His grace into.

I felt all this time an easiness and a sweetness, and my former weakness of body went off; and I found both inward and outward strength, and a light within me. At length I began to think that was the way the Quakers were, and what I had met with was not from God, but that the spirit they spake of was come upon me. At this thought I fell into great distress, and continued so all that night. But next day, coming to Cambuslang, I heard Mr. McCulloch preach on the text: 'Thou wilt comfort me on every side against all grief', in hearing of which I was much comforted, and every word that was said filled me with wonder.

One day after this, as I was reading my Bible in Deut. 13.11, 'Ye shall hear and fear and do no more wickedly', I thought these words 'hear and fear', which I could not get for a long time, might be taken from that place.

On Wednesday night I was very easy in mind, and had great freedom in prayer after I went home. Next day I fell into great distress and confusion at the thoughts that I had been taking the comfort that did not belong to me, and sometime afterwards thought that there was no relief for me. I continued in this condition, sitting on a bedside for about five or six hours, and could scarce speak one word all that time. I then reflected that Zacharias had been made dumb and speechless for his unbelief for a time, and I thought that my not believing what was spoken to me from the Lord might also be the cause of my being rendered speechless. At length these words came into my mind and brake through my heart, so that I burst out in tears, 'I have heard of Thee by the hearing of the ear, but now mine eyes have seen Thee; wherefore I abhor myself in dust and in ashes'. I desired a person beside me to read these words in the Bible, because I could not see to read any, which that person did;



and then I got my tongue loosed, and repeated the words over myself. Then the words, 'O fools and slow of heart to believe' come into my heart with great warmth and melted it down, and after that, these words, 'Why is your heart troubled, and why do thoughts arise in your heart?' Upon which I was enabled to believe that convictions from the Spirit of the Lord had been dealing with me, and I felt great hungering and thirsting in my heart after Christ, and desired one (Mr. Robert Donald) to help me to praise God, for I thought I could not praise Him aright myself, and desired him to sing the 34th Psalm from the beginning to verse 4. When I was singing the second verse—

'My thirsty soul longs vehemently,  
Yea, faints Thy courts to see,  
My very heart and flesh cry out,  
O living God, for Thee',

I found just such a frame as these words describe.

After that I was more strengthened both in mind and body, and went to secret prayer, but got not such freedom as I desired, but fell under some terror, at which I began to doubt of my own case again. I then came in and went to bed, thinking I might be the better for some sleep. But I could get none, for my heart was still running out restlessly after Christ. I then got up to come to Cambuslang, but by the way I sever times forgot where I was going, and went out of my road. When I came to Cambuslang I heard Mr. McCulloch preach a sermon on the words: 'Awake, thou that sleepest, arise from the dead, and Christ shall give thee light'. I thought I was asleep and needed to be awakened from death and darkness, and was glad to think I might be raised and enlightened; but the trouble and terror I was under continued that night and for some days thereafter.

I came to Cambuslang next Sabbath and heard a sermon, but got no relief. After I came home, being desired by my master to trust in God, I found I could not do it, for I could scarce think there was mercy for me. I was under no bodily trouble at that time, but I could not work, for the anguish of my mind. I sat usually by myself alone, and meditated terror, and sought out the threatenings in my Bible, for I thought nothing else belonged to me, but I could not find them. Next day, being Friday, while I was doing some little work, certain words came into my mind, as if somebody had spoken them to me, 'Whom shall I fear and of what shall I be afraid?', which eased my mind and banished my slavish fears at that time and frequently afterwards when they returned. Also in reading

the 40th Psalm I found my heart melted down a little (verse 12) and eased of that burden of grief, for that sin had weighed down my heart.

On Sabbath night, while I was sitting y myself in great distress, that word, 'Hear' was, as it were, spoken to me by somebody in the room, oftener than once; but when I told it to the people in the house, they told me there was nobody near me. I then apprehended that I was a hypocrite, and I was more restless and frightened to go to prayer, thinking the Lord would smite me down for seeking Him in a hypocritical way. When I went to bed for rest I could find none, and rose again, but being urged against my mind to return to my bed, just as I was lying down these words came into my mind:

O daughter, hearken and regard,  
and do thine ear incline;  
Likewise forget thy father's house  
and people that are thine.

They were so sweet that I could not forbear immediately crying out, and repeating them to such as were near me, who bade me lie down and meditate on them. But I said that I could not apply them, for I was unworthy of them and that sweet name of 'daughter' could not belong to such a sinner as I. But then four verses of Craig's Poems (a book called 'The Spiritual Life' which I had read about two months before) came into my mind:

A beggar, Lord, stands at Thy gate,  
A beggar known to be:  
As shameless as importunate  
In asking her supply.

Lord, hear the begging voice of faith;  
Regard her looks and cries;  
For I will beg while I have breath,  
Look up while I have eyes.

Thou, Lord of all, and rich, be kind,  
Stretch forth Thy hand, and day  
The poor of Thee ne'er wants a friend'  
Take this and go thy way.

But, Lord, when this I got, I want  
Straight a new alms from Thee;

For like the beggar I must haunt  
The door that's kind to me.

Beg on, my faith, the Good Lord hear,  
He will not angry be:  
Thy cries are music in His ear,  
His bowels yearn for thee.

From *Divine Poems* by James Craig, pub. 1732–38. 3 vols. Edinburgh.

All these lines I had read before, but was not able to repeat them, but now they came flowing into my mind with some sweetness, and I repeated them very readily, and while I was meditating on them I fell asleep. But awaking with my former uneasy thoughts, I was angry at myself for sleeping, and thought myself unworthy of any comfort in the world, for I could not allow myself either meat, drink, or sleep. I went out to secret prayer but found my heart as it were bound up with cords, so that I could not speak, and I continued so till I came to Cambuslang.

My errand there that day was to speak to the minister, for I was resolved not to hear sermon; I thought it was needless, for that I thought I was lost. I did not get access to speak to him before sermon, and being desired by one that was with me (William Bogle) I went into the Kirk and heard; and just at joining in singing the 9th Psalm from the 16th verse to the close, I got my hard heart melted down. I could not join in singing the 16th verse, my heart was so filled with grief at the thought that I had made the snares wherewith I was caught; but at singing the 18th verse tears flowed and a sweet frame came into my soul, and I sang with great cheerfulness, and in this frame I continued all the time of the first prayer.

Then Mr. McCulloch preached on the words: 'Wherein He hath made us accepted in the Beloved, to the praise of the glory of His grace' (Eph. 1.6). At hearing these words read my heart gave such a leap for joy that I could not but with great difficulty refrain from crying out. He desired us also to read the words immediately before, in the 4th and 5th verses, and I found them applied to me with power. In hearing that sermon, I found the whole and every part of it so particularly and powerfully applied to my heart by the Holy Spirit, that I thought none in the Kirk heard but myself. It was so brought home to me as if there had been no other besides to hear. I felt such an inward heat and warmth of love and joy that a sweat broke out on me. How ravishing were many citations in it to my soul: 'Ye who sometime were far off are made nigh by the blood of Christ' (Eph. 2.13); 'You that were sometime alienated and

enemies in your minds by wicked works, yet now hath He reconciled' (Col. 1.81); 'You hath He quickened who were dead in trespasses and sins' (Eph. 2.1); 'We were reconciled to God by the death of His Son' (Rom. 5.10). This frame continued the time of the prayer after sermon, and then at the close the 19th Psalm was sung from the 11th verse to the end: 'Moreover they Thy servant warn, etc', and I was filled with great joy in singing it.

Coming into the manse aftersermon, the minister cried in the hall, 'Sing in the 143rd Psalm from the beginning', which also I did with great pleasure. Then I reflected on the suitability of it to what had been my former condition, particularly these words:

'Within me is my very heart  
Amazed wondrously'.

This Psalm I often read afterward, and found it very useful to me.

When I spoke to the minister by himself, I was so afraid that I might say something that was wrong that I could say nothing, but wished the Lord might bless him, and indeed as I was sometimes unable to speak when I was in great distress, so I could scarce now speak under such an overflow of joy. Nor can I yet find words to express the thousandth part of that joy I then felt under a sense and persuasion of my being accepted in Christ, the beloved Son of God, and that love and light I then felt and enjoyed. And then I found my bodily sight return that I had lost in a great measure for some time past, so that I could now read my Bible with ease. Some that were employed to sing and pray in the manse (Robert Donald and Wm. Bogle) caused sing part of the 116th and 103rd Psalms; I was made to sing as in an ecstasy of joy. And O how suitable did I feel these words to my heart!:

O thou, my soul, do thou return  
Unto thy quiet rest;  
For largely, lo, the Lord to thee  
His bounty hath exprest.

And how gladly would I have died that day if it had been the will of God!

As I was going home, by the way Robert Donald asked me how I was. I was afraid to speak lest I should speak amiss, and only answered that my heart was like a bird that had been long in prison in a cage; when it was first let loose it did not well know where it was. When I went home, going to secret prayer, I had a most sweet and desirable

time, and I took such a breathing that I thought my heart would just breathed out of me. I would gladly have stayed out there all night, but durst not, fearing those in the house would wonder what was become of me. I went into the house but could take no meat. But shortly after I went to bed and with sweet meditations fell asleep, and my sleep was very refreshing to me.

Next morning I awaked with a sweet frame, and was enabled to mourn for my sin; and everything I looked at filled me with wonder and surprise at the glory of God appearing in them. The birds on the trees, I thought, were singing their Creator's praise, and I could say with the psalmist with much of his frame:

'When I look up into the heavens,  
which Thine own fingers framed,  
Unto the moon and to the stars,  
Which were by Thee ordained.

'Then say I, what is man, that he  
remembered is by Thee?  
Or what the son of man that Thou  
So kind to him shouldst be?

'For Thou a little lower hast  
him than the angels made;  
With glory and with dignity  
Thou crowned has his head.

'Of Thy hands' work Thou madst him Lord,  
all under's feet didst lay:  
All sheep and oxen, yes, and beasts  
That in the fields to stray.

'Fowls of the air, fish of the sea,  
all that pass through the same:  
How excellent in all the earth,  
Lord, our Lord, is Thy Name' (Ps. 8.4-9).

I had about eight days before this, with consent of my mistress, left my service when greatly distressed, and now I made a motion to return again to it: but I was given to understand that my return would not be acceptable, of which I was very glad, thinking I would have the greater liberty to come to the preachings at Cambuslang. And accordingly on

Wednesday I came and heard Mr. McCulloch on these words: 'Labour not for the meat that perisheth but for the meat that endureth to everlasting life (John 6.27), and found my heart fall in with that call, for that spiritual meat was just what I was wanting. Some stirrings of unbelief I found arise in my heart in the hall after sermon, but on hearing Mr. McCulloch directing people in distress when under unbelief to cry out to Christ against it, saying, Lord, I believe, help Thou my unbelief, these words came with much sweetness to me, and falling in with that direction, I got my unbelieving thoughts banished, and felt comfort again flow into my heart, and thus it continued with me that night.

But next day, my agreeable temper of mind wearing off, my fears returned, that though the Lord had given me to taste of His good Word, I would fall away. I continued for some time under these fears, till one day, being at the well, these words—

'Wait on the Lord and be thou strong,  
and He shall strength afford  
Unto thine heart, yea, do thou wait,  
I say upon the Lord. (Ps. 27.14)

great peace of mind all that day.

One Sabbath I was not to be allowed to go to the Kirk, at which I was much grieved; and going out to the fields for secret prayer, I got great freedom to confess and mourn over my sins before the Lord. Coming in and reading Thomas Watson's Body of Divinity where he speaks of the new creature and says that 'there is more of power in the new than in the old creation, for in the old creation there was none resistance, but in the new there is all the resistance that Satan and corruption can make to it—'The flesh lusteth against the Spirit and the Spirit against the flesh'. I thought that was just as I had found it, and found it just then a striving of corruption within me against all good motions.

Some I the house observing me under more concern than ordinary, bade me go away to the Kirk. I was glad to be permitted to do so, and coming to Cambuslang, just as I was coming down the path of the Brae where the tent was, Mr. McCulloch was reading or repeating the words of his text (Rom. 2.4): 'Despise thou the riches of His goodness and forbearance and longsuffering not know tht the goodness of God lendeth thee to repentance'. At first hearing of these words, a power came with them that struck my heart, and I was made to stop there, and all that sermon came home to my heart, and I heard it with a weeping sorrowful

frame upon the account of my sins in despising the riches of God's goodness etc.

I now remembered a note of another sermon that Mr. McCulloch had on John 16.8: it concerned the way of the Holy Spirit's convincing and a wakening sinners, and said that 'ofttimes it began with a conviction of some gross sin, and after that, with a sense of other actual sins, and at length of original sin', and so indeed it had begun with me; for my conviction began with a sight of that gross sin of uncleanness, and from that time scarce ever a whole day passed without a sense of that sin. Many other actual sins I had also been greatly affected for. But that day I was brought to the head of all these filthy streams, my original sin's corruption, and made greatly to mourn over that which had led me away from God to every other sin. Then I heard the minister speak of God's taking away worldly friends and comforts, and embittering outward enjoyments, and that His merciful end in all was to engage the heart to Himself, and that we might give Him that room in our hearts which these removed earthly comforts took up. And yet sinners despised God's goodness in all this, and pursued after creature happiness still. My heart was greatly affected and melted down under a sense of my great guilt this way, and under a sense of God's goodness, longsuffering and forbearance in many of His ways of dealing with me in my past life.

This lively, heart-melting and penitential frame continued with me for about a week, during which time I could scarce do anything but sit free from company, and mourn and weep. One of these days, as I was sitting and reading my Bible concerning Christ's sufferings (Mark 14) I was made to mourn greatly for my sins, whereby I had pierced Him, particularly when I came to that word, 'My soul is exceeding sorrowful even unto death; at which my heart so swelled with grief that I could read no more, but gave the book to a little child beside me, desiring the child to read on there. While I was weeping as the child read on, a woman came into the room, and asked me what made me weep so. I made no answer, but only, 'If you saw yourself an enemy to your best friend, you could not but be grieved for it. She desired me to say no more about it, for she understood my meaning. I was that day made to see that, if ever I should be saved, it could only be by the merit of Christ's death and sufferings.

After that, for about a fourth-night more I wanted to live retiredly, and to be much by myself to weep for sin and to pour out my heart before God, and was much grieved that I could do so little for the glory

of God. When I looked to my Bible, my heart warmed to it, and I never wanted it out of my sight. I was also much bowed down with a sense of my ignorance of God and His ways, and one day, while I was groaning under a sense of this, that word came into my mind:

‘The Lord is good and gracious,  
He upright is also;  
He therefore sinners will instruct  
in ways that they should go’. (Ps. 25.8).

This made me rejoice in the Lord, to praise Him and to seek direction from Him.

Hearing of a sacrament occasion in some place near by, I had a great desire to attend it; but thought I could not be admitted to partake of the sacrament because I had fallen under scandal some time before, and had not given public evidences to the Kirk of my repentance; for that this would be a bar in my way. While I was much cast down about this, and not knowing what to do, these words came into my mind with great power: ‘Fear not, for thou shalt not be ashamed’. I thought this was a very strange word to me, who had been under so great fears, and be bidden not to fear, when I could yet see no way to get clear of the ground of my fears; but I looked into my Bible to see if I could meet with any such word as ‘Fear not’.

The day before I got that word, the fifth verse of the 53rd Psalm came into my mind:

‘Even there they were afraid, and stood  
with trembling, all dismayed,  
Whereas there was no cause at all  
Why they should be afraid’.

But this word did not come with power and I could not apply it at all to myself or my own case. But now, turning to my Bible, and looking if I might find that word, ‘Fear not’, I found it in Ie. 54.4: ‘Fear not, for thou shalt not be ashamed, neither confounded, for thou shalt not be put to shame; thou shalt forget the same of thy youth, and shall not remember the reproach of thy widowhood any more, for thy Maker is thy Husband; the Lord of hosts is His Name ... the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit’. I had been in great grief and great fears; and at reading these words I felt them applied to me with great power; my griefs and fears were banished and I was filled with great joy, particularly



at reading the words, 'Thy Maker is thy Husband', so that I could not forbear kissing my Bible and saying, 'Now this is just all I want; I care for no more in the world but this. For some time after that, my Bible was so sweet to me, that I thought it was all new. After this, for several days much of this frame continued with me, and my heart was sensibly drawn out after Christ.

One Sabbath morning in the spring, I was reading Vincent's Catechism, where he speaks of the sentence of the wicked at the last day, 'Depart from ye, ye cursed, etc', at the reading of which I fell into great distress, and cried out to the children about me, 'Who will be able to abide that sentence passed upon them!', and though I did not tell them, I verily thought that would be my sentence at the great day; and seeing them divert themselves on the Sabbath morning, I would gladly have had them afraid of it, and that they might never fall under evil by living as I had done. After which I came to Cambuslang bowed down to the ground, so that I could not walk straight with that weight of sin that pressed my heart, so that when I came to that place, I thought that if all the people's weight there had been upon me, it would not have been so heavy as what I then felt. And I was not then under pressure of my outward transgressions; it was the sins of my heart that was my burden, and I was so bound up that I could not give one sigh for never so much.

Mr. McCulloch preached on the text: 'He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him'; in hearing of which I found my trouble and the weight that pressed me down increasing to a greater height till I was seeking a citation of a threatening kind mentioned by him, and not finding it, that word cast up to my eye, and was darted into my heart, and which I could not get off from, in Luke 13.12: 'When Jesus saw her, He called her to Him and said unto her, Woman, thou art loosed from thine infirmity'. At that instant I felt all that weight and trouble taken off me and found myself perfectly easy. Betwixt sermons, retiring to secret prayer, I blessed the Lord heartily for my deliverance, and read over that whole chapter, and was much enlarged and comforted as I read over that verse again.

On the 12th May, being a Thursday, hearing that Mr. Robe was to preach that day, and seeing the people flocking from all quarters, I was in hope to have got there that day; but being told I must stay at home, I fell under great grief of heart, till that Scripture came into my mind (Ps. 50.8):

‘I for thy sacrifices few  
Reprove thee never will’

And a little after, the last verse of that Psalm was suggested to me:

‘Who offereth praise Me glorifies:  
I will show God’s salvation  
To him that ordereth aright  
his life and conversation’.

I thought thereupon, that I would stay at home and speak no more of going to Cambuslang that day, but afterward I was told I might go, if I pleased. Upon this I embraced the offer, and hearing Mr. Robe preach, and many crying out, I was so well pleased at the concern that appeared, that I could not forbear smiling, for which I was very displeased with myself.

Hearing another minister (Mr. Warden:Camp) on the words: ‘O Israel, thou has destroyed thyself, but in Me is thy help’, I fell under a heart-melting sense of my sins, whereby I had destroyed myself, all the time of that sermon. Hearing a third minister (Mr. McCulloch) on the words, ‘What lack I yet?’, I was almost at crying out at hearing that text, and thought I just lacked all things I ought to have, and was much troubled under a sense of my soul’s wants.

I remember also that on another Thursday morning I was much longing to get to the sermon at Cambuslang, but seeing no probability of getting there that day I was much cast down; but when I saw there was need for staying at home, I became willing to stay. However my mistress so ordered matters that she gave me liberty and came and bade me go to the preaching, at which these verses in the 107th Psalm came into my mind:

‘O that men to the Lord would give  
praise for His goodness then,  
And for His works of wonder done  
Unto the sons of men’.

‘For He the soul that longing is  
doth fully satisfy;  
with goodness He the hungry soul  
doth fill abundantly.’

I was thereupon greatly rejoiced, and made to hope that the Lord would satisfy my longing soul, and in that frame I came to ha sermon. The

minister that preached (Mr. Adams) had his text in Rom 6.23: 'The wages of sin is death', and I found all he said came home to my heart. I got a humbling sense of my sin, and of wrath due on the account of it, and was led by faith to Jesus Christ in all His redeeming offices as the alone remedy.

On the Thanksgiving Day at that place, hearing Mr McCulloch on the text: 'The Lord hath done great things for us whereof we are glad', and another minister, Mr. Hamilton (Doublas), on the words: 'O thou my soul, bless the Lord, and forget not all His benefits', I got a sense of the great evil of my doubting and calling in question the reality of what God had done for my soul; and in singing the 126th Psalm after the first of these sermons I got my heart melted down into godly sorrow, specially at singing these words:

'As streams of waters in the south,  
Our bondage, Lord, recall:  
Who sow in tears a reaping time  
of joy enjoy they shall',

at which I was made to weep for my sin and could have been glad if I could have wept my heart out of me in tears of blood, if it had been the Lord's will. And for ordinary, for a long time, when I got by myself, a weeping exercise was mine. I heard much of the great joy of many others, but I thought weeping was more proper for such a sinner as I had been.

After that day I had great quietness and ease in my own mind, and could not doubt but that the Lord in a way of mercy had been dealing with my soul. The two Psalms frequently returned into my mind and confirmed me in it. My work then became easy to me. But I delighted much to be alone, that I might have freedom to read my Bible, and I did not like to hear people talking about the world. One day while I was thinking that perhaps it might be some selfish thing in me, that I did not delight to be in company with others in the house, that word came to my mind with a sweet delightful warmth:

'Upon my head, bestowed by Thee,  
more gladness I have found,  
Than they, ev'n then, with corn and wine  
Did most with them abound', (Ps. 4.7)

And thus it continued with me for a long time.

At length I turned sleepy, dead and heavy at secret duty, and sometimes I would have slumbered when I was on my feet. Upon this I thought I

was surely an hypocrite, and for some time durst not go to join others at worship, thinking they would take me to be something, and I was just nothing. Some days after it had been thus with me, when I was going about some piece of work, that word came into my mind, 'My grace is sufficient for thee', and I found myself strengthened under that weakness of my own I was reflecting on just before. I got a warm love to Christ in my heart and was made to believe that He would make His grace sufficient for me for everything.

I happened one day (June 7th) to speak some word that disobliged my mistress, and that I thought afterwards was not right. I had been oft cautioning and advising others not to speak evil of the work at Cambuslang; but now I was afraid that that expression I had uttered would humble my mistress at that work, and give occasion to others to think or speak the worse of it on my account. I was greatly troubled at the thoughts of it. But next morning early, when I was at secret prayer, pleading for the pardon of it, and for grace to be more watchful over my words, the lines of Psalm 65 came into my mind:

'Iniquities, I must confess,  
prevail against me do:  
But as for our transgressions,  
Them purge away shalt Thou.'

At this instantly I was so greatly overjoyed that I had difficulty to refrain from crying out for joy, and that joy continued with me all that day.

Hearing Mr McCulloch preach on that text: 'Such were some of you, but ye are washed, etc.', I thought I took all that was said in that sermon to myself, and was in a mourning melting frame under the sense of my sin all the time of it. Another Sabbath, hearing Mr. Baillie on the text, 'The Lord is my portion etc.', I heard with much pleasure, and would fain have said as in the words of that text that the Lord was my portion. But I could not just say it at that time. In hearing another preacher (Mr. Duncan) that same day on that 'If any man be in Christ Jesus, he is a new creature', I got much freedom to apply many of the marks of the new creature to myself. That same day, in hearing another minister on the words, 'O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: how long shall vain thoughts lodge within thee?' I got a sight of my vain thoughts, and a heart to mourn for them.

One Sabbath day, being obliged to stay at home, I found an earnest longing in my heart after Christ, and wept almost all that day. Next day, being the Monday after the sacrament at Kilbride, I went there with

longing of heart after Christ, and at singing the first Psalm sung in the congregation, being the 34th from the beginning ('God will I bless all times; His praise etc'), I found my heart greatly enlarged in blessing and praising the Lord. In hearing Mr. McCulloch on the text, 'Sing unto the Lord a new song, for He hath done wonderful things; His right hand and holy arm hath won Him victory, etc', my heart was melted down with the love of Christ, and found that He had indeed won the victory over my obstinate heart. I was so filled with joy that I almost cried out, but got it refrained. In hearing another minister (Mr. Henderson) on the text, ('Thou hast made with me an everlasting covenant etc.', I got great encouragement to come to the Lord's table when opportunity offered, and was grieved that I had stayed away so long from it. I found myself in a melting frame, and in singing these words in Psalm 89.26 (after that sermon),

'Thou art my Father, he shall cry,  
Thou art my God alone;  
And he shall say, Thou art the Rock  
of my salvation',

I found them applied to me with great power, and could sing them with much of a frame suitable to the words.

When the first communion occasion at Cambuslang this year drew near, I had great longing to be a partaker there, but saw such difficulties in the way of getting access that I could not get surmounted, till that word quieted my heart, 'For God, a great God, and great King above all gods He is'; and being led to look and trust in Him, I found all these difficulties vanish, and I got a token very readily. But after I had got it I was much cast down with a sense of my unworthiness, ignorance and backslidings. But in reading Jer. Chap. 3 I was made to hope that the Lord would heal my backslidings upon my returning to Him, and was made desirous and earnest to return. But reading on in that chapter, I thought I heard the Lord saying to me, 'How shall I put thee among the children?' At this I was reduced to great perplexity, to think how it could consist with His glory to allow me place amongst His children at His table. And then that word in Proverbs 8—'Come, eat of my bread, and drink of the wine that I have mingled'—encouraged me to think to come to the Lord's table.

On the first day before that sacrament I was in great doubts and fears in the morning, till I came to Cambuslang and heard Mr. McCulloch lecture on Zech. Chap. 3, concerning Joshua and his filthy garments. I

found a power carrying the words to my heart, and in having that discourse applied to my soul I was made to loath the thought of appearing before the Lord in the filthy garments of my own righteousness, and made to believe that I would get on Christ's righteousness. When he said, 'We never sooner set ourselves about any holy service, but Satan is at hand to resist us, and ready to stand up at our right hand, our working hand, to hinder us', I had had experience to witness to the truth of this, in all my essays at duty. And when he spoke of some 'that are as brands plucked out of the fire, and like a stick burnt at both ends and almost consumed', this was powerfully applied to me; and at hearing that the iniquity even of such was made to pass away from them, I was made to believe that it would be so with me, and to rejoice in the belief of it.

In hearing another minister (Mr. Adams) on the text, 'O Lord, I beseech Thee, pardon mine iniquity for it is great', he said at the entry that he wished 'that the peoples' profession of repentance might be real and sincere'. I heartily joined in that wish, me to myself, and all along that sermon I found my heart in a praying frame, and my soul just crying out of me for pardon of sin and great iniquity, with weeping and sometimes with trembling.

In hearing another minister (Mr. Henderson) on the text Rom. 4.20—'He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God'—I got such a sight of my sin of staggering at the promises, that I was just ready to despair, till I was relieved a little by that word which the Lord spake to Abraham when he was under fears, 'Fear not, Abraham'. My sense of unbelief continued, and I was greatly affected with my dishonouring God by that sin. I went home that night with a mixture of joy, fear and trembling; but at family worship the trembling went off and a heart-melting followed. I spent Friday in reading and prayer.

On Saturday, in hearing Mr. Whitefield on these words, 'My soul is exceeding sorrowful even unto death', my heart was just weighed down under the sens of my sins, and I got a sight of Christ as suffering on the cross for them, and I was made to believe that my sins had pierced Him. In hearing another minister (Mr. Webster) on the words, 'Unto you is born a Saviour, Christ the Lord', I found my heart full of objections against coming to the Lord's table, and I found him answering them as fast as they started up there. And that night I was in a mournful frame.

On Sabbath morning I was full of fears and darkness, and felt that I should not come forward. But coming to Cambuslang at the singing the

first Psalms, and in time of the first prayer, I found my heart melted down, and this frame continued with me through the action sermon. When the second table was to be served, the people being slow to come forward to it, Mr. McCulloch saying, to excite them, 'Is this your kindness of your Friend?', I felt my heart melted down and made willing to come. But not having access because of the great crowd, my fears returned. At length I said within myself with the lepers, 'If I stay here I perish, and if I go forward I'll but perish; and so I came to the table. But meeting with nothing sensibly at it, as I was going away, I thought I had now committed the greatest sin of all, and that there was no help for me. I went aside to secret prayer, and bemoaned my case before the Lord, but got no sensible outgate in that duty. Before the evening sermon, while I was weeping and reading that passage in Rev. 5, 'And I wept much, because no man was found worthy to open and read the book, neither to look thereon, and one of the elders said unto me, weep not', and these words made a great impression on my heart, and I begged the Lord might open my heart to Himself.

In the evening, hearing Mr. Whitefield on that text, 'Thy Maker is thy Husband', while he said, 'I'll tell you one thing that hinders your marriage with Christ, and that is your unbelief', this came home with power, and melted me down, and I was made to see that this was just the thing that kept me from Christ. And this sweet melting frame continued with me all the rest of the sermon. That night I had a great impression of my own unworthiness and of Christ's fulness, and sometimes I felt my heart burning with love to Him.

On Monday, hearing the same minister of the words, 'Let this same mind be in you which was also in Christ Jesus', I had great fears that mind was not in me, but great earnestness that I might obtain it. In hearing a sermon by Mr. Webster on the text, 'My God shall supply all your need', I was made to hope and believe that the Lord would give me all I wanted and needed, since He had given me, even me, a sense of my wants; and I got great liberty to pour out my heart before Him in singing these words in the Psalm after the sermon:

'Ye people, place your confidence  
in Him continually;  
Before Him pour ye out your hearts;  
God is our refuge high'. (Ps. 62.8).

In hearing another sermon (by Mr. Whitefield) on that text, 'If any man thirst, let him come unto Me and drink, etc.', I found all the present

want of my heart supplied, and my soul filled with inexpressible love to Christ, and joy in Him; and that frame continued with me as I went home, and that night I felt my face just glowing with that heat of love and joy I felt within me.

But on Tuesday I fell under a terror of Satan, and it was suggested to me that all was but delusion I had met with. This filled me with great distress which continued with me till I heard a minister (Mr. Carlile) at Cambuslang preach on these words: 'But as many as received Him, to them gave He power to become the sons of God'. On hearing the nature of faith explained, and the privileges of true believers, this temptation went off.

After that I found great love to Christ for some time, and all things in the world became tasteless to me. For a long time after that I was taken up with the case of others more than my own. Much of a thankful frame continued with me, with such earnest longings after Christ, as nothing but Himself can satisfy, abide with me to this day.

Some time before the second sacrament at Cambuslang, hearing Mr. McCulloch on the words, 'As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come', in which he showed the duty of communicating often, and all the objections and difficulties I had in my mind against communicating again were answered, I felt a great desire to come again to the Lord's table. But doubts and fears returned when the occasion came on.

On Saturdays, hearing Mr. Whitefield preach on that text, 'Except I wash thee, thou hast no part in Me', these words pierced my heart and melted these objections away, and I was greatly humbled for giving way to discouragements and unbelief, and resolved to come to the Lord's table relying on His own grace and strength. In time of the action sermon, I got more encouragement to come forward. At the table I got my heart broken and melted within me under a sense of my sin and the thoughts of the Redeemer's sufferings, which continued with me that night and the next day.

In hearing a sermon on Monday by Mr Hamilton (Douglas), on the words, 'Pray without ceasing', I found that my heart agreed to that command, and I was made to bless the Lord that He had led me in that way, and kept me so close to that duty in all the trials I had gone through, and had so oft given me His gracious presence in that duty. Hearing a minister (Mr. McKnight) on the text, 'O woman, great is thy faith; be it unto thee even as thou wilt'; when he showed how Christ, though



he denied that woman at first, yet afterward granted her all she asked, I was made exceeding earnest and importunate at the time in pleading with Christ that He might not and me away with a frown or a refusal; and was enabled to long greatly after Him, and strengthened to wait upon Him in His own appointed ways.

During the time of harvest, 1742, I found my soul continually hungering after, and my desires running out earnestly for Christ, and communion with Him. At the sacrament at Glasgow in October that year, hearing Mr. McCulloch on that text, 'For I reckon that the sufferings of this present time etc.', when he said, 'The greatest piece of suffering and trouble the people of God have in this world is their grief under the hidings of God's face, and that is little known to others about them in the world, if it be not sometimes by a sigh or groan or so', I found this to agree exactly to what was often my own case. And while he discoursed of that glory to be revealed, I had the earnest of it conveyed into my soul in heavenly joy inexpressible. One of the days of that solemnity, having continued all day in the Kirk, and after public worship was over, it turned late and dark, and I was afraid to go home to my abode in the country, which was at some distance from the town; but that word coming into my mind, 'Thine only is the day, O Lord; Thine also is the night', my fears vanished, and I went home with much cheerfulness and composure.

I continued for two weeks after that in much of this frame. At length I fell under great disturbance and uneasiness from heart evils. But one day hearing Mr. Whitefield preaching concerning Christ's scourging the buyers and sellers out of the temple, and exhorting the hearers to cry to Christ to scourge vain and sinful thoughts out of the temple of their hearts, this I prayed to do. And for some time after I found the power of them abated, and much peace and joy following.

The following winter I was for some time greatly concerned for Mr. McCulloch who was sick, and while my heart was much running out after that person's recovery, that word came into my mind:

'In midst of thee there shall not be  
any strange god at all',

by which I came afterward to see that I had too much idolised him, though it was on a spiritual account, and was much grieved for doing so, especially when the first time after his recovery I came to hear him, and these were the very words in the Psalm he read out at the entry of public worship.

That winter I heard many sermons by Mr. McCulloch on that text, 'All things are of God, who hath reconciled us unto Himself by Jesus Christ, etc.' and was almost at every sermon filled with joy at the thoughts of the way of reconciliation to God by Jesus Christ, and the views of my being reconciled to Him in this way. I had also much of a like frame at hearing many sermons on the lecture days, every week, on most of the verses of the first chapter of the Second Epistle to the Corinthians.

At hearing a lecture by Mr. McCulloch on Hosea 2.17, 18, when he said, 'You that can be pleased with nothing at all but Christ, and are resolved rather to die widows and comfortless than to take comfort in any other object without Christ, ye are of those that Christ has betrothed, or will betroth unto Himself for ever', I found this to be just the disposition of my heart, and was at that time so filled with joy, that I was scarce able to refrain from shouting out for joy before the congregation.

When Mr. McCulloch had been preaching long concerning reconciliation by Christ and was at the close of his last sermon, he said that he was now about to end that subject, and the hearers must give account how they had heard and received, and improven what had been said. I fell under a great damp on my spirit at the thoughts of not improving alright what I had heard, and this damp continued with me for several days and weeks after. And when I was told by my mistress that I might go to the sacrament at Glasgow, I durst not think for some time of going to the Lord's table there, fearing that the work that I had been under was not a real and saving work. But as I was thinking to keep away, that word came often to my mind, 'Do ye thus requite the Lord?'. And abut the close of a sermon I heard Mr. McCulloch preach on the fast day before that sacrament, when he repeated the words, 'Do ye thus requite the Lord, O foolish and unwise?', speaking of unthankfulness in the Lord's people, I felt them brought home to my heart with great power, and my heart melted under a sense of Christ's love, and my unthankfulness for it, and the fruits of it to me. At secret prayer after the sermon, I had my heart much rejoiced and enlarged, and in the afternoon, hearing Mr. McCulloch on the text, 'I was alive once without the law, but when the commandment came, sin revived and I died', I found my own case, and the Lord's gracious way of dealing with me for about a twelvemonth before so described in it, that all my doubts as to the reality of a work of grace on my soul vanished, and I was filled with great joy and peace in believing. And indeed I may say in general, that ever since I heard Mr. McCulloch on that text, 'Today if ye will hear His voice',

about a year before this, I scarce ever heard a sermon, but it was either comforting to me, or it was a mean of soul-humbling exercise for sin.

Footnotes supplied by four ministers:

1. Page 66 of original: will it not be inquired here how she got a token so readily when (pg 58) she speaks of having fallen under scandal, and had not appeared before the congregation?
2. Pge 53 of original. The continuing the scored passage would do harm, as giving some countenance to the charge against the subjects of this work as if they were bad servants (W—r).
3. Page 75 of original. This person's case none, I believe, can read without much sympathy, but, besides it I agree to the remark at the foot of page 66, I only observe that there is no account at all here of her professing repentance publicly for her sin and scandal of uncleanness. I should have been glad to be told when she did it, and what was her frame and exercise, but I presume this account is not complete (=—e).

## **A.E. An Unmarried Man aged 28 (John MacDonald) (weaver)**

I did not learn to read when I was a child, not till I put myself to school when I was about 18 years of age; and even then I did not learn much but I am just now gone to school, to learn to read more distinctly, and to write some. As for prayer in secret, some days I minded it, and at other times I neglected it. But for four years before the last, I used to go about it twice a day, and sometimes oftener. But I cannot say that I knew anything of the love of God, or of the power of the Spirit of the Lord upon the heart before the last year. It seems all I did was but out of self ends, and for fear of the wrath of God. I was all along in mercy kept outwardly blameless before the world. I used always to come to the Kirk on Sabbaths, sometimes only to see and be seen, and sometimes, especially these last five years, to see if I might get any good to my soul.

The first time that I perceived any word come with any power was on Sabbath, February 14th, 1742, hearing a minister (Mr. McCulloch) on that text (John 3.5), 'Verily, I say unto thee, except a man be born of water and of the Spirit, etc.', who, at the close of the sermon, said, 'Christ will be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the Gospel'. And when I went home, and leaned back on the chair where I was sitting, and fell asleep, within a little I was awaked by these words, 'Awake, O sleeper, and call upon the Lord'. But within a little I fell back asleep in the chair again; and was again awaked by the same words. But falling asleep again, I was awaked a third time by the very same words, and then I could no longer sit still, but got up to a loft to secret prayer.

On Monday night at family worship, when the master of the house (Mr. Bartle Somers) was giving out those words of 130th Psalm, 'O who shall stand if Thou, O Lord, shouldst mark iniquity', they struck me with much terror, and made me weep all the time of singing the Psalms. After family worship I went to secret prayer, and after I was in bed, I fell all a-trembling, and made the bed shake under me. On Tuesday evening, going up to the school-house in the time that one (Mr. Jo. Bar) was going about worship, when he gave out that part of the Psalm, 'O children, hither do ye come etc.' and at this reading the 55th chapter

of Isaiah, and in time of prayer, I and several others met there could not forbear bursting out in tears and weeping, I came into the manse, and after the minister had talked to me about my soul's case, as I was going downstairs I fell under a deep sense of the wrath of God for my sins for two or three minutes' time, and if it had lasted much longer I had sunk under it.

On Wednesday I came to the manse, and heard the minister preach on that text, 'He shall feed His flock like a shepherd; He shall gather the lams, etc.', in hearing of which I was much affected, and bursted out in tears and weeping at the thoughts of my sin as being directly contrary to the holiness of God, and that by which I had pierced the blessed Redeemer.

On Thursday, February 18th, I came and heard the weekly lecture, and was greatly affected with what I heard, though I do not mind any particular expressions in it, and wept almost all the time. After it was over, I went home, but immediately word came to go up to the manse; and coming there, my anguish of soul increased, when I came among many others there in distress, and no word of comfort or relief at all could I get hold on. I could see no relief on right or left hand. I found myself shut up, so that I could find no evasion for me. But when all refuge from men failed me, I went out into the yard and prayed the Lord might help me, for that I could find no help from man at all. And just as I came into the hall again, that word came into my mind, 'Fly, and I will save you from all your sins and iniquities'. Upon which I was made to believe that Christ was both able and willing to save me, and was made willing to be saved by Him on any terms He pleased, and was thereupon much lightened at heart and eased of my trouble. But no sensible joys came in. But within four or five hours I began to doubt and fear that all was wrong with me again, and thought I had cheated and betrayed myself in the relief I thought I had got.

Next morning, going home, and being at secret prayer, and pleading that if the Lord had done anything in way of grace for my soul He would confirm it by His word; and immediately that word came into my heart, 'Though my heart and flesh faint and fail, yet God is the strength of my heart and portion for ever'. It came, I say, with great power, and with such a light into my heart, as when the sun shines into a dark room, and took away the burden that was upon it; and I found much heart love to Christ, so that I could not forbear to commend Him to others, and I was filled with great joy in Him. This frame continued with me in some

measure for about two months' time; and I then heard the Gospel and read my Bible with great delight, and was much in pouring out my heart to God in secret prayer, wherein I had great pleasure and was allowed much nearness to God.

I had great delight in hearing a minister (Mr. McKnight) reach on that text, 'Believe on the Lord Jesus Christ and thou shalt be saved', and was helped to apply the marks of true faith and made to see them in myself, particularly when he cited that word, 'that they might have strong consolation who had fled for refuge to the hope set before them'. I found my love to Christ growing stronger than it had been for some time before.

Next Lord's Day after that, while a minister (Mr. Hamilton of Doublas) preached on the text, 'The God of the Hebrews met with us', that word came into my mind, though not spoken by the minister, 'I said, Behold Me, behold Me; I stretched out my hand all the day long to a nation that knoweth Me not'; which, though it had little effect upon me at the time, yet when I went home after the forenoon sermon and was at secret prayer, it came again with great power and filled my heart with love to God, and with wonder at His love to me. In the afternoon, hearing Mr. McKnight on that text, 'Sir, we would see Jesus', that word, though not uttered by him, came in with great power to my heart 'I that speak unto thee am He'; upon which I was made to believe that Jesus Christ was speaking to me by the mouth of His servant, the minister that was preaching. When I went home that word came in, 'Every branch in Me that bringeth not forth good fruit is hewn down and cast into the fire', upon which I was put to a great strait how I should bring forth good fruit; for I saw that unless I did bring forth good fruit, what He said in His word would be true.

Hearing a minister (Mr. McCulloch) preach on Sabbath on the text, 'He shall convince the world of sin', where he showed that conviction oftentimes begins with some very great sin, and then the conviction of other sins follows; which he illustrated by the comparison of a traveller, riding through a little country village, when some great dog or mastiff breaks off after him, and then all the rest of the dogs in the town follow and attack him, which I found to agree well with what had been my own case under convictions.

After this I got my heart poured out with great liberty before God in prayer. Hearing a minister (Mr. Lawson) on these words: 'If ye continue in my word, then are ye my disciples indeed', I found the marks of true

disciples he laid down agreeing to me, and was made willing and resolved, through grace, to take up my cross and follow Him whithersoever He went and pointed out my way. One day at secret prayer that word came into my heart with much power, 'I am thy salvation'; which made me stronger in faith, and banished the doubts and fears I had been under before.

A Seceder having lent my master a little pamphlet or sermon on the text, 'Except your righteousness exceed the righteousness of the scribes and Pharisees etc.', which that Seceder said would prove this work at Cambuslang to be a delusion, I got and read a little of it; but it seemed to me rather to confirm it. But when the book came to show how far hypocrites might go, I laid it aside and fell under great fears that I might be a hypocrite. I knew not how to help myself, but went to secret prayer; and while I was praying with great earnestness, that word came into my mind with some power, 'I, even I, am He that blotteth out thy transgressions and will not remember thy sins, for mine own Name' sake'. But I could not yet get my heart to believe that such a word should ever come from the Lord to be such a great sinner as I. But while I was putting it away from me, see what I thought could not belong to me, the same word returned again, two or three times, with still greater power, and I found a great weight oppressing my heart, and my heart risisting against it; and I could not get faith to lay hold on it. At length it overcame that resistance and drew up my heart to close with it, and rest upon it. And then several other promises came in with great sweetness, such as that: 'When though passeth through the fire and through the waters, I will be with thee; I will never leave thee nor forsake thee'; 'I will make with thee an everlasting covenant, even the sure mercies of David'; and this was follwed by that, 'Lo, I am with thee'. I could then say with Peter, 'Lord, Thou that knowest all things knowest that I love Thee'.

When I was going to bed, and reflecting on the backwardness of my heart to what was good, and how full of opposition to God, and how it stood out against the Word of God, I got such a sight of the vileness of it, that I trembled at the sight and sense I had of it. At length, as I went on in meditations, I was brought that length that I could say, out of mere love to God and sense of my interest in Him, and His love to me, 'My Lord and my God'. This frame continued with me for about eight days, during which time, if any had spoken to me of the Name of Jesus, I would have felt my heart like to burn within me, and I continued to have clear views of my interest in Him.

One day in this eight days time, hearing a minister (Mr. William Brown) on that text, 'God sent not His son to the world to condemn the world', when he mentioned that word in his sermon, 'I know that my Redeemer liveth', I found my heart as it were drawn up to heaven, and I just looked up to heaven, and wondered at redeeming love. That same evening, hearing another minister (Mr. McCulloch) preach in the Kirk on the text, 'He feedeth on ashes etc.', hearing him two or three times mention the same words, 'I know that my Redeemer liveth', my heart was so overcome with the love of God that it was like to burst within me, and it was with great difficulty that I could refrain from crying out with wonder and admiration at the love of God. And when I came out to the Kirk-yard I could not go, but looked up at the heavens, admiring at His work, and went home in that manner. And after that for some time I could not apply myself to my work, I was so taken up with meditating on the love of God and on the blessed Redeemer in His sufferings. When a comrade and I were talking one day of the love of God in the shop, I had no difficulty to say that, while he talked with me, my heart burned within me. I found there was such a glowing heat within me, that my heart was almost burnt up within my breast; and in this case I continued for some days.

At length this flame of love began to abate, and I fell into deadness and found corruption much prevail in my heart. One day when I had been looking back on my former life, and the way of God's dealing with me, I could say with Paul, 'When the commandment came, sin revived and I died'. I died as to all opinion of myself. On a Sabbath morning, as I read my Bible, when I came to that word, 'Who is this that cometh from Edom, with dyed garments from Bozrah etc.', I found them give a lift to my heart, and quickened me a little at the thoughts of Christ's sufferings for poor sinners and for me.

One day at secret prayer, I was made to believe that whatsoever I asked in faith, God would give it: and I asked a broken heart to mourn for offences against Him; and accordingly, immediately after, I got it broken and melted for sin in that duty. After I arose from prayer I was made to wonder at all the works of creation about me.

Sometime after this, I fell under great deadness, doubts and fears, thinking that neither my convictions nor outgates had been right, and thus I continued till hearing a minister (Mr. Whitefield) concerning the woman with the issue of blood who came behind Christ for a touch of the hem of His garment. I thought I could have given all the world, if



I had had it, for one touch of Christ by faith, and was then revived a little. I continued to hear the Gospel with much pleasure, though not with sensible joy, till the first Communion at Cambuslang. On that Sabbath morning, hearing the action sermon, I was in great strait between two, thinking on the one part it was dangerous not to obey Christ's dying command, and that it was also dangerous to come without the wedding garment, on the other. But while I was doubting much what to do, that word the minister mentioned, 'I will never leave thee nor forsake thee', was set home with great power on my heart and determined me to go forward.

(NOTE by O-e:

I should wish to see more of this man's exercise, since it is not, in my apprehension, so distinct as these before.)

## A.F. A Married Woman Aged 37 (Janet Reid)

When I was a child, my parents instructed me to pray in secret: and for ordinary every day, especially at night; I kept up a fashion of it. I was always through mercy kept free from anything grossly vicious before the world, and it was my constant practice to go to the Kirk on Sabbath days, when I could have convenience to go. I went about secret prayer, and attended public ordinances, looking upon them as commanded duties; though I did not find my heart inclined and disposed to these or any other duties, as I find it of late. Nor did I ever find the Word come home with such power to my heart, till last year. Only, sometimes, especially at sacrament occasions, I have found some more sweetness in some things I heard, than at other times.

The first time that I found the Word come home with such an effectual convincing power upon my soul was in hearing a sermon by a minister (Mr. McCulloch) the first or second Sabbath of February, 1742, on that text, John 3.5, 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God'. When that minister, urging the necessity of regeneration, said that it was more difficult to bring moral civil persons, that were blameless before the world, to a sense of their need of Christ, and to deny their own righteousness, than to bring those that were outwardly gross and vicious livers to Christ, and to see their perishing condition without Him, this he illustrated by a similitude of two men standing on the top of two houses, and one in the streets below betwixt them; that though the two on the house top seemed to be nearer to one another than he that was below, yet when one on the housetop called to the other to come to him, he could not do so without first coming down to the ground and then mounting up on the other side, whereas he on the street, being called to come to him on the housetop had only to ascend or mount up. And so moral and outwardly blameless unregenerate professors of religion, when Christ calls them from heaven to come to Him, must first come down from the false heights of their morality and self-righteousness, to the lowest abasement, and the first step in religion is regeneration, before they can come to Christ. Whereas grossly wicked and profane persons have no such heights above others to come down from.

These words came home with power to my heart; if ever any words came with power, they did so; and I was made to see that I was just the person here pointed at, that had been deceiving myself with a fancied righteousness of my own; and had been imaging myself to be something while I was nothing; and that all I had been doing in religion was lost labour and to no purpose; and that now after all I was lost and undone, and further from Christ and salvation than the most openly profane and vicious before the world. I was now made to see that I must be born again, and learn that first lesson in religion, that I must have a new heart and nature, and that it was only the Spirit of the Lord that must work it, and did work it in every one that had it. I got at that time a sense of the evil of my sin as dishonouring to God, whom I had been provoking to anger against me in my whole life formerly; and of that wrath of a holy God that was gone forth against me for my sin; and that I had been nothing but a self-deceiver, building upon that which was nothing but a form of godliness without the power of it.

I now fell into great distress of soul; this distress continued for about three weeks, and my convictions continued and increased from time to time. I was very much grieved to find my heart so hard that I could not get mourning for sin against God, and that oftentimes I could not get it poured out before God in prayer, and sometimes I could scarce utter a word before Him. Sometimes my distress was so great that I thought there was no remedy, and reading my Bible where there were many sweet passages, I could find none of that kind that I could think belonged to me. I could neither eat, sleep, nor work but very little, and against my will, for I thought when I slept I sinned, when I ate I sinned, and in everything I sinned, and could do nothing but sin. I had great fears of hell upon my spirit, and fears that I could never escape it, unless free mercy in Christ took hold of me. But I think a sense of the dishonour I had done to God was the chief cause of my heart trouble.

I attended sermons every day; but I found my body so weak that I was not able to endure the great press that used to be when people were going into the manse after sermons, and into the hall there; and therefore I came oftentimes home after sermon, to secret duty, and was helped to great closeness and diligence in secret duties.

However, though my trouble was very great, I did not want to be free of it till it should issue in a blessed change of heart, and till I should find rest to my weary soul in Christ. Yea, I was so far from desiring that it might be taken away before I got these things, that I was afraid it would

wear away before that, or that I might be left to take up a false peace and false comfort.

I was at this time fully convinced that I had brought as much original sin into the world with me as was enough to ruin me, even though I had never committed any actual transgression, and this was very heavy upon my spirit. I was also greatly affected to find such a woeful enmity in my heart against God and what was spiritually good, and that I had rejected so many offers of Christ in the Gospel, and that I could not get my heart brought to rest entirely on Christ and the promises of the Word.

After I had been long in trouble, one morning after I had fallen into a little sleep, I awaked with that word, 'Then will I be found of you, when you search for me with your whole heart'; upon which I found some love stirring in my heart toward God in Christ, and my desires were drawn out after Him, and a greater inclination to the duty of seeking Him than ever before; and I was encouraged to hope that He would be found of me for His own Name's sake. That same morning, after I had got up, and was essaying prayer in secret, that word came into my heart, 'In an acceptable time have I heard thee, and in a day of salvation have I helped thee'. I was hereupon made to rejoice at the thought that my day of grace was not yet over, and that it was yet with me an accepted time and a day of salvation; and that the Lord was yet signifying by this word to me that he had heard and helped me, or would do so.

One day when I was at home, after much thoughtfulness about my soul's case, and putting up petitions now and then to God that the power of my unbelief might be broken, and that every sin and corruption in my heart might be subdued, that the old man with his deeds might be put off and that the change on my heart might be of a thorough and saving kind—and all this under a sense of my utter inability to do anything to help myself—that word came into my heart, 'Him that overcometh, will I give to sit with Me on My throne'. Upon which I was made to believe this word of promise would be made good to me, if I might obtain grace to overcome all opposition in the way to salvation, and to believe that He was able and willing to help me to do it; also to hope that I would be made more than conqueror through Christ strengthening me. Yet after this I was made to doubt and fear that I had been taking that comfort to myself that did not belong to me.

Another day, hearing a minister (Mr. Henderson) preach on that text 'Believe on the Lord Jesus Christ and thou shalt be saved', where after

speaking of the believing in Christ, he came to speak of the salvation such might expect; and having spoken of several privileges believers in Christ might expect, He said, 'Some of you may say that all this is true, but how shall I know if these privileges belong to me: I am afraid I have no interest in them; I find my unbelief so strong, etc.' But for answer, said he, 'Do ye not find it to be so and so with you?' This I found to be just my case. Then added he, 'It is but a sinful modesty in you, to refuse that portion of comfort that Christ allows you'. This I found to be very refreshing to my soul, and I found my heart more and more engaged to love Christ, and to close with Him in all His offices, on the terms in which He offers Himself in the Gospel. And when I read the Word and heard the Gospel preached, everything seemed to be as it were new to me, and I joined in prayers and singing of Psalms with much more delight than I used to do.

About the beginning of August, 1742, having fallen into great affliction of body, of which many that saw me thought I would have died, and being at that time in great damps and darkness about my soul's condition, apprehending that the Lord had cast me off and forsaken me, a minister (Mr. McCulloch) who came to see me, among other things exhorted me, if I found no sensible evidence of God's favour and love at the time, to reflect if ever I had met with God in a sensible way, and had at any time been made to take hold of any words of promise by faith, and to endeavour, in dependence on God and the influences of His Spirit and grace, to take fresh hold of Christ in these words of promise, to plead upon the words with God, that He would now confirm to me the word on which He had caused me formerly to hope. While I was essaying to do so, that word came into my heart, 'I know the thoughts that I think toward you, thoughts of peace and not of evil, to give you an expected end'. I was hereupon made to rejoice that the Lord had yet thought of peace towards me, and intended to do me good at my latter end; and to beg that He might do as He had said. And I was willing to submit, by His grace, to whatever lot He appointed for me, though my way to that good He intended for me should be through many afflictions and tribulations.

On the last night of the year 1742, after I was gone to bed I found my heart disposed to meditate with much pleasure on spiritual things, and did not incline to sleep, and scarce slept any that night, but found many sweet passages of scripture brought into my heart with great delight. I was so filled with joy at the thoughts of God's wonderful love in Christ

to such a poor wretched sinner as I, that I could think or speak of nothing almost all that night, but in a way of admiration at the riches and wonders of His free grace and preventing mercy.

I find in my heart now, for ordinary, a longing after Gospel ordinances, and much sweetness in attending them; more and more love to God in Christ and the people of God, yes, even to all, and more disposition to the duties God calls me to; and find my heart disposed to say with the psalmist, 'I esteem Thy precepts in all things to be right, and I hate every false way'. I have no assurance, for ordinary, of heaven and salvation; but I bless the Lord, I am not without some hopes of it. Only I am afraid of a false hope, and would aim in dependence on the grace of Christ to work out my salvation with fear and trembling, looking to God to work in me both to will and to do of His own good pleasure; and to lay the whole stress of all my hopes of pardon and peace with God, and eternal salvation, upon Christ and His righteousness, the merits of His obedience and sufferings and death for His people.

NOTE added by O-e:

If this desirable person has attained to a further establishment, and more of joy and peace in believing, I humbly think it should be observed and the means of it recorded.

## **A.G. A Married Woman Aged 23. Mary Mitchell (now in Kilmarnock)**

**M**y parents put me early to pray in secret; but when they set me into a room for that purpose I would oftentimes never bow a knee, but stand trembling for a while in the floor for fear some ill thing would take me away. When I came to more age, I sometimes minded it and sometimes not, especially when I came to meet with merry company. I read the Bible sometimes by myself, especially on the Lord's Days. I used for ordinary to go to the Kirk on Sabbath days, when I could get there, but when I was there sometimes only attended to what was said; at other times I minded little but looking about me, who was prettiest and who was best dressed.

Of late years, when I came to——Parish, I came to the Kirk sometimes, and sometimes when I heard the Seceders were to have a sermon at Corsehill I went there, without knowing or considering for what I went, but only because I saw many others going, and except that I liked merry and vain conversation, I never fell into anything the world could challenge.

I never met with any word in reading or hearing the Gospel preached that came with any power to my heart, till of late, except that sometimes I would have been a little vexed in hearing some word, but that continued no longer with me than I was hearing sermon.

Hearing a minister (Mr. Whitefield) in the High Churchyard of Glasgow, in September, 1741, in his last sermon there, I fell under much concern, which continued with me for some days after I came home, but it wore away again. Hearing another minister (Mr. McCulloch) through the winter of 1742 on that text, 'Except a man be born again', I fell oftentimes under great concern when he was speaking of the new birth, and of the necessity of it, and I was made sensible that I was not born again, and would often have gone to retired places and read my Bible and prayed. But then I would have thought, what needs me vex myself in this manner? If I go on in this way, the people about me will think I'm grown light in the head, and I may cast myself into some sickness or distemper, and what will come of me then, having no body to take care of me? And with such ways of reasoning with myself and diverting myself as I could, my trouble would abate at times. But in hearing again on Sabbaths, it would return.

One Sabbath, about Candlemass, 1742, hearing the same minister preaching about the necessity of regeneration, he said, 'The very dust under your feet, the very seats you sit on, nay, the devil himself, may go as soon to heaven as you can go there except ye be born again; and how can you allow yourselves quietly to eat or sleep when ye know nothing of the new birth, and when there is nothing but the frail thread of life between you and everlasting burnings, and if that should be snapt asunder, as you do not know but it may this night, you instantly drop down into the pit of hell'. These words came with great power into my heart, and as particularly to me as if I had been named name and surname. And I, though I was under fears of hell, and made fully sensible that I deserved to be cast there, and was just concluding that that night would be the last that I would have on earth, yet was under far greater distress of soul at the thoughts of the dishonours I had done to a gracious God, by losing and trifling away my precious time; and my heart was particularly wounded for my sins as the procuring cause of Christ's sufferings, and that thereby I had crucified the Lord of glory. I would have given ten thousand worlds, if I had had them, for one smile of God's reconciled countenance.

At the close of the sermon the minister charged us to go home to a retired place and fall down upon our bended knees before God, and with all possible earnestness, as for life, to beg of Him His Holy Spirit to renew and change our hearts and natures, and take no comfort in any thing worldly till we got it. And I accordingly essayed to do so, for having gone and changed my clothes, I went into a barn and continued at prayer till it was very late, with all the earnestness I was capable of, my heart being ready to burst and break within me at every petition I put up. I thought what need I care though I died on the spot at this time, or what need I care for living longer on earth, since I was doing nothing but still dishonouring God and offending the glorious Redeemer.

I went to bed when it was very late, and not till the rest of the family had gone to rest; but I slept very little, and was grieved when I got sleep, for I thought it was a strange unaccountable thing for me to be sleeping when I did not know but I might awaken in hell: and I knew no other place was fit for me, or I for it, but hell, for I was fully convicted I was not fit for heaven, and that it was utterly impossible that ever I would go there, unless God should charge my heart, which I was afraid He would not do, I had so greatly provoked Him by my heinous sin; for I



thought that of all sinners I was the chief; and of all sins my unbelief troubled me most.

My convictions went on from time to time, and my distress under them continued and increased for a considerable time, but I kept all as close as I could from all about me—until Thursday, the 18th February, when I came to hear sermon. At the entry, the minister ordered the 45th Psalm, beginning at the third verse, ‘O Thou that art the Mighty One etc.’ to be sung, saying, ‘this is a Psalm concerning Christ, the King of Glory. Ye that have met with Christ may sing this Psalm with a glad and cheerful heart; and ye that have not met with Him, ye that want convictions to drive you out of your sins to Christ, should now in singing these words, look to Him to send His Holy Spirit to work them in you, and to pierce your hard hearts with the sword of the Spirit’. But for my part my heart was so overcharged with sorrow that I could sing none at all. I wept all the time of the sermon, and my heart beat so violently that I thought it would have leapt out at my side. But I was helped to join in singing about two or three lines at the close. I did not cry out in the Kirk, nor did any there cry out that day. Nor did I ever cry out in the Kirk or at the Brae, though I have many times been made to cry out when I was by myself alone. Nor did I ever swoon or faint away, nor had I ever any visions.

After sermon I was intending to go home, but was stopped in going out of the Kirkyard by one of my acquaintances, and went first to a quiet place for secret prayer, and then came with some others into the manse, but had some difficulty to get into the hall, there was such a crowd of people there. I continued there in distress for a considerable time, hearing a minister pray and exhort, and joining in the Psalms sometimes. I got no relief there, but was taken away home about sunset by some of my friends, and I spent a good part of that night at home in prayer.

Next morning I came to the manse and went into the minister’s room crying, where he prayed and gave me some directions. My anguish under a sense of sin and pantings of soul after a Saviour were so great that I could not forbear crying out before the minister and others then present, Oh! my unbelief, my unbelief! How shall I get out of my sins! How shall I get into Christ! Oh, I could be content to lie a thousand years in hell if I might after all win Christ! I desired one in the room to read me the fifty-fifth of Isaiah, and let me see if I could get hold of any word of promise there: but in hearing of it I could not get hold of any. The I desired him to read me the third chapter of the revelation, and see if

I could get anything there to relieve my sinking soul, pressed down under a sense of sin and of the wrath of God due on account of it; and at the close, when I heard the 20th verse, 'Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and He with me'. I felt my heart beginning to open to Christ, and warming with love to Him, and I was casting my perishing soul upon Him. Those about me observed a smile in my countenance.

But within a little, unbelief prevailed, and I let go the little hold I had of that word and of Christ in it, not being able to believe that He would come into such a vile heart as mine, or show mercy to such a sinner as I. And then I fell under as great distress as ever, and again cried out of my lost condition; and looking about me to several young persons before me, whom I took to be unacquainted with a real change of heart, I cried to them, 'Oh, what are ye doing? what are ye doing? Ye are upon the brink of the pit of hell as well as I, and ye will not see it; will ye yet awake to see your danger, and escape from it and fly to Christ? While I was going on to speak more to this purpose, one (Claud Somers) beside me said, 'I think ye are forgetting your own case; have you not the case of your own perishing soul to mind?' 'Oh', said I, 'what does it matter what becomes of my poor soul if Christ might be glorified in the salvation of all these souls!'

I then returned to my crying out of my unbelief, begging the Lord might help me against it and give me faith. The minister then prayed again, and some time after prayer, that word came unto me with a powerful, ravishing heart-overcoming delight, 'The Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him take of the water of life freely'. At the back of that came in that word, 'Lo, I come; in the volume of the book it is written of me; and do Thy will I take delight'. After that I found as it were a stream of the promises of the new Covenant rushing with great sweetness into my heart, one after another without interruption, which I repeated in the hearing of those about me; but I could scarce repeat them so fast as they were brought in to me. And all my distress went off.

At this time those about me say that a pleasant smile came into my face and joy sparkled in my eyes, and the whole of my countenance altered, that they could scarce know it to be the same face they saw a little before. I then found a great love in my heart to Christ, and to His servants and people. I could not forbear getting up from the chair I was

sitting upon, and going about and shaking hands, with unfeigned love, with several of the company whom I took to be true Christians.

After this, going from the manse to the Kirk, as I went out of the door one asked me what it was made me cry out so bitterly. I told her it was all my sins. She inquiring further, I told her I had been in great bitterness for my contempt of Christ and His Gospel ordinances and Gospel offers, and for slighting Gospel ordinances at home and going to the meeting of the Seceders at Corshill. I then went to the Kirk and the same frame continued after coming from the Kirk. I retired to secret prayer and found my heart filled with much love and joy in that duty. But unbelief beginning to stir damped my joy a little. But coming into the hall in the manse, my faith was again strengthened and my former joys and love to Christ returned.

After this I found a new sweetness and delight in reading and hearing the Word, and in prayer, and especially in praising God and singing of Psalms, of which I could never get enough. This sweet frame of love and joy continued with me for about two months; after which I fell into great deadness of heart and unbelief. Next day after this damp came on, a preacher (Mr. Davidson) who came from—with some others (Mr. Robert Wright and Mr. Ingram More, who being at—I was sent for. At first sight of that preacher my heart was much damped, fearing he might be some person that was an enemy to the work, who was come to cavil and find fault. I was afraid to speak to him, and he spoke none to me, though he had spoken to several young women who had been in soul distress and had gotten outgates before I came; and he appearing to be in haste, and saying he would go away and return another time, the person in whose house he was (Jean Galbreith) said she would not let him go till he went about worship. To which at length he agreed; and in time of his prayer, two of those present that had been under damps, were so filled with joy that, after prayer, they cried out to praise God. And then another (Robert Wright) prayed; in time of his prayer I begged for the Lord that as He had promised to be a Father to the fatherless, he would be so to me, a poor orphan. And immediately the Lord made answer in a powerful manner with that word, 'I will be as good as ten thousand fathers to thee'; upon which I was filled with unspeakable love and joy.

NOTE: N.B. This person being straitened for time, her account goes but a short way after her awakening.

## A.H. A Young Woman Aged 19. Elizabeth Jackson.

When I was a child my parents often put me to pray in secret, and I usually kept up something of a form of praying alone daily, but sometimes I also neglected it. When I was very young I got some Psalms by heart; but as I turned older I had less and less inclination to that or anything that was good. Sometimes in my younger years, when I thought on the great day, I would have said, what will become of me? and would have fallen under some concern for a little; but within a little this would have worn off again. I used for ordinary to go the Kirk on the Sabbath days, sometimes thinking I might get some good, and at other times I went just because I saw others going; and for the like reasons I sometimes went to hear the Seceding ministers. Sometimes when I heard sermons, I would have been under some concern for some time after. But then it would have worn off, when a thought came into my mind that it would be time enough when I grew old. But then that thought would have followed that it might be I would die in my younger years, and then what would become of me? And then sometimes when my heart would have been running after this and the other worldly vanity, I would have thought, I'll never get these things; and I must give an account of these thoughts at the great day, and this would have given check to them for a little, but by and by they would have returned.

At the sacrament in Cambuslang in 1739 I fell under more than ordinary concern, hearing a minister (Mr. Hamilton of Bothwell) on that text (Rev. 22.17): 'The Spirit and the bride say, Come etc.', and in hearing another (Mr. McCulloch) the Sabbath thereafter on the text, 'He shall feed His flock like a shepherd etc.', and this concern continued with me for about twenty days after that; but then it wore off gradually, and I turned more dead and hard-hearted than ever. Like Nicodemus I never knew that there was such a thing as a new birth. My thought all this while was that I could grow good of myself; and thus it continued with me all along.

In September, 1741, going to hear a stranger minister (Mr. Whitefield), I fell under some concern in hearing some of his first sermons, and it just wore off again. But in hearing his last sermon at that time at Glasgow,

on the Tuesday, I found my heart melted in the time of sermon, but remember none of the words save these, 'Farewell in the Lord Jesus, perhaps we will never meet till we meet in another world, and it would be a happy meeting if we meet engrafted in the Lord'. But I do not now remember distinctly, for it was at hearing him express these words, or at reading them some day after, in that sermon when it was printed, that I found my heart was much affected with them.

Some weeks after that, hearing Mr. McCulloch on a fast day, after sermon, read some papers relating to the success of the Gospel abroad, I was greatly affected at the thought that so many were getting good, and I was getting none, and I found a load upon my spirit; but did not know what it was. Some time after going to attend a diet of examination, I thought, O if I might now meet with Christ, it may be I may find Him at one examination as well as at another occasion; when that word came into my mind, though not with great power: 'He is to be found in the open fields, in the city of the wood', by which I understood that I should not limit Him to one place by another, for that He was everywhere present. Some time after this there was another fast day in the parish, and hearing Mr. McCulloch preach on the text, 'I beseech Thee, O Lord, pardon mine iniquity, for it is great'; who said, speaking of David's beseeching God for pardon, that there were many who would ask pardon of sin from God, but they do it in a careless manner, being not much concerned whether they get it or not. This expression I found brought home to me, and came in such a way as if one had spoken it in to me, that I was the person who was guilty of that, and did so.

After that, sin became bitter to me, and I became more earnest for the pardon of it; and I became much vexed and grieved that I had so long slighted and neglected Christ in His Gospel offers, and had slighted Gospel ordinances at home in the parish I belonged to, and had oftentimes turned my back on them, and gone to a meeting of the Seceders at Corshill, near Glasgow, when I did not know for what. I got also such a sense of the sins and evils both of my heart and life, that I verily thought, if there were ten thousand hells, I deserved them all, for the great dishonour I had done to a holy God; and I could say with the psalmist, 'Mine iniquities are become a heavy burden, too heavy for me to bear'.

One morning, about Martinmass, 1741, I awaked with that word in my mouth, 'Into Thine hands I commit my spirit', which lightened me of my burden a little. But my heart-trouble and grief for sin returned, and grew still the longer and the greater. One time, hearing Mr. McCulloch

examine in the Kirk, and speaking of the sentence of the wicked at the great day, he said they would be made to acknowledge the equity of that sentence as what my sins justly deserved.

Hearing Mr. McCulloch preach in December, 1741, on that text, 'Now is the accepted time; now is the day of salvation'; when he said the city of Nineveh had forty days to repent, and you have but one (one day of grace), and if this day be neglected, we did not know of another, for this night your souls may be required of you; in hearing of which I got a sense of the necessity of a present compliance with the call of God. But at the same time I felt I was unable to move toward God or Christ, or to do anything to relieve or help myself.

After I had been about eight days in so great trouble that I could scarce sleep any at all, being about New Year's Day, 1742, when my spirit was almost quite sunk in me; after I had fallen over in the night time into some little sleep or slumber, I awaked again with that word in my mouth: 'As the hart panteth after the water brooks, so panteth my soul after Thee, O Lord' and I found my heart indeed in that frame as these words describe, and for some little time after, thirsting after Christ, and was for that time somewhat lightened of my burden. But in a little after, my grief returned and my heart was as much sunk as before.

On a Sabbath shortly after that, hearing Mr. McCulloch on that text, 'Except a man be born again etc.', when he said the heart might be like a stone, broken all in pieces, and yet might not be melted, but remain hard still, these words came with such power that I could scarce sit on the seat where I was, and after I came home, my legs trembled under me, and I was made to look to God alone for help and for melting my heart into a godly sorrow, being sensible that I could do nothing towards it myself. But I never cried out in public, neither this day nor any other day. Nor did I ever faint, or swarf, or see any visions.

One day, some time after that, when I was sitting at my wheel, that word came into my mind, 'Comfort ye, comfort ye' (Is. 40.1-8); which words eased my heart a little. But my sins stared me so in the face, and my unbelief was so great, that I durst not take any comfort as yet. Another day when I was at secret prayer at home, that word came into my mind, 'My grace is sufficient for thee; My strength is made perfect in thy weakness'. It came with so little power that it had very little effect on me, so as to alter my frame one way or another. One night, after I had fallen asleep in my bed, I was awaked with that word, 'He loved me and gave Himself for me'. This warmed my heart with love to Christ, at the

thoughts of His love to such a poor sinner. This frame continued with me for some time.

Hearing a person (Jean Galbreith) telling of a woman that had been under much concern, and all had worn off and come to nothing, I was made to wonder at the Lord's goodness that had continued it so long with me. But that night after, I was much tossed with fears that I might turn so also. In the morning that word came in, 'Fear not for I am with thee; be not dismayed, for I am thy God; I will help thee etc.', which eased me for a time, and I was made to believe it would be to me according to that word. But I fell into doubting again, thinking that it might be only a word I had read in the Bible that happened to cast up in my thoughts, and finding matters to be with me much as they had been before. And so I continued to doubt till about 10th of February. One day when I was at home, I was made to believe that promise I had got last, and my heart was drawn out after Christ, and was enabled to close with Him in all His offices, and I was made to believe that all old things were passed away and all things were made new.

After that, when I heard the Gospel preached, I thought it was another Gospel, and that every thing in it was new as it were to me. And I heard it with joy and great delight; and it was so also when I read my Bible. And when I walked in the fields, everything looked to me in another manner than before, and gave me occasion for pleasant spiritual meditations. But I had not such sensible spiritual joys as many afterwards had, till February 16th, when hearing my sister commend Christ and His love so much, my heart filled full of grief that I could not commend Christ as she did; but going away to a relation's house, as soon as I came there I could not forbear bursting out into tears, and breaking out before all in the house to speak in commendation of Christ, His love and free grace, to such a poor sinner as I. Many of the neighbours about flocking in, I continued to speak on that subject with great freedom for a considerable time; some have called it half an hour, though for my own part I know not how long it was. All that time I found my heart full of love to Christ, and full of joy. And when some about me desired me to hold my tongue and forbear, I found it was scarce in my power to do so. Before this time I was ashamed to open my mouth and speak anything almost before others. But now I thought if a whole congregation had been present I could not have been able to hold my peace before them all.

This frame in some measure continued with me for some weeks, after which I fell under damps and doubtings again, and durst scarce believe

my interest in the promises I had gotten from the Lord. Hearing Mr. McCulloch on that text, 'What things the law saith, it says to them that are under the law, that every mouth might be stopped, etc.', I got my heart melted down under a sense of my own sin and unworthiness, and was made to wonder at God's free grace and mercy to me whom He might in justice condemn and cast off for ever. After that, now and then at hearing sermons, at secret prayer, or in the meeting for prayer to which I belonged, I got my heart melted down, sometimes under a sense of sin, and sometimes with a sense of the love of Christ.

One day in particular, hearing a sermon in the Kirk (by Mr. McCulloch) on these words, 'The heart is deceitful above all things and desperately wicked', I got a very deep sense of the natural wickedness and deceitfulness of my heart, and got my heart humbled and melted down under the sense of this before the Lord. I continued in this condition, sometimes hopes sometimes fears prevailing, and sometimes doubting if what I had met with was of a real saving kind or not.

The sacrament occasion drawing on, doubts and fears had so much power over me that I durst not take a token in order to go to the Lord's table. I durst neither go forward to it, nor could I think to stay away. At length I adventured to take one, and went there, but was in great deadness all the time I was there, and was thereupon much cast down. Enquiring into the cause why it had been thus with me, and begging the Lord might discover it, I thought it was made to appear clearly to me, namely, my fretting at the Lord's way of dealing with me, and concluding in an unbelieving way, contrary to what He had promised, that He had given me up altogether.

On the Thursday after that, hearing Mr. McCulloch preach on that text, 'Walk humbly with thy God' (Mic. 6.8), when he said, 'I am jealous over you with a holy jealousy, that there are but few of you that come with a humble dependence on God, and with a single eye to His glory', I thought I was none of that few, and was just ready to go away home, and not to return to hear sermons again, for that I was more the worse than the better by coming. But I found this was but a temptation, and it wore off, and I settled again.

In hearing Mr. Currie (of Kinglassie) on that text (the fast day before the second sacrament), 'He that hath the bride is the Bridegroom etc.', I was refreshed; I found my heart somewhat melted, and was helped to apply the marks of believers then given, to myself. But in a little time this wore off; when I was hearing sermons on Saturday I felt my heart



hard as a stone, and it was just a burden to me to bear it. On the Sabbath I found myself in the same case, and was thinking not to join at all; till just at the last table but one I found a strong inclination to go, but my heart was just like to fail me when I was resolving to go. At length I went to it, and after I sat down, I got my doubts somewhat removed, and more faith and liberty to plead for spiritual blessings, and was more enabled to believe the promises.

After that, almost through all harvest, I was filled with wonder and admiration at the condescending grace and mercy of God to such a vile guilty sinner as I, and with a deep abasing sense of my own unworthiness. And when I came off the ridge to hear the evening lecture I was greatly refreshed and strengthened, particularly at hearing a sermon by Mr. McCulloch on the words, 'If ye sow to the flesh, ye shall of the flesh reap corruption, but if ye sow to the Spirit, ye shall of the Spirit reap life everlasting'.

Last winter I found it to be a time of much deadness, doubts, and unbelief with me. Only now and then I would have got my heart melted down under a sense of the love of Christ, and of the hardness and deceitfulness of my heart at hearing of sermons and in other duties. When I reflect on the workings of my heart for more than a twelve month past, I find that the ordinary and chief bent of it is after Christ and the things of another world. I cannot pretend to a stated assurance that I am in a gracious state; but I would not for a thousand worlds be in the state I was in not very long ago. And I would humbly hope for the mercy of the Lord Jesus Christ to eternal life.

NOTE by G—e and W—R:

Here she seems to take comfort without having believed in Christ, and to think the impression of Scripture on the mind simply is intimation of His love—a mistake others appear to fall into.

## A.I. An Old Widow Woman aged 65. Sarah Strang.

I was put to school when young, and learned there and at home to read the Bible. I got the Shorter Catechism by heart and keep it in mind for most part to this day. I was not set to pray in secret by my parents when I was a child, nor was I in use to essay it in my younger years but seldom. I used always to go the Kirk on Sabbath days, when I could get there. I cannot say I was kept blameless before the world. I was called very bad by some, but though I was wronged in some things alleged against me, I am sure I was still worse than anybody could call me. Sometimes I thought on my former life that some words I heard came in such a way as I fell in some more concern than ordinary, particularly at Communion occasions, at which I was sometimes a communicant; but I think all was but a dead form, and I never found anything of that sweetness in religion as I have felt of late.

The time when I was first awakened to a sense of my lost and perishing condition without Christ was on the Sabbath before the first sacrament at Cambuslang, July, 1742, in hearing a minister (Mr. McCulloch) preach on that text, 'Let a man examine himself, and so let him eat of that bread and drink of that cup'. He spoke of three sorts of persons unfit for coming to the Lord's table—the grossly ignorant, the openly scandalous, and all unregenerate persons; and gave several marks of these that were unregenerate, which I do not now remember; but I found myself clearly among that number, by the marks he then gave, and thereupon fell into great distress, which upon the Monday following increased to such a degree that I knew not what I was doing. I had fears of hell, but what troubled me most was that I had offended a holy God so much by my sin, who had showed so much mercy and patience toward me for so long a time. I had not only a sight and sense of the evil of sin in general, but of my own particular actual sins in heart and life, and my original sin I brought into the world with me. I was made to wonder that the Lord had borne so long with me, and do think so still, and may think it to my end. And what was more bitter to me than any other sin was that I had slighted and neglected Christ and the offers of salvation by Him for so long; and I could not forbear crying out in my distress that day so loud that the neighbours came into my house to see what was the matter. For six or

seven weeks I continued in great distress before I got any sensible relief, though it was not at all times equally great, and though I had got the whole world it would have given me no pleasure. I very often thought there was no mercy for me.

One day a minister (Mr. McCulloch) came to see me, and at seeing him I cried out with uplifted hands, 'Oh, sir, ye have banished me from Christ for ever', meaning that I found myself cut off by the marks he gave. To which he answered, 'If you be banished from Christ, it is not I that has done it, but your own sins; but if you be banished from Him, I hope it will not be for ever'. To which I answered, 'That's very true; it is not you, but my own sins have done it' and then I gave him some account how I found myself cut off from all claim to an interest in Christ by the marks of unregenerate persons he had given in his sermon, that were unfit to come to the Lord's table. He prayed and gave me some advice.

However, my distress still continued, and several times come to that height that I could not forbear crying out in the Brae in the time of sermon, though I did all I could to refrain crying. I had still an earnest desire after Christ, but still I found I had a hard unbelieving heart. For six weeks I was obliged to leave off everything by which I used to win my bread, and I could not apply myself to any worldly business at all.

One night, after I had been sleeping a little, I awaked with that word, 'I shall not die but live and declare the works of God', which I was made to repeat about twenty times, and found myself a little eased and lightened by it for some time. About a fourteen days after, another day when I was lying in my bed (as I often used to do, not being able to sit up), that word came into my mind, 'Thou wast angry with me, but Thine anger is turned away from me', and 'Thou art become my salvation', which both eased and comforted me and gave me such joy that I thought I could have been glad that I had died at that time, if it had been the will of God.

About eight days after that, when I was at secret prayer, that word came into my mind (after I had through the forenoon been greatly cast down thinking there was no mercy for me):

'Rest in the Lord, and patiently  
wait for Him: do not fret',

and that other word:

‘Be of good courage, and He strength  
 unto your heart shall send,  
 All ye whose hope and confidence  
 Doth on the Lord depend’,

which so uplifted me that I thought I was as in another world: and O! I was made to admire at what Christ had done and suffered, and that ever He should have looked in mercy on such a poor worm as I. Another time, a good while after that, when I was at the fireside, after the rest had gone to bed, after I had been much in darkness and doubtings about my soul state for some time, that word came into my mind; ‘Fear not, for I am with thee; be not dismayed, for I am thy God’. Upon which I felt very great love to Christ, so that I counted all but loss and dung for Him.

And now these are the only words that I can say ever came to my heart in such a way as I could say there were from the Lord for me: and this, with the change of disposition I feel, is all I have to trust to as the evidences of my claim to an interest in Christ’s righteousness, and His paying the debt of elect sinners, on which I build all my hopes of heaven. I find my Bible, and hearing of sermons, sweeter to me in another kind than ever I found before. My desires and thoughts now I find run mainly after Christ. I would not now go back to the state I was in before for a whole earth. And I would rejoice, if it were possible that the whole world should flock in to Christ. Sometimes I feel my heart very dead, but at other times I get great access to God in pouring out my heart before Him in secret prayer. I find a daily struggle within me against sinful vain thoughts, and apply unto the Lord to banish them from me; though I expect not to be entirely free from them while I am in the body. Yet I would gladly have the body of sin and death more and more crucified and weakened.

NOTE appended by four ministers against 2:

For ‘trust’, put ‘look’; next words show this is what is meant.

## **A.K. A Married Man aged 47. Alexander Bilsland (shoemaker in Glasgow)**

I was much given to secret prayer when I was young, but when I came to years very often I neglected it. And so it was also with me as to family prayer after I came to have a house of my own. I used often to mis-spend my time at a bottle, and sometimes would have drunk to excess, but afterward would have been much displeased with myself for it. I used all my life to go to the Kirk on Sabbath days in order to hear the Word, and I thought I had a liking to the people of God and to His ways, and reckoned that all was well enough with me.

All this while I never felt the Word came home to me with power so as to convince me of my lost condition, or to draw my heart to Christ, till at hearing the action sermon on that text 'and the work of faith with power', by a minister (Mr. McLaurin) before the sacrament in Glasgow in October, 1741, when he mentioned our being naturally full of spiritual wounds and bruises and putrifying sores. I felt a divine power bringing home these words to me as what was my case in particular, and was made to see myself all covered over with these pollutions and sores both by original and actual sins, and got my heart melted down under a sense of this, and continued much affected all day.

After that, I forsook my old companions in sin I used to be entangled with, and set about praying in secret and in my family; and carefully attended on public ordinances, and got more and more discoveries of the evil of my former ways and of my lost estate by nature, and attended diligently on the Word.

I got no outgate till the next sacrament occasion at Glasgow (1742), hearing Mr McLaurin preach on the Sabbath before, when he cited these words in Heb. 9.14: 'How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge etc.' I felt the power of God bringing up my heart to embrace Christ in all His offices, and I got clearer discoveries of the Redeemer in all His offices, as one all-sufficient Saviour; and not only as able but willing to save me. I felt His willingness to save me in making me heartily willing

to receive Him, and at the same time had much of heart-brokenness for sin, and spiritual joy in Him.

On Saturday, when hearing a minister (Mr. Robe) saying: 'Any of you that are sensible that you have got your heart brought up to embrace Christ on His own terms, see you stay not away'. With these words I felt a power coming along that melted my heart and made me willing to come to the Lord's table. On the Sabbath morning before I went out, that word was brought into my mind, 'My flesh is meat indeed, and My blood is drink indeed', and with so much power that I could not forbear crying out in hearing of my wife. At the table I was helped to feed by faith, with much brokenness of heart for sin, on the Redeemer's broken body and shed blood, and found it meat indeed and drink indeed to my soul. On the Monday I found what was said come with power to me, and got faith to apply it to myself.

Next Sabbath (after the Thanksgiving), coming to Cambuslang, before I got near I heard the 45th Psalm, and was greatly melted and warmed. Hearing a minister (Mr. McCulloch) on that text, 'If any man be in Christ he is a new creature', I found every word he said brought home to me, and was melted greatly with sorrow and filled with joy, particularly when he said that a believer could no more live without Christ than the streams could subsist without the fountain. I continued in this frame for several weeks, attending at Cambuslang on the Lord's Days and on Thursdays, and on other days also, and found more and more light and strength.

Going home the first Sabbath that I attended there, that word came into my mind, with a light shining into my heart along with it, whereby I plainly knew it was from the Lord: 'The Spirit of God moved upon the face of the waters'. By this I was further confirmed (though I did not doubt before, but I heard many others who doubted of it) that the Spirit of the Lord had been moving upon the face of the waters of the sanctuary at Cambuslang, and that I had found it to be so as to my own soul that very day.

One day after that, when I was meditating on what I had heard there, and on some other passages of Scripture, that word came into my mind with power, 'the fig tree putteth forth leaves'. My wife searched the Bible and found the place where this is written, and I was made to believe that the Lord was doing good to my soul. Within a little that word was also applied to me, 'Pray ye the Lord of the harvest to send forth labourers into His harvest', upon which I was made more and more to believe

that it would be a harvest time for souls, wherein many would be brought to Christ, and was made to pray more earnestly that the Lord might be with His ministers and enable them to labour for the good of souls.

One Thursday I had been at Cambuslang, and that day had been but a dull day with me, and after I was gone home and going to secret prayer, that word came with a powerful impression upon me, as if it had been written or engraven upon my soul, 'What if God, willing to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath fitted for destruction?' My distress hereupon was not so great at first as it was afterwards; it gradually increased upon me. I was not driven altogether from my claim of interest in Christ, but I was non-plussed, and know not what answer to make to that question. I was sensible the Lord had borne long with me, that He was the Potter and I the clay, and that He might do with me what He pleased. But these words still coming into my mind, and not knowing what to answer, I fell into great distress, and for three days I spent the time mostly in reading and prayer. At length, when I was in great anguish of spirit at prayer, lifting up my heart and hands to God in the heavens, these words came into my heart with great power, 'I have laid help upon One that is mighty, chosen out of the people'; and then it was immediately added, 'Tell the daughter of Zion, Behold thy King cometh, meek and lowly, riding upon an ass, and a colt the foal of an ass'.

This came with a sweet light and such power as if it had been written on my soul, and filled me with such joy as I could not refrain crying out to the heavens and earth to praise the Lord for laying help upon Christ for poor helpless sinners, and for me. And I was made to admire the love of the Father and Son in the covenant of redemption, with great warmth of heart, and thankfulness to God for giving Christ for me; and I had much heart-brokenness at the thoughts of the love of Christ in His sufferings for me.

Coming to Cambuslang, when I was upon the way, that word was brought into my mind, 'Shall I do this great work and hide from my servant that which I do?'. This was immediately followed by that word, 'It is secret'. I then turned over to that place in Judges 13.18, where the angel said unto Manoah, 'Why dost thou ask after my Name, seeing it is secret?'. This great work I understand to be the great work of the Spirit of God at Cambuslang, and I was more and more confirmed that it was His work.

Hearing Mr. McCulloch on that text, 'Or despisest though the riches of His goodness?', these words came with great power to me, and at hearing that citation concerning looking to Him whom we have pierced, and mourning, I found my heart melted down into godly sorrow, at looking to Christ whom I had pierced by my sins. On hearing another minister (Mr. Lawson) on John 8.31: 'If ye continue in My word, then are ye my disciples indeed', I found myself further strengthened, and made to beg the Lord to write His word on my heart and enable me to continue in it and to show myself a true disciple of Christ.

Sometimes I fell into great distress at Cambuslang, but the Lord was very good to me in sending me relief soon; so that I could say His wrath was but for a moment. One night, after I had been in distress of mind at that place, in time of secret prayer that word came down from heaven with great light into my soul, and made a sweet impression: 'The Spirit of God descended from heaven like a dove, and rested on Christ, and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased; hear ye Him'; and 'Ye shall hear the voice of the trumpet no more'. I got then such a clear discovery of the Redeemer and of all the three Persons of the glorious Trinity, as if I had been at the River of Jordan at the time, and seen and heard all this. I took it as a direction to me to attend Christ speaking in the Gospel, and that if I would hearken to Him in His Word, and not turn again to folly, He would not bring me again under the terrors and thunderings of a fiery law. I was filled with great joy and sweetness and light in my understanding, and by this means was my faith greatly strengthened.

But next morning, as I was rising out of my bed, these words—'Tell, tell Peter He is not here'—came over and over again very often like the clink of a bell. I had lien down with much of the presence of Christ, and awakened also with it; and the Lord let me see that it was the adversary, the devil, that would have had me think it was not Christ's presence I had been enjoying the night before and that morning. And I perceived these words als to be from Satan by the way of their coming in upon me, which was not like any word of promise of comfort I used to meet with, which are accompanied by sweetness and love and melting of heart. Nor yet were they like any word of threatening or awakening for my conviction which used to come with light to my understanding, making me to see my sins and the great dishonour I had done to God by them. But this came doubled and trebled, repeated and urged upon me again and again with a fierceness and violence, as if it had been fire



in my bowels, and press—so furiously upon me that it was like to stop in my mouth, so that he made me almost to cry out these words; and I could scarce get speaking a word to God in prayer for them. While I was praying before I came out to Cambuslang, these words came into my mind with great calmness, ‘Ought not a daughter whom Satan has bound, lo, these eighteen years, be loosed from her infirmity?’, and when I was by the way coming to that place, I found the adversary tempting me to spiritual pride contrary to what the Lord has been teaching me, and was in distress at this temptation and seeking grace from the Lord to keep me humble; then these words came into my mind with usual sweetness, ‘He hath deceived thee and thou hast been deceived’. I was sensible that Satan had too long deceived me in the former part of my life, and at this time too had put me into such a strait that I had a design to have come and consulted a minister concerning this word that had troubled me, had not the Lord Himself mercifully cleared up the matter to me. By this means, and what went before, I was made to bless the Lord that let me see that it was the devil, and made me to fly to Christ to save me from him. And this was of great use to teach me to know the voice of Christ from the voice of a stranger, and to hear and follow Christ, as God had directed me the night before. And at that word, ‘He hath deceived thee, etc.’, I was freed from this temptation and made glad the Lord had showed me my danger, and thankful too that He had delivered me from it. And this was followed by these words, ‘When thou art converted, strengthen thy brethren’, which confirmed me that it was Satan, and mightily refreshed me. I was made again to bless the Lord for delivering me from Satan’s bondage, wherewith I had been enslaved for many years: for I thought the Lord made me to bless Him for what He had done for my soul, and to hope for more strength and direction, and that if any distressed souls came in my way, I should endeavour to strengthen and comfort them.

That day there was no preaching at Cambuslang, but my wife and I spent it very agreeably in reading and praying in a retired place there. And while I was at prayer, that word came with much sweetness and power, ‘My Spirit shall always strive’; and another Scripture, ‘Stand still and see the salvation of the Lord’. By these I understood that as the Lord was at work by His Spirit with many soulds, in a way of mercy, so that season of grace would be soon over, and I was made more concerned that I might improve such a blessed season, and made to hope that I should see His salvation.

After this, in attending at Cambuslang on Sabbath and on Thursdays from time to time, I got very much soul comfort and refreshment. And I liked awakening and rousing sermons, as well as those that were comforting for I wanted to see more and more of the evil of sin. I never fell into any great distress, but the Lord sent me great comfort by His Word under the power of His Spirit, and I was oftentimes made not only to taste and see how good God is, but to drink abundantly as out of a river and be satisfied.

One day as I was at home at my work, and that word came into my heart, 'Sell all that thou hast', I was made sensible that I had nothing that was good. The Lord discovered unto me the need that I stood in of the righteousness of Christ, and the word concerning bringing out the best robe, and putting it upon the returned prodigal, was brought in with a powerful sweetness, so that I could not forbear crying out for joy so loud, that I was afraid all the neighbours about would have heard me. I was made to devote myself, with all my soul, to the Lord, to be saved by Him in His own way, and to accept of the Lord Jesus on His own terms.

Another day, when I was coming to Cambuslang, being the same day the sacrament of the supper was administered at Stirling among the Associate party there, some of the company were speaking of them and talking somewhat in their favour; and others were lamenting over their case, and afraid that they would greatly provoke the Lord that Day, by their reflections against this work; and I said that they could not drink of the cup of the Lord and the cup of devils. I said further that the sacrament of the Lord's supper was a communion of saints, and that they should not harbour malice and envy in their hearts against their brethren; and that, though we differed in some lesser things, yet the professed to recognise the same God and to believe in the same Saviour with us. In time of hearing sermon, while I was sitting on the Brae, and thinking upon them, that word came into my mind with power, 'The wrath of the Lord is gone forth against them', at the thought of which I fell into great distress of soul, that it should be so with them. I was afraid that the Lord would break in upon them because of their blaspheming His blessed Spirit's work. After I had been so for some time, and was putting up some short petitions for them, that word came into my mind with power, 'If there be ten righteous persons among them, I will spare them', and that was immediately followed with another, 'Thou art my Lord and my God', and that was immediately followed with another, 'But

turn thou not again to folly'. The words, 'Thou art my Lord and my God' in particular came with power and I was made to repeat them in the exercise of faith. My mind was then much composed and sweetened, and I got liberty to attend to the sermon by Mr. Baillie on the text, 'Thou art my portion, O Lord', and to another by Mr. Duncan, on that, 'If any man be in Christ, he is a new creature', in which I was very much refreshed; and to another sermon by Mr. McCulloch on the text, 'O Jerusalem, wash thine heart from wickedness, that thou mayst be saved etc.', when I got a deep and very humbling sense of my original sin and heart pollutions and was led by faith to the fountain of Christ's blood for cleansing and pardon.

One day, after I had been praying for a blessing to come along with a certain minister's sermons, that word came into my heart with a strong impression, 'Thou art highly favoured of the Lord'; which greatly astonished and at the same time humbled me, to think that the Lord should condescend so far to such a poor sinner. And while I was praying for the Church, and for a blessing on ordinances, that word came with great power, and made me look for great things that day, and afterwards to myself and many others, 'Drink abundantly, O beloved'. And then that word came in, 'Blessed is she that believeth, for there shall be a performance of those things that were told her from the Lord'. I was made to believe that the Lord would do great things for his Church and for me, as certainly as if I had seen them already.

I came out that same day to Cambuslang, and that word was impressed with power, 'Great is thy faith'. In time of the first sermon, another word came likewise in great power, 'He fills the hungry with good things', which made me hope for good to my soul. In hearing the second sermon, I felt a great horror and darkness upon my soul; for Christ did not shine upon me, and I found no sweetness in ordinances. When I was reflecting on this some time thereafter, the word, 'There fell a horror of great darkness upon Abraham etc.', seemed to explain the nature of my distress at that time. At that time the word, 'a God of love', though not spoken by the minister (Mr. Whitefield), came into my mind in such a manner as I was immediately swallowed up in adoring that God who is love, and had showed such wonderful love in sending His Son to redeem lost sinners. Then I felt that God of love and Sun of righteousness shining into my soul with such light and love as made me wholly taken up in wondering so greatly at the displays of mercy, that I scarce knew whether my soul was in the body or out of the body. And these words,

'If ye seek me, let these go their way', and 'he turned his hand upon the little ones' came with great sweetness and serenity, and confirmed me that it was Christ who was manifesting Himself to me, who freely offered Himself to suffer for His disciples, and took the flaming sword of justice out of the way, procuring life and salvation to His elect by His sufferings and death. And these words came also in, and made an agreeable impression upon my soul. 'Arise and shine, for the glory of the Lord is risen upon thee'. 'Thou shalt mount up as with eagle's wings'; thou shalt go from strength to strength till thou appear before God in Zion'. None of these were uttered by the minister, but they all greatly rejoiced me (and I was made to believe what was told me), and I was greatly refreshed after that in hearing the Word, and was much taken up that night in praising God.

The word, 'It is secret', that had come into my mind one day as I was coming out to Cambuslang, as I said before, and that I know not well what to make of it, was made more clear to me by several discoveries of the Lord's mind, not only with respect to myself, but others also, and with respect, too, to things of a public nature.

For instance: on that morning in June, 1743, when the news first came to Glasgow of the victory obtained over the French at the Battle of Dettingen, before any thing of that kind was known to me or to any in Glasgow for all I know, just a little after I arose from my bed these words in the inscription of the 18th Psalm came to my mind with a ray of divine light on my soul and with much refreshment to my heart: 'A Psalm of David, when the Lord delivered him out of the hands of all his enemies, and out of the hand of Saul'; and this was followed immediately by that passage in Exodus, so close as if in one continued sentence, 'Pharaoh and his host hath He cast into the depths of the sea'. Upon which I went to my Bible and found these places; and I immediately said to my wife, 'Surely the Lord has been doing some great things, and giving some great deliverance to our armies abroad'. And within about an hour after, my wife happening to open the window after we had been at family worship, she heard the music-bells ringing, at which she was surprised; and within a little we got notice of the victory at Dettingen. A man came in and told me that it was on that account the bells were ringing for that victory; but he did not believe it. I told him I had got notice of it another way, and did believe it was true. And that same day afterward, my wife was in company with another woman who told her she had got the same passage in Exodus that same morning before she got notice of that victory by the ringing of the bells or any other human

way. And this was further confirming and satisfying to me. The same day in the afternoon, that word, 'I will sing of mercy and judgment' came in with refreshing sweetness to my soul, and brought to my remembrance the two passages in the morning, and that other above a year before, when coming to Cambuslang.

At the communion in Cambuslang in August, 1743, on Sabbath morning, a little before public worship began, discoursing a little with one of my acquaintances about what was necessary to a right preparation for sitting down at the Lord's table, I said it was to come there under the covert of the Redeemer's righteousness, renouncing all our own, and to come in love and obedience to His dying command, to remember His sufferings and death. Just within a very little that scripture came in with very great refreshment to my heart, 'Thou art like a weaned child'. I had great satisfaction to find that I was weaned off from all my own righteousness and frames, and that my soul cleaved to the Redeemer's righteousness alone.

After Mr. McCulloch read his text from John 2.11 ('This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him'), and showed how Christ manifested forth His glory to His disciples, I was much comforted and refreshed to find that I myself had met with several manifestations of it to my soul, both in that place and elsewhere. And when meditating on what I had met with, that scripture came into my soul with strong and refreshing power, 'And we beheld His glory as the glory of the only begotten Son of God, full of grace and truth'. I got a glorious discovery of the Redeemer's Person, God-man Meditator, full of grace and truth, and the elects' Head and Representative. Many other scriptures were brought to my remembrance that formerly had been very sweet to me, particularly that text in Is. 54.5: 'Thy Maker is thy Husband; the Lord of hosts is His Name; the God of the whole earth shall He be called'. Upon which my heart was melted down with love to God, and with difficulty I got myself restrained from shouting aloud for joy. What made me rejoice most of all at that time was the last part of the text, 'The God of the whole earth shall He be called'; by which I got a large view of the extent of the redeemer's kingdom, to become universal over the whole earth, which prospect was most agreeable and delightful to me. I prayed for the enlargement of it, and wished well unto it, and to all Christ's servants and people. My heart burned in love unto them; and I was made to prefer Sion to my chiefest joy. In all the other days of that solemnity, my soul was

much strengthened and confirmed by what I heard and met with there; particularly Monday was a great day to me and to many others, as they told me afterwards.

Having been at the first sacrament in Kilsyth this year, and met with much of God there, I joined at the second sacrament in that place. On Sabbath morning the very first word the minister (Mr. Robe) spake in public, namely, 'Christ is risen; let us sing'—

'God is gone up with shouts, the Lord  
with trumpets sounding high;  
Sing praise to God sing praise, sing praise,  
praise to our King, sing ye'—

was very refreshing and delightful to my soul. I joined with the congregation in singing praises to our glorious, ascended exalted Redeemer with much cheerfulness and joy, and a heart drawn out in love to Him. And being filled with love to God, I was so much engaged in singing His praises, that I invited everything that was capable to praise Him, to help me to exact and extol His Name; and I had lovely and lively discoveries of our Saviour's resurrection and ascension by faith, which drew up my heart to His glorious throne on high, to join with the glorious company encircling His throne to praise and adore with them. And the action sermon on Rev. 1.18—'I am He that liveth and was dead etc.'—was very sweet to my soul. At the table Christ was made known to me in the breaking of bread. He spoke to my soul by means of that promise, 'Thy bread shall be given thee and thy water shall be made sure'. I had great delight in Him as the bread and water of life, and was filled with unspeakable love and joy in Him.

Having attended the public ordinances all that day, and till one o'clock on Monday morning, as I was going to my quarters about that time, these two scriptures were applied by the Spirit with a sweet breathing, 'Lift up your heads, O ye gates; O ye everlasting doors, be ye lifted up', and 'Ask, that your joy may be full'. Upon which, I had earnest desires and endeavours to set the doors of my heart wide open to the king of glory, and had great expectations from Him that He would make my joy full in His own time and way. That same day, hearing a minister (Mr. Speirs) on Job 19.25, 26—'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though worms etc.'—discourse of Christ's second coming in the clouds of heaven, to judge the world, and to receive His people to Himself, and of the resurrection of the same bodies of believers, the Spirit spake to me with

these two scriptures: 'Believest thou this?', and 'Yea, Lord, I believe', after which my faith was greatly strengthened, and I was help- to realize these truths. I came home from that occasion much warmed in love and strengthened in faith, with many others who told me that it was also so with themselves. Also, I had longing desires to partake of another communion.

On the preparation Sabbath and all the days at the communion in Glasgow in October of 1743, I had a comforting and reviving time, particularly at the Lord's table and on Monday. On that thanksgiving day, hearing a minister (Mr. Adams) on Gal. 6.14—'God forbid that I should glory save in the cross of our Lord Jesus Christ'—I was much delighted with that subject and made to rejoice that the Redeemer had suffered, and died the death of the cross for my sins, and my heart was more than ordinarily filled with love to Him and joy, the whole time of the sermon. In going home after sermon, that text I had heard Mr. McCulloch preach from on the Saturday before, 'Father, save me from this hour', came rushing into my mind, joined with these words, 'Thou art heard in that Thou didst fear'. I was in such a condition upon this, that I was almost made to cry out upon the streets for joy, and when I came to the close where I live, I mistook it and went into another. But having got within the door of my house, these words were struck into my heart, and frequently repeated over and over, 'My Father, my Father, Thou art now my reconciled God and Father in Christ Jesus, a just God and a Saviour'. After which, these words were added, 'Thou are worthy to take the book and loose the seals thereof, for Thou was slain and hast redeemed us with Thy blood out of every kindred and people, tongue and language. Thou are the King eternal, immortal and invisible, the only wise God, to whom be glory, dominion, and power'. By all which I got a discovery of the Redeemer's glory in His divine and human natures, and such a discovery of the value and merit of His obedience and sufferings, that I saw they were sufficient to save the whole race of men, if God had thought fit so to do, which raised in my heart a great sympathy and love to all mankind, particularly to all His servants and people, and gave me liberty to pour out my heart in prayer for them, and especially for ministers and people that were of mine acquaintance.

I thought my soul would have taken its flight on high, and ascended to the blessed regions where that glorious Person is; and my body was so strengthened that it was almost taken off from the place where I was standing. I got such views of the stability and eternity of the kingdom

of heaven as I never had before, by means of these words: 'Thou shalt be with Me for many days, as the days of heaven'; and I thought I attained to submission and resignation to the will of God, to do and suffer whatever He pleased. I was encouraged to make a surrender of myself to Him by these words, 'My presence shall g with thee, though thou shouldst burn in a flame'. At the close of all, these words were applied: ('Now mine eyes have seen the king, the Lord of hosts; wherefore I repent and abhor myself in dust and ashes'. I found myself as nothing, as a sinful worm in His sight, and yet I was full of love and praise.

Upon this, my wife, having been in another Church, opened the door and came into the house. Then these words brake in upon my heart: 'Come, let us exalt His Name together; lo, this is our God, we have waited for Him'; which I told her of, and as they were pronounced by me, they came with power to her also. And then we both broke out in the high praises of our God, and in telling one another what He had done for our souls. I cried to her to tell her relations to fly to Jesus Christ, from the wrath to come. I was in this agreeable frame near an hour before she came in, and I continued with her after she came in much longer; and we had no mind nor need for bodily refreshments.

Towards bedtime, I fell very low in my body, and frail, my strength being very much exhausted, but my senses and soul faculties were as vigorous as ever, and I fell a-meditating on what I had met with that day. But while I was thus exercised, I saw as it were before me a great multitude of dead men's bones, first their skulls, and then the bones of their bodies, dry and without flesh, just as if they had ascended out of the grave, before me. At which sight I began to be a little affrighted, and turned my thoughts off from them to Jesus Christ. After I got my heart fixed on the Redeemer, I saw these dead bones as it were a great multitude of living men, walking about me. And some of them appeared as strong countrymen with staves in their hands, running to Churches, and many of them rushed towards some Churches that I know. And then I got my heart to pray for some ministers, that the Lord would bless their labours. After which, I thought there was a sweet and thick white and soft and refreshing shower falling about me; and when I saw it, that word came in with power to my soul, 'MANNA'. And then I prayed, O that this may be manna from Christ who is the bread and water of life to fill hungry souls.

Next morning a minister's (Mr. McCulloch's) lecture which I had heard some months before, on John 17, came fresh into my mind, and



was more refreshing than when I heard it delivered; and those words came with it, 'It is far better to be with Christ than here'; upon which I had vehement longings to be in heaven, and I could not conceal them from my wife. I was in great composure all that day, but could not apply myself to any worldly business. I spent my time in reading and in religious exercises.

Next morning (a Wednesday), after I arose from bed and put on my clothes, I found myself so very weak in body, though without pain or sickness, that I could not stand upright, and was obliged to sit down in a chair. My wife observing me in this condition, came and took a grip of me; and turning apprehensive that I was a-dying, she called for some of the neighbours. After they came in I continued for some time so low, that they scarce observed any breath in me. I could have been content to have died at that time and that word was sweet to me, 'Them that sleep in Jesus will God bring with Him'. The first word they noticed me speaking was, 'Them that sleep in Jesus, and how sweet a thing it was to die in the Lord. I was thinking that my present condition resembled that sleep, having no pain, no trouble either in body or mind, either with respect to this or another life; and this was refreshing to me in the mean time. I continued in this weakly condition all that day, and also the next day.

When I was looking to the Lord for direction whether I should make known to others what I had met with at this or any other time, that scripture came in with very great light and power, 'O give thanks to the Lord; call on His Name; make known His deeds unto the people'. After which I got freedom in a prudent way to tell to the Lord's people the most remarkable things that may tend to their edification and advantage. And thus I have given a very short and imperfect hint of what the loving kindness of the Lord I met with at that occasion; for the faith, love, hope and joy in God that I was favoured with, and the low thoughts I had of myself, were such that I cannot make words of them. I shall only say, I had then a fulness of joy, yea, as great a fulness as I was capable of bearing in a mortal body. Two Sabbaths after this, when I was reflecting on the Lord's kindness to my soul on this occasion, that scripture in Genesis came suitably in to what I was upon: 'And he called the name of that place Peniel, for I have seen God face to face and my life is preserved'. To Him be all the praise!

Meditating one day on what the Lord has done for my soul, the following scripture came in very refreshingly (Ps. 51.15): 'Lord, open Thou my closed lips', after which I composed the following poem:

'Lord, open Thou my closed lips,  
and I'll sing praise to Thee,  
And tell of all Thy wondrous works,  
which Thou hast done for me.

'And others will Thy Name adore,  
when they Thy glory see:  
And stately goings of our King  
in His sweet sanctuary.

'Until the time that Thou hast set  
to gather into one  
The chosen ones of Adam's seed  
who down to hell had gone,

'Unless that Thou in Thy great love  
had promised for to come,  
And to lay down Thy precious life,  
to ransom and redeem,

'Such lost and straying sheep as we,  
that we again might sing,  
With Moses and his brethren all,  
to Thee, eternal King;

'Whose grace I will for ever seek,  
while I do travel here;  
O keep me for I trust in Thee;  
I'll trust and will not fear.

'In all my straits to Thee I'll look,  
who can them all supply;  
And in that last and darkest hour  
can safety be to me.

'O bring me to Thy holy hill  
where I shall clearly see,  
And join with all about Thy throne  
in their sweet melody;

To Him that sits upon the throne  
through vast eternity.'

Thus I have given a small account of some of my experiences in religion. Whatever evil any shall see in me, and whatever any shall hear of the Lord's goodness bestowed upon me, my heart's desire and prayer for every such soul is that he may be saved. Let him kiss the Son lest he be angry, and he perish from the way. Mercy and truth go before His face; righteousness and peace have kissed each other. May you and I be His in the day when He maketh up His jewels. To whom be glory and praise. 'Weeping may endure for a night, but joy cometh in the morning'.

NOTES by Ministers;

Page 8 (music-bells of Glasgow). Against this whole incident, G—e comments: 'The half of this and whole preceeding page I'd be sorry to see in print, though I like it. (pages in MS. Are 130-131 in Vol I).

At close of account:

O—e comments: 'I think this person should be cautioned (as no doubt he has been) about not being hasty in regarding every impression on his mind, or occasional thoughts, as if they were all from the Lord's Spirit. He seems to need advice much this way, though indeed there are many excellent and uncommon things in his life. The same caution has also doubtless been given to others.

## A.K. A Married Man aged 41. George Tassie

I was put by my parents to pray in secret when I was a child, but having no delight in it I did not always in my after life observe to mind it very punctually. I used to go to Kirk for ordinary on the Lord's Days, and being come to some years, like Herod, I heard the Gospel gladly, and did many things as to outward observances in religion, and was always, in the mercy of God, kept outwardly blameless before the world: and when I was not mistimed, I used to keep up the worship of God in my family morning and evening. I used to read my Bible by myself, but I understood nothing of the spirituality of the Scriptures. I have also taken pleasure in the reading of sermon books, but I could never make application of what I read to myself; and I cannot say that in reading or hearing the Word, or in any other duty, any word I heard or read came home with power to my heart till June, 1742. I had, however, still a secret suspicion that there was something in religion that I was not acquainted with. But I thought there were several folks worse than I; for I was walking soberly and righteously before the world, and aiming at worshipping and serving God, though I was still worshipping I knew not what, worshipping the true God in an ignorant way.

And thus it continued with me till May 12th, 1742, when hearing Mr. Robe on a Thursday at Cambuslang on these words, 'He heareth the cry of the poor and needy': when he was exhorting the people to cry to God to help them, and telling them that it was 'better to cry to God to help them, and telling them that it was 'better to cry now than to cry and howl in hell', but withal adding, that it was the cry of faith that he meant, I fell under a great concern and was seized with trembling and shaking of body (though I cried none with my voice), apprehending that it was a very awful thing to be in the immediate presence of God as I then was. I put up petitions to God for mercy, but had not at that time a great dread of hell or impression of wrath upon my spirit. Nor had I a sense of sin upon my heart. But this little rousing and trembling went off me before that sermon was ended. I went home with much the same composure I used to have.

Some time after that, reflecting what might be the cause of that trembling with which I was seized, that word cast up to my thoughts, 'The devils believe and tremble', by which I saw that I must not rest on that trembling as any evidence of the favour of God, without something further, since even the devils themselves believe and tremble.

About the 1st June thereafter, when I was at home at my work in my house by myself, thinking upon the work at Cambuslang and that there certainly must be something peculiar that made people to cry out there, that word came into my mind like a dart, in such a way as I had never found any word come to me before, 'What the Law could not do in that it was weak, God sent His own Son'. The words, 'through the flesh' was not in the passage as it came to my mind, which made it the more difficult for me. But I was then set a-meditating on the Law, and that it was so holy that the best man on earth could not keep it so as to be justified by it. It was a holy, just and good Law. I was thereupon set a-wondering at the love of God in sending His Son to purchase life and salvation for perishing and elect sinners who could not have it by the Law; and I could not forbear crying out, 'O wonderful, O amazing love!' My heart was also drawn out to accept of Christ in all His offices, and to close with Him as prophet, priest and king. And while I was doing so, that word came upon my heart with power, 'My Lord and my God'. I was made to cry it out to Christ from the bottom of my heart, and to say, 'Lord, keep that which Thou hast wrought for me': and that word came in immediately after that, in the same manner as that before,

'God's Law is perfect and converts  
the soul in sin that lies;  
God's testimony is most pure,  
And makes the simple wise'.

During this time I found much sensible love in my heart to Christ, and He then came to be the chief among ten thousand to me, and my heart was enlarged to bless and praise God for His love in sending His Son to save me, and to fulfil the Law which I could not do, and to praise Him for His patience and forbearance towards me, in bearing with me and my provocations for forty years in the wilderness.

I had also a deep and humbling sense upon my spirit of my great sinfulness, and of my breaking the holy law of God in numberless instances; and I was at that time made to see that I was a sinner by nature and had broken the law of God in heart and life. I was grieved that I had so long rejected His counsel against myself.

When I came to be a little more settled again, I was reflecting what this might be that I had been brought under, and whether it might be a work of regeneration, and I thought my own conscience bare witness to me that it was. But some doubts arising whether such a work could be wrought in so short a time, I was led to take my Bible, and read and consider the instances of the conversion of the jailor and of Zacchaeus, who appeared to have been converted in a very little time. And I was made further to notice that several also in the New Testament, when they were brought in, applied to Christ under the name of Lord and subjected themselves to Him as such; as Zacchaeus: 'Lord, the one half of my goods I give to the poor, etc.': and Paul, 'Lord, what wilt Thou have me to do?' And I also had been made by grace to do as they did in this matter. I was also made to admire the Lord's great goodness and mercy to me, in taking such a quick and mild way of dealing with me, compared with many others that had been awakened at Cambuslang, and to see that it was the terrors of the Law, set home upon their consciences, that made them so to cry out, before they came to a sight and sense of the mercy of God in Christ; and that, if I had been kept for any time under these, before I was led to close with Christ and to find rest for my burdened soul in Him, I would have cried as much as any of them.

This frame continued with me for a considerable time. I was much taken up that week in admiring the love of Christ in His obedience and sufferings: how He satisfied in His divine nature and suffered in His human nature. I was made to see that I was to study to imitate Christ in whatever He was imitable; that I was to take part with His holy Law in opposition to all sin; that no known sin was to be committed and no known duty was to be omitted. I was made sensible that my best performance could merit nothing at the hand of God that is good; and that they were all deeply stained with sin. I was made to renounce all, and to rely on Christ alone, both for justification and for sanctification.

I was also much taken up with reading the Bible and made to see many passages there in a new light and in another manner than ever I had seen them before. I remember in particular in reading that passage in the 118th Psalm, 'The stone which the builders refused, the same is become the head of the corner': This I knew the Seceders had used to apply to others. But now, in the view I got of it, I saw it belonged to themselves, and that they were blind and could see nothing, and were rejecting Christ by opposing the work of His Spirit at Cambuslang and other

places. I was also made to see how generally Christ is rejected and refused by others as well as the Seceders. In conversing with some of my neighbours whom I formerly took to be good religious people, I now saw that they were but such other Christians as myself had been lately and all my life before, that is, mere formalists; for I perceived they could allow themselves to talk in Vain, idle and unprofitable manner, and sometimes could drop a minced oath now and then, which however was more than I could ever allow myself to do. And I now saw and firmly believed the truth of that word, that 'If any man seems to be religious and bridleth not his tongue, that man's religion is vain'.

Next Lord's Day after that, coming out to Cambuslang, I heard a sermon by Mr. Duncan on that text, 'If any man be in Christ he is a new creature'. Where several marks of the new creature were given, when I got freedom to apply; as among others, love to God, and love to our neighbour; where I was made sensible that it was my duty to be reconciled to those with whom I had been at variance; and had the satisfaction to find it was so, as to the present temper of my heart. Hearing another sermon by Mr McCulloch on the words, 'O Jerusalem, wash thine heart, etc.', in the time of that discourse I did not so well understand what that washing of the heart meant' but afterwards, reflecting on what I heard I came to understand it better, and was helped in some measure to some acquaintance with it in my own experience.

Sabbath before the first sacrament at Cambuslang, hearing a sermon by Mr McCulloch concerning self-examination, on that text, 'Let a man examine himself etc.', where the minister said, 'Many may get a token from a minister or an elder who have no token from Christ, and that unconverted souls could have no more benefits by receiving the elements in the sacrament that a hen or chicken in picking up some small crumb that might happen to fall from the table. But I had the satisfaction to find several of the marks whereby we were required to examine ourselves agreeing to myself; and it was said that 'if we could apply some of these marks, though we could not apply them all, it might yield much satisfaction; upon which I had a peace and joy, believing that the Lord had changed my heart by His grace, and given me His token to come to His holy table.

When that first sacrament came, before I came to the table I had for some time been in a very dead frame; but all the time I was there, I could scarce get another word but 'my Lord and my God'; and my heart was made to cleave to Him as my portion in time and for eternity. I had

much of a humble sense of my own unworthiness of such a high privilege. And in hearing Mr. Whitefield on the text, 'Thy Maker is thy Husband', where he said that he was come to court a spouse for his Master, but that before souls could be married to Christ they must be divorced from the Law and their own righteousness etc.', I had great satisfaction to find that I had been divorced from both, and brought to betake myself to Christ for righteousness and for strength.

I was for several weeks much perplexed about the world; how to get this and the other worldly affair managed to the best advantage; and sometimes these worldly thoughts would have haunted me much on Sabbath days; and then I durst not go to my bed on these Sabbath nights lest these thoughts should pester me when a-bed, but exercised myself in reading and praying against them. One Lord's day night, while I was much troubled with such thoughts and striving to get rid of them, that word came into my mind,

'Wait on the Lord—  
and be though doing good,  
And so thou in the land shalt dwell,  
And verily have food'.

Though it came not with such power as some others, yet I found my heart much quieted by it, and I was made to see what was my present duty, and to cast my care on God for the time to come.

And now reflecting on the time past since June, 1742, I find that by grace I have been enabled to go on from one day to another in the way of duty, endeavouring not only to live soberly and righteously, but godly in this world. I find now that the great and chief end I have habitually in view in my life and actions is to live and act for the glory of God, and to study by His grace a conformity to His will. I find that though I am obliged to mind the duties of my worldly calling and to endeavour to provide for myself and family, in dependence on God and His Providence yet my thoughts and desires run out more after Christ, and in meditations on His word, than any other way.

I thought it might be of use and advantage, not only to myself but for others into whose hands it might come, to have some little account of what God has done for my soul put in writing, but not knowing how to commit it to writing, I fell to composing a few lines to give some short hint of it, which are as follows:



Lord, Thou didst make the glittering skies so clear,  
Yet I've been here this forty and near a year,  
Yet did not see till that time came  
That Thou didst shine at Cambuslang,  
Where I did hear Thy servants dear  
Declare Thy Name with lips divine:  
I there on trembling fell,  
I did believe, as those that are in hell:  
Yet did not see; it was in summer time,  
When doves did mourn and birds did sing,  
The first of June when Thou to me Thy Law let see:  
When I it saw I down did fall,  
And looked to Thee who came from heaven  
For to fulfill Thy Father's will,  
And died on tree, that I might be brought home to Thee;  
Glory to Thee, United Three.

Note by ministers:

We agree that the lines of verse may be left out.

## CONVERSATION PIECE

THE MOST REMARKABLE PASSAGES IN A CONVERSATION BETWIXT TWO OF THE SUBJECTS OF THE WORK AT CAMBUSLANG AND MESSRS. EBENEZER ERSKINE AND JAMES FISHER AT GLASGOW ON THE DAY OF APRIL, 1743, WITH THE GROUND AND OCCASION OF IT, TAKEN DOWN IN WRITING FROM THE MOUTHS OF THESE TWO SUBJECTS ON THE 14 AND 16 DAYS OF NOVEMBER, 1743.

(N.B. For brevity's sake b is put for the first person, t for the second, e for Mr. Eb. Erskine, and f for Mr James Fisher).

Some time in April, 1743, upon a Thursday night at a society meeting for prayer, one having told in the meeting before it parted that he had been hearing a Seceding minister (Mr. Fisher) all the last Sabbath, who had called all the late religious appearances in this land a delusion: upon which I (b) said to that person: I wonder you could sit with pleasure, and hear such a thing, if ever you felt the Spirit of God upon your own soul convincing you of sin and drawing you to Jesus Christ. To which he replied, You have hit me very close, and signified he would not go there again.

Upon Saturday thereafter, I (b) had occasion to be in company with some women, one of them being in great distress, having some time before been awakened at Cambuslang; and that young woman saying that she would go next Sabbath and hear that Seceding minister, Mr. Fisher, another gentle woman and I strongly advised her not to go, for that it would be hurtful, yea dangerous, to one in her condition to hear one in that strain.

That same night, one of my acquaintances (t) having come to see me, I told him what I had been witness to, and that I had heard of several who had fallen under convictions, and had done themselves much hurt by hearing those ministers of the Seceding way, who opposed this work. And then I asked him if he would join with me and go along on Monday to speak with a minister (Mr. Erskine) in that way, and give him what information we could from our own late experience in religion, that he being rightly informed might not continue in opposition to this work, nor have a hand in perplexing and discouraging distressed souls. To which he (t) answered, I will advise upon it till that time. Before we

parted we resolved and desired one another to ask counsel of God, and beg assistance in our under taking. We accordingly did so, and each of us got particular answers of prayer betwixt and that time, and were encouraged to go. The encouragement I got was in these words: 'I will give thee a mouth and wisdom, that all thine adversaries shall not be able to gainsay nor resist'. And some thing relating to the event of the Secession, so far as I could judge, was made known to me.

On Monday morning, my comrade (t) coming to my house before nine o'clock with a design to go along with me, we agreed that he should first break off the conversation with that minister (Mr. Erskine) which he accordingly did with great composure, love and meekness; for having come to a minister's house (Mr. Fisher) and having seen him, but not knowing his face perfectly, we began as follows:

t. Sir, are you Mr. Erskine.

E. Yes, what do you want with me?

t. If your time will allow you, we want to converse a little with you.

E. Upon what subject?

t. If we were by ourselves we would tell you (upon which he conducted us to a chamber and the conversation then proceeded).

Sir, you must be so good as to sit down and allow us to sit down along with you.

E. Are ye our hearers?

t. We have heard you, but are not your ordinary hearers. Sir, we would converse with you about this: Wherein does the life of religion consist? We have been informed, since you came to Glasgow, that you have delivered in a sermon, 'that there was a great noise about conviction and conversion, and that you wished from the bottom of your heart it was true'. Now from what you said yourself, that you have heard but a noise of conviction and conversion, our design of coming here was to give a more near account than a noise.

E. There are two of you, and if anything should drop betwixt us, it is proper there be another with me.

t. We are content with all our hearts (E. goes out of the chamber and within a little returns with Mr. Fisher. Both sat down, and it being asked if were sent by any other persons, both of us answered 'No'. We are come of our own accord and out of good will and sympathy; after which the conversation proceeded).

t. What we wanted to converse about was, Wherein does the life of religion consist? (speaking to Mr. Erskine) I desire you to petition the King of heaven for a blessing upon our company and converse. I will not, for in prayer I may drop words wherein you and I may not agree.

Well, Sir, if you refuse, I go on to say what I have to say, concerning what you call a delusion. Gentlemen, you have been preachers of the Gospel of Jesus Christ for a long time, and I believe in charity you have experienced a day of God's power upon your own hearts. Well, as David said, I say to you, Come all ye that fear God and I will tell what He hath done for my soul. And to the praise of the glory of God I can say it, that if I had died before the 1<sup>st</sup> June last year, I would have perished, if mercy had not prevented at a dying hour. Some time before that I was at Cambuslang, and hearing a minister (Mr. Robe) on these words, 'He heareth the cry of the poor and needy', who in that sermon spoke very awfully, and urged sinners to cry unto the Lord, 'for it is better to cry here than to cry in hell: but it must not be the cry of your voice but the cry of your heart'. On which I was seized with a great trembling and an awe of the majesty of heaven; and reflecting afterwards what might be the cause of my trembling, that Scripture occurred to me, 'The devils believe and tremble'. And meditating upon the 1<sup>st</sup> June last year, that scripture cast up, 'What the law could not do in that it was weak, God sent His own Son'; after which I began to consider upon the law of God, and got such a sight of it in its holiness, justice and righteousness, that I saw the best man upon earth since the fall could not be justified by it. And when I got that sight, and reflected on the active and passive obedience of the Son of God, and His love, I was made to cry out, O amazing! wonderful!. And when I was thus exercised in my meditations, that scripture darted in, 'My Lord and my God'; upon which I saw Him to be very God, and that I was bound to imitate Him in all His imitable perfections, and that I must take up arms against everything that strikes against His law, and that no corrupt communication must proceed out of my mouth. And I was helped to take Christ as my prophet, priest and king; and after that, the scriptures came in:

'God's law is perfect and converts  
the soul in sin that lies;

and on Sabbath after, I went out to Cambuslang and heard a preacher on that text, 'If any man be in Christ he is a new creation; old things are passed away, and all things are become new'. This was the first sermon wherein I could apply any of the marks of the new creature to myself.

- F. Where was Mr. McCulloch that day?
- t. He was preaching in Old Monkland at the appointment of the presbytery.
- E. What are these old things that are done away, and these things that are become now?
- t. Hatred of sin and love to God.
- F. Which way is a person to try himself?
- t. By Scripture saints.
- F. Who can come up to Scripture saints?
- t. Unless we come up to Scripture saints we come no length at all. If we come not the length that Job came, and are not able to say, I know that my Redeemer liveth etc. (1).
- F. How can it be expected that ministers in the Church who had so far backslidden, and read Porteous' Act, and joined in putting in ministers against the people's will, should be honoured with success? One of these (Mr. McCulloch) had a hand in settling—against the consent of that parish. (2).
- t. I heard of Mr. McCulloch on a Thanksgiving day regret much the grievance of patronage and other things of that kind.
- F. That was only to please the people (Here he spoke a great many things against Mr. Whitefield, which are not distinctly remembered, after which he added, I will not believe any good fruits following the ministry of such men as Mr. Whitefield, Mr. McCulloch, Mr. McLaurin, and others, though one that had been in the third heaven would say so, unless they would prove that all that had suffered for religion in the late persecutions had died as fools and were in a delusion, which they would never be able to do.

NOTES: (apparently by Mr. McCulloch):

1. t. then thought assurance was essential to saving faith, but he is of another mind now.
  2. That minister had reason to think otherwise.
- t. Gentlemen, I know not what you would have Mr. Whitefield to be, but in a sermon at Cambuslang, for aught I know in the presence of

20,000 people, he said: 'There are some that would allege that I deny Jesus Christ to be the King and Head of the Church. But I disclaim all others to be the King and Head of His Church and People.

- b. The Gospel which these servants of Jesus Christ have preached whom you speak against, has been blessed of God to my soul, and in particular Mr. McLaurin has been useful to me; for when I was under a great sense of sin, and attending his ministry, these words (in the Hebrews) were cited by him in a sermon: 'How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God purge your consciences', and gave me a great discovery of the remedy of sin; and also that Scripture in Ps. 89, 'I have laid help upon one that is mighty; I have exalted one chosen out of the people', which gave me a great discovery of the covenant of redemption, and of Christ's Person, God-man Mediator, able and willing to save me, and which brought up my heart to receive Him as my Saviour. And ye know, Sir, that though Peter had been a backslider, yet what a happy instrument he was made in the hand of God to gain many souls. Whether you believe it or not, the Lord has returned with great power to His Church, and is doing good to many souls. Ye know, Sir, Christ purchase His Church with His precious blood, and ye know He has preserved this Church in this land by His almighty power for a long time. And ye should do as John the Baptist who, when the true light came, was willing to disappear. And ye should not oppose the work of the Lord, but fall in with it.
- F. God preserves the Romish Church and the Mohammedans by His power.
- b. We are not come here to speak of the Romish Church or of Mohammedans; nor yet concerning the sufferers in the late times. You have more time to read books about these things than we tradesmen. But we come here to speak of things concerning the present day.
- t. God does not preserve the Romish Church and Mohammedans as He does His Church, but only reserves them and permits them; for the kingdom of heaven is likened unto a husbandman that planted a vineyard and set a hedge about it, and all that ministers can do is only to inform the understandings of the people.
- b. (speaking to F.) Whether or not do you think, Sir, there are no good people in Glasgow beside those that hear you?

- F. I do not doubt but there are good people in Glasgow; but they are carried away with this delusion.
- b. Sir, how do you expect the Jews should be brought in?
- F. The Lord will never return to them till they first return to Him.
- b. You are wrong, Sir, for none of Adam's posterity will return to the Lord till He draws them by the power of His almighty Spirit.
- F. I mean as they are Jews.
- b. Sir, you are out of one error into another, for when the Lord turns th He will find them Jews, ' as He finds you and me in a state of nature.
- F. God will never return to a Church going on in backsliding, until they return to Him.
- b. Ye are far out, Sir. My Bible tells me otherwise. God returned to the Church of the Jews before they returned to Him.
- F. There is no instance of that in all the Bible.
- b. Dear Sir, but you read ill. Does not the Lord say by the prophet (Is. 57.17-19): 'For the iniquity of His covetousness was I wroth: I smote him and hid my face from him, but he went on frowardly in the way of his own heart. I have seen his ways and will heal him'.
- E. Your people are all confident.
- b. Sir, Mr. Fisher has spoken unscripturally, and you know God in His infinite mercy has been pleased to promise that by two immutable things wherein it is impossible for God to lie, they might have strong consolation who have fled for refuge to the hope set before them.
- F. The Spirit of God descended like a dove and there came a voice from heaven.
- b. Ye have missed that word: 'And it rested upon Christ', which was the sign given to John the Baptist. I bless God who by His Spirit has written that scripture upon my heart, and which every minister of Christ should know particularly, there being a glorious discovery of a Trinity of Persons in the one Godhead therein (nothing being said more on that subject, b. proceeded thus). Sir, know you anything of a law work, of the sound of the trumpet, and the alarm of war in the soul?
- F. There is no such word in the Bible.
- b. I will let you see it in Jer. 4 (taking out his Bible to read): 'Thou hast heard, O my soul, the sound of the trumpet, and the alarm of war'.
- F. I believe you are right enough.

- b. (turning to E.) Sir, it was not for debate we came here, but to converse with you on the present state of religion at this day.
- E. Did you ever hear me?
- b. I did once at Corsehill one afternoon, when you closed your sermon with these words: 'You all call yourselves Christians, but if you have not the Spirit of Christ, you are not Christ's', and you did not give any marks of the Spirit of Christ. (Here E. spoke a little of the nature of faith as a believing the truths of the Gospel and of the worthies in Heb. 11, whom he called valiant champions, and of standing up for the cause of Christ; but these words are not distinctly remembered. Afterwards b. spoke as follows:)
- b. It is very true, Sir, you have drawn off a great many common people like us after you, but you have done little service to the interest of Christ in His Church in this land. You have not come up to the standards you speak so much of yourself. You see, Esther not only set days apart for fasting, but went in herself to the king, to get grievances taken away. And you know this Church is established by the laws of this kingdom, and that these things you lament cannot be taken away but by addressing those in power, and getting the laws altered. And you see how valiant Nehemiah was, who by faith in prayer to God obtained what he wanted of the king.
- E. (drily) That's nothing.
- F. Did you ever read our testimony and the present state of religion in N. England?
- b. No, but I have read the Scriptures, and Guthrie's Trial, and very good books, but have not time to read every trifling book.
- F. You should read these books for information.
- t. For your testimony, it is not material for us to know. We have the Scriptures to read and the Covenant of Grace and the two seals of it, and books that treat upon these things, which are of more value for us to read.
- b. (speaking to E.). You and I, if you please, Sir, will converse a little upon the subject we were on before, on the nature of faith, and what it feeds upon. That place, 'Christ's flesh is meat indeed; Christ's blood is drink indeed, is a very refreshing scripture.
- E. How is that so refreshing?
- b. You know Christ, the Son of God, took upon Him our nature, satisfied divine justice, pacified divine wrath, laid down His life a ransom, and opened the fountain of His blood to wash away our



actual and original sin; and every day we have need to apply to it by faith for the washing away of our guilt.

- t. And the everlasting love of God in Christ is very refreshing to the soul to feed upon.
- E. No, that cannot be, for I have a nephew, a Quaker, at Edinburgh, who had broken his leg, and in hearing Mr. Whitefield felt so much of the love of God that he felt no pain.
- b. You are wrong, Sir, for we are not come here to talk about Quakers. Do you know anything, Sir, of a law work?
- E. (mute)
- b. Do you, Sir, or not?
- E. I do.
- b. You know, Sir, God is a consuming fire out of Christ; and Christ will be revealed in flaming fire from heaven against them that know Him not, and obey not His Gospel. And you know also that God is love, and he that dwelleth in love dwelleth in God, for God is love. And He will be so to them that are reconciled to Him by the death of Christ, through all eternity; and you are wrong, Sir.
- E. I cannot say but I must in charity own you as good people, and I desire you to join with us to fight the battles of the Lord.
- b. Indeed, Sir, we never got any good by you, and if we be good men, whatever good we got was not by you but elsewhere.
- F. O that's cruel!
- b. The worst evil we wish you is that ye would come back to the Church of Christ, and that He would make you a happy instrument in gaining many souls to Him.
- t. I wish so, too (and speaking to E.) I believe you have done good in your day, and that many people have got good by the Gospel you have preached.
- E. I am amazed that such a sinner has done good.
- t. And you cannot hinder us from being amazed, for indeed I was amazed that the Lord did good to me, and was made to cry out, O amazing love, that ever the Lord had a regard to me!
- F. (speaking about Mr. Whitefield's followers) When they see me they say There's Mr. Fisher, and shake their aprons at me; but I never go off the streets for them; but ye are better mannered; and what are your names? Did you ever hear me?
- b. I heard you one afternoon since you came to the town. In your prayer you used an expression I could not join: 'Because of our sins

they have no more Gospel in many places of this land than the heathen have’.

- F. I doubt not but I might say so.
- b. I told it, Sir, to several of your hearers, coming down the way, that if I could not join in these prayers; for we have the blessed Word of God, and the truths thereof explained to us, which the heathen know nothing of.
- F. (speaking to E.) These men have spoken nothing of Mr. Whitefield, nor of the work in Cambuslang.
- b. You have forgotten yourself, Sir, for that was the first thing we began at.
- E. Mr. Whitefield was bred up at a college in England; that is not good, and it is erroneous in doctrine as a minister has informed me.
- t. I have heard Mr. Whitefield myself preach pure doctrine.
- b. And I have heard the same, and have found the Gospel he preached to be the Word of God with power to my soul.
- E. (lifting up his hands) God save me from Cambuslang conversion and Mr. Whitefield’s doctrine! One of my own hearers went to St. Ninians and fell into distress there. And when she came back to me, she told me that when she was in that distress, she had a hatred of me, but now she could put me all on her bosom.
- t. I do not approve of her having any hatred of you.
- b. Sir, perhaps when that woman was in distress she was like some that were in distress in Cambuslang, who went back to their former ways, and took a hearty Chopine, and slockned it out, as I have done myself too often in my time when I should have been employed about religion, speaking and thinking about these things you and I have been speaking of just now, and which I knew not so well before, as I do now.
- (After more conversation had passed with great civility and calmness on both sides, we parted, and when we were on the stairs coming away after each of us had repeated some lines composed by ourselves and now published with our accounts).
- E. Remember what we have been saying to you, and come to join with us to fight the Lord’s battles.
- b. Remember what we have been saying to you; come back and join with the Church, and we wish the Lord may make you a happy instrument in doing much good in it.

122

CAMBUSLANG REVIVAL

Note: b = Alex-Bilsland; t = George Tassie. See A.K.

## A.L. A Youth About 15 Years. Alexander Rogers.

In my former life I said my prayers sometimes, as once in a fourth night (but do not remember that I was put to that duty by my parents), and usually went to hear sermons on Sabbath days. I remember I took no notice to what I said in prayer or to what I heard from the minister, and for some time after I was reading the Bible I took no notice at all to what I read in it.

It was my great loss that after I came from school I was for some time in a family where I saw nothing of the fear of God, and all the time I was there I did not bow my knee to God. I forgot much of my question book, and very seldom turned a leaf of the Bible; yea, I forgot much of my reading, though I could read very well before, and had been ready for the rudiments. And all this while I minded nothing but madness and folly, never reflecting that there was a God, a heaven and a hell, and entirely forgetting I had a soul to be saved. I was given to cursing, swearing, Sabbath breaking, and lying, having none to reprove me, and being without fear of punishment. If I had been about my father's home I durst not have ventured upon these gross sins, for fear of punishment from him and other friends.

When I came from that family I returned home and refrained from these gross outbreakings and fell about to recover what I had lost of my reading and questions, and now and then made a fashion of praying. Some time after that I was put to learn a trade, but I minded nothing but vanity and was much given to play at cards and other games, which afterwards became a great challenge to me. And thus I continued in a sinful hardened state, with a desperately wicked heart, till it pleased the Lord to show me my sin and danger.

Sometime in the month of June, 1742, I came out of curiosity to Cambuslang to hear a stranger minister, Mr. Whitefield, who preached there on a Thursday, from Jer. 8.20–22: 'The harvest is past, the summer is ended; and we are not saved; for the hurt of the daughter of my people am I hurt. I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health or the daughter of my people recovered?'. Among many other things he said were these words; which coming with great power, and like a flash of lightning, struck me to the heart: 'Many come to hear a poor

child out of curiosity, but they would go to the devil with their curiosity'. By this I was led to see that I was one of those that came out of curiosity, and that without sincere repentance I could not be saved. And a little after that, he said, 'O Lord, how many are there that trample Thy blood under feet and despise Thee and Thy Gospel!'; upon which I got a full view of my sins, and thought I saw nothing but the wrath of God before me, and ready to receive me.

I was likewise deeply pierced through with a sense of the evil of all my gross sins that I could remember, together with a felt sense of the corruption and depravity of my nature and of my unbelief in not receiving Jesus Christ as offered, and rejecting Him when offered, and I was fully convinced God would have done me no injustice though He had cast me immediately into hell from the place I was sitting on; and I thought I was just going down to the bottomless pit, and that every creature I saw was ready to drag me down to it. I was heartily sorry I had committed so many grievous sins against God, and can truly say in the sight of God that that which was most wounding and grieving to me at that time was the dishonour I had done to God.

In the time of that sermon I found my spirits sinking and going away, and for some time I was without hearing and seeing and all sensible motion. When I came to myself, some that sat by me told me I gave some hideous screech. I remember nothing of it myself, but believe it might be so, for before I turned altogether insensible, and after my eyes were closed shut, I thought I saw the flames of hell coming up to me, and that I was just going into them.

A little after I came to myself, these words were darted into my mind in Psalm 116.7: 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee; by which I was called to return from my sins unto God, and for some time immediately after I had some hope of obtaining mercy from God, and was enabled to walk home with a comrade to my father's house about five miles from that place, about sun rising next morning.

After I was come home I essayed to pray but found my heart as hard as a stone, and could pray none. I had no peace at home, and therefore returned back to Cambuslang and came in time to hear that minister's first sermon that day. The text was then in Luke 1.53; 'He hath filled the hungry with good things but the rich He hath sent empty away'. As these words were read by the minister they came into my mind with power. I thought much upon them in time of the sermon, and lost much

of it; for my convictions of sin were so strong that I was forced to cry out in the bitterness of my soul, though I strove all I was able to keep in.

At the end of the sermon I lost all hope of getting anything to my soul, and continued under that apprehension the whole time betwixt sermons, and the whole time of the next sermon. After the next sermon (being the second that day) I went alone to pray, and endeavoured earnestly to ask of God faith from Him, and grace to close with Him on His own terms. And in time of prayer, that scripture was darted into my mind with power (Is. 41.10): 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Upon which my mind was filled with love and joy and wonder, and I was enabled to believe, receive and embrace Jesus Christ as offered.

Ever since that time I think the power of sin and unbelief have never been so strong in me as before that promise came into my heart, and I never fell into such a fit of despair, though I have not been without doubts of my interest in Christ at some times, at which times I have been shy to tell what God hath done for my soul, lest matters should be wrong with me. And when I have fallen into doubtings about my interest, I have found relief by some passages of Scriptures coming into my mind with power and sweetness. One time I remember in particular, when I was doubting if I had been born again and made a new creature, as I was reading in the Book of Job, without any design in me, these words in chap. 33.4 ('The Spirit of God made me, and the breath of the Almighty hath given me life') were most quickening and refreshing to me.

And now as to the change wrought upon me since that time in June, I find pleasure and delight in the duties of religion, and make conscience of performing duty, both towards God and man. I keep a strict watch over my heart, the words of my mouth, and actions of my life. One of the greatest crosses I have in my life is the vanity and sinfulness of my heart and life. My chief desires are after God and Christ, heaven and holiness, and I am looking for the coming of the Lord.

NOTE by minister (O-e):

I should be glad to know this person's after experiences since this. The world knows or hears perhaps too little of a Christian's progress, through this appears to me one of the most useful parts of the Lord's work with you, and the most edifying to others.

## A.M. A Young Unmarried Woman aged 20. Jean Robe.

I was kept through mercy all my life from anything grossly immoral before the world, and had a form, but only a form, of praying in secret since I was twelve years of age, sometimes once, sometimes twice a day; and sometimes it was neglected altogether. I used to keep the Kirk for ordinary on Sabbaths, till the Seceding ministers came about, and then I went and heard them; and would have gone sometimes seven miles, and sometimes to Stirling, which was about twelve miles from the place where I lived, to hear them; and sometimes I went nowhere. After I would have heard some of the Seceding ministers preach, I would not have gone to hear any sermons at all, it may be for a month's time, choosing rather to sit at home than hear any but them, thinking there were no other sermons right but their's.

This I have to remark, that while I heard the ministers in communion with the Kirk, I was often put to great diligence in duty, particularly in secret prayer; and when I was at home by myself, and had liberty, sometimes I would have been three or four times a day at that duty. But from the time I went after the Seceding ministers I turned more and more careless of secret prayer, and I got nothing at all by hearing them, but only that I would have brought away with me the doctrine, and some of the heads, and anything that reflected on the ministers in the Kirk, whereby I had my mind filled with malice and enmity against them.

At length, a little after the awakening broke out in Cambuslang in February, 1742, hearing one tell of the strange sort of work that was there, I came over on the first Lord's Day after I got notice; sometimes by the way, however, doubting in my mind if I was right in coming. In the forenoon of that day, I heard a preacher on that text in I Cor. 14.24: 'But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all', which I thought to be a strange sort of text that I had never heard any preach on before. In the afternoon, hearing Mr. McCulloch preach from that text: 'He that believeth on the Son hath life; He that believeth not is condemned already' (John 3.38), I was much affected with that sermon, especially when the minister (seeming to look me full in the face after he had been

describing the sad case of those that believed not, and the nature of unbelief) said, 'There is nothing of God to be found in you that are in such a condition'. These words struck me much, so that they stuck with me for some days after I went home; and I was made to conclude that this was indeed my case.

I longed much every day through that week for the next Sabbath, that I might come to Cambuslang again, and was almost continually praying, or reading some bit of my Bible, being much vexed about my condition. When that wished-for day came, I got not liberty to come till the afternoon sermon was begun. When I was coming in among the people I saw many of my acquaintance that were good folk, and then concluded that surely, if the work were not of God, they would not be there. After sermon I was never allowed to doubt of its being of the Lord. Hearing Mr. McCulloch on that text, 'If any man be in Christ he is a new creature etc.' (2 Cor. 5.17), I was much affected with what I heard, especially toward the latter end of the sermon when I was just ready to burst out: after sermon I could not refrain bursting out, and crying in the Kirkyard, and being urged by one to go into the manse, as I entered there, hearing Mr. McCulloch who was standing on a chair and exhorting, I was further struck with some awful word he happened at that time to be uttering, and among other things he exhorted to take the 14th chapter of Leviticus and compare it together with the 51st Psalm, and pray over that Psalm. I tarried there till about twelve at night, and going away I stayed the rest of that night in a Seceder's house. When I was sitting there, many texts of Scripture I had heard sermons upon came into my mind, all condemning me, and I was obliged to cry out there under my distress. There was one there that endeavoured to comfort me, yet I could take no comfort, for I was made to see that I had been but a hypocrite and self-deceiver. Also that I had such a wicked heart that I could compare it to nothing but to a devil for deceitfulness. I was sensible that I was condemned already, and among all the sins that afflicted me there was none for which I was so much grieved as my slighting and despising the Gospel and rejecting the offers of Christ in it. I continued in distress that night and slept none.

Next morning, my distress continuing, I came to hear sermon in the Kirk of Cambuslang, and heard a preacher on that text, 'The time will come when ye shall desire to see one of these days and shall not see it'; in hearing of which sermon I was much affected.



Immediately after that, the same day, I heard Mr. McCulloch preach on that text, 'Jesus, turning about, said, Daughters of Jerusalem, weep not for me, but for yourselves and for your children', in hearing of which I was made to weep greatly, and mourn for my sins, which were all brought in great numbers to my remembrance. The sins of my past life from my childhood were set in order before me, and I was made astonished to see what a wicked and deceitful heart I had, that led me to put on such a profession, and deceive so many good people I had been acquainted with, and to make them to speak so much good of me. I got my heart melted down under a sense of all my sins, whereby I had pierced the Redeemer, and was made to cast myself at His feet, and to resolve to trust in Him, though He should slay me.

After that sermon I went home to the place where I was serving, and for a good while continued to be much afraid that my convictions and the soul exercise I was under would wear off, which I reckoned would be a very sad and dreadful thing. To prevent this I was often praying that the Lord might continue what He had begun on my heart; and yet I durst scarce ask that mercy at His hands, I had been so great a sinner. For a long time I could scarce ever let my Bible go out of my hand, but was every now and then looking into it. If I had been but going to the well, I must have it and look upon it; and every time I read I saw all there to be new, and appearing quite in another way than ever they did before. I thought almost everything I met with there condemned me. I was glad when I met with a word that did so, for I had such a deep sense of my guilt, and of God's righteousness in the sentence of His law against me, that I was still praising Him as it were in my heart, and if He had sent me quick to hell I could not but have cried out, Justice, Lord.

I longed much for the Sabbath, and when it came I came to Cambuslang and when I was by the way I was obliged under my soul distress to cry out, and I longed to hear what the lord would speak to me. Yet I apprehended that I was just coming to hear myself condemned. When I came there I could not distinctly hear for some time; but another speaker beginning, I heard him on that text, 'To you is the word of this salvation sent', and was so much affected that I wept secretly all the time of public worship. Coming into manse after sermon, I could not refrain from crying out against myself, for my sin in despising the Gospel, and despising the ministers in the Kirk, and that my heart had been filled with enmity against them all, good and bad, except the Seceding ministers. I thought it was a wonder God should ever be sent convictions to me,

who had been such a contemner of the Gospel which I had heard preached soundly by several other ministers of the Kirk, and some of them on the same texts that that day's sermons were upon.

While I sat there for some time I heard some persons crying out in the room under fears of hell; at hearing of which I began to fear that my convictions were not of the right sort, for I had not at that time, nor had I ever formerly, any dread of hell, and then for a very little time I apprehended the sword of justice was drawn against me, that there was no mercy for me, and that I was condemned already; but this lasted not.

At hearing the Psalms sung there, my heart was filled with joy at the thoughts of Christ's coming to save sinners, and was made to plead much that He might glorify Himself in my salvation, and not in my condemnation; and that word was often in my mouth and heart, 'Son of David, have mercy upon me'; and that other word came in such a way as gave me great satisfaction: 'He is able to save to the uttermost all that come unto God by Him, seeing He ever lives to make intercession for them; and while these words came often in on me, 'He is able to save all that come', I was made often to say, 'Behold I come: Lord, strengthen me to come'.

I went home that night in a cheerful frame, praising God all the way. Almost through all that week I was all along pleading that Christ might glorify Himself in my salvation, and take all the praise to Himself. I was casting myself at the feet of His mercy, and willing to be saved by Him upon any terms. I was made often to bless God for what He was doing to others in a way of mercy, though I myself should be cast away. yet I was often in great distress of mind, and sometimes sat up all night, and when I went to bed I got but little sleep. When at any time I did sleep, I was grieved at myself for sleeping, and when I awaked, I wondered that such a sinner as I was out of hell. I longed much for the next Sabbath.

On Sabbath morning I was much taken up in pleading that Christ might exercise His redeeming offices in me and over me; that as a Prophet He might grant me illumination, guidance and direction; that as a Priest He might pardon my sins in virtue of His own merit; and when I came to His kingly office, my heart was much rejoiced at the thoughts and hopes of His reigning in me, and subduing my heart corruptions and making my will comply with His. As I came to Cambuslang I wept bitterly all the way at the thoughts of my being so great a sinner in slighting the Gospel and the offers of Christ in it, and that I had been such a deceiver, having had so great a profession of religion, while I knew so little about it. When I came near the Kirk I stood still, thinking

with myself what I would do. And not knowing what to do, or where to go, that word came into my mind, 'Fly to the word of eternal life'. It carried such power with it as made me willing to come forward and hear the sermon; and in hearing it, and the offers of Christ made in it, my heart was made willing to receive Christ, if I knew how to do it. But I thought I knew not how to go about it.

After sermon, having come into the manse, I was made to cry out, O that Christ would take me out of this world unto Himself! Being asked by Mr. McCulloch what ground I had for speaking so, I said I was afraid of continuing in the world lest I should return to sin and former follies again. I stayed that night at Cambuslang and went home next morning. In the morning I was in the very great distress at the apprehension of my being a hypocrite. While some, with whom I had been talking, said they thought that I had some faith, I was much grieved to think that any should have such thoughts of me. Then that word came into my mind with great power, 'I have prayed for thee that thy faith fail not'. This gave me great joy, upon which I went apart by myself and praised Him in secret. My master was much displeased for my going to Cambuslang and cursed and swore a great deal, which much terrified me. He said we were a parcel of mad people that went there, and we would never rest till we would get a parcel of dragoons to scatter us. All this time, and since I had been awakened, I was more careful of my master's work than ever, thinking if I should be but an eye servant this would greatly increase my guilt and condemnation.

Next Sabbath, in hearing a country minister (Mr. Bane Jnr.) in the North-west Kirk in Glasgow, on that text, 'Whom have I in heaven but Thee and there is none upon earth whom I desire besides Thee' (Ps. 73.25), I was rejoiced to hear such a good sermon, and thought he spoke of many things that looked like my condition. But yet I durst not apply what was said to myself, for I thought I had such a bad heart that there was none like it; and the more I endeavoured to keep it, it turned still worse and worse.

Coming home, I thought it was a happy thing to be in covenant with God, and meeting with a very retired place, I fell down (as I had done once before when coming from Cambuslang) and gave myself away to the Lord, and engaged myself that, in His own strength, I would be for Him, and not for another; and I took the trees around me witness to what had passed. After this for some time I was frequently casting myself at the feet of His mercy, and made to believe that He would save me.

I was also much taken up in praising Him, and sometimes was so struck with astonishment at His wonderful love, that I could do nothing but silently admire.

That night another person and I stayed without in the fields till it was far spent, telling one another how it had been with us. But at hearing her account I thought I was not in a right way, and that I was but a hypocrite. We prayed together, however, one after another; and when I came in, my master raged much at my staying out so long, and said he believed I would turn just distracted altogether. Next day I intended to have spent all next night in prayer, but when night came along I fell asleep, for which I was afterwards much grieved.

That week I was much casting myself over upon divine mercy, and was sometimes better and sometimes worse. Through part of it I was in so great doubts and damps of spirit, that I was often questioning with myself, if ever such a sinner as I had been saved, and made almost positively to conclude I would never be saved. But hearing my mistress reading the Psalms, that word she was reading beside me, while I was spinning at the wheel,

‘Assuredly he shall thee save,  
and give deliverance’,

came with such power that I was so filled with joy at the assurance I then got that I would be saved, that I found my heart inviting holy angels and saints to praise Him, and went out immediately to the well, and then took opportunity to praise Him.

One day I thought I was full of idols, and remembered that I had heard Mr. McCulloch at Cambuslang pressing the duty of self-examination much, and was desiring the Lord would search me. I fell a questioning with myself what those idols might be in my heart, but could not discover them. Then that word came into my mind:

‘In midst of thee there shall not be  
any strange God at all;  
Nor unto any God unknown  
though bowing down shalt fall.

At this I was made to rejoice and praise Him, at the thoughts that there was no known idol or strange God in my heart that I could then perceive.

Next Lord’s Day I was obliged to stay at home, and all the family where I was did so too. I was much grieved to hear so much discourse among the people of the house, and some strangers that were there,

about land, and other things of the world. One of these strangers asked me if I had been at Cambuslang and if I was converted there, etc. I answered, Grace was as free to me as to another sinner.

Next Sabbath, hearing Mr. McCulloch preach on the words, 'He that believeth not hath made God a liar', all the time of the sermon I was taken up in prayer, and my heart was still receiving Christ on His own terms, to be saved by Him in His own way; and struggling against unbelief, I was crying still to Christ with my heart, Lord, I believe; help my unbelief. As I went home that night, that word came into my mind, 'As ye have received the Lord Jesus Christ, so walk ye in Him'. I could not let myself believe that I had received Christ; but I would gladly have received Him, and walk suitably, if I knew how to do it; and I was afraid that I would never hold on, but would prove a scandal to religion. But this word still came again and again to my mind all the way, and very often through the week after.

Next Sabbath at Cambuslang I met with nothing remarkable that I now mind. Next after that, about the end of April. 1742, coming there, another young woman and I sat down together on the Brae in the morning, before sermon, and spoke to one another to the commendation of Christ and free grace, expecting that would be a great day of the Son of man. We continued to sit together and heard Mr. McCulloch on that text, 'There are some of you that believe not'; and almost all the time of sermon, weeping, sometimes for joy and sometimes for sorrow, according to what we heard spoken, and the grounds of joy and sorry the Lord gave us in bringing home what was said to our souls. Betwixt sermons I retired for prayer. In the afternoon the like frame continued with me. Toward the close, the minister citing that passage in Rev. Chap 6, concerning the four horses of different colours, and explaining Him that rode on the white horse to be Christ riding forth in triumph in the Gospel, conquering and to conquer; at which, though I had refrained crying all the former part of the day, though with difficulty, my heart was now so overcharged with joy that I could no longer contain, but got on my feet and cried out aloud that Christ had glorified Himself, and would glorify Himself again, in my redemption.

That word also came into my mind (Jer. 50.4, 5): 'The children of Israel and the children of Judah shall come together, weeping as they go; they shall go and seek the Lord their God; they shall ask the way to Zion, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; at which also I cried out with joy

that the Lord had made a covenant everlasting and well-ordered with me. I took the minister and all the people witnesses to it, and holding out my Bible I said, What need I further witness? That Bible is witness sufficient to the covenant between God and my soul. My joy was so great that when some came and took me away after sermon, I knew not where I was nor where they were taking me.

Next Wednesday, having met with the young woman that had been weeping beside me on the Brae on Sabbath, she asked me if I was never troubled with self, and telling me that was much of her trouble, I was amazed at that expression, and did not well know what it meant. But as I reflected on our converse about it, and the workings of my own heart, I said, I am afraid I am full of it though I do not know it. I began to see this idol of sinful self-love so filling my heart that I could scarce speak a word without something of it, I thought if I had all the world I would have given it to hear a sermon on that subject.

Next Lord's Day I got this desire of my heart when I came to Cambuslang I heard Mr. McCulloch preach a sermon on that text: 'But they, being ignorant of God's righteousness etc'. I fell into great distress, being made to see the dreadful evil of this sin, and how I had dishonoured Christ by it; so that I thought I was all self together, in everything I said and did and thought. It continued so with me for some time. I then thought I would go next Sabbath to the Barony Kirk and hear, for it was now very grieving to me that many a time I had gone by that Kirk and gone to Crosshill to hear the Seceding ministers, and despised the Gospel at home where I ought to have attended; and it now terrified me to look to that Kirk when I thought how oft I had passed by it going to hear Seceding ministers.

On Sabbath morning when I came there another young woman who used to attend there coming and sitting down by me, it pierced my heart that she had stayed there, and been getting good, and I had gone to the Seceders where I got none. In hearing Mr Hamilton there upon that text, 'He shall come in flaming fire etc.', I thought that he just singled me out, and that all the dreadful things there spoken justly belonged to me, for my despising of the Gospel. I wept almost all the time.

That week, one day while I continued much grieved that I had been such a slighter of the Gospel, and neglected to attend it at home where it was so well preached, that word came into my mind; 'For all this, His anger is turned away but His hand is stretched out still'. The former part of these words, in the way they came to me, eased my mind a little,

being made to hope that the Lord's anger would be turned away from me through the merits of Christ, but I knew not then if it was a Scripture word or no, and to this day could never find it or anything like it.

I intended to have attended the sacrament occasion at the Barony, but was in providence hindered by being obliged to stay at home, which was a great grief to me. But several Lord's Days before the first sacrament at Cambuslang when I came over there, I was filled with great peace and joy in believing; and on the week days between the Sabbaths I thought it was not well with me when I did not get some new manifestations of the love of God to my soul every day. That was the Lord's gracious allowance to me for ordinary.

At the first sacrament at Cambuslang on the fast, I heard Mr. Henderson on the text Rom. 4.20: 'He staggered not at the promise of God through unbelief and O, I thought I was much the better of that preaching. On Saturday I was much afraid that the graces might not be in exercise when I was come to the table. On Sabbath, hearing the action sermon by Mr. McCulloch on that text, 'This is my beloved and this is my friend etc.', I found the Lord setting home what I heard with great power and sweetness on my soul, and especially at the close, when he was speaking of what the believer might tell Christ at His table. After that sermon was done, I went and heard a preacher, Mr. Warden, at another tent on these words, 'I know you, that you have not the love of God in you', where I found the marks of the love of God sweetly applied to me.

Hearing another minister (Mr. Whitefield) at that tend on that text, 'It is nothing to you, all ye that pass by? Behold and see if there be any sorrow etc.', where he spoke much of the sufferings of Christ for the sins of His people. I was filled with great grief at the thought of my sins that had procured Christ's sufferings, and with joy at the hopes of being saved by these sufferings of His. And when he said, 'I have been at yonder table and have seen Jesus there', I went in that frame over to the table designing to come forward immediately when I came there. But I again thought it would be better to stand a hear a table served first; and then, being somewhat more composed, I came forward. I cannot say that I came with assurance but I came to get assurance. When I was there, though I had some mourning for sin, yet I did not meet with what I expected. But I went away resolving to cast myself at the feet of His mercy.

In hearing the exhortations after the tables, the minister called those that had not met with communion with God at the table to examine

themselves what might be the cause why they missed it; and reflecting, I could not find out the cause, if it was not that I came too boldly forward. That week and for a good while after I was very much grieved that I had not met with Christ at His table.

Hearing of a second sacrament at Cambuslang to be shortly after, I rejoiced much in the news of it, but was much grieved when I was told by my mistress that I was then to stay at home. Yet I was made to hope that it would then be better with me than it had been, though I should not be allowed to go there. One Sabbath, coming to Cambuslang and hearing Mr. Gustard on that text, 'The pleasure of the Lord shall prosper in His hand', I got many of the marks of grace he laid down, applied to my soul with much sweetness, and was so filled with joy that after sermon I wished much for some with whom I might safely use the freedom to tell what I had then got. But I thought again, what needed I to tell anybody, since Christ knew what I had met with.

On Saturday at the second sacrament at Cambuslang, having got liberty to go to Cambuslang for the forepart of the day, I heard Mr. Whitefield on that text, 'Except I wash thee etc.'. I felt my heart filled with joy when he said, 'Peter would not let our Lord wash his dirty stinking feet', adding, Do ye not behold the basin and the blood and water that came from Christ's heart ready to wash you? and will not you, through your vile cursed unbelief suffer Him to wash your vile abominable hearts? I also heard another minister (Dr. Webster) Preach on that text, 'To them that believe Christ is precious', and could apply the marks of those that believed on Christ, and saw so much of the Redeemer's preciousness as ravished my heart with His love, and filled me with unspeakable joy; and I thought it was the most wonderful sweet sermon ever I heard.

Contrary to expectations I got liberty to come to Cambuslang on Sabbath and found much love and joy in hearing the action sermon. After which, coming up to the Kirkyard and joining at the tent there in singing the 45th Psalm, was made to weep all the time of it for joy. And hearing a minister (Mr. Bonar) preach on Is. 53.1, 'Who hath believed our report, etc.', I got much clear and satisfying views of my interest in Christ that I would have given never so much for a token to go to the Lord's table. And though I could not see how I could get a token from man, I was sure I had a token from Christ. Hearing another minister (Mr. Maxwell) on these words, 'We preach Christ crucified, to the Jews a stumbling block etc.', while he often mentioned Christ's being the



power of God and the wisdom of God to believers, I thought I could then say Christ was the power of God and the wisdom of God to me.

On Monday, having got leave to go to Cambuslang in the afternoon, I heard Mr. McKnight on that text, 'O woman, great is thy faith' and was much the better of that sermon, and heard with much delight. I also heard Mr. Gillies in the Kirk on that text, 'Acquaint now thyself with Him, etc.', where I was much refreshed in hearing him mention some promises that had been sweet to my soul before. I went home with much love and joy, longing for another communion occasion.

When harvest came on, I was much afraid to go to the shearing, fearing that by the carnal discourse I might then hear, my heart might be carried off from Christ and spiritual things. But blessed be the Lord, He prevented my fear much in this, for I was often greatly filled with love and joy while I was forming my work on the harvest ridge. And oftentimes would I be saying in my heart, that I could call myself Christ's by regeneration and adoption. And sometimes heart would have said it ere I was aware: but then again I would have been grieved at myself for doing it, fearing it might be presumption for so great a sinner as I.

One day at dinner, a young man was taunting me, and calling me a Cambuslang convert, but said that he hoped to see me return to my old stance again; at which, ere I was aware, I laughed, but my heart immediately smote me for doing so. And immediately that word came into my heart, 'I know whom I have believed', which filled me with great joy at the thoughts to that Christ had enabled me to believe on Him, and that He was now making me say and know assuredly that I had done so. This frame continued that afternoon, and at night, when I was milking the cows, while I was saying as some time before O that I could say that I was Christ's by regeneration and adoption, I was enabled to say it, and so firmly to believe it, that I thought I could seal it with my heart's blood.

But some while after, that same night, I began to doubt again, and to think that I had said too far, and that there might be some deceit in my heart though I did not know of it, as there might be some anger in my heart at the lad that mocked me at dinner time, though I did not notice it. And presently that word came into my mind, 'Be not faithless but believing'. This scattered my doubt and made me firmly to believe in my interest in Christ, and I was filled with much joy in the belief of it.

One Sabbath, hearing Mr. McCulloch lecture on Titus, chapter 3, and preach on the words of verse 5: 'Not by works of righteousness which

we have done, but according to His mercy He saved us by the washing of regeneration etc.’, I found my heart greatly lifted up in praises to God for what He had done for my soul, and was made to admire the riches of His condescending grace to me, and to wonder of there were any of the people present that felt so much of the love of God as I then did.

When Kilsyth sacrament drew near, my heart ran much upon it; and having got liberty to go there, as I was on my way, I was much damped with a lifeless frame; but thought I would go and hear sermons, though I should not join in the sacrament. But as I went on, examining myself, at the close of everything I was thinking on, that word came to my mind, ‘Come to Christ and welcome’, which, not with power, I thought was not from the Lord to me, but had only been a word that happened to cast up in my own thoughts. When I came there on Saturday, hearing a minister on that text, ‘Blessed is he that cometh in the Name of the Lord’, while he showed who He was that came, to whom He came, and for what He came, I felt great love to Christ in my heart, especially when he came to show how believers were to entertain Christ at His table.

The time of the next sermon I fell under some damps: but at hearing Mr. McCulloch on that text, ‘You who were sometimes alienated and enemies in your minds by wicked works, yet now hat He reconciled (Col. 1.21), though I durst not apply the second part of the text (‘you hath He reconciled’) when I heard it read yet as he proceeded I found my doubts vanish, and could at length apply the whole text, not only the former, but the latter part also, to myself. That night I could sleep none, but another woman and I sat up all night for prayer.

On Sabbath morning I felt my heart in a very sweet and lively frame, and was made to believe that the covenant was made between God and my soul, and that I had only to get the seal of it at the table.

Hearing a certain minister (Mr. Mackie) serving a table, I was much pleased to hear him, and delighted with what he said; and asking, and being told who he was, I was much grieved that I should have had such an enmity against him in particular when I was a Seceder, because of his opposition to a Seceding minister (Mr. Ebenezer Erskine). But some harsh thoughts starting up in my mind at the time against him, I was much vexed at myself for it, and resolved I would go to the table where he was serving; but got not forward till the next, where another served. When I was coming forward I thought I was coming as a poor unworthy dog, that it might be that Christ would cat me a crumb of mercy, but I

was utterly unworthy of it. And when I was sitting there, whatever I thought on, King Jesus was still the next thought. I was filled with great joy and came away with thanksgiving and praises. When I was coming out of the door, that word came into my mind, 'I have seen thy ways and will heal thee'; upon which I was made to believe that it was so, and would be so to me, according to that word; and was made greatly to rejoice.

I then went to the meeting at the tent in the fields and heard several ministers there with greater joy than I can express, and especially in hearing the last sermon, by Mr. Speirs, on Son og Sol. 3.11: 'Behold King Solomon, etc.'. That word then came into my heart, 'Dost not thou behold King Jesus'? My soul was so filled with joy that I could hold no more. About the close, which was under night, it turned darkish, and being cold, sometimes I shivered a little, and tears of joy ran down. One that sat next me, when the minister mentioned the trembling jailor, said, 'Ye may take that to you', No, said I, my heart is fixed.

That night I spent the time in prayer and praises to God, partly by myself and partly with others, especially a company of young persons in a house. In joining with them at these duties I was greatly delighted and I think if I had ten thousand tongues I could not express the joy that I felt that night.

Next morning, retiring to secret prayer, I had more enlargement in that duty, more love, faith, joy and assurance than ever I had had before. With full assurance I could then say that God was my God from everlasting to everlasting, and that He would be my God and guide to death, and for ever and ever. In hearing a minister, Mr. Gillespie, in the morning in the Kirk on that text, 'Compel them to come in ... yet there is room', I had great joy and was all the time praying that the Lord would make that a day of His power, in making many sinners to come in to fill the empty room in His house. In hearing another minister, Mr. Burnside, on I John 1.3, 'Truly our fellowship is with the words of that text, but by what I heard, I was confirmed in many instances, that I could in some measure join in these words.

Hearing another minister (Mr. McCulloch) on the text, 'Blessed be the God and Father etc.', I knew not what to think of it at first, but while he spoke of the convictions of sin, and the happy change following it by divine grace, I was enabled to go along, and to see that these convictions had been mine, and felt these effects of converting grace in my own heart, and was filled with great joy and made to bless the Lord

for His free grace to me. I have often since that time been feasted in soul at the remembrance of what I then heard.

This frame in a great measure lasted with me for some weeks, and I was still every now and then praising God for what He had done for my soul and for the souls of others, and that I had through mercy been taken out from among the Seceders who were contradicting and blaspheming, for I thought if I had been left among them I would have been worse than any of them.

One Sabbath at Cambuslang, hearing Mr. Whitefield on that text, 'Let your light so shine before men etc.', I was willing and desirous to walk suitably to the Gospel, so far as the Lord should be pleased to enable me. Another Sabbath, hearing Mr. McCulloch there in November, 1742, on John 3.6: 'That which is born of the flesh is flesh and that which is born of the Spirit is spirit', where he spoke of the main effect of regeneration to be a suitableness of heart to spiritual things as spiritual, I was of many about me, O that glorious Christ: if I had a thousand hearts I would give them all to Him!

Hearing that minister at Cambuslang in March, 1743, on that text, 'I beseech you, be ye reconciled to God', my heart went along with joy with what was said. But at the same time I was seized with great fear and trembling, and I apprehended that my joy was not of the right sort, because it was accompanied with such trembling, and I feared that true joy could not have place in such a sinful heart as mine. Till hearing that place, Jer. 33.9 cited, 'And it shall be a name of joy and praise unto me ... and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it'—these words were so exactly suited to my present condition and frame that I thought I was fully confirmed in it, that one might taste largely of the goodness of Gd and rejoice in His goodness and yet might be doing so with holy fear and trembling.

Hearing Mr. McCulloch on the same text at Cambuslang another Sabbath, I went along with great joy of heart with what was said, and thought I could seal everything said with my heart'n blood. But some things were said about the close that I understood not, which a little interrupted my joy. But at the close of the afternoon's sermon, when he spake of looking to Him whom we pierced, and mourning, and telling that that was true godly mourning, this greatly confirmed me that I had indeed many a time had true godly sorrow.

After this, for a considerable time I fell under damps, and longed for a sacrament occasion to get a revival, but could not get access to any.

Meantime that word came seasonably into my heart; 'Thou shalt not need to be afraid for terrors of the night'; which composed me much, and made me hope that this dark night would soon be over. After this, hearing of some that had been awakened last year that had misbehaved, I was much afraid I might be left to fall into something that might bring a reproach on religion. But that word, pressed on my heart, cased me of these fears and filled me with joy, 'For thee to keep in all thy ways His angels charge He shall'.

Hearing a minister (Mr. McCulloch), on Sabbath May 22, 1745, lecture concerning Christ's being apprehended, and Peter's cutting off Malchus's ear, I fell under deep convictions of sin, and was made to see my heart as black as hell, and thought really there was not much a wretch among all that were present. But in hearing a sermon that day on the great love wherewith God loved us (Sph. 2.4), when he said, 'There is none, however learned can understand what this love is, but by feeling it wrought in the heart by the Holy Spirit', at that instant I felt my heart filled with that love, and with joy and mourning for sin. At the same time, that made me say, O how much am I obliged to the Holy Spirit who makes me to know and feel it!

On Saturday at the first sacrament at Cambuslang in May, 1745, in hearing Mr. Gillespie on that text, 'Behold I lay in Zion etc.', I found that property of faith, that it disposes the soul to wait on God in His way, with patience and resignation to His will, in all trials. This agreed well with what grace had enabled me to, and I was thereupon filled with much love to Christ and joy in Him. And this frame continued also in hearing the two ministers (Mr. Willison and Mr. McLaurin) that followed.

But on the Sabbath I found myself left in much darkness. But that word I had heard a minister preach from on Saturday, 'He that believeth shall not make haste', was made a mean of settling my troubled spirit, and it made me wait for God's salvation. On Monday I found some soul refreshment. And that night, after I came home, reading in the first chapter of I Cor, I found much of it powerful and sweet; with full assurance of faith it was applied to my heart, especially verses 8 and 9 ('who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ: God is faithful etc. '); also verse 30 ('Who of God is made unto us, etc.').

At the Barony sacrament next Lord's day, hearing the action sermon preached by Mr. Hamilton on these words, 'When ye come together etc.' (I Cor 11.20), I felt my heart longing much after Christ, and a

burning love to Him. When I came to the table I could for some time do nothing but wonder, crying out in my heart, Redeeming love! Redeeming love! When I received the element of bread I saw my sins as piercing Christ, and was made to melt and mourn at the sight. At receiving the cup I was made to apply by faith to the blood of Jesus for cleansing from all my sins, and immediately after, to any in the joy of my heart, Now am I clean; now am I sealed to the day of redemption.

In hearing Mr. Currie Monk in the evening on that text, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength', I got liberty to apply what was said of believers with much comfort. But that night I lost that frame, and could apply nothing that was comfortable to myself in hearing the sermons on Monday. But going home, and essaying to commend redeeming love to some in the company, much of the former desirable frame returned.

I got not opportunity to attend the second sacrament at Cambuslang this year, except only on the Sabbath. But that day the Lord was pleased to speak comfortably to my heart, and I found it to be one of the most joyful days ever I saw.

#### NOTES BY MINISTERS:

1. At end of page 3: in page 176 (of original) she speaks of great distress seeing herself condemned already, which looks like the fears of hell (all ministers agreed about this).
2. First para. on page 7. 'Though this passage is good, it is liable to be abused'.
3. Para. 2 page 12 re covenant. 'This would be better expressed in the words of 2 Sam. 23.5, or Is. 55.3, namely, The Lord had etc. (The above account is in the writing of Mr. McCulloch until second para. on page 16 is reached ('On Saturday at the first sacrament etc'), when what appears to be the woman's own handwriting is introduced. This continues to the close and is much inferior in quality to all that preceded).

## **A.N. A Young Woman About 16 Years. Elizabeth Dykes (in Carmile)**

I was taught by my father to read the Bible by the time I was six years old. I also got the Shorter Catechism by heart, and have so still. My parents gave me a good example, and exhorted me to pray to God, but I had no delight in doing so, and sometimes I did not. I was always kept from outwardly gross things before the world, except that I would have lied sometimes, and broken the Lord's day by diverting myself. I used always to go to the Kirk when I could get it done, but I went only to see and be seen. I used to read the Bible at my parents' desire, though I had more delight in ready story books and ballads. When I read sermons I thought I did not walk conformably to the Gospel, and had no right to any of the blessings of it, and if I died in that condition I would not be well. But I did not mind these things or lay them to heart.

The first time I felt the Word came with an awakening convincing power was on the last Sabbath of February, 1742, at Cambuslang, where I heard Mr McCulloch preach on that text, 'He that believeth not on the Son is condemned already'. I heard with much attention, and was very uneasy all that day at the thoughts of my being so great a sinner. After sermon I came to go into the manse, but could not get in; but hearing a man (who it was I know not) say to the people about the doors, 'What do ye standing idle and gasing upon the people there? Ye had more need to be looking into your own hearts', I thought that was very true, and that this word was just for me, for that I was condemned already, and with that I felt a power strike me down to the ground.

I was carried into the manse, and continued in the hall, with some others in great distress all that night. I was then made sensible that I deserved to be cast into hell, and could not believe that ever God would pardon my sins, for that there was none in the earth that had been such a sinner as I. I had, however, far greater grief and sorrow at the thought of offending God by my sins than for being exposed by sin to the torments of hell. My lying and Sabbath breaking and all my other sins were brought fresh to my remembrance, and lay heavy upon my conscience, because I had been such a vile person. But at that time I got not that sight of original sin and heart evils as I came to get afterwards.

About the morning that word came into my mind, 'I will heal their backslidings; I will love them freely'. This word was with power, and I thought the Lord had said it to me. It removed my doubts and fears at that time and for some time after. But on Monday night I awaked in a great fright, crying out; I was in the gall of bitterness and in the bond of iniquity. And I then thought all was but delusion I had not with, and that many promises in the Word might cast up to my mind that I had no right to, and that I had only snatched at that promise which did not belong to me; and in this distress I continued about eight days.

Being obliged to stay at home next Sabbath, that another in the family might get to the Kirk, when I was at secret prayer that word came into my heart: 'O though afflicted etc.' (Is. 54.11), at which I was made to say, O, will the Lord indeed cleanse such a vile filthy heart as mine, and make it conform to His will: I also found some love to God in my heart. I thought, If I could get all the world to praise Him, I would have done it.

But this frame did not continue very long before I fell to doubt again and could lay no claim to that promise. Many of the dreadful threatenings of the Word came to mind, as that God is a consuming fire to sinners, and, It is a dreadful thing to fall into the hands of the living God. I was again brought into great distress, thinking all the threatenings in the Bible were against me, and I saw that there was no relief for me but in Christ, and I durst scarce venture to plead for mercy or favour from Him, because I had been such a rebel against Him.

While I was in this distress, not knowing what to do, that word came with power to my heart: 'Great is the Holy One in the midst of thee', which made me praise God for His love in His Son Jesus Christ. I rested on the word of promise, without being sensible at that time of my need of Christ in all His offices. After that, I was made to see the deep corruption of nature that was in me, that there was nothing in me but sin that I could call mine, and how imperfect I was, how unlike and contrary I was to God: I saw as it were within me two armies warring against one another; the flesh lusting against the Spirit, and the Spirit against the flesh; and when I got my lusts trampled under my feet I found them stealing in upon me again, and drawing away my heart from God and my duty. I saw how unwilling I was to come to Christ, how backward I was to duty, how strongly inclined I was to sin, how stiff and hardened and obstinate I was in sin. I saw what need I had of Christ in all His



offices, as Prophet, Priest and King, and I thought I was willing to take Him in all these offices.

But yet, searching further, I saw a secret unwillingness in my heart to submit to Him as King, and how my lusts reigned in me, and yet I had no power to oppose them. I saw my own insufficiency in me to help myself, and that unless the Lord should undertake for me, and work all my works in me and for me, I would never do anything to purpose; for I found my heart deceitful and desperately wicked, averse to all good, and bent upon all evil. I was then enabled to look to the Lord by an eye of faith, for grace to conquer my strong lusts and corruptions, and then I found them become weak in me.

The Barony Communion approaching, I resolved to go there, to see if God would be pleased there to increase my weak faith, and to give me more love to Himself. I was sensible of much unpreparedness, but I went forward relying on Christ. When I was at the table, that word came with power, 'Thou has chosen the better part that shall never be taken from thee'. I did not then know that there was such a word in the Bible, but finding it come with a heart-conquering sweetness, I was made to praise Him and thought if I had ten thousand tongues they would be all little enough to praise Him for His mercy to one that was less than the least of all his saints.

After this I took great pleasure in prayer and other duties, and was allowed much communion with God. I found all His ways to be pleasantness and peace, and I thought if I had ten thousand lives I would cheerfully lay them all down for Him, and I continued in this condition for a considerable time.

The first sacrament at Cambuslang drawing near, I had a great desire to come to the Lord's table there, but fell into some damps and doubtings before it. I came to the table, but got nothing, and was under great deadness which was a matter of great grief to me afterwards. At the second communion there, I could not get a token in order to communicate, seeing none of my acquaintances from whom I could hope to get one, but I sat in the Brae, and heard the tables served, with a most eager desire to have gone to the tables. My love to Christ was then so strong, that I thought if I had a thousand worlds I would have given them all for a token to go forward, and I thought if I had wings, I would have flown over the heads of the people to have got to the table. And oh! how ardently did I long to be dissolved and to be with Christ in heaven. I went home with this frame upon my spirits.

After this I found great sweetness in reading the Word of God and in secret prayer. But yet I was never satisfied with my own heart. Some while after, I fell under doubts and fears and thought all I had met with was but the common operations of the Spirit, or that the promises I had got from God had been cast by the devil into my mind. And so many evil thoughts came into my mind, one after another, that I was afraid I had committed the unpardonable sin, and was almost put to despair of mercy altogether. These wicked thoughts came into my heart so thick and quick, that they were like so many fiery darts thrown in upon me, that I could not resist nor oppose them. And this continued with me for about a month, and all that time I got no promises from the Lord.

Intending to join at the sacrament of the Lord's supper at Glasgow in October, 1742, on Sabbath morning, when I was in a room by myself, that word came into my heart with power, 'I will pour water upon him that is thirsty, and floods upon the dry ground: I then found a great thirst in my heart after the righteousness of Christ: and that word made me hope that the Lord would give me what I was thirsting after. I went to the Lord's table with much of this frame, with a sense of my own guilt and unworthiness: but I saw the fulness that was in Christ and went forward resting on His righteousness and strength. At the table I got a sight of Christ as a complete and all-sufficient Saviour, and was enabled to trust Him with my all, and take Him for my all; and I found such love to Him in my heart that I thought I could cheerfully lay down my life for Him.

But some days after this occasion, finding my love to Christ abated, I began to examine myself, if I could then lay down my life for Christ; and I found I could not do it; upon which I was much cast down at the thought of the fickleness and deceitfulness of my own heart, and that faith began to stagger, and I could not act faith in Christ with that vigour that I would have desired, and that I sometimes used to do. I was also much grieved that I could not get that sight and humbling sense of my own guiltiness and corruption that I sometimes formerly used to have. I earnestly breathed after perfection, reckoning myself a wretched creature that my lusts should so domineer over me, and that I could not get perfect conformity to the will of Christ and every lust trampled under foot, and every thought captivated to the obedience of Christ.

I began to examine myself, if I had that faith that worketh by love—I love to God and to all men. Sometimes I thought I had much satisfaction that the Lord had given me such a faith, and was enabled to pray heartily

for my friends and relations, for my neighbours and even for my enemies, and would have been glad of any opportunity to serve them. At other times I was much bowed down when I could not get such liberty and freedom in praying for them as before; and when my neighbour or my fellow-servant happened to differ with me, and I felt corruption rising against them, the Lord has enabled me to look to that humility that is in Jesus, and to learn of Him to be meek and lowly; and this has taken away the force of such corruptions, and I have been made to pray heartily for them and to wish them well.

When the next Communion occasion at Glasgow drew on, I would have gladly joined there, but was under great doubts and fears at the thought of the power of my corruptions that I could not get subdued, reckoning that this was owing to my not applying to Christ by faith in order to the subduing of them. Therefore I wanted much to have faith strengthened, and for this end I wanted much to go to the table. Some days before it, when I was at prayer, begging the Lord might quicken me, for I found my heart as dead as a stone, that word came in: 'To him that believeth, all things are possible', at which I was made to believe. I then began to read of the sufferings of Christ in the Gospels, and was made to see that our sins were the procuring cause of Christ's sufferings and that it was all out of love to poor perishing elect sinners that He endured them. I was made greatly to wonder at the love of Christ in enduring such sufferings for those that were sinners and had been enemies. When I went to the table, I could not get so much as a broken heart for sin, nor one blink of Christ's countenance. But hearing Mr Bane Jnr. on that text, 'Whatsoever is born of God overcometh—and this is the victory', I then began to find faith revive, and was enabled to look to Christ by faith, and made to hope to obtain the victory over the world through Him. But all that week I was much cast down, at the thought that my sins had hid Christ's face from me at His table. Next Lord's Day after this, being obliged to be at home, I got great comfort in reading the Word and at secret prayer.

And now to this day I cannot say that I have an assurance of heaven; but I desire to lay the stress of my salvation on Christ and His righteousness. I find great delight in reading and hearing the Word and in prayer and in every known duty. I am well pleased with all the commands of God, and with all the disposals of His providence. But I dare not say much for fear of presumption, and lest my heart should deceive me. I am aiming from time to time to pray for the public interest of real religion. I dare

TESTIMONIES

147

not say I pray for it on all occasions with that earnestness I should do, but I wish from the bottom of my heart that Christ's kingdom of grace may be advanced, and the multitudes of souls brought to Him in a day of His power.

P.S. I have often been made to cry in the Brae at Cambuslang under my soul distress, though I endeavoured to refrain it, but I never swarfed nor fainted any, nor had I ever any visions.

NOTE by minister O-c:

These last words are elsewhere marked to be deleted, and I think should be also omitted here. I also am of opinion that several Scriptures referred to, or mentioned as useful should have proper reference of chapters and verses.

## A.O. A Young Woman About 19. K. Sinclare.

I only learned to read the Bible about four years ago, and can read it now pretty well. In my younger years I sometimes neglected to pray in secret and sometimes minded it, especially when I was afraid to fall into bad company, that I might be kept from it. But for these four years past, I cannot say that I neglected it a day. But oh: how did I pray? I did not know what I was saying, nor anything of the graces of the Spirit, or what it was to pray in the Spirit till of late.

I was kept from things openly scandalous before the world, and always had a liking to go to the Kir, and usually went to it on Sabbaths. But I could not make sense of what I heard. But when I heard a preaching of hell, and terror, I thought that was good preaching.

At the sacrament occasion at Glasgow in April, 1741, a minister (Mr. Anderson) in his exhortation after the tables said, 'O ye idle spectators, what have ye been doing? Why did ye neglect this opportunity of grace? What answer can ye give? You will say ye were unprepared; but the longer ye delay, ye will be the longer unprepared'. At hearing these words I was much affected, and resolved that I would not neglect another opportunity of that kind if the Lord gave me to see it. After that Communion, that minister having his text on these words: 'Strive to enter in at the strait gate etc.', spake much to young people to engage them to be early religious. I thought if reading and praying much would take me to heaven, I should not neglect that. Hearing a minister (Mr. Whitefield) on that text, 'Christ is made of God unto you wisdom etc.', I found myself cut off when He gave marks of those persons to whom Christ is made wisdom; upon which I bursted out in tears; but this wore off in a little.

As the next sacrament occasion in Glasgow drew near, I took my Catechism and resolved to examine myself by the commands; and going through the several commands I thought there was none of them all but what I had broken in many instances, and was thereupon in great distress and was much in prayer, but found myself greatly perplexed with atheistical thoughts. On the Sabbath before that sacrament in that place, hearing Mr Anderson on that text, 'To you that believe, Christ is precious', by the marks he gave of believers I thought I was none of them, and that

I had no faith, no disposition for that ordinance. But on the Monday after, that word came to my mind with great power, 'If ye believe in God, believe also in Me'; and I could say indeed that I believed in God, or that there was a God, but could not say that I had satisfying views of my interest in Christ; but was made willing and desirous to come to the Lord's table. But hearing the action sermon, I found my heart very dead and hard, and was thinking not to go the table at that time. But that word coming into my mind, 'Go forth to Him that suffered without the camp', I was made willing to go to the table. But when I came to it I found my heart dead and hard still.

For some time after that sacrament I was much tempted to think that all I heard in sermon was but lies, and sometimes thought I would go no more to hear sermons, for when I went I got no good. One night I dreamt I heard a minister (Mr. Gillies) standing up and saying to the people, over and over again, 'Look at that word (2 Cor. 5.7), We walk by faith and not by sight'. Looking at it in the morning, I thought I was just walking by sight and not by faith, looking to outward things and not depending on the Lord. And for twenty days after I was much perplexed about my sad condition, and much in prayer. I thought I had ate and drunk damnation to myself at that sacrament.

One day that word came into my mind, 'Wilt Thou show wonders to the dead?', which made me think it would indeed be one of the greatest wonders, if ever God should quicken and raise such a dead soul as I. And when I awaked from sleep I found my heart still bursting out in prayer. One day that word came into my mind, 'Ye are dead, and your life is hid with Christ in God'; but, alas, I was not able to believe that such a comfortable word could belong to me. One day, hearing a minister (Mr. McLaurin) on that text (Rom. 8.11), 'But if the Spirit of Him that raised up Jesus from the dead dwell in you, etc.', where he gave several marks of those in whom the Spirit of Jesus dwelt, particularly that they mourned chiefly for sin as dishonouring to God, and as piercing to the Redeemer; also that they were thirsting after Christ, and that they could say, 'Whom have I in heaven but Thee?', I thought that this was just what I felt, and found my heart melted down. This was the first time that ever I could apply the marks of a Christian to myself.

Coming out to Cambuslang about the beginning of March, 1742, I was much affected in hearing a preacher (Mr. Nasmith) preach on that text, 'This is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS', and in hearing Mr. McCulloch on that text, 'He

that believeth not is condemned already'. I found my heart much burdened with a sense of my unbelief, and my heart mourned much for it. Next morning, hearing that same minister on that text, 'Behold the Lamb of God', I got my heart much melted for sin, because I had offended God and wounded Christ by my sin, especially by my unbelief. Next Lord's Day, hearing that minister again from another text, 'If any man be in Christ etc.', I got freedom to apply all the marks that were given of the new creature, particularly that such would be willing not only to part with all sin and what was dearest to them in the world, but even life itself for Christ's sake; and this was what I thought I could then cheerfully do.

Before the sacrament at Glasgow I thought I got my heart much enlarged in prayer, and was made willing to accept of Christ in all His offices, and to give myself entirely to Him to be saved by Him in His own way; and neither to touch, taste nor handle anything that was dishonouring or offensive to Him. Going to bed on Saturday night it was suggested to me, after I had been much at prayer, 'thou wilt not get time to pray always this way', but that other word came in, 'The just shall live by faith', by which I was made to trust in God for time to pray, and grace to pray, and for all things. In time of the action sermon, preached by Mr. Anderson, I was harassed with wicked and unbelieving thoughts. But I resolved I would go to the Lord's table, casting myself at mercy's feet, and if I perish, I perish. But I did not, when I went, get my heart broken, as I would have had it.

One day, being tempted much by Satan to disbelieve the Bible, and to think that I need not regard it as a rule, coming out to Cambuslang and hearing Mr. McCulloch preach on the text, 'He that believeth not on the Son of God shall not see life, but the wrath of God abideth on him', my distress under a sense of my unbelief, and the dreadful danger of it, increased to a great degree, and continued in a great measure, till one day that scripture came into my mind, 'I will be merciful to your unrighteousness, and your sins and iniquities will I remember no more', which came with some power and comfort, and made me entertain some hopes of pardon, but did not altogether free me from my fears.

One Sabbath after, in April, 1742, coming to Cambuslang and hearing Mr. Willison on that text, 'Thou has taken to Thee Thy great power and reigned', I found much of what was said brought home to my heart, and particularly when he asked, 'Can ye thole a threatening sermon? Do ye delight in singing psalms and praising God, etc.?' These I found well

agreeing to the disposition of my soul, for I wanted much to hear threatening sermons, and would never have wearied in singing the praises of God. These, and many other marks in that sermon came with much sweetness and comfort to my soul.

At the sacrament occasion at Campsie, I was enabled in secret to give myself entirely away to God in covenant; and in hearing a minister preach much of flying to Christ as a city of refuge, from that text (Heb. 6.18), 'That the heirs of the promise might have strong consolation who have fled for refuge to the hope set before them', I was made to aim at flying to Christ as my alone refuge. One of the tables being long a-filling whom I was standing waiting without, and thought with that cheerfulness Christ went to meet His sufferings for lost sinners, I thought it was very unsuitable for me to linger so long, and I hastened to His holy table to commemorate these sufferings. There I was filled with wonder and admiration at the long-suffering patience and mercy of God, that I was not long ere then sent to hell and lifting up my eyes among the damned there, rather than be set down among His children at His table. I was then made to close with Christ in all His offices, and to give my self entirely to Him. I got my heart filled with His love.

At the second sacrament at Cambuslang in August, 1742, I got my heart much enlarged at the table of the Lord. At Glasgow sacrament in October following, I found a selfish disposition much prevail, but in a secret prayer that word came into my heart, 'My grace is sufficient for thee'. The effect of this was that I did not find that corrupt selfish principle afterward prevail so much as before. At Paisley sacrament I found my heart much enlarged with love to God. At Glasgow sacrament in April, 1743, I heard a minister on these words: 'Turn ye, turn ye; why will ye die, O house of Israel?', with much satisfaction and application to myself. In the afternoon I heard Mr. McCulloch on that text, 'When the commandment came, sin revived and I died', with much comfort as he described the nature and effects of convictions leading to a gracious issue.

The day after, when at my work, I got my heart melted down under a sense of the love of Christ in His sufferings, upon which I had been meditating. But immediately after, a thought was suggested: these sufferings of Christ were only for the elect, and it may be thou are none of these. This damped my heart exceedingly, and I continued in these damps till hearing Mr. McCulloch on Saturday, on these words, 'Thy people shall be willing in the day of Thy power', whom I was a little revived. But yet I still found unbelief prevail much against me. But on Saturday night



and Sabbath morning I was much enlarged in secret prayer. But when the time came that I was to go to the table, my frame was not what I would have desired. But these words coming to my mind, 'Fear not, for I am with thee', I went forward. But I had not that enlargement of soul there which I would gladly have had yet I aimed by grace to devote myself to God in the dead frame I had, as He was pleased to enable.

And that I may close: I now find a habitual desire to follow that which is good. And whether I be in a more comfortable or a more dejected condition, my desire and endeavour by grace is to live every day as if I were to die at night. When I hear of the falls and miscarriages of others that have had awakenings, I am filled with self-jealousy, and desire to have no confidence in the flesh. But I would gladly rejoice in Christ Jesus, and lean to His strength and grace, to be sufficient for me. I hope He will never leave me nor forsake me, nor suffer me utterly to depart from Him. I think, and find by experience, that the life of a Christian is not an easy life; yet I find all wisdom's ways to be pleasantness and peace; and I would rather part with my natural life than return to my former life of sin. I want above all to be more and more emptied of self, to live entirely to Christ and his glory here, and to live sternally with Him hereafter.

To Him be glory for ever. Amen.

## **A.P. A Young Woman About 19 Years. Kathleen Stuart (a seamstress in Glasgow):**

I had a form of praying in secret for ordinary once a day, and always went to Kirk on Sabbaths, but went there only to be and to be seen. Through the bypast part of my life I have been restrained from what is reckoned grossly vicious before the world. I had then scarce any thought of death of what would become of me after death. Sometimes in reading the account of Christ's sufferings in the Bible, I would have fallen a-weeping, but did not well know for what I wept, if it was not from a kind of natural tenderness, at thinking of somewhat of a mournful kind. Nor did I ever find the Word read or heard come home to my conscience with power so as to be able to apply it to myself, and to get a sense of the condition I was in; till I heard Mr. Whitefield preach at Glasgow in September, 1741, on the Parable of the Prodigal son.

When that minister spoke of the prodigal's going into a far country, I thought that he was exactly describing me and my condition, and was then made to see that I had gone far from God and my own duty and happiness; thereupon I wept much and came to my home with great melting of heart. I thought of David's rising at midnight to praise God and wished that I could rise at any hour to pray to God. But I was so much asleep in sin that I could do nothing. Yet sometimes I would have risen for prayer in the night time. And thus it was with me for several days.

When Mr. Whitefield went away from the place I was afraid that I would fall away, and that he would rise up in judgment against me; and for a while after that I was under great fear and confusion. When I went out to the street I thought everybody was looking at me, and would reckon me little better than distracted. I walked with such a hurry, and so unsettled-like, and was so filthy in my own eyes that I thought everyone that I saw abhorred me. I was almost always praying when I walked on the streets and everywhere, and at that time I used to fast often, sometimes forty or sixty hours, weeping and praying that the Lord might convince me thoroughly of my sin, and bring me home to Himself.

On a Sabbath I resolved to stay from the Kirk and spend the day in prayer at home, but when I had done so, I found I could do nothing, and was made to see that I was in a wrong way, and that we ought not to slight public ordinances for private duties; after which I attended public ordinances very closely. One night when I was in bed, I wept greatly for some time at the thought of the love of Christ and my own sins, but had not such a distinct apprehension of these things as I came to have afterward.

When the awakening broke out at Cambuslang, as soon as I heard of it, I was glad that the Lord was beginning to turn hearts to Himself, and went there and heard sermons, but was not greatly affected by what I heard, nor yet by hearing and seeing the distressed people, for I thought they might, if they pleased, have heard sermons and be affected enough, and yet not cry out. But hearing that Mr. Whitefield was returning by means of whom, as an instrument, I had first fallen under soul distress, I rejoiced much, and hoped that I might get something further in hearing him again. After his return I closely attended him from place to place, and was greatly affected in hearing his sermons. But it was not hearing of threatenings or matters of terror by which I was affected; it was the love of Christ that affected me.

One day, indeed, after I had been hearing him, I fell into great distress, and thought that there was no mercy for me, I read a chapter in my Bible concerning the Redeemer's sufferings, and was very much affected at the thoughts of His sufferings for, and His love to poor sinners appearing in them. Yet my distress continued. I went and attended at Cader on occasion of the Communion there, but got no sensible relief. Hearing Mr. Whitefield at Strablain on that text, 'Thy Maker is thy Husband', I could say that I desired that my Maker might be my Husband. But I could not say that He was become my Husband. Hearing that minister on 'The barren fig-tree', I thought I was the guilty person pointed thereby, for that I had been fruitless and useless. And when I was in this distressed condition, I thought I saw Jesus Christ in His bloody sweat in the garden, and suffering on the cross, and apprehended that all these sufferings were for me and my sins. Retiring to secret prayer I got my heart much eased and refreshed.

Hearing Mr. Sinclair on the words (Matt. 11.28), 'Come unto Me, all ye that labour and are heavy laden', I thought that was just God's call to me. Retiring to the back of the Kirk after sermon, I thought I would gladly have come to Christ, but could not. And that word coming into

my mind with great power 'He will send forth His angel and fetch thee', my heart was filled with comfort and joy; but afterwards I thought that that was not a Scripture word, and so I began to be cast down again.

I went to Edinburgh and heard that minister several times with great comfort. The night before I returned, hearing one of my acquaintances read over some of her experiences, I was filled with a humbling sense of my own unfruitfulness. Next day, in my way home, when I had scarce come a mile out of town, I found my heart filled with great joy, by which I was much strengthened to travel, and it continued with me about three or four days. After it had left me, when I was at secret prayer, begging the Lord might allow me some token for good, and some confirmation that what I had not with was from Himself, immediately there came a sudden glance of fire that struck me down. I was made to cry out with joy, 'My Lord and my God', and to wonder at the Lord's condescending goodness to me in showing Himself more ready to hear than I was to ask. I wished I had ten thousand tongues to praise Him and to believe that God was a reconciled God to me. This frame continued about a day and a half.

I heard a sermon concerning self-examination at Cambuslang on the Sabbath before the second Communion, and was much helped to that duty, in view of communicating. I had such a longing for that ordinance that I thought every day seemed to be a week long. On Friday I returned to that place and stayed till that solemnity was over. On the evening of that day, I heard Mr. McCulloch on that text, 'He shall see of the travail of His soul and shall be satisfied', and when he said, a few words with God's blessing will sink deep and go far', I found these very words come with much power, and was made to say, O that they may do so to my soul! In time of a sermon by Mr. Bonar on that text, 'Saw ye Him whom my soul loveth?', I thought I had the witness of the Spirit with my spirit and that Christ was the object of my soul's love. In time of the action sermon, I was longing much to go forward to the Lord's table, and coming there, I was enabled to dedicate myself in covenant to the Lord, and earnestly to beg of Him that it might be an everlasting covenant between Him and my soul, and that He might give me the seal of it, and was made to believe that it was so. I went from the table with much composure.

A little after that, going into the country, I fell under the terror of Satan; but meditating on the nature of faith and repentance, and the love of Christ, I felt my heart melted down. Falling sick, I was almost all the

time moulded into a weeping frame for sin, and filled with the love of Christ, and made to bless God for afflictions.

Hearing a minister (Mr. Gillies) in Glasgow preach on that text, 'Why art thou cast down, O my soul etc.', I was filled with comfort and joy in hearing my case so well explained. In hearing the same minister on these words, 'Let your light so shine before men etc.', when I was enabled to apply the marks of believers, I then heard, and was filled with comfort and joy.

I had also much of the same joyful frame in hearing Mr. Whitefield on these words, 'All is yours and ye are Christ's and Christ is God's', so that I thought I could willingly have died at that time.

I longed much for the sacrament occasion at Glasgow, but when it came on I was under many doubts and fears. I durst not stay away and I durst not come forward, which brought me into great perplexity. In time of serving the tables I was much in a weeping frame. When I came forward to the table myself, I got more and more of love to Christ, and my faith in Him was so much strengthened that I could say with the apostle, 'Who shall separate me from the love of Christ; I am persuaded that neither death nor life, nor things present etc.' And that word was much upon my spirit: 'The Lord hath made me an everlasting covenant, well-ordered in all things and sure'.

After that occasion I longed much for death, to be delivered from a body of sin and to have love to Christ perfected; and for about twenty days I was much taken up in meditations of the Redeemer's sufferings, and His love unto the death of the cross. I was persuaded that all His sufferings were for me. I longed to be with Christ in heaven, to see Him and to be made like unto Him, and I was made to say, When shall the day break and the shadows flee away? I was also during this time much exercised in mourning over their original sin and pleading for grace to mortify corruptions.

As I was hearing a minister (Mr. Stirling) on that text, 'All things work together for good to them that love God', if my heart deceived me not I had the testimony of the Spirit that I had a desire to love Him, and was much affected with that discourse, and much in a weeping frame, till he made that citation from Jer. 31.16: 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded', which strengthened me much; as also did another: 'Wilt thou not henceforth cry unto Me, Thou art my Father, etc.'

In my way to Paisley Communion that promise was applied to me, 'I will be with thee through the fire and water', which much overjoyed me. On Saturday night much of a spirit of supplication was poured out upon me. On Saturday night much of a spirit of supplication was poured out upon me, and I was enabled to wrestle earnestly for the Lord's presence in that ordinance, and wept bitterly for my original sin. At the table I was made to eye Christ in His sufferings, and to devote myself to Him, to be saved by Him in His own way.

Having one day in March, 1742, been in company with a certain person who was inquiring into what I had met with of God, and having told him some particulars of that kind, but having showed much backwardness to give him liberty to make it known to others, when I came away I fell under a very great damp on my spirit, and was filled with so great bitterness, that I should have concealed God's loving kindness to my soul, and refused to give a testimony to Christ and His ways and service. I thought I had been guilty of as great a crime as Peter in denying His Lord and Master. While I was in this condition, that word came into my heart with power, 'Have you received the grace of God in vain? O thou of little faith, wherefore didst thou doubt?' I was hereupon struck with terror at the thought of what I had done, and bursted out into tears and cries. But some time after that, as I went on and was sad, that word came into my mind, 'Have I not called thee as a woman forsaken and a wife of youth; for a small moment have I hid my face from thee, but with great kindness will I gather thee'. But I could not get it believed at the time that this could belong to me, though I was made to rejoice afterwards, when I saw my interest in these words. I continued in that bitterness all that night.

Next Sabbath, hearing Mr. Hamilton (Barony) on that text, 'If any man be in Christ, he is a new creature', who took occasion from thence of giving many marks of those who were made new creatures, I got liberty to apply them. At the close of public worship, the 126th Psalm being sung, ('When Zion's bondage God turned back, etc.'), I was made to sing it with joyful and raised hopes that the Lord would refresh His inheritance after it had been so long weary, and that He would deal bountifully with my soul at the ensuing sacrament occasion in Glasgow.

Next Saturday night, my former bitterness of spirit returning, as I was at secret prayer, weeping exceedingly for sorrow of heart, that word darted in upon my mind, 'Thy tears shall be dried up'. Immediately I found it to be so, for I could not shed one tear after that. Upon which

I fell under great fears that I would be given up to judicial hardness of heart. But I was afterwards made to look upon it as a promise that my sorrow and the signs of it should be removed, and that the Lord might yet have mercy and favour in reserve for me.

Sabbath next being the Sabbath before the sacrament at Glasgow, hearing a minister (Mr. Stirling) on that text, 'And the passover was nigh at hand, and the people went up to Jerusalem to purify themselves', he discoursed much on covenanting with God in order to approaching God at the Gospel passover; in hearing of which I was filled with the most ardent desire to give myself away in covenant to God, and was helped to aim at the duty in time of sermon. But more fully and particularly did I essay this duty on Monday morning. And while I was doing so, these words came into my mind with power, 'Whom Christ who in your life shall appear, ye shall also appear with Him in glory', which filled me with great joy and a deep sense of my own unworthiness. The following words were also set home upon my heart, 'I will betroth thee unto me in lovingkindness and tender mercy, and thou shalt forget the shame of thy youth, and thou shalt not remember the reproach of thy widowhood any more'; which added further to my joy. They ran in my mind all that day and on the fast day in the fore-noon.

In the afternoon of that day, the minister I heard (Mr. McCulloch) had his text in Romans 7:9: 'I was alive without the law once, but when the commandment came, sin revived and I died'. In hearing that discourse I thought there was not a text in all the Bible that better described how it had been with me in my former state, and the way and manner how I had been brought up in. I was much afraid that in hearing that sermon I would have been reduced to my former damps and distress, but I was enabled to hear with great calmness of mind, pleasure and satisfaction.

Next day I was made to weep much at the thoughts of the love of Christ, and the remembrance of what He had done for my soul, and at the hopes that He would yet do much more. I longed for night, being in expectation of enjoying nearness to Him and communion with Him. When it turned a little dark, I went to the fields for a secret place for prayer, and found my heart greatly weighted with a sense of my sins and unworthiness as I went along, so that I was scarce able to walk. As I looked about me for a convenient retirement, I could not find any such place as I was wanting, but going in in search, in was suggested to me, 'There is the place, but where is the sacrifice?', and by and by it was again suggested to me, 'The Lord will provide Himself a sacrifice'.

I made choice of the place suggested to me, and falling down there I found my heart greatly enlarged in duty, and devoted myself in the most solemn and serious manner to God in Christ, receiving the Lord Jesus Christ in all His offices, and giving myself away to Him to be saved by Him in His own way. When I was thus employed, that word came with much power, 'I will seal this covenant with my everlasting seal; thy name is written among the living in Jerusalem', and this was accompanied with much joy and I was made to cry to men and angels to praise the Lord. As I was pressing after further confirmation of the love of God, it was said to me, 'Yet a little while I will receive you to Myself. I was thereupon greatly rejoiced, and at the same time abased, and made to put my hand upon my mouth, and my mouth in the dust, amazed at His condescending love to such a poor wretched sinner. And I was made to pray with great fervency for the revival of the Lord's work, and to hope it would be so. A clear light all this time seemed to be shining about me. When I was coming away that word came into my heart with great sweetness, 'The Lord hath made with me an everlasting covenant, well ordered in all things and sure', and now I could say, 'My Maker is my Husband; the Lord of hosts is His Name'; and with many such words I came home in holy triumph.

Upon one of those days, that word, 'Keep not the passover with the old leaven, but with the unleavened bread of sincerity and truth' coming into my mind, struck me with fear of an unsuitable approach to God, and made me greatly concerned for sincerity and uprightness. Another word was also useful to excite me to prepare for such an awful solemnity, namely, 'Let all my saints be gathered together that have made a covenant with me by sacrifice'. On Saturday morning I got my mind first fixed on the sufferings of Christ, and then upon the glory that followed upon His ascension and sitting down at the right hand of God, by means of that Scripture passage, 'Christ has entered into heaven itself, there to appear in the presence of God for us'. I heard the first sermon by Mr. Cross with much pleasure. At hearing the next minister (Mr. McCulloch) read this text, 'Thy people shall be willing in the day of Thy power', these words came into my heart like thunder, and I was made to go along with him through the sermon, and found great liberty to apply the marks of those that had been made willing in a day of the Mediator's power and was filled with a deep sense of my own unworthiness, and made to weep at the thoughts of God's condescending grace to make



such a rebel one of His willing people. I went home with great joy and spent much of that night in prayer.

On Sabbath morning I awaked with joy by means of these words, 'Come to Jesus Christ and welcome; him that cometh to Me I will in no wise cast out'. I heard the action sermon by Mr. Stirling with a great deal of pleasure but my heart was still longing to be forward to the Lord's table, to get all that had passed between the Lord and me sealed. But still I wanted a new invitation to go forward. That word then came into my heart, 'The voice of the charmer charming sweetly':

'Though ye have lien among the pots,  
like doves ye shall appear,  
Whose wings with silver, and with gold  
whose feathers covered are'.

When I came to the table I was greatly strengthened to believe, with a full persuasion that I had got on the long white robe of Christ's righteousness, and found a sweet power accompanying what was said by the minister (Mr. McCulloch) then serving the table. I was enabled anew to give up myself to God, and to a fresh acceptance of Christ as my alone Saviour. When I received the sacramental cup I was made to receive it as a seal of my salvation, and of His covenant with me. In the evening I heard a minister (Mr. Scott Stenhouse) on these words, 'I will never leave thee nor forsake thee', which seemed particularly directed to me, and as a further seal and confirmation of all. That night I longed much for death, and to be with Christ in heaven, and that, if it were the Lord's will, that 'Little while' when it should be so, might be shortened; but fearing to return to the world again, that word came into my heart, 'My grace is sufficient for thee'.

On Monday that sweet frame continued with me, and at night that word, 'Yet a little while and I will receive you to myself' came in again and greatly rejoiced my heart. My sleep and heaviness departed from me, and all fears were banished from my heart. This frame of love and joy continues with me still, though not always in the same measure. I longed much for the Lord's day and when it came I had much delight in joining in the public worship of God. In secret duty that word came to me with a heart-overcoming delight, 'Fear not, for thou art a chosen vessel unto Me'. On Monday evening in the fields, I got much nearness to God, and that word came home to my heart with great sweetness, 'O my elect, whom I have chosen'; it overpowered me with wonder at divine love and free grace. On Tuesday morning, that word was sweetly

applied to my soul, 'I will guide thee by my counsel, and afterward receive thee to my glory'. That day also, in a meeting for prayer, that word came home to me, and filled me with astonishment at the love of Christ, 'As the father has loved me, so have I loved you; continue ye in my love'.

In April last, in hearing Mr. McCulloch at Cambuslang on that text, 'In Him all the promises are Yea and Amen', when he spoke of faith being founded on the Word of God, I found my faith greatly strengthened, and fixed on the testimony of God in His Word, and the promises of the covenant, and on Christ in whom they are all made and will be accomplished.

I bless the Lord I find my heart raised to make the glory of God my great and chief end of my life and actions. I find my heart for ordinary going out after Christ and things spiritual. I cannot spend one half hour without lifting up my soul and blessing God for what He has done for me, and pleading for new supplies of grace to mortify and subdue the corruptions of my heart, and to guide me in the actions of my life, and to enable me to overcome all temptations to sin. I cannot say that I have assurance of heaven and salvation at all times, but I have been made now and then to say, and can by grace now say, 'I am persuaded that neither death, nor life, nor things present, nor things to come, shall be able to separate me from the love of God which is in Christ Jesus'.

EXTRACT OF A LETTER TO MR. McCULLOCH, March 22nd, 1743:

Dear Sir,

How shall I be able to tell you what bitterness of spirit and soul agony I have felt since I parted with you. I was not far from your house when these words came with much power upon my soul, 'Have ye received the grace of God in vain?' I would rather than ten thousand worlds, that I had not desired you to score out the Lord's dealings with my soul, for I believe I have sinned against a great deal more light than Peter when he began to curse and swear that he knew not our dear Lord and Saviour (Matt. 26). Although God for Christ's sake forgives me, I will never forgive myself. O wretched and unworthy creature that I am, for denying my dear dear Redeemer so far as to question what He had done for me. O let it not be a stain to His most holy religion, nor weaken the hands of others: O I could wish with Jeremiah that my eyes were waters and my head a fountain of tears, that I might weep day and night for what I have done; for O, I am ashamed to lift up my guilty eyes towards

heaven. But I will say with Job, 'Although the Lord slay me, I will trust in Him'.

AS I was walking ... that text came in my mind that you, Dear Sir, preached from Joel 2.13: 'Rend your heart and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil. Who knoweth but He will return and repent, and leave a blessing behind Him?' I had gotten that Gospel call in many cases before, and it now came as if it had been spoken to me, and also 'O though tossed to and fro, cast down but not forsaken, for the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou was refused, saith thy God. For a small moment have I forsaken thee, but with great mercies shall I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer'/'

O Sir, wrestle for me, that I may be kept from the evils that do so easily beset me. O Sir, mind me at a throne of grace.

I rest,

Your soul's well-wisher,

KATHLEEN STUART

About ten days after I had been giving in the second part of my account (above-written), I had great delight in God, and joy and peace in believing. And what passage in Rev. 15.2: 'And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass'—this came in to me with power, by means of which I was made to rejoice that I thought I had been helped to get the victory over the enemies of my soul, and to overcome them by the blood of the Lamb. My spirits were raised up at the view of this victory which I saw by faith, and it filled me with wonder that God should bestow such a glorious prospect on such a vile creature as I.

That same day afternoon, another word came in with equal power with that in the forenoon: 'Let your joy be mixed with mourning and trembling'; upon which I began to reflect that my joy that day had not been so qualified and on that account to doubt if it had been of God. With this word I got a holy awe and fear of God upon my mind, and it was made to mourn afresh over my sins. I came also soon to the full persuasion that what I had met with in the forenoon was of God to my soul.

Hearing Mr. McCulloch on the Sabbath before the first Communion in Cambuslang in 1743, on Eph. 2.3: 'And were by nature the children of wrath even as others', that text was a great text to me, for I was thereby made to feel and sensibly and penitently to mourn over what I was by nature and by the first Adam, and greatly to bemoan it before the Lord, and with a broken heart. But two or three days after, I thought my heart grew hard and that God had withdrawn His presence from me, so that I could not sensibly mourn as I ought, which grieved me much. When I was in this condition, the promise that had formerly been spoken to me came frequently into my mind, 'I will never leave thee nor forsake thee', which supported my faith. But still my grief continued, that I was not allowed the sensible joyful light of His countenance I would have been at, and I felt my heart corruptions working in me, to the great sorrow of my soul.

The next week after that, these words which I had heard preached on the Sabbath following, 'But God who is rich in mercy, for His great love wherewith He hath loved us', came into my mind very frequently, and filled me with great astonishment at the greatness of the riches of the mercy of God, and the greatness of the love of God to my own soul in particular, for quickening my soul and uniting me to Christ. I was at the same time filled with brokenness of heart upon the account of my sins, and the lively view of my transgressions, which made me the more to wonder at the riches of the divine mercy in Christ; and my heart was filled with love to Him whenever these words came into my mind.

On the fast day before that Communion, that same minister had his text in Rom. 5.19: 'By one man's disobedience many were made sinners etc.', and as it was uttered by him, it came in with power to my heart. Hearing that sermon, I got a clear and humbling discovery of the corruption of my nature derived from Adam. I saw that in me dwelt no good thing, and that my heart was, as it were, a cage of unclean birds. And I also found a hungering and thirsting of soul after Christ, and a sense of the love of God on my heart. Next to him preached another minister (Mr. Adams) on Joel 2.13: 'Rend your heart and not your garments'. That text was sent to my soul with power the year before, at a Communion in Kilbride when the former minister preached, at which time I thought I got my heart in some measure rent for my sins; but this day it came with double power on me, and I was greatly pierced and humbled under a sense of all my sins, original and natural. I found myself also assisted to pray with earnest desire as I thought that the Lord would be pleased

likewise to rend the hearts of all His people that day. My earnest desires after Christ continued sensibly from that time till Saturday morning, when I heard a minister (Mr. Gillespie) on is. 28.16: 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone a sure foundation; he that believeth shall not make haste'. Before I heard that text, it had been a part of my soul exercise to have earnest longing desires immediately to be unclothed and to be with Christ. How I remarked that I must patiently wait for that happy time, and be submissive to the will of God, till He satisfy this my heart's desires; also I must not be rash and impatient, but endeavour to build the foundation of my hope on this corner stone, not suffering my faith to fail though I did not get presently what I was wanting.

I was also much edified in hearing another minister (Mr. Willison) on Rev. 6.2: 'And I saw, and behold a white horse, and He that sat on him had a bow, and a crown was given unto Him, and He went forth conquering and to conquer'. I heard the whole sermon with pleasure, and rejoiced at the thought that the Redeemer was going forth conquering and to conquer souls to Himself, and I was made to hope He had extended His conquest over my own soul.

That night, at secret prayer, these words in Isaiah's prophecy came into my mind with great light and power 'I, even I, am He that bloteth out thine iniquities, and will no more remember thy sins', and by this I got a renewed sense of the pardon of my sins, and when I got this gracious intimation of the pardon of my sins, I got my heart filled with self-loathing and abhorrence at all my sins, and enlarged with greater desires after Christ. After I returned from that duty, I heard a stranger (Sergeant Forbes) from Edinburgh pray, and by what I could judge I thought he prayed with the Spirit. I was in a good frame myself and had vehement desires after God for the fruits of His love to my own soul and the souls of His people, and had great faith that God at that solemnity would do great things. I was much enlarged to join in prayer for ministers and people, and in particular for a certain minister, and when my mind was intent for him, that word was spoken to my heart, 'Behold, he is an Israelite indeed in whom is no guile', which encouraged me to hope the Lord would hear my petition with respect to him.

On the Communion Sabbath morning I was filled with love to God and allowed much communion with Him, and felt inexpressible sweetness in duties. I heard the action sermon with great pleasure from Gal. 2.20: 'The life which I now live in the flesh I live by the faith of the Son of

God who loved me and gave Himself for me'. The whole verse was applied to me and I could say with the apostle, 'The life which I now live in the flesh is by faith in the Son of God'. I was also enabled to say that the Redeemer loved me with an everlasting love, and gave Himself for me. In time of that sermon I was much taken up in viewing the Redeemer's love in dying and giving Himself for me.

But before I would go forward to the Lord's table, I was pressing after a word from Himself, that I might know I was welcome to Him there, and that my desires might be the more kindled; and the Lord was pleased to answer me with the words: 'My oxen and my fatlings are killed, my wine is mingled', and a little after that, these words ravished my heart, and took away my spirits: 'Arise, my fair one, and come away', and then my frame of mind had such an effect upon my body that I could scarce walk; I was swallowed up in love and inflamed affection to the Redeemer, and melted down in sorrow for my sins. After I came forward to His table, I was allowed near access to God by faith, and helped to renew in the strength of Christ my covenant with Him.

When the sacramental bread came to my hand, that word came with great power to my heart, 'This is My body broken for you', and when I had taken the cup into my hand, that word was struck into my mind with great power, 'This is My blood shed for you'. When I was rising up from the table, that promise from Mal. 3.17 was sealed upon my heart, 'Ye shall be mine in the day when I make up my jewels': by all which I was astonished at the great love of God in Christ to me, a poor miscreant.

From the Lord's table I went to secret prayer, and in time of that duty, I was more strongly assured and confirmed in the belief of my interest in Christ, and in all the promises through Him, by means of these words graven as it were upon my heart from 2 Cor. 1.20: 'All the promises of God in Him are Yea and Amen unto the glory of God'. My faith laid fast hold upon them. After prayer, returning to the public assembly, when a minister was exhorting communicants at the Lord's table, another promise was applied to me, in Is. 49.15: 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I never forget thee'.

At that sacramental occasion, my heart was more enlarged than ever; in singing the praises of God, my soul rejoiced and magnified the Lord.

NOTE by minister O-e:

I humbly think that there is here place for a caution against regarding everything that may either occur or seem to be impressed on the mind.

Note attached to Letter to McCulloch: 'Does she mean to express her sorrow for desiring you to blot out her experiences: if so, the expression in early part of letter is illchosen.

Note attached to last para. but one (re 'helped to renew ... my covenant with Him'): helped to renew acceptance of Christ, God's covenant to the people.

(ministers indicate in this account in sundry places examples of what is indicated in note (1) above).

## A.Q. A Man at 48 Years of Age. William Causlam:

I had sometimes prayed in my childhood, but when I was about fifteen years of age, hearing a certain man pray, I began from that time to pray on mornings and evenings myself, and I continued to do so through the rest of my life. I was, through the preventing mercy of God all along my life to this present day, kept from anything that is gross and vicious before the world. I always attended public ordinances on the Lord's Days when I had access, and went to them sometimes too much in a customary way; but at other times I thought it was in order to hear what God the Lord would speak. Sometimes I had more liveliness in duties than at other times; and particularly sometimes in joining with the congregation at singing of Psalms, I have found my heart much overpowered with sweetness, and thought that the voice of the congregation in that duty was like that of the multitude of the heavenly host singing praises. One time at a sacrament at Bothwell, I was brought under such distress that I thought there was no mercy for me. But I was helped to cast my burden upon the Lord, and to throw myself down at the footstool of mercy, and was eased by some marks which I then heard. Original sin has sometimes been my burden and grief; but my unbelief has never been so affecting to me, nor did I see the evil of that sin until of late in hearing the greatness of it at Cambuslang.

About the beginning of the awakening at Cambuslang in spring, 1742, I came to that place, and hearing a preacher, Mr. Nasmith, something came over my heart, and I thought my heart would have melted out of me. I did not cry out at that time or any other time. I thought there was nothing in crying out, if I could get it kept in. But though I did not cry out, I was in much perplexity. Next day, hearing Mr. McCulloch preach, as he cited these words, 'If, after they have tasted the good word of God and the powers of the world to come, they fall away, it is impossible again to renew them to repentance', and these words in Heb. 10: 'If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin', I fell under great distress, apprehending that I was the person there spoken of, that had tasted the good Word of God and the powers of the world to come, and had fallen



away, having sinned wilfully after I had received the knowledge of the truth, so that it was impossible, I thought, to renew me again to repentance.

I continued in much trouble of mind about this for several weeks. Yet now and then I was made to hope, that thought I had sinned and backslidden, I always inclined to what was good. Yet the Lord was pleased sometimes to dart in some particular passages of Scripture into my mind that much supported and encouraged me, as particularly these: 'Return, O backsliding children, and I will heal your backslidings'; 'Thou has played the harlot with many lovers, yet return to Me, saith the Lord'; and the parable of the Prodigal son was also useful to me for this purpose. One morning I awaked with these words in my mouth:

'Iniquities, I must confess  
prevail against me do;  
But as for our transgressions,  
them purge away shalt Thou'.

This I was made to repeat over and over several times in my own mind, and was made to believe that though sins had much prevailed against me, yet the Lord was fully able to purge them away, and pardon them; and now I was made earnestly to desire and hope that He would do so, according to His own faithful promise.

At another time, that word was made very useful to me, 'Believe in the Lord Jesus Christ, and thou shalt be saved', and I was made willing to accept of Christ as my Prophet, Priest and King, with all my heart and soul, and made to essay to do so in reliance on His strength. I was also made to trust Him with all in time and eternity, and to devote and dedicate myself entirely to Him.

When I came to be a member of a meeting for prayer, I was at first often much straitened when I essayed that duty when it came to my turn, and have thereupon been made to wish that I had been out from among the company, and that it was better for me to withdraw than continue, for that I thought it would be a reproach to religion. But I was made to plead with the psalmist that God would open my closed lips, and at the same time was made willing to submit to the will of God if I should continue straitened in prayer before others. I was also resolved to continue at that and other duties, as He should enable me. After which I got more freedom in that duty.

I have no lust or corruption but I would much rather part with it than keep it. I still find much sin in my heart. But I bless the Lord I find the power of it very much broken, compared with what it has sometimes

been. I find a woeful inclination in my heart towards self-righteousness; but I desire to be stripped of these filthy rags, and to be clothed with the spotless robe of Christ's righteousness. I have been made to bless the Lord for the awakening at Cambuslang and other places, and earnestly to desire and pray for the advancing of the Redeemer's kingdom by spreading it through the whole land.

NOTE by ministers:

1. Beginning of para. 2: this passage, I think should be wholly omitted, considering especially as it begins his exercise and is to me quite unintelligible as our B.B. remark (O—e).
2. ?? 'I always inclined to what was good' (top of page 2).

**A.R. An Unmarried Woman About  
26 (Jean Hay, daughter of Hugh Hay,  
Writer in Edinburgh, her mother,  
Widow Hay, now living in  
Lismahago).**

I was put to school when I was a child and taught to read the Bible and got the Shorter Catechism by heart, but had much neglected and forgot it till of late that I have been learning it again. I have all along been kept from things outwardly gross and vicious before the world: but though I had a profession of religion, I had nothing but a name to live. I had no form of praying in secret till about the time I was twelve years of age, when I was in a family where there was some religion, and to please them, more than anything else, I got into some form of religion too. But I laid aside any outward fashion of it again hen I came into another family where it was not fashionable: till, when I was about fifteen years of age, a young man making suit to me, and my father refusing to let him marry me, I left my father's house in resentment, being filled with much grief on this account. I fell into praying again to see if I might be relieved out of my grief. But in a little time I left it off again, thinking I was too young to serve God, and that it would be soon enough when the next year was come.

The next year, hearing many persons in the place where I was were to go to the Lord's Table, I thought I would go there too, that I might get a name of religion; and knowing that without some kind of form of praying in secret I would not get there, I began again to that duty.

The time coming near, I went to the minister of the place, and he asked me, 'What is the Lord's Supper?', which I answered, and he, without any more questions, admitted me<sup>1</sup>. When I was at the Table I sat next the minister, like the Pharisees, seeking the uppermost seat, and getting the cup out of the minister's hand, I thought I was well enough. But I was dead and stupid all the time.

Afterward I went to a place by myself to pray; and there I thought I heard like the great rushing of many waters; and I thought at the time

it was the devil was a-making that noise, and that he and all his angels were triumphing that I had eat and drunk damnation. I kept up the form of praying in secret once a day, or once in two days. But I waxed worse from time to time, and fell into a custom of swearing and profaning the Lord's Name almost at every sentence. But I went on in a formal way, and it was two years after that before I came to the sacrament again, and then went there again to get more of ???MISSING TEXT???. But going out to hear at the tent, after I had been at the Table, and hearing a minister (Mr. Lining) preach on these words: 'What think ye of Christ?', the Lord gave me a shake, and I was made to see that I had been a great sinner, and had not believed God's Word, but had been a despiser of Christ. And I thought the whole heavens above mine head were hanging full of judgments for my sin.

From that time I fell about seeking God more earnestly than what I did previously; and this I continued for about four years; but cannot say that I forsook the evils of my life. Nor was I much taken up about my heart either.

At length, being one day at prayer in a field of pease, the devil frightened me from it by throwing, as it were, stones among the pease, near where I was; and some time after that he appeared, one morning before break of day, when the fire in the room was giving some light, at my bedside, like a brown cow with a white face, and looked at me in the bed where I was lying waking, which frightened me terribly. And after that I laid aside all praying in secret, thinking it was better to lay it aside than to be frightened with the devil, and after I had slighted all the offers of Christ. And when the minister spake of the danger of hell and damnation, I thought he was speaking what was not true. And thus I continued for about a year, without ever bowing a knee to God in secret. And when worship was gone about in the family I wearied much and could not endure it.

After that I went to a good Christian family where I was allowed two hours every day for secret duty, but I spent it very badly, and employed little of it that way. The sacrament in the place drawing night, I fell to praying again, that I might not fall under my Master's displeasure, and might get access to the Lord's Table. I communicated, but with no suitable frame at all. After that, I sometimes kept a form of prayer, but often neglected it, pretending I could not get a place for prayer. But alas! it was because I had not a heart for prayer.

I went sometimes after this to the Lord's Table with no better disposition, and particularly at Douglas, where Mr. Lawson, preaching on Monday, said, 'There's a great multitude of you here present; we will never all meet again on earth; and many of you may never meet till ye meet in hell'; at hearing of which, my heart rose up against him for saying so. I reckoned that was what he could not know, and should not have said it.

After that, I had my lot in a family where there was very little, but sometimes a dead form of religion and much carnality; and that pleased me well. And yet, such was my pretence to strictness, that I would not go to hear the minister of that Parish where I was, because he had read Porteous Act, but went and heard another.

Falling under affliction, I came home to a near relation's house, with whom I could well enough agree then, because we agreed much the same careless temper and way, about serious religion; though, I bless God, I cannot now so well agree with her as to that point. I continued in much outward affliction. But all that time I was so woefully stupid and hardened that I never so much as essayed to seek God in the time of my affliction. And when I recovered I returned to my former evil way.

About half a year after this trouble I fell into two fevers, one after another, and was in very great bodily distress, and thought I would have died. But alas! I had no thought how I would appear before God. When I recovered from this last fever, I resolved that I would enquire what was the Achan in my heart that provoked the Lord to send so many troubles upon me. But I found my heart so hard that it would not yield to God, or ply to duty at all. And so I enquired no more about the matter.

I then turned so objured and unbelieving that I did not believe that God would punish sinners in the other world. I had all along from my childhood kept the Kirk on Sabbath days, when I could get to it. But now I turned so hardened in sin, that I would not go to the Kirk, nor pray, nor read the Bible. My heart was filled with enmity against God and all His people, and my practice was very coarse. And thus I continued for about a quarter of a year, namely, from Candlemass to May, 1742. And then, perceiving that nobody liked me, as I apprehended, and hearing that a great deal of people were becoming praying people that were not formerly so, I fell to praying again in secret. I also went again to the Kirk. But nothing I heard made any impression on me.

Then hearing of the noise at Cambuslang, I thought I would pray more fervently, to see if I could win to be like the people that were crying out for their sins and their lost state there. But in all my essays this way, I thought to break my heart myself, and did not look to the power and grace of God to break it, and so came off it. My master falling sick and seemingly dying, and having no serious impressions on his spirit by what appeared, I essayed to pray for him. But yet I could neither pray for him nor myself.

I went to Dalsersf sacrament, and on the Sabbath Day I fell into a great flood of tears, but could not tell for what, for I felt nothing working upon me. In hearing a minister there (Mr. Wishart) n that text, 'If ye love Me, keep My commandments', I fell under a great terror of the Day of Judgment, because I thought I had neither loved Christ nor kept His commandments. I came away with that terror of the Day of Judgment, but knew nothing of the love of Christ; and this terror wore off in a few days, after which I returned to my old and careless way.

About twenty days after that, hearing Mr. Wilson (of Carstairs) at Lesmahage sacrament, on that text, 'They that are whole need not the physician, but they that are sick', I did not find myself sick; and so I thought I would not look after the Physician'. Hearing a minister (Mr. Hamilton of Douglas) on these words, 'This is the cup of the New Testament' etc., when he was exhorting several sorts of sinners to come to Christ, I found a great stir in me; and after sermon, though I had no thoughts before of communicating, I went and got a token to communicate; but turned as dead as a stone again, both at the Table and after it.

But what I heard that minister say concerning Cambuslang and the work there, 'that there were some that had called it a delusion, but, for his own part, he durst not call it so, no, not for his soul, which was more than his life, or for ten thousand worlds: for he had been there, and had seen with his eyes, and heard with his ears, and been acquaint with the work there, and was persuaded it was of God'—this raised in me a great desire in my mind to come, and I found an impression on my spirit, that I must go there. Telling it to one that I designed to do so, he said, 'God pity thee, for if thou go there thou'lt be put stark mad'. But I told him that to Cambuslang I would go, though I should be both to bind and to hold; and accordingly was at Cambuslang next Sabbath, being August 1st, 1742.

Before I came off I prayed the Lord might not let me go off the way, nor fall into bad company: when going to it I could get nobody to bear

me company. Coming there, and seeing a minister (Mr. McCulloch) coming down the path, going to the tent to preach, whenever I looked to him my heart took a-beating, though I did not know for what. I joined in singing the Psalm he appointed to be sung at the entry of public worship with more than the ordinary sweetness, and heard the prayer with a great deal of satisfaction. Hearing him preach on that text, 'If ye live after the flesh ye shall die, but if ye through the Spirit mortify the deeds of the body, ye shall live, I found a stir in my heart at hearing the text read. But I felt not much more till he said, 'If ye will not take a look at the death and sufferings of our Lord Jesus Christ, will ye take a look at your own death, and then take a look at his?' These words, I found came home with great power on my soul. I cried out in my heart, what shall I do to be saved?; but I did not cry out among the people.

I would have set my mind to think of my own death, but I got but a small glance of a thought of it, till I fell immediately into great distress of soul for my sins, on the account of the dishonour done to God by thee, which I then saw to be so great that I thought they were enough to have drowned a whole world in a flood of the wrath of God. I also had my thoughts turned to think of the Redeemer's death and His sufferings, and saw my sins to be the procuring cause of His sufferings, as if there had been no other persons and sins but mine to do it. And I thought my sins alone were enough to procure them all, and found my heart filled with grief and much broken down at that sight, and sense of all my sins, original and actual, my unbelief and going about to establish my own righteousness, and not submitting to the righteousness of Christ, on the meritorious procuring cause of His sufferings.

The devil quickly perceived that I had got an awakening that was like to prove effectual, and immediately fell upon me, and cast in this thought as a dart into my mind, 'that I would be damned for these sins of mine, that had been the cause of Christ's sufferings'. This put me into great confusion, and had almost driven me to despair, which was the thing he was aiming at; though, alas! if I had thought right of it I might easily have answered, that none would be damned for whose sins Christ suffered.

But a merciful God kept me from sinking into despair, and put it into my heart 'that I must seek Him, also I would never win out of the state where I was, but lie there, continually groaning, and never get further.' After sermon, I accordingly set myself to seek Him, and wrestled a good part of that night with the Lord in prayer, that He would give me Christ, to save me from my sin and from that eternal wrath which I saw I justly

deserved by my sins. Next morning early I went out to the fields and prayed that He might not take away the convictions He had given me, but go on and wound me to the bottom of my soul, and lead me to Christ as my only Physician.

Next day being appointed to be observed as a day of prayer at the manse by the Fellowship meetings at Cambuslang, before the second sacrament there, as I came in at the door of the hall, the minister (Mr. McCulloch) was giving out that line, Praise waits for Thee in Zion, Lord' (Psa. 65.1), which came with a strange knoll to my heart, for I was struck with a conviction that I had never praised God, nor prayed unto Him, all my life: and how should I now praise or pray in that meeting for prayer? And the minister looking at me as I entered, I apprehended that he knew what sort of person I had been; and this put me into great confusion.

I then began to put up my petitions to God, that He would teach me how to pray and praise Him; and the Lord was pleased to give me more of a kindly sorrow for my sins than what I had the day before; and I may say I had never in my life formerly, had any godly sorrow for sin at all. All the remarkable sins of my former life were brought fresh to my remembrance. There were many psalms sung that day, and by every one of them I got a deeper wound, and a more afflicting sense of sin. And particularly when the minister called for one (Mr. James Miller) to sing and pray, I was much grieved to hear that he would not come and praise God. But being prevailed on, when he came, in time of his prayer, I got a still more humbling sense of sin. And while a woman cried out about the close of it, I found Satan casting wicked thoughts into my mind, and thought he had got hold of me and was pulling me away; and I cried out in mine heart, Lord Jesus, save me from the enemy of my salvation.

I continued with them till about one o'clock in the morning, and hearing a very young person about the close give out the eightieth psalm, verses 14 to the close, to be sung:

O God of hosts we Thee beseech,  
Return now unto Thine etc',

I was in great distress, thinking myself to be cut off from all claim to Christ, by what I heard, and was greatly ashamed to look about me among the people.

Next morning, my distress of spirit continuing, I would gladly have spoke to a minister after family worship in the manse, but durst not, fearing he would know I was just a hypocrite. And I went on under that



apprehension that I was a hypocrite, and mourning for that, and my other sins for about twenty days thereafter.

I came back to Cambuslang next Sabbath with a great load of a sense of sin upon my spirit. At hearing a minister (Mr. McCulloch) lecture, these words, 'The corruptions of the heart are as an army drawn out in battle array, fighting against God', with the power that came along, gave me a very deep wound, finding it to be so indeed in my own heart. And I was willing to submit to anything that might be the will of God, if He would take the corruptions that were in my heart out of it. At joining in singing the fifty-first psalm as Mr. McCulloch appointed to be sung in the manse after sermon, where there were a great deal of people in distress, my soul trouble was great, and I might justly say with the psalmist, 'My sins I ever see'.

On Monday after, I went to Bothwell, where the thanksgiving was after the sacrament there, and heard Mr. Steel of Dalserf preach, but in such a legal strain that by the time he had done my heart was as dead as a stone. But hearing another, Mr. Henderson, preach in a more Gospel way, at hearing the name of Christ my heart again took a beating, and I fell under a shaking and trembling as before, under a sense of sin; at which I was glad. And after sermon, would have gladly spoke to him that preached first, being of my acquaintance, about my soul's case, but could not get freedom to do it.

When I was coming by the Kirk, and coming away, that word came into my mind, 'Woe, woe to them that speak peace to my people, when there is no peace'; which made me conclude that if I had gone and spoke to that minister, he would have spoken peace to me, while God had not yet intended peace; and God made me see that I must only fly to Christ for that healing virtue that's in His blood; and I carried the lively impressions of that upon me all that night.

On the fast before the sacrament at Cambuslang, I heard a minister (Mr. Robe) preach, who said, 'God has made many of you poor in the world, that your poverty might be a scourge to whip you to Christ. But instead of that, many of you have made it a whip to whip yourselves into hell. Ye seek no more but your meat and wages. And what is your wages? A poor twopence a day for a woman. What, woman, wilt thou be content to sell thy soul for a twopence?' This heightened my distress to a great degree, so that I was almost driven to despair.

In hearing another minister (Mr. Currie King) read his text, 'He that hath the bride is the bridegroom', the words of it made so great impression

on me that I would have given ten thousand worlds, if I had had them, to have had Christ to be the bridegroom of my soul. I went away sorrowing, and seeking for Christ, but found Him not.

I came and joined the meeting for prayer at Cambuslang on Thursday thereafter, but could get nothing, but only a deeper sorrow for sin. At the close an old grave man (Mr. Robert wright), praying and saying, O Father!, I thought, O if I were one of Christ's disciples, I could say 'O Father,' as he did; but I never did or could say so. I went and prayed by myself that night, that He would help me to pray and say so; but could not attain to do so. And the devil suggested to me that I would never have God to be my Father, nor be able to call Him so. I replied, that he was never let into the secrets of heaven, to know whether it would be so or not.

On Friday, seeing two persons (Mr. Ing. Nore and Sergeant Forbes), who had never seen one another before, very lovingly embrace one another at first sight, I threw myself down in great anguish at this thought, 'The children of God know one another at first meeting, and love one another so dearly, but alas! for wretched me, I know not them, and they care not for me.

After that, going in to a society for prayer, I shed a great deal of tears for my sin. I had sorrow of heart and mourning for it before, but I never got weeping for it till now. That evening I did not go to sermon, but thought I would be made to cry out among the people, which I was very unwilling to do, and that it would be better for me to go to a secret place by myself, and there mourn for my sin. But alas! when I did not go apart, I found my heart turn harder than it had been; and there I pleaded that I might not take sleep to my eyes, nor slumber to my eyelids, till I got an interest in Christ. I slept none that night, but spent it all in prayer by myself and with others.

On Saturday, at the sermons, I got little or nothing sensibly. At night, when joining and hearing some others pray (Sergeant Forbes), my distress turned so great that I could not hear what was said. Upon which, I went to a place myself, and while I was praying with all the earnestness I could, it was said to me, 'He will come, but not yet'. This word coming with such life and power made my drooping heart to flutter. Upon that, Satan suggested, like one whispering into my ear, that I had sinned that unpardonable sin against the Holy Ghost, and that, though I had been mourning for some sins, I would never get mourning for that sin, or ever get it forgiven. I could make no answer to this, but cried out to

the Lord, What shall I do to be saved?' It was answered, 'Believe in the Lord Jesus Christ and thou shalt be saved'. I replied, Lord, 'tis not in me to believe till Thou work it in me; I neither can nor will believe till Thou work it in me and enable me to believe. But to this I got no answer. I continued to pray some time after that, and then came to the Brae to hear sermons.

When Mr. McCulloch, at the entry of public worship, gave out these words again (as before in the manse), Praise waits for Thee in Zion, Lord', (Psa. 65.1), these words pierced me through the heart, more sharply than any two-edged sword could ever pierce through my bodily heart. After the psalms were sung, I was very deeply affected with the prayer, and found my heart drawn out earnestly after Christ, to a closure with Him, and an acceptance of Him upon the terms of the Gospel<sup>(3)</sup>.

While the tables were serving, I felt much of the same frame, and would gladly have been at the Lord's Table. But I knew I could not be admitted, none being there from whom I could get a token. I therefore begged the Lord that He might make up that loss another way, and that He might bestow with His own liberal hand what He knew I needed and longed for, and give me a sight of my sins, and a sense of His mercy.

At night, when I was in a barn with many others, I fell under a sense of my sin of unbelief by itself, and to such a degree that I was made to shake and tremble. I was then made to see that all my life formerly I had not believed God's Word, but perverted, doubted, and denied the truths of it in my heart; and particularly that I had never believed the Gospel report concerning Christ<sup>(4)</sup>. At daybreak, going apart for prayer by myself, that sense of unbelief continued and increased with me.

On Monday morning, hearing a minister (Mr. Webster) on that text, 'Fear not, little flock etc.', as I went along with close attention, I could get hold of nothing through the power of my unbelief, and my soul distress was great. And in the time of the next discourse (Mr. Hamilton, Douglas) it arose to that degree, that I could hear nothing, and was all along out of one swarf into another. But I got crying refrained with much ado, hoping still to get all concealed, and that nobody should know of it. And a secret pride of heart made me resolve that I would not be like others that did cry.

I came into the manse after sermon, and was spoke to by Mr. Webster though not by the one I wanted. Before he came to me, while I sat in the garrett, Satan cast all my sins, as many at least as he could muster up, into my mind with violence, and upbraided me with them, and then

added, 'These will keep thee out of heaven, that thou shalt never get there; thou art guilty of greater sins than these; these are not the tenth part of them'.

When I was coming out of the manse, that word came into my mind, 'When I died, sin revived, and I felt as it were the company of two armies fighting within me. I had felt it so before, but not as strongly as then: the one struggling to draw me to love this and the other idol, the other to love Christ and His ways and the interests of His kingdom. My bodily trouble was such, that next Lord's Day I was not able to go to the Kirk. But I still continued engaged in the spiritual warfare, looking to Jesus, the Author and Finisher of faith.

Some time after this I fell under a temptation, that all I had met with was a delusion, and I was hereupon brought into great distress. But next day at secret prayer, I got my heart poured out before the Lord with much sweetness. But quickly after, Satan suggested to me with great vehemency that I had sold my part of heaven for the pleasures of sin, as Isau did his birthright, and that there was no place for repentance. This put me into great confusion and anguish of soul, and made me cry out; which occasioned many persons to come in where I was. I fell into a swarf, and continued so for about one hour.

But about an hour after that again, having for some time recovered out of the swarf, while I sat at the fireside, these words came into my heart, 'Fear not, for I have drunk of the cup of the Father's wrath; but you shall have a cup of consolation to your soul'. They were thrice impressed upon me. At the first and second time they came with less power and light, and I could not then get it believed that it was Christ who was speaking to me. But at the third time they came with such power and light, that the light that shined into my soul was vastly brighter than the light of the sun at the clearest time that ever I saw it shine; and then I firmly believed this was the voice of Christ to my soul.

I had my eyes shut when these words came all the three times; but after the third time, when this marvellous light shone into my heart, I opened my eyes, to see if it might be the light of the sun that shined in this manner. But I saw the house was still dark, the day being misty, and the sun not a-shining. But this glorious light continued shining still into my heart for about the space of an hour. And then I got such a display of glory of Christ, and my heart was so filled with love to Christ, that if every hair of my head had been a heart, it was too little to give Him.

Then my spirits were lifted up to sing as in Rev. 5, 12, 13, 'Worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and strength'. And every one of these words I uttered with great joy; and I invited all about me, and all men, to help me to praise my God, and Saviour for redeeming love. I then invited all the beasts of the earth and fowls of the air, all that was under the heavens, to help me to praise Him for what He had done for me, who had been the chiefest among sinners. But all this I did in my heart without speaking anything to any one about me.

At length, looking about to my mother who was weeping, I asked her why she wept, whether it was for her sins or for me. She answered, 'Have I not good cause to weep for you?' I told her, No, she had no cause to weep for me, but ought rather to rejoice that ever she had borne me, and that ever Christ had choosed to look by the great once of the earth, and cast His love on me, the chief of sinners. A friend asked me if I was able to go to the door with her. I answered, Yes, I was as able to go to the door and as well as ever I was; and accordingly I went with her with great vigour, though ere these words came to me, and some time before, I was not able to go or stand, or sit on the chair where I was, without two persons' support, one on each side of me.

My friend then asked me how I was. I told her I was better than ever I was. She asked me if I had got any comfort. 'Yes!' I told her, 'I have got great comfort'. She asked me what it was. I told her that, upon condition she would praise my God for what I had got, I would tell her, but upon no other terms. She said that, ever since she knew anything, she desired to praise God. She had been aiming at it, but did not know if ever she had praised Him aright. She also said that she thought she had got an honest heart, but did not deal honestly with it, which was the cause she oft walked in darkness; but she would go and praise God for me as God would enable her. I then told her what I had met with, and how it came; at hearing of which she fell into a flood of tears, and was not able to stand it longer, but got away from me.

In this frame, in a good measure, I continued for near four days, during which, when I would have retired to the fields for secret prayer, I was so overjoyed when I saw a place to pray in, I knew not how to run fast enough to it; till on Sabbath, just when I was sitting in the Kirk thinking on heaven, and that I would be admitted to enter into the Holy of Holies, and how happy I would be; as soon as a certain minister (Mr. William Steel) came up to the pulpit, whenever I saw his face, these thoughts

that sweet frame which I had then and so long before, instantly vanished and wore off. Immediately I fell into great distress, which being observed by some about me, I was straightway married out of the Kirk.

After I was out of the Kirk door I fell under a great terror under the hidings of God's face. And being carried into a house, Satan threw in these words into my mind like a dart, with a hasty violence, 'This light will never have mercy upon much a sinner as thou'. Another minister, Mr. Lining, coming into see me, as he came in, I thought all the legions of hell were about me, going to drag me to hell; all my great sins were cast in my teeth; Christ hid His face, and unbelief made me think it would be as the devil had said. The minister said, 'Ye are calling to the Lord Jesus Christ to come and save you, and He will come to save you, if you be seeking Him with a sincere heart'. At that I immediately fell into a swarf, and heard no more he said, and lay in the swarf for about an hour.

After I came out of it, these words came into my heart with power:

No sacrifice nor offering  
didst Thou at all desire;  
Mine care Thou bored; sin offering Thou  
and burnt didst not require.

Then to the Lord these were my words,  
I come, behold and see  
Within the Volume of Thy Book,  
it written is of Me.  
(Psalm. 40.6,7)

Upon which I felt my heart drawn out in love to Christ; that when all would not do, He came, and satisfied for His people. Then I felt a vigour in my body also, and went by myself to prayer, and begged the Lord might open that minister's eyes (Mr. Steel's) and let him see that he was not labouring faithfully for these souls he had the charge of.

I went to the Kirk in the afternoon to hear the same minister (Mr. Steel), and immediately, when I entered the door, I fell into the old confusion again, but resolved I would, if possible, sit and hear him. I heard him preach on I Tim. 5.10: 'Well reported of for good works, if she, etc.', but heard him with much pain of heart, to think, that though I had done these things in the text, that were in themselves good, yet I had laid too much stress upon them, and not done them from right principles and ends, and in a holy manner; and to hear these things

pressed, if I mistake not, in such a legal strain—for there was little or nothing of Christ in the sermon.

In the evening, retiring to secret prayer, the same words as before, ‘Fear not, for I have drunk the cup etc.’, came into my mind, with as great light or greater than before; which filled my heart with love to Christ, and such joy in Him, that I was made to get up to my feet instantly, and to leap for joy. The whole barn where I was was all shining. I was filled with wonder at the manifested glory of Christ to poor sinners, and that He had manifested so much of it to me, a wretched sinner. From wondering I fell to prayer; and from prayer, to wondering again; and in that manner I spent the whole night there.

In the morning these words were impressed on my heart, ‘Do not forget they friends, nor brethren, nor thy mother’s sons, while thou art at the throne with Me; plead for them, plead; and it shall be granted thee’. So I began to plead for all my friends, my brethren, and spiritual mother’s sons of the church (for I have no brethren, or mother’s sons according to the flesh); and particularly while I was pleading for Cambuslang, that if there were any delusions among them, He would take them away, and make Christianity appear; that the wicked might not open their mouths so wide against them, but that it might appear that it was the work of His Holy Spirit and no delusion. And it was answered, ‘I will purge away the dross from among the gold, and make it to shine forth as bright gold’.

I came away out of the place overjoyed. But I was sooner come away, but all my former doubts and fears returned, and I was made to conclude that all was nothing but delusion, I had met with. I went to a minister (Mr. Lining) and told him the matter, who gave me but little comfort. But he said, ‘If this be the way of the working of the Spirit of the Lord, it is strange’. He asked me if I was capable to know, if the shocking terrors I had been under were the wounds of a friend, or if I thought them the wounds of an enemy. I told him that I took them to have been the sharp arrows of the Almighty, piercing my soul with convictions of sin; and therefore I took them to have been the wounds of a Friend. But I was then under such doubts and fears at the time, that I durst not then add that He had often taken me into the mourn of communion with Himself, and showed me His kindness and love. I told him also that I had cast myself at His footstool, and was minded, if I perished, to perish at His feet. He told me that, if I had put on these resolutions, and would keep by them, there was no fear of me, for there was never any

that perished at the feet of sovereign mercy. He advised me to go to secret prayer as an excellent mean of relief. I did so, but continued under distress that week.

On Sabbath next (being the Preparation Sabbath before the sacrament at Douglas), in hearing a minister (Mr. Hamilton) saying that there were several places that were now watered from heaven, as the return of prayers, but (said he), Where is the fruit of your prayers? At which I could not refrain from crying out in the congregation, because I could not then say that I had any fruit of my prayers; and I apprehended that the wrath of God was hanging over my head, and would press me down to hell immediately.

That minister at night asked me if I was not willing to accept of Christ in all His offices. I told him, if my heart deceived me not, I was heartily willing to receive Him in all His offices, as a Prophet to teach, a Priest to save me by the merit of His sacrifice and His intercession, and as a King to rule over me.

On Saturday, hearing Mr. McCulloch preach on that text, 'Ye who were sometimes alienated and enemies, etc.', I fell under such a sense of the natural enmity and deep corruption of my heart, which I could not get removed, that I could not forbear crying out some, though I strove against it what I could. On Sabbath evening, hearing a minister (Mr. McCulloch) on that text, 'Behold, I came quickly, etc.', Satan suggested to me that the whole congregation saw Christ wearing a crown of thorns, and knew that it was I that put it on His head. At which I cried out most bitterly, thinking there was no mercy for me, that had done so by my sin.

I continued in great distress for about ten days after, and was willing to be put into any state, if it had been even to go to hell itself; if I might have Christ with me, which was all I was seeking. When one day I was at secret prayer at home, these words came into my mind, 'Therefore hear now, thou afflicted, and drunken but not with wine, etc.' (Isa. 51.81,88). These words came with such power and life and joy and love, that I could do nothing but cry out, Glory to God in the highest, for what He has done to me.

This frame continued with me in a good measure for about a month after, when I began again to fear that the Lord might leave me to myself and suffer the corruptions of my heart to break out to His dishonour and the discredit of religion, and that might prove eternally ruining to my soul. And after I had continued so, like a person bound and fettered,



for about eight days, incapable to pray and read with any composure, that word came into my heart:

For God the Lord is a sun and shield;  
 He'll grace and glory give;  
 And will withhold no good from them  
 That uprightly do live.  
 (Psa. 84.11).

These words came with such power, and filled me so with the love of Christ, that I thought if every hair of my head had been a life, I could most willingly have given them all up to the greatest torture that men and devils could inflict, for His sake.

About January 1st, 1743, the devil suggested to me that God was about to bring some dreadful stroke upon me, and therefore I must go out of the place I was praying in, or murder myself and so prevent it, for that I was going to hell however, and that stroke would send me there. I was so far left to myself, that I rose up from prayer immediately and went into the house. And the Lord, in holy justice, for compliance with the devil's suggestion, and for my other sins, left me to go mourning under the hidings of His face for a long time. And such was my anguish that I was made with Job to curse the day in which I was born, and to pray that the sun might not shine on it to notice, that when that day come, there was not a brighter sunshine day for a long time than it was.

In that distress I was driven such a length by the devil that I was brought to downright atheism, and could not believe that there was a God, till one night, looking up to the stars twinkling in the sky, I began to say within myself, If there be not a God in the heavens, what could have put these stars there? And from the stars I looked down to the spires of grass about me, and wondered; and from these to my own body, and was made at the thought of the frame of it, to say with David, 'I am fearfully and wonderfully made'. And within a little I was made to cry out, 'Where is the God of all consolation now gone?' I went to secret prayer, but He continued still to hide His face, to cover Himself as with a thick cloud, that my prayers could not pass through. I earnestly pleaded that He might bow the heavens and come down, for I had much need of pity.

Next Sabbath, hearing a minister (Mr. Wharry) preach on that text, 'Being justified freely by His grace, through the redemption that is in Jesus Christ; whom God has set forth to be a propitiation through faith in His blood, etc.' (Rom. 3.24, 25); when He said that 'when Christ

came to judge the world He would own or receive none but such as had the image of His Father stamped on them', though I could not then see the image of God on me, yet I was made then to believe, that yet Christ, who was the image of the invisible God, would form me after His own image. And on he went on preaching much of the grace of God, I could do nothing but cry out in admiration in my heart, O free grace: free, rich sovereign grace! and went. But next Lord's Day, though I heard the same minister on the same subject, I could get no hold laid on anything for my comfort, apprehending myself to be but a hypocrite. But in time of his prayer at the close, these words (though not uttered by him) came into my heart, 'I will betroth thee unto Me' (Hos. 2.19,20), which filled me with great joy in Christ, and love to Him. And indeed I never felt anything of comfort or joy, but I felt love to Christ going along with it.

That week I felt my heart so warmed with the love of Christ, that I would have given never so much for any person to talk to me on that subject.

Next Lord's Day, hearing a minister (Mr. Lining) on that text, 'Wherefore, we receiving a kingdom etc.', where he spoke much of the love of Christ, particularly in His purchasing a kingdom that cannot be moved, the kingdom of heaven, and taking possession of it in His people's name, I found my heart filled with much of the love of Christ, and could not but bless Him for directing His servant to speak on that subject, and giving me to believe and hope that He would receive me in due time to be for ever with Him in His heavenly kingdom<sup>(5)</sup>.

(When the above narrative was read by Messrs. Webster, Willison, Gillespie, and Ogilvie—see the Macfarlan vol. p. 109—they made sundry comments and brief notes.

#### NOTES:

1. If true, I think these words should be added, 'and was admitted, the minister not knowing my practice of swearing'.
2. The minister's words are certainly some way misrepresented.
3. Some words are wanting, to make it clear; such as these: 'By that Scripture coming into mind'.
4. She says in an earlier page that she found her heart and her part in Christ. I suppose this means here she had never had such firm faith as she ought. This needs to be cleared.

5. This woman's case may be passed by and not published. (Willison).
6. I am also of the mind this case should not be published (Gillespie).
7. I heartily agree (Ogilvie).

Though there are many good things scattered up and down this account, and even in the places scored, yet I apprehend it would be better not to publish this woman's experiences at all (Webster).

## A.S. A Girl at 14 Years of Age. Rebecca Dykes (in Carmile):

**M**y parents set me to mind my duty to God very early, but till of late I had no delight in it, and so some days I said my prayers, and other days I neglected to say them. I was restrained in mercy from gross outbreakings before man, if it had not been playing on the Sabbath days. Sometimes I had a kind of desire to go to the Kirk on the Lord's Days, and sometimes I went: but at other times I cared not whether I went or not, and when I went, I could not well tell for what.

I remember one day when I was a very young child, and hearing a minister, Mr. Currie, preach concerning the sufferings of Christ, that I was much affected at the time, but the concern wore off me before next day and then I was just as I used to be. Some time during winter, 1741, hearing Mr. Gillies preach on that text, 'To me to live is Christ and to die is gain', I thought that sermon was made very sweet to me, and after that I delighted to read the Scriptures; but at that time I got no conviction of that text, 'Is there no balm in Gilead etc.', I fell under a concern at what I heard, which stuck with me for about eight days, but wore off again; yet some desires continued after what was good.

Some time after that, hearing Mr. McCulloch preach on that text, at Cambuslang, 'He that believeth on the Son hath life; he that believeth not is condemned already', I fell under a deep conviction of my lost and perishing condition, and thought that I was undone, and that there was no mercy for me. I was then made sensible that I was an unbeliever, and that the wrath of God was abiding upon me. Yet I do not remember that ever I had mind of hell, but I was made to remember my sins whereby I had offended a holy God, and to see that I was abominable, and to wonder that He had not cut me off before that time. I did not, however, cry out in public, then or at any time before or after, though I have often been made to cry out under a sense of my unbelief and the evils of my heart, and to mourn over them before God. Sometimes also I have been made to cry in the manse at Cambuslang and at home, but never, as I said, in public. I never fainted or swarfed, nor did I ever see any visions.

This awakening did not wear off, as anything I had met with before. At home that night and through that week I was under great distress for sin especially because by it I had pierced the blessed Redeemer, and I

got more and more of a sight of my own vileness by sin, and a sense of the evils of my heart, in hearing sermons on week days. I continued long in distress under convictions, during which time I had great desires and thirstings of heart after Christ, and sometimes some sensible love to His, and sometimes also at secret prayer, would have been made to cry out for joy, and all this before I could say that ever I got an outgate by any Scripture promise applied to me.

The first of that kind I met with that I remember, was on a weekly lecture day at Cambuslang Brae betwixt the sermons, when that word came into my heart in Is. 1.18, 'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool': at which I found much ease and comfort, but it went off next day, and I turned as troubled as I had been before.

After that, hearing Mr. McLaurin preach concerning Christ's sufferings (at Cambuslang) I was in great distress at the thoughts of my sin, whereby I had pierced Christ. On a Sabbath after, hearing Mr. Gillies lecture on the third Psalm, especially toward the close, I was comforted at the thought how God in His mercy had rebuked the enemy of souls, when he many a time raged so against me that he and my wicked heart would have tempted me to go out from among the people at Cambuslang Brae and kill myself.

But my distress returned, and I came home under it that night; and when I went to secret prayer, that word came into my mind, 'For He is our God and our Maker' we are the people of His pasture today, if ye will hear His voice'. I did not know, when it came, whether it was a Scripture word or not, but it came with such power as eased my mind much, and gave me much comfort, and I took it as a word of mercy from God, through Jesus Christ, to me a poor sinner. Though I had doubts and fears now and then after this, yet my trouble did not rise to such a height as before. From that time, as I got more and more of a sense of the evil of sin, so also I saw more and more of the preciousness of Christ, and got more and more love to Him.

One day, Mr. Whitefield preached at Cambuslang, and betwixt sermons that word came into my mind, 'Yet now hear, O Jacob my servant, and Israel my chosen'. This warmed my heart with love and gave me joy. In hearing the sermons at the first communion occasion at Cambuslang, I found my heart first grieved, and then I rejoiced at the thoughts of Christ's sufferings. At the table I got a very humbling sight of my own

poverty and emptiness and vileness by sin, and also faith to receive Christ on His own terms, and had such a love to Christ that I thought I could have died for Him. After I came from the table that word came to my heart, 'Let the same mind be in you which was also in Christ Jesus', which greatly increased my joy and love, and made me long after conformity to Him.

Hearing a minister (Dr. Webster) on that text 'To you therefore that believe Christ is precious', my heart went along in the sermon and He was precious to my soul. I never heard His Name but my heart rejoiced.

After I had got a token to come to the table at the second sacrament, I was reflecting on myself for taking it, and that word came to me, 'I have loved thee with an everlasting love', and disposed me the more to go to the table. At the table I got a deep sense of my unworthiness and emptiness, and something of the exercise of faith. After I came away I was much cast down for my rushing into His presence so unpreparedly, and then that word came in: 'Showing mercy to thousands of them that love Me and keep My commandments': which I took to be from God to my soul, for I had gone there in obedience to His command. That afternoon and Monday was a good time to my soul, for love and joy that I cannot express.

Intending to partake of the sacrament at Glasgow in April, 1743, after I had for some time been much troubled at the thoughts of my sin, when I was at secret prayer that word came into my mind, 'Thou has been angry with me, but Thou has comforted me', which greatly cheered my heart. When I was at the table, I cannot say I got anything sensibly, but I had much peace, love and joy afterwards, in hearing the sermons and at other duties.

On a Sabbath in February, 1743, hearing Mr. McCulloch lecture on these words in Hosea 2: 'I will betroth thee unto Me', I thought my heart was made to close with Christ on His own terms, and to accept of Him in all His offices as my Prophet, Priest and King, and to devote myself entirely unto Him. I was made greatly to rejoice in Him as my Lord and my God, my Head and Husband.

Besides what I have met with in public ordinances, I have reasons to bless the Lord in visiting me in my distresses at home with seasonable reliefs and supports and comforts, a few instance of which are as follows:

One day at home that word came to me, 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer' (I. 54.5). This warmed my

heart and put away the vexing thoughts I had been under. On another day that word came home to my soul: 'for largely lo, the Lord to thee, His bounty hath expressed', and filled me with love to God. At another time after I had been sorrowing, that word, 'Come, see the bride, the Lamb's wife', came with such power as made my heart greatly to rejoice. I remember also when I was reading my Bible, I found that word applied to me, 'I love them that love Me, and they that seek me early shall find Me'. Nor should I forget that when I had been under great doubts and darkness, that sentence, 'O thou of little faith, wherefore didst thou doubt?', was of great rise to me in banishing away my doubts, and hereby was I made to believe in Christ and trust His Word. And to name no more, when I was slumbering on my bed, that word spoke in to me awaked and set me up, 'Daughter, be of good cheer, thy sins are forgiven thee'.

## **A.T. A Young Unmarried Man Aged 19. Robert Shearer (Skinner in Glasgow):**

I never used to pray in secret all my life till last year, had it not been sometimes when I committed some sin that natural conscience smote me for, and then I would have been driven to it for a time. It was my custom to go to the Kirk, but it was more out of curiosity and custom than anything else. When I was there I would have been glad to get out of it again, that I might vague up and down. I was also till of late much given to cursing and swearing and profaning the Lord's Day. I thought when I was on my deathbed I would weep and cry to God and He would hear me; and I would send for a minister or elder and they would pray for me, and so I made no doubt but I would go to heaven.

At length, when the awakening broke out at Cambuslang, I came and heard sermon about the middle of March, 1742, but got nothing sensibly. But about two or three days after I came there first, that word struck into my mind, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled'. All the effect I found by that was that it put me to diligence in duty, and I attended there every Sabbath, and every Thursday also for ordinary, for about a quarter of a year, but got nothing more sensibly. Only I was brought under more than my ordinary concern, seeing so many flocking in to Christ, and I was afraid I would be left to perish in my sin. Hearing Mr. McCulloch preach on these words, 'He that believeth not on the Son shall not see life, but the wrath of God abideth on him', what he said on that subject, particularly that every unbeliever or unregenerate person had the wrath of God upon him, wherever he went, made me think this was a very dreadful condition, and for a long time I was under a great fear at the thought that wherever I went the wrath of God should be abiding on me.

About the 20th June, when I was hearing Mr. Whitefield, the very words before mentioned, though not uttered by that minister, struck me so to the heart that I was filled with a sense of divine wrath, and thought I saw God with the sword of justice in His hand just ready to cut me down, and cast me into hell, and I thought that the hottest place in hell was little enough for me. I was thereupon made to cry out on



the Brae among the people. After sermons I was supported by some persons who took care of me and brought me into the manse, for I lost all power of walking myself, and thought that every moment I was just going to sink down to hell. In the manse the minister gave me some exhortations, which however I was not able to attend to. After this I was carried to a garret and desired to go to secret prayers there, but when the minister left me, I apprehended the Lord was just at the point of sheathing the sword of justice in my heart. I cried to the Lord for mercy, and aimed at prayer, but could not. I would gladly have sung the first four lines of the 13th psalm, 'How long wilt Thou forget me, O Lord etc.' but I was not able to speak or scarce to draw my breath.

I was helped down and heard sermon again, but my distress continued. I stayed all night in Cambuslang, and lay a little on a chest-bed, and spent a good part of that night and next morning in prayer. When I was alone that word pricked me to the heart (Prov. 1.24-26): 'Because I have called and ye refused ... I also will laugh at your calamity and mock when your fear cometh'. This truck me with great terror, and I thought a just and holy God would be righteous in dealing so with me. All this time my sins stared me in the face, and I saw them in their evil as dishonouring to God and as that which had caused Christ to be crucified. I so abhorred myself for them that I would have plucked the very heart out of me, especially for my sins of profaning the Lord's Day, going up and down drinking and playing at cards, etc.—these were all grieving to me. Yet I thought I still felt my heart hard, and could not melt or mourn.

On the Sabbath following, when I was walking by myself alone, that word struck into my heart, 'I will not leave you comfortless: I will come to you'. I did not at that time know that there was such a word in the Bible, or where to find it, but was afterwards showed it by another. This made me hope and trust in the Lord, that He would not leave me comfortless, but show me mercy. Immediately I had much ease and relief from my trouble, and got liberty to plead that it might be made out to me.

Thereafter I joined myself to a society of young lads that met for prayer twice a week, but with a great sense of my unworthiness, wondering that the Lord should have spared me so long, and that He had not cut me down as a cumberer of the ground; and when I would have seen any going on in their sins, I would have been made to tremble, all my hairs standing on end. Going to Calder sacrament I heard Mr. Warden Camp

preach on these words, 'Look unto Me, all ye ends of the earth, etc.'. In time of sermon, that passage in Malachi, though not uttered by the minister, 'To you that fear My Name shall the sun of righteousness arise etc.', made a deep impression on my heart, and filled me with much joy. All the time I was there I was begging that the Lord might make me just what He required me to be, only that He would keep me from offending Him. I was still in fear that I had mixed Christ's righteousness with my own.

The first sacrament at Cambuslang drew near, and I was hearing there, and still fearing that I might still be left to mingle Christ's righteousness with my own, when that word struck into my heart, 'Not unto me, O Lord, but unto Thy Name be the glory', and was a blessed means of giving me a lively sense that I could do nothing to merit any good thing; and so was I helped more fully to renounce my own righteousness and to rely entirely on the righteousness of Christ. I was at much pains to get myself prepared for that sacrament occasion, but I have my own wicked heart to blame that I got so little, scarce anything sensible I may say, either in the sermons or at the Lord's table. I was however exceeding glad to hear of a second sacrament to be there shortly, and was instant with the Lord that He might prepare my heart to draw near to Him in that ordinance. One night, while I was wrestling in prayer for this, that word came into my heart, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee'; at which I thought I was just as it were in heaven already. I was greatly overjoyed, and could have died that minute.

On Saturday night I stayed without in a yard near by where the tent was, spending the most part of that night in secret prayer. While I was in that duty, that word came into my heart, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord': upon which I was made to wonder at the condescending goodness and grace of God in sending such a word to such a sinner as I, and enabling me to express this from the bottom of my own heart, and giving me such a firm persuasion of His love to me, and of the unchangeableness of that love. I found my heart filled with love to Him and joy in Him, and was made to dedicate and devote myself entirely to God in Christ, resolving by grace to follow Him through weal and woe, prosperity and adversity, whatever it might cost me.

On Sabbath morning I was much taken up with praying for the Lord's presence that day in His ordinances, to myself and others, that it might indeed be a day of the Mediator's power in conquering even the stoutest-hearted sinners to Himself. When I came to the Lord's table, as I was pleading with Him for a broken heart to mourn for sin as dishonouring to Himself, and when I received the first element, I had a most lively and affecting representation made to my mind of the sufferings of Christ. I thought I saw Jesus Christ evidently set forth before my eyes as crucified, hanging and bleeding and dying on the cross, and that it was my sins that had procured His sufferings, and had cried out by the mouth of the Jews, Crucify Him, Crucify Him! And at that sight I found my heart melted down under a sense of my sins and piercing the Lord of glory; and when I found the tears rushing down my cheeks I could have even wished they had been tears of blood, and all too little for such heinous guilt.

After that, these words came into my heart, 'Eat, O friends; drink, yea drink abundantly, O beloved'. 'My Beloved is white and ruddy, the chief among ten thousand'. I found my heart just ravished with the love of Christ. A little after that, that word came also into my heart, 'Whom have I in heaven but Thee, O Lord; there is none upon earth that I desire besides Thee'. These very words were repeated immediately after by the minister (Mr. Bonar) who was then exhorting at the table, and then I found my soul so filled with the love of Christ that I thought I could have instantly died for Him, and been content to have been taken out and tortured among the people for His sake.

When I came away from the table, I went to the place by myself where I had been the night before, and blessed the Lord for what He had done for my soul, and again devoted myself to Him to be saved by Him in His own way. I put on Joshua's resolution, that whatever others might do, I would, by grace, serve the Lord. This frame continued with me a considerable time; and ever since then I can say that though, in the former part of my life, I could see no beauty nor comeliness in Christ wherefore I should desire Him, I now see Him as altogether lovely, and find my heart going out after Him above all things.

When I have gone out to the fields for secret prayer, I have had a lively discovery of the glory of God, and His incomprehensible greatness, shining forth in the heavens and earth, and in all the creatures about me; and thereupon I have been made to wonder and admire at the goodness and love of God to such a poor sinful creature as I. I have sometimes

had great enlargement of heart in prayer and other duties of worship, and sometimes when I have been at my work I have got such a manifestation of the love of God to my soul that I could have wished, if the Lord had pleased, that I had been taken out of this weary wilderness, so full of sin, vanity, and vexation of spirit, and taken home to Himself, that I might for ever praise Him. Yet being made willing to remain in it, and follow what He called to me, and wait His pleasure. When I have observed others going on in sinful courses, I have been made to wonder at the patience of God towards them, and towards myself, and that He should have pitched His love on such a sinner as I, saying, 'Why me, Lord, why me, when so many others are left in their sins?'

One night as I was coming from Cambuslang, I was assaulted by Satan to drown myself, for that (said he) God Almighty had forsaken me, and himself had got power over me. The company with whom I was walking having sat down to rest a little by the way, I retired to a place where I was out of the company's sight, and at some distance from them, which was near to a riverside and to the place where the tempter urged me to cast myself in; not in compliance with that horrid temptation, but with design to pour out my heart to God for grace to resist that temptation, and to appeal to the Searcher of hearts that it was Himself alone, above all things in the world, that I was wanting; that it was my only desire, and my chief desire, to be reconciled to Himself through Christ. I found my faith greatly enlivened in time of prayer, and strengthened to believe from my heart that Jesus Christ was both able and willing to save me to the uttermost. As I arose from that duty, that Scripture came to me with power, 'My grace is sufficient for thee; my strength is made perfect in weakness'. Then I was made greatly to rejoice in God for His bounty to my soul in time of need. My soul and all that was within me was stirred up to bless and magnify the Lord who, when justly He might have cast me into misery, dealt so liberally with my distressed and tempted soul. As soon as that Scripture came in with power to me, that temptation was instantly removed. I was thereby enabled firmly to lay hold upon the grace and strength of Jesus Christ, as held forth in that promise, and I thought I was enabled to renew my acceptance of Jesus Christ, with the cross as well as with the crown, and was filled with such love and gratitude to Him that I thought eternity itself was too short to praise Him for what He then did for my soul. This lively frame continued with me for a considerable time.

I remember once on a Wednesday, a minister (Mr. Whitefield) being announced to preach in the High Church yard, I left my work on design to hear him. Before sermon I prayed that God might exert His almighty power, and make many new creatures in Christ Jesus, and give myself a deeper sense of my sins. In hearing that sermon, I was troubled with a temptation from Satan making me think I would get no good of that sermon, and that I myself was nothing but a hypocrite. I found myself weary in time of that duty. After sermon I examined if I had got any good at that time, and thought I had got none. I continued under the apprehension of my hypocrisy till next Lord's Day.

On that Sabbath morning I earnestly pleaded at the throne of grace that the Lord might make His servants speak from the heart to the heart, and that many might be awakened in the day of His power, and that He might not send me away empty from the ordinances of the Gospel, but grant me something to my needy soul. I went to hear sermon in one of the Kirks, and when Mr. Gillies was preaching, these words came from his mouth to me, in John 5.40: 'And ye will not come unto Me that ye might have life'. I thought this was a call to me from heaven to renew my acceptance of Christ, and I found my whole soul enabled with the greatest sincerity to say, 'Behold, I come unto Thee, for Thou art the Lord my God'. I was also made to bless God for this new visit of mercy, for before I was in darkness, but then I was made light in the Lord. This sweet temper of mind remained with me for a considerable time.

Some time in February, 1743, I fell under great damps and under the sense of my strong heart corruptions, fearing I would be driven away from God and His ways some time or other by them, and was much afraid still of joining my own righteousness (which I saw to be at best but filthy rags) with Christ's perfect righteousness: and when I would have gone about secret prayer I found the devil striving to keep me back from it, and was under great terror of his being about to destroy me. Yet I still resolved to go about duty, and did go about it in the strength of God the Lord. After it had continued thus with me for about eight days, these words one day came into my mind: 'When thou passest through the waters, I will be with thee, and the floods shall not overflow thee, etc.', I thereupon felt the terror and slavish fears I had been under banished from my heart, and was made to bless God for this mercy, and also to believe that He was not only able to carry me through all difficulties and trials that I might meet with, but that He would keep my soul that I had committed unto Him, to the day of Christ.

On Sabbath, the 22nd of that month, when hearing Mr. McCulloch lecture on Hos. 2.19 ('I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness and in judgment and in loving kindness, and in mercies') that minister observed that it was said three times, 'I will betroth thee; I will betroth thee; I will betroth thee'. I thought then that these words were sent to my soul from heaven with great power, and I found my faith in Christ greatly enlivened, and my heart greatly inflamed with love to Him. My eyes gushed out with tears of godly sorrow for my sins, and I could not vent the inward esteem I had for God in Christ as reconciling the world to Himself. Then I counted all things but as dung and dross for the excellency of the knowledge of Jesus Christ, that I may be found in Him, not having mine own righteousness, but clothed with His imputed righteousness, and this frame continues with me to this very day.

I have been frequently made to accept of Christ in all His redeeming offices, as my Prophet, Priest and King. I now find the Bible to be as it were a new book to me, and every word is a delight to me. I can scarce ever want it wherever I go. I now often long for the Sabbath and other occasions of hearing the Gospel, that I may hear another message from heaven to me, and love it with all my heart and soul. I have also much pleasure in meetings for prayer, and am allowed much communion with God in that and other duties. And besides stated prayer, in secret daily prayer. When I am at my work, or wherever I am, I am every now and then putting up short petitions to God in Christ, and spiritual things are scarce ever out of my mind.

NOTES by ministers:

1. Page 289 (last para, on page 1 of typescript): re sword of divine justice 'as no doubt he does not mean with his bodily eyes, let it be explained'. (W-r, O-e).
2. Page 290 (para. 2, page 2 of typescript). 'No evidence of accepting Christ, so that expression may be dropped' (O-e).
3. Page 292 (top of page 4 of typescript). 'I think always these sights should be mentioned as by the eye of faith, if it was faith'. (Websters: Gillespie and Ogilvie agree).
4. Page 294 (page 5, beginning para. 2 of typescript): Re temptation to drown: Webster would substitute, 'tempted in a very severe manner'.

## A.U. A Young Woman about 20 Years. Mrs. Catherine Campbell:

When I was young I lived in much neglect of prayer, going to it only now and then and only when obliged to do so by my parents; till the year 1738 when I applied for and was admitted to the sacrament of the Supper, having by that time acquired so much knowledge as gave satisfaction to our ministers, and being in my outward life and conversation blameless before men.

My chief care before my admission was to be fit for passing the trial of examination to the satisfaction of men, and now find I lacked that concern I should have had to get God's call and warrant.

Though for ordinary I used to attend ordinances both on Sabbaths and weekdays, and sometimes used to read the Word of God in secret on Sabbath nights, and about the time of the sacrament, and at other times when influenced by my mother, and I had some liking to it myself, yet there was but small amendment in the manner of my performing duties, for a considerable time; for what chiefly then influenced me to pray, to read the Bible, and go to Church, was that it was the custom of others, and I made little further inquiry; so that I cannot say that all this while I was ever serious in any of these duties. For when my mind ought to have been engaged in them, I suffered it to wander abroad after vanities; yea, and all this time I remained quite unacquainted with my lost and undone state by nature, and had but few stayed thoughts either of the happiness of heaven or of the torments of hell.

I came to Cambuslang on a Thursday, the tenth of June, 1742, where I heard some sermons and had occasion to see the people under distress both in the Brae and the minister's hall; and I found something of a concern in me for others while viewing them in their distress. But I was altogether unconcerned about myself. On Saturday, when hearing Mr. McCulloch on a text which has now escaped from my memory, these words of his sermon came home with power to me: 'All that a great many, who profess to have a show of religion, and are blameless before the world, will have to say at the last day, is that they thought they were alive while they were dead'. This affected me a little. Afterwards, going to the hall and observing people under deep concern, I began to think these people had not so just a cause to be converted as I who was not

concerned to such a degree as they. After which, going to my quarters, I observed many at secret prayer; and intending to set about that duty myself, before I entered upon it that former word struck my heart: 'I thought I was alive, while I was dead'. Upon which I was not able to contain myself but was obliged both to shed tears and to cry out.

I cannot express the distress I was in that night and the next day. I was desired to go to bed for rest at night, and complied, but found very little. I looked upon myself to be in a lost and undone condition; and through the whole of the next day I was so distracted in thought, that though I heard sermons, I could scarce mind the preceding sentence uttered by the minister. After sermons, going into the hall, the sin of unworthy communicating was particularly charged upon my conscience, as being a trampling upon the blood of Christ. Whereupon I was ready to conclude that I could reap no benefit by that precious blood I had thus trampled upon. I groaned under that distress all night, and next day, being Monday: and though I had clouds of guilt in view, yet this particular guilt stared me so in the face, that I looked upon myself as shut out of heaven on that very account. When I went to essay to pray, I thought a prayer from me would aggravate my guilt; because of my having rejected Christ in that ordinance, who had purchased the spirit of prayer, I had not His Spirit to help me to pray in an acceptable manner.

But at night, when the people in the house where I lodged were all silent, I began to think with myself that as there was no salvation without Christ, so I resolved to essay prayer, and that, if I perished, I should perish crying for mercy from Him. In time of prayer that portion of Scripture came into my heart, 'Look unto Me, all ye ends of the earth, and be ye saved'. Upon which I was strengthened to accept of the Redeemer in all His offices, as a Prophet to teach and instruct me, as a Priest to intercede for me and save me, and as a King to rule in and reign over me.

This promise of salvation upon my looking unto the Redeemer by faith was to me at that time as the oil of gladness for the spirit of heaviness. But very soon I began to call in question what I had met with, and was afraid that I might be deluding myself. But very soon also was the word brought to my mind, 'It is God that justifies; who is he that condemns?'; and, 'Who shall lay anything to the charge of God's elect?' However, I still had a mixture of doubts and fears all that night, and a suspicion that I might be labouring under mistakes. Next morning that word came into my mind, 'O ye of little faith, wherefore dost thou doubt?'



A little after that forementioned Scripture ('Look unto Me, etc.') came into my mind, it was succeeded by that other, 'Him that cometh unto Me I will in no wise cast out', and then a chain of promises came in, by means of which, with all my heart and soul, I was made to cleave to Christ and plead His promises, at which time my mourning soul was instantly turned to magnify the Lord with songs of praise, who was become my Deliverer. I felt myself then almost as much constrained to sound aloud His praises and to call on a comrade to join with me in that work, as I had been constrained to cry out and weep under my soul agonies upon the account of my sins.

I then had a heart humbling and affecting sense of all my sins, both of heart and life; particularly of my vile ingratitude to God, who was to me the most compassionate Friend. I was much concerned and grieved for original sin that made such dreadful havoc of all the faculties of my soul, and fully sensible of an insufficiency of myself for desiring anything in religion that was truly holy and acceptable in the sight of God, without supernatural power enabling me to do it; and I thought that, though I had not been chargeable with any actual sin, yet God would have been just if He had thrown me into hell for my original sin.

But I was soon made to question if I knew anything of the saving discovery of God in Christ, though I lately had thought I had received the Redeemer. I was shaken by Satan transforming himself into an angel of light, who argued that all was delusion and that these scriptures which I thought I had laid fast hold on were not brought to my mind by the Spirit of God. From this cause my distress became as great as ever before, and continued for eight days. But I got leave to reason against the devil, that what I had met with could not possibly be a delusion, since I felt a willingness in my heart to come to Christ, and the Scripture everywhere declared the Redeemer's willingness to entertain all that are willing to come to Him.

On some of these days I was made to doubt the Being of a God, and though I looked to the heavens above and the earth below, and viewed the works of creation, yet these proved insufficient to convince me. Sometimes I argued under this temptation that, if there was not a God to punish sin, then my distress was causeless. At other times, when thinking there was a God, I was made to apprehend that such a wicked unbeliever as I could not escape punishment. Sometimes I would have opened the Bible to read, but closed it again, believing all the curses

within the Bible were due to me, and thinking it was in vain to look after any promises there.

This distress continued till I came home, after which I was tempted to think I was guilty of the sin against the Holy Ghost, and that I need not essay to pray because I could not be heard. When I was under this temptation, Elisabeth's West's book fell into my hand, wherein I found she had been under the same apprehension with me. It gave me some satisfaction to find that she had got an outgate. But I was made to think there was something in my case that was not to be found with any other that was not guilty of that unpardonable sin. When that temptation abated, and I would have essayed to pray to God, it was succeeded instantly with another; that when I prayed it was but a mockery of God, because I was tempted to think that He was unknown to me.

And then I became greatly distressed on the account that, not being able to contain without crying, when I went to prayer, I was tempted to think that others, hearing me pray, would think me a hypocrite, and I myself thought I was indeed so. For which reason I retired to the fields, where I took more liberty to vent my distress. I then found how insupportable it was to hold out against the deep woundings of spirit. One night, being under apprehensions that the earth might open its mouth and swallow me up, and that God in His justice might rain down fire from heaven and consume me, I resolved that, however God should do with me, I would be essaying the duty of prayer.

These absolute promises in Ezek. 36 were much the subject of my prayer for some time. That which gave me some relief was that Scripture (Ps. 55.22), 'Cast thy burden on the Lord and He shall sustain thee'; as also another (Ps. 37.5):

'Thy way to God commit, Him trust,  
it bring to pass shall He'.

I was then made to cast myself over on the Lord, and to beseech His undertaking for me. Sometimes my distress particularly flowed from the great dishonour done to God by my sins. At other times I was afraid of His judgments. Sometimes I had liberty to pray while under convictions; at other times my mind was so distracted and in confusion that I was silent before Him. The only bodily pain I felt was the swelling and beating of my heart, with excessive grief. I never swarfed, fainted nor swooned, nor had I ever any visions.

About the middle of December, 1742, there being an opportunity granted of partaking of the sacrament of the Supper, when examining

myself I thought I was very unfit for such a solemn approach, not finding the sacramental graces in exercise. I thought I had no warrant to go there, mistaking the nature, use and end of that ordinance; till these passages from Scripture came into my mind: 'Ye will not come unto Me that ye might have life'; 'I came that they might have life, and might have it more abundantly'. But continuing to doubt if it was my duty at that time to go to the table, and objecting that my heart was full of all unrighteousness, that Scripture removed my scruple, 'I came not to call the righteous, but sinners', upon which I went to the table. When I sat there, I felt my soul going out after Christ, and I received Him as the whole sum and substance of that ordinance.

I think I can seriously say that it is the habitual temper of my heart to esteem God in Christ as my chief good and portion. I desire to be weaned more and more from an inordinate love to the profits and pleasures of sense. If my heart deceives me not, I think I can say, 'Whom have I, O Lord, in heaven but Thee, and there is none upon earth that I desire besides Thee'; also that I have received Christ in all His offices, on His own terms, disclaiming all hopes of salvation but through His merits and mediation. I now feel a much greater delight in prayer, in reading, and in hearing the Word of God than I was formerly acquainted with; also, I hate all sin both in heart and life.

NOTE by Dr. Webster:

Page 307 (foot of page 4 of typescript): 'no warrant to go there' (but on the Lord's giving me clearer views from Scripture).

## A. W. A Man About 21 Years. John Wier:

I was not kept from every gross outbreaking before the world, for though I never cheated or defrauded any man in my dealings, but endeavoured to observe that rule, 'Whatsoever ye would that men should do to you, do ye even so to them', yet I would have let oaths fly at times. In my younger years I usually went about prayer once a day, and had some desire that the Lord might teach me to pray, but I had no more than a form of godliness till of late that I think I have felt the power of it upon my heart. And as I prayed, so I sometimes read the Bible by myself, and went to the Kirk for ordinary on Sabbath days. But I cannot well tell what made me do so, if it was not education and example, for I had not felt the Word coming home with power upon my conscience for some time. Indeed, when I happened to be near a good neighbour who gave me many good instructions, with whom I was often in company, I delighted much in prayer, but going home, I turned just as bad as ever I had been.

When the awakening broke out in Cambuslang in February, 1742, my curiosity led me to come there and see what that work meant, of which I had heard some talk, and to hear sermon on Sabbath, the 22nd of that month. I was much astonished to see the condition many were in when I came there, but nothing touched myself, and so I went home. But after that day I had still such a strong inclination to see if I could get anything to my soul, that I could not stay away. I came back always on Sabbath, and oftentimes also on Thursdays, to that place, though I got nothing sensibly to my soul from that time till the month of June.

At length, about the middle of that month, hearing Mr. Whitefield preach, I was much affected with what he said, but do not remember it now. For I was much confused, and like one that did not know what I was doing. When I fell under anything of a concern about my salvation before, I had been much tempted to put it off to another occasion, and when that occasion came I was just where I used to be. But now I could not think of putting it off any longer, and earnestly begged of the Lord to continue it.

That night I went home, and next day I came back and heard the same minister preach several times, and in hearing, my heart took an overcasting.

I trembled greatly, and was not able to stand, but did not well understand what the matter meant. That evening I thought I saw hell as it were at a distance from me as a pit where the wicked were frying, and the devils going among them. And when he said, 'Fly, Fly, Escape for your life, Escape to the mountains', I thought I would have fain done so, but I could not, but wished that the rest might do it.

I stayed in Cambuslang that night, being Friday, and spent it mostly in prayer with others and by myself, and next morning heard that minister preach again, and thought myself such an undone creature, having committed such sins that there was no recovery. Next Sabbath, hearing him at Cader, on Micah 6.8, 'He hath showed thee, O man, what is good etc.', he said, when seeing some going about from place to place, unconcerned like, 'O my friends, if ye saw what I see, ye would not go as ye do. Ye are all going about the mouth of hell', at which time these words struck me to the heart. I went home that night with great terror of hell upon me. But at that time I was more afraid of hell than affected with my sin against God.

On Monday I came to Cambuslang to hear the same minister preach again. And in time of the sermon in the evening I fell under great dread, for fear of hell, thinking I was just falling into it, and could not attend for trembling. For I apprehended when I was at the top of the Brae that hell was just at the foot of it, and that I was ready to drop into it; and I imagined that all the Brae was on fire.

That night I would gladly have stayed, but some others obliged me to go home. As I was gone a little from the Brae in my way home, two men holding me up by the arms, I thought I saw with the spiritual sight of my mind, heaven come down as it were very near above, and the saints there clothed in white, and palms in their hands. I rejoiced much to see them and was in a heavenly frame all the way. When I came home I went about family worship, and was much enlarged in that duty, and concerned to be among that heavenly company above.

Next day the gentleman in whose ground I lived sent his officer for me and another lad, and when we came before him he discharged us to go to Cambuslang, threatening that if we did, he would arrest our crops and turn us out of his land; for that he was informed that when we came home, we could not work any next day. He particularly abused Mr. Whitefield with his tongue, calling him a mountebank and damned rascal who was putting all the people mad. He said that he put on a black gown to fright people out of their wits, and that when he put on his black

gown and black cap at night he frightened them terribly. He added that if we could read our Catechism, we needed no more religion, and that if we would stay more at home at our work, and go less to Cambuslang to hear that damned rascal and get our brains cracked, we might pay our rent better and work better. When one of us signified a liking for that minister after all that was said against him, that gentleman said, 'And will ye go to hear him yet?'. 'Yea', said my comrade. Then answered he to that, 'Lad, go to the devil'. And he was as good as his word in what he threatened, for when harvest came he arrested our crops. When I was going to that gentleman, that word came into y mind: 'Ye shall be taken before kings and rulers for my Name's sake', and I told my neighbour that I thought it was very likely it would be fulfilled in our day. And for what I know, he had been tempted to fall on us at that time, for if he had waited never so long, he could not have attacked at a greater disadvantage, when we had been under great confusion and distress before.

In my way home I was in so great confusion that I could scarce walk, and after I came home I went about family worship, as I had begun to do two or three days before, and have continued to do daily ever since. I continued in distress of mind all that week, and most part of the next. And all that time I could scarce eat, sleep or walk any; but spent my time in reading the Bible and prayer.

For a while at the beginning, after my awakening, I had little in my exercise of distress of spirit, but a fear of hell. But afterwards I came to mourn for my offences against God—the sins of my life, my ignorance and unbelief. For two or three days I was just on the borders of despair, and I thought I did despair and that it was impossible that ever I would find mercy. Yet for all that, I could never almost give over reading the Bible and praying. But sometimes, when I would have essayed to pray, I could scarce get anything to day but 'Lord, help me'. One night when I was going to bed, I thought I would give it over, and trouble myself no more about it. Yet after I was in bed, I tossed and rolled to and fro, and could sleep none; and when I was doing so, that word was brought into my mind, 'He that confesseth and forsaketh his sins shall find mercy'. I then thought I would confess and forsake them as far as I could, and essayed to do so.

The sacrament being to be in—I got great liberty and freedom in praying for the people that were to go there at that occasion, and that I might get something to my own soul. But I got nothing sensibly,

though I attended all the days there. Hearing at Cambuslang one day, when a minister insisted much upon unbelief and the necessity of faith, I thought this was what I knew nothing of, and knew not how to go about it. And while I was much taken up in my mind what way I should win to believe, that Scripture came into my mind, 'Behold the lilies; they toil not, neither do they spin; if God so clothe the grass of the field, that today is and tomorrow is cast into the oven, will He not much more clothe you, O ye of little faith?' Upon which I was grieved that I could not believe, though God had done so much for me.

One day, being at home, and beginning to work some, and being filled with come anxious thoughts about the time to come (but I do not well mind whether the anxiety was about my soul or my body), that word came into my mind with power, 'Thy bread shall be given thee and thy water shall be sure'. I thought that might be with respect to this life, and I might get my bread in this world, but what the better would I be if I did not get the bread of life and water of salvation? I knew not well what might be the meaning of it, but continued still in a jumble about it, till I heard a minister in a sermon at Cambuslang mention that promise, and then he added, 'Thy bread is baken (or thy bread shall be given thee) through all eternity'.

Guthrie's Trial of a saving Interest in Christ falling into my hands, as I was reading there how far hypocrites might go, I thought I had as yet gone no further than they, and that I was one of them; and thereupon I fell into great distress for two or three days. But reading further on in that book, I came into a more satisfying view of my condition, particularly at these words, 'A sincere soul would go through seas of blood, or if it were through hell at the nearest to be at Christ'. I thought I would go through all these with my heart and good will to get to Christ, for I thought if I were going through to Him, none of them around would touch me so as to do me harm.

One morning, coming home from some place where I had been, and being much troubled that some time before, I had gone about that duty of prayer, but not in such a spiritual and lively manner as I ought, that word came into my mind, 'Fear not; behold I am with thee', which refreshed me much. I thought, What needs me fear, if God be with me, though I have not gone about that duty as I ought; God can help me to do it better by the power of the Spirit.

At the first sacrament at Cambuslang, after I had gone home, being at secret prayer, I thought I beheld, in a spiritual way, the throne of grace

represented to me, and the water of life beneath the throne, and Christ in that throne with outstretched arms, holding out the sceptre of mercy to everyone that would lay hold upon it; and I was allowed to plead at that throne for mercy, and rejoiced much that I was allowed access to plead there. One night at secret prayer, that word was impressed on my spirit, 'I will give thee the sure mercies of David', and I was made to believe that that promise would be accomplished in me.

At the second sacrament at Cambuslang, hearing Mr. Whitefield saying, 'Cast yourselves down at the feet of Christ, and resolve that if ye be damned, ye shall be damned there; but there is no damnation there', I thought I was enabled to do as he directed. On Monday, hearing another minister (Mr. Webster) early in the morning in time of sermon, these words (though not uttered by him) came into my mind, 'Ye were sometimes afar off, but now ye are made nigh by the blood of Christ': upon which I was made to rejoice that such a great sinner as I should be allowed that privilege of nearness to God by the blood of Christ.

On a Sabbath in February, 1743, while I was under fears of falling back into former sins and follies, at secret prayer, as I was pleading earnestly that the Lord might not suffer me to fall away, that word came into my heart, 'My Father which gave them Me is greater than all, and none shall pluck them out of my Father's hand'. It came with so great power, that I was made to rejoice greatly at the belief that I should not be plucked out of God the Father's hands, and I could not but praise His Name in view of my perseverance. I was just going to conclude prayer, when this Scripture was thus brought in to my mind, but after it came, I found my heart so much enlarged that I continued in it and in praises for a considerable time after.

Another day, going at the plough, as I was thinking that I was generally hated by almost all that knew me, and what a sad thing it was to be in that case, that word came into my mind, 'If the world hate you, it hated Me before it hated you'; upon which my mind was composed to a resignation to the will of God in that matter, since that was but what Christ Himself had met with from the world. While I was one day recollecting what I had met with, that Scripture was brought into my mind:

'Show forth the honour of His Name,  
and glorious make His praise'.



It bare in upon me when I was come to give this account, and think I was hereby called to this as a duty. I feel my heart run for ordinary after Christ and holiness, and a hatred to every sin in heart and life.

NOTE by ministers:

1. Page 309 (typescript, foot of page 2); reference to frying in hell: Webster comments: 'This will be liable to exception if not explained'. (Ogilvie agrees).
2. Page 314 (typescript, end of page 4). Ogilvie comments: 'If this was in vision, I think this paragraph should be left out'.

## A. V. A Young Woman at 15 Years. (Mrs. Catherine Cameron):

I was put early to schools, and taught to read and write, and all the other pieces of education that are ordinary in big towns for gentlemen's daughters or people of fashion and station; and was kept through the mercy of God outwardly blameless in my conversation and behaviour before the world. I had a form of prayer in secret from my childhood, for ordinary, once and sometimes twice a day. I went also to hear sermons on Sabbaths and other occasions, but it was much owing to custom that I did so, and to see and be seen, for I did not give much notice to what was said when I was attending public ordinances, or at private and secret duties of religion, and I could never distinguish between the presence and absence of God in any duty whatever till of late.

About three or four years ago, being desired by a near relation to think of joining at the sacrament and preparing for it, I complied with that advice; and while I was at secret prayer with a view to it, sometimes I felt a melting of heart and a great desire to yield myself to the Lord. When I came to the Lord's table, I was much in weeping and trembling, and had a great desire to have an interest in Christ, but beside that I did not find anything sensible.

After that sacrament, for some time I endeavoured to be more circumspect in my walk, but after some time I began to forget my engagements, and to return to former vanity and folly, and continued so till the next sacrament occasion was publicly mentioned as shortly in view. At hearing of this I fell under great terror, when I thought how I had behaved since the last. I set about preparing, however, and joined at that Communion also. After it was over I endeavoured to be more close in my walk, and diligent in outward duties. And thus I continued communicating, when occasion offered, hearing sermons, praying in secret, and keeping from anything outwardly vicious before the world; and this was all thought God required at my hands.

When a stranger minister came to Glasgow, September, 1741, I attended his sermons very closely, and was much affected with them, weeping very much both in the time I was hearing them and when at secret prayer. The second Sabbath after the awakening broke out in Cambuslang, February, 1742, I went there and heard sermons, and wept all the time

of them. But I could not weep for myself. I was greatly moved and made to weep out of sympathy and compassion to others I saw there in great distress, and this was all at that time.

Some weeks after hearing that a servant of my father's had been a month under conviction, I was much affected at the news, and afraid that myself would be passed by while others were taken. I was much in pleading with the Lord in secret prayer that I might get convictions; for then I began to see that I was not in a right or safe state; and while I was one time pleading for convictions, these words coming into my heart made me hope I should get them—'Thou shalt have the desire of thine heart'.

When the Lord's Day came, after praying several times for convictions, I went in company with that servant under convictions to Cambuslang and heard Mr. McCulloch preach concerning unbelief, and was so affected with what I heard that I wept all the time. I stayed there that night, and went into Glasgow on Monday, shedding tears all the way as I went, pleading all along that the Lord might open my eyes and give me a more affecting sense of my sin.

Next Sabbath after that, hearing sermon in the Barony Kirk, nothing in the sermon touched me but that one word: 'Ye are living in sin and rebellion against God', which came home to me with great power, and affected me much with a sense of my sin. I was made to weep much, but not to cry out in public, either at that time or any other time, and the public singing of Psalms seemed to me then to be like the melody of heaven. I continued that week under convictions, but afraid that they would wear off before any gracious change came to me; and toward the latter end of it I began to think my convictions were not of the right kind, for that I never had any dread or fears of hell, as I heard that many others had; nor had I ever despaired, but still hoped that the Lord would show me mercy. But about the end of that week, going out one night to the fields to secret prayer, I fell under a sense of the wrath of God on account of my sins; so that I thought the heavens above my head and all about me seemed as if they were engaged in God's quarrel against me. This continued with me for about an hour, during which time I had almost quite sunk in despair. But hearing a servant in the house speaking of God's calling some at the sixth, ninth and eleventh hour, I was made to hope that the Lord might yet call me, for it was not yet, I thought, the eleventh hour with me as to my time of life, and I reflected that

some of my acquaintances who had been great sinners had yet obtained mercy, and therefore I thought I would not despair.

Next Lord's Day, being the preparation Sabbath before the barony Communion, I had not thought of joining as a communicant at that sacrament. But hearing a minister (Mr. Hamilton) insist on the wise and foolish virgins, I thought by the strain of the sermon that I was among the number of the invited whom that minister described, and so I resolved to come to the Lord's table. Walking about the Kirk between sermons, and meditating on the pleasure of godliness, and thinking how happy those souls were that had lately felt the pleasure and peace in wisdom's ways; meditating also on the wonderful love of Christ in His suffering and dying for poor sinners that were ready to perish; I felt my heart filled with great sweetness and joy. That week, every day, I was getting more and more of a sense of my sin, particularly my original sin and heart corruption, and more and more discoveries of Christ's preciousness and loveliness.

On Saturday before the sacrament I slept none that night, but went out to the fields for secret prayer; and on the Sabbath morning I got great liberty to pour out my heart before the Lord. In time of the action sermon, hearing a minister (Mr. Hamilton) preach on that text, 'Behold the Lamb of God that taketh away the sin of the world', and insist on the sufferings of Christ, I wept all the time. At the Lord's table I got a deep and very affecting sense of my own unworthiness, and after I had been at the table I felt much of a hungering and thirsting after Christ, and resolved I would never take rest till I should find rest in Him. Through that week I got more and more of a sense of my sins and unworthiness, and was much in secret prayer. Some nights I thought I saw, as it were, the Redeemer standing with outstretched arms of mercy, ready to receive me; but that I needed faith to take hold of Him; upon which I was led to plead that He might give me faith to embrace and close with Him.

After that, going to the sacrament at Newmunkland, I got much of a weeping and mourning frame there. In time of the action sermon I felt my heart very hard; but going to the third table, I got my heart melted down into godly sorrow at the thoughts of Christ's sufferings, and of my sins whereby I had caused him to be pierced. After I came from that sacrament occasion I got a deep sense of my original corruption, and the evil of self-righteousness, and was made sensible of the great pollution that cleaved to all my duties, and I was convinced that God would have

been perfectly righteous if He had thrown me into hell for ever, if it had been for no more but for the sins of the best duties that ever I performed; and I have been sometimes in great distress of soul and made to weep bitterly in secret before the Lord for my unbelief. But I saw a fulness in Christ, a perfect and spotless righteousness, that was able to justify me, and to procure acceptance with God for me.

Next Sabbath was the first sacrament at Cambuslang that year. I came out on Saturday, and hearing Mr. Whitefield on the sufferings of Christ, from the words, 'My soul is exceeding sorrowful, even unto death', I was in a heartbroken and melting frame in hearing of it, at the thoughts of my sins that had pierced Him; I felt that sermon came with great power to me. That night my soul was much cast down, and I was very earnest in prayer for Christ's presence on the next day. That night I slept very little, and next morning continued instant in prayer for the granting of the previous night's petition.

In time of the action sermon I was full of doubts and fears whether I should come forward to the Lord's table or not, till I heard Mr. Whitefield serve the second table, after which I durst not think of staying away, but came to the third table. Yet I found nothing there, but a mourning weeping frame. Coming from the table, I retired for secret prayer, weeping and much cast down because I had not met with Christ, and so earnestly did I thirst after Him that I thought I would have given ten thousand worlds if I had had them, all for Christ.

On Monday, while that minister preached on these words, 'In the last and great day of the feast, Jesus stood and cried, saying, 'If any man thirst let him come to Me and drink; He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water'; I was willing to accept of the Redeemer in all His offices, and to resign myself entirely to Him, and just in a moment, just as I thought I was beholding Christ with outstretched arms of mercy ready to receive me, my heart was filled with joy unspeakable. I got up and looked about me among the people, and my heart burned within me with love to Christ and to them all. I thought, Oh, if they all knew what I was enjoying, and felt it themselves, how happy would it be for them! I went away home with that word in my mouth, and a feeling sense of it on my heart, 'All wisdom's ways are pleasantness and all her paths are peace'. The joy after some time wore off, but great peace and sweetness remained for about five days, and I took great delight in reading the Word and in prayer and other duties.

After this I returned to my former doubts and fears, and saw a great emptiness in myself, and pollution in my heart and in all my duties. Next Lord's Day, hearing Mr. Hamilton on these words, 'Ye were sometime afar off, but are now made nigh by the blood of Christ' (Eph. 2.13), I got freedom to apply many of the marks of those that were on their way to Christ, and was much comforted by what I heard, especially when he added that such as were on their way to Christ, Christ was on His way to them, and he is nearer to you than perhaps you expect. I was made to hope that this was my case, and that Christ was drawing nigh to me. I continued in a very desirable frame for some time, and when I was at home, these words came to my heart with powerful delight, 'O taste and see that God is good'; 'Delight thyself in God and He will give thee the desire of thy heart'.

The second sacrament at Cambuslang approaching, I inclined much to go and join there, and set myself to prepare for it; and one night after I was returning from secret prayer in the fields, there came immediately such an earnest hungering and thirsting of soul after Christ, that nothing but Christ would satisfy me, and for some time I could do nothing but cry out, 'Saw ye Him whom my soul loveth?' Thursday night before that second sacrament, when I was out in the fields at secret duty, I sensibly met with Christ, and had much love, peace and joy, and was made to call Him my Lord and my God, and was assured that He died for me in particular and for my sins. I wanted, however, to be still more sure, and was inquiring of God if it could be so indeed, that Christ died for me; and I thought He said to me, 'I have paid all thy debt'. I was then made most firmly to believe that it was so, and filled with great joy in Him.

When I went into the house, the servant observed me to be in a different condition from what was ordinary, and asked me how matters were. I was afraid to speak, not knowing how to express what I felt, and being just full of love to Christ. At length I broke out in raptures of joy and praise. I was so ravished with the love of Christ that night that I could sleep little, and all next morning and day I was in the same frame, and saying as did the spouse of Christ, 'My Beloved is mine and I am His; My Beloved is white and ruddy, the chief among ten thousand; yea He is altogether lovely'. All the rest of that week I continued rejoicing in the near view of the sacrament in that place, hoping I would then get my interest in Christ cleared, and my marriage covenant with Him sealed there.

On Friday, in my way to Cambuslang, that word came into my heart with greater power and light than almost any other word ever I met with, so as I was assured it was from the Spirit of the Lord, 'Thou are a chosen vessel unto Me'. The greatness of that high privilege manifested to me astonished me, and made me slow of heart to believe such a thing could belong to me, and when I was doubting, it was said to me, 'Why will ye not believe it?' and it was again set home upon my heart with such power that I could not get it disbelieved.

I heard the first sermon on Saturday by Mr. Whitefield with very much sweetness, and when another minister (Mr. Webster) was preaching on, 'To you that believe He is precious', I felt everything he said concerning the preciousness of Christ to be true by what I then experienced, and found such sweetness in Him and in His love to me and my love to Him, and saw such a ravishing beauty in Him, that my soul was just married to Christ. I spoke to that minister that night, and told him he had married my soul to Jesus Christ; and he said he wished much that it might be confirmed. I spent almost the whole of that night in the fields, praying and pleading that I might get a seal to my soul's marriage to Christ on the next day at His table.

On Sabbath morning, coming within view of the Communion table, my heart was as it were melted down within me at the thoughts of Christ's sufferings, and filled with joy that I would be allowed to sit down at my Master's table here, and that my joy would be inexpressibly greater when I should be admitted to sit down with Him at His table above. I heard the action sermon with very much pleasure and longed much to go forward to the Lord's table. I had not patience to wait longer than the second table, where the minister (Mr. Webster) who had been speaking so much of Christ's preciousness the day before, served. When I first sat down I got my heart melted down, but without any tears. When the elements came to be distributed I burst out into a flood of tears at the thoughts of Christ's sufferings, and as I was pleading that my sins might be washed away with the Redeemer's blood, when I was receiving the cup I thought He said to me, 'My blood is sufficient to wash away all thy sins'. As I was coming away from the table, these words came in, 'Be of good cheer; thy sins are forgiven thee'. I firmly believed at that time that all my sins were pardoned.

After this I went away to a secret place for prayer, and was made to believe that there was joy in heaven that day, and that the saints and angels were rejoicing over my conversion. But when I came back to the

place where the tables were a-serving, I began to doubt a little, and to say within myself, Can all this be real that I have met with? Can all this be indeed from God? and for about half an hour I was under doubts and fears. I continued much dejected in spirit, till opening my Bible and looking in it, that scripture (I Pet. 2.25) first cast up to my eye, 'Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls'; on which my doubts and fears vanished and I was again comforted, and by the effects accompanying that word, I took it to be sent indeed of God to comfort my soul. I sat down near the tables and sang psalms with the congregation with much joy, and every now and then I behoved to rise and take another view of my Lord's table, and felt my heart burn within me with love to Christ and to his ministers and to the communicants and people I cannot express the joy with which I was filled while the tables were serving. I could not endure to look down to the earth, but looked up mostly to heaven, and thought I heard Christ speaking to me from thence, and saying, 'Arise, my love, my fair one, and come away'. I saw Him as it were reaching down His hand and drawing me up to Himself, and at the same time I felt my heart powerfully drawn to Him with the cords of love.

In hearing the minister of the place after the work was over, speaking to those who had not met with Christ, and those that had met with Him, I thought I was one that had indeed met with Him, and I found my heart just sick with love, and ravished with joy. When all was done, I sat still on the Brae longing for some to whom I might tell what I had met with. One coming to me, whom I plainly perceived to be a disciple of Christ, though he had never spoken to me before, I fell out into a rapture of joy and praise, and could not forbear expressing my longing desires, with submission to the will of God, to be at that time dissolved and to be with Christ.

After going and hearing Mr. Whitefield in the Kirkyard about ten o'clock at night with much of the same frame, I went into a house, but through joy slept little that night. On Monday morning I got great assurance of my interest in Christ in secret duties, and was confirmed in it by a sermon preached by Mr. Webster very early on the Brae from these words, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom': and was made to apply the marks given of those that were Christ's little flock. During the time of the rest of the preachings that day, I had again a conflict with doubts. But toward the close, being made calmly to review what I had met with, these doubts



vanished and my love and comfort and joy returned. For about six or seven days much of this frame continued with me, till reading of the doubts and darkness the people of God were often under, I began to suspect that all was not right with me, and continued under this jealousy and apprehension, and had much bitterness of spirit for about three days before I was restored to comfort again. After obtaining this, I thought that Christ was dwelling with me, and when I was going to bed at night I would have thought, O what way shall I lie down when I have done so little for God this day! and the thought of my uselessness in the world for Christ would have grieved me much. I could then say that Christ was all in all to my soul, and that there was none in heaven or earth I desired beside Him. I thought the Bible was all love, and all the promises were mine, and every preaching I heard said nothing against me, for I was at peace with God and assured of the pardon of my sins.

One morning I was awaked out of my sleep with these words, 'Thou shalt be brought unto the King in robes with needle wrought', which came into my heart with much sweetness. At another time that word came in much the same way, and left me with a pleasant relish which lasted for several days, 'Thou shalt grow up as a tender plant and as a root out of a dry ground'. I had great delight in prayer. When I would sometimes have gone to bed, I thought I would have had Christ between my arms. He was as a bundle of myrrh to me and sweet to my soul.

Hearing Mr. Whitefield one Sabbath from that text, 'Your life is hid with Christ in God', my heart was melted down, and tears of joy and weeping flowed out, and I could apply the marks of those whose life was hid with Christ in God and longed much for death, and rejoiced much at the thoughts of it as I walked over the graves in the Kirkyard. I could have been content to die at that time, for I was got above the fears of death, and that day could say, 'O death, where is thy sting? O grave, where is thy victory?'. When I went home that night I was filled with a deep sense of my unworthiness and was made to say feelingly that I was less than the least of all saints, and was made to say feelingly that I was less than the least of all saints, and struck with astonishment that He should set His love on me when He had passed by so many others.

Two or three days before I went to the second sacrament at Kilsyth, I was under some damps and deadness. But on Friday night, when I went there, hearing Mr. Spiers on that text, 'I know that my Redeemer liveth', I got freedom to apply many of the marks of believers in that sermon, and received much comfort, and could apply the Word of God

to myself. Hearing two sermons on Saturday, I fell into great weeping and mourning when I reflected on my sin since the last sacrament occasion I was at, and thought myself very unfit and unprepared for joining in that ordinance, and could receive no comfort till the sermon preached at night (by Mr. McCulloch) on the words, 'Ye who sometimes were alienated and enemies in your minds by wicked works, yet now hath He reconciled etc.'; by the marks there given I was made to believe and see that, though I had been an enemy and alienated in my mind by wicked works, yet now I was no more so, but reconciled by the death of Christ, and I had thereupon much comfort. That night I had great liberty in prayer, and was in great hopes of what I was to get on the morrow.

In time of the action sermon I was in a very composed frame. About an hour before I went to the table, these words were darted into my mind, which I thought I heard Christ saying to me, 'Dost thou not behold thy name in the book of life?' But beginning to say within myself, Can it be possible that these words should come from God to me, I was checked with these other words, 'Why dost thou not believe?'; after which I was immediately made to believe that it was so. When I was sitting at the table, I fell under a deep sense of my own unworthiness, thinking I was indeed less than the least of all, and much more unworthy to be set down at the Lord's table. When the elements came to my hand, that word came into my heart, 'Eat, O friends'. When I went home at night I felt love to Christ so strong that my very bowels within me were moved for the love I had to Him.

On Monday I felt much sweetness in hearing the sermons. In hearing Mr. Burnside on that text, 'And truly our fellowship is with the Father, and with His Son Jesus Christ', I thought there was no mark he gave but I could lay claim to it. In hearing Mr. McCulloch on that text, 'Blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead', I got a new confirmation of the love of God to my soul, and the blessed fruits of it, and was so filled with love and joy that I could not forbear bursting out into tears of joy.

Going home, I fell under a great concern for the salvation of the souls of others, especially at secret prayer. I was under such an agony that I cannot express it. It was just the main thing I desired, that the kingdom of grace might be advanced. A while after that I fell under slavish fears. I could not go about secret prayer but I thought the devil was just ready

to take hold of me. I strove against them, but could not help it. I was grieved and burdened with a body of sin and death, finding a law in my members warring against the law of my mind, and leading me into sin.

After that, I came to have much comfort in hearing Mr. Hamilton on Psalm 85.8, 'I will hear what God the Lord will speak; He will speak peace unto His people and to His saints'. When I was much cast down, especially in time of duty, that word would have come to build me up, 'I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness etc.', and this continued with me for the space of about eight days. I was then made to long for death, that I might be with Christ. I thought I could cheerfully lay down my life for Him, and be burned at a stake, if I might but gain one soul to Christ. A concern for the salvation of others, especially my relations, lay with as great weight upon my heart as ever it had done for my own. I was made often to cry out in prayer, 'When shall the day break and shadows flee away?—and was grieved that there were so many enemies, ready to come betwixt Christ and my soul.

On a Sabbath in February, 1743, in the forenoon, hearing Mr. Hamilton, I was in great bitterness and fell a-weeping because I had not kept a close watch over my heart as I ought to have done; and I was afraid that the Spirit of the Lord had withdrawn from me. But in the afternoon I felt an inward peace passing understanding, possessing my heart and mind in Christ Jesus.

Keeping much company one week after that, I felt that spirituality of mind that I used to have, much abate: on which I resolved I would be less in company and more in retirement than I had been. But for about three days after that I felt a great sinking of my spirits, which made me dull and heavy. One morning I was awaked with these words, 'The oil of joy for mourning, and the garment of praise for the spirit of heaviness'; upon which, though I did not feel any present joy, I was made to look upon this as a promise that, as I had been mourning, so I could weep tears of blood for my own sins and the sins of others, I would do it.

One day some time ago, I got that promise, 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels'. As I have before observed, it was at the second sacrament at Cambuslang that I was made heartily willing to accept of Christ, and to close with Him in all His offices, and resign myself up entirely to Him, to be ruled and disposed of by Him at His will; and the day after that, and often since, I have been made to renew my choice. I have often in secret, as well as

at the Lord's table, personally covenanted with God in Christ, devoting and dedicating myself to Him, to be saved by Him in His own way; and one night very lately I again surrendered myself to Him, and renewed my covenant acceptance of God in the Redeemer.

After Kilsyth Communion I was so much filled with a sense of my obligation to praise God, that I was very much employed and enlarged in the duty of praising Him. Yet I was so sensible of my defects in this duty, and my inability to praise Him as I ought, that I cried out to the heavens and earth and all the creatures to praise Him, and to help me to exalt Him.

After that, I had most longing desires after death, that I might be with Christ in heaven, enjoy Him there, and drink of the waters of life at the fountain head. I had scarce patience to bear a delay. While I was filled with these ardent desires, that word often ran in my mind, 'Yet a little while and thou shalt be with Me', and I was made greatly to rejoice in the views of the appearance of Christ.

I cannot but remember in a special manner a glorious morning I had in secret prayer, after that Communion, when I was led as it were to the gate of heaven, and made to behold and see a crown of glory there laid up for me. I got the assurance and persuasion of my eternal happiness with Christ. O, then I was made to weep tears of love and joy, and to long to be out of the body and to be with Him, which is far better than to continue here upon earth. Hearing also a minister preach on the words (in Heb. 10.14), 'For by one offering He hath for ever perfected them that are sanctified', O what comfort, joy and peace had I in time of that sermon, when I could go along with the marks of the persons that were sanctified and apply them to myself, and saw that I was one of that number. And when he said, that there was no condemnation to him that could lay claim to these marks, I was made to believe that there was no condemnation to me.

After that, I was made to be content with everything I could meet with in this world, and to glory in afflictions, and to read love in every cross. But I saw no strength in myself, but much fulness in my dear Jesus's love to my soul, by nature so vile. I was made to lie humbly at His feet, as the greatest debtor to free grace in the whole world, for pitching upon me, the chief of sinners, while He passed by so many, and I was made to praise Him for redeeming love. O the sweet exercise I was in! O the low thoughts of myself! O the high and admiring thoughts of Christ, sometimes in the mornings when I first awaked from my sleep!

O the sweet meditations I had on heavenly things before I was well awaked! Through the day I had much pleasure in religious duties, and in obeying the commandments of God as He enabled me. I found a great change in my natural temper, and my ordinary discourse, and got a great victory over my corruptions; so that many a time I have thought that when some people were in great wrath against me, I could part with everything, and suffer anything, to gain their souls to Christ. I gathered spiritual instruction from everything I saw. Before that time I was helped to plead much with God for the grace of humility, and then I found the answer of my prayers, and was made to look upon myself as the very chief of sinners, and amazed that ever He looked in mercy upon me.

I have found to my sad experience that when I was too much in company His Spirit has withdrawn from me. One time in particular, after I had been this way employed, I thought that the Spirit had left me, and would never return with His quickening grace. A great cloud came upon my soul, and I had a great wrestling with unbelief and corruptions, and was in great bitterness of soul for offending God. I went from duty to duty, for a time, but found no sweetness. I went weeping and mourning, and could find no rest till I found my dear Jesus again. Sometimes in prayer, I have had such lively actings of faith on Christ crucified, that I have beheld Him as it were suffering for my sins upon the accursed tree; upon which I have fallen into such weeping, that I could scarce speak a word, and could only admire and call all things to praise Him, for loving me and giving Himself for me. After this, I would have felt my will resigned to His will in everything, and then I was made to entrust my all in the world to Him, and to distrust myself.

One day, reading in a book, these words came to me, 'He that hath tasted of the heavenly gift and afterward sinned wilfully, there remaineth no more sacrifice for sin'; upon which, such a damp came upon my soul, that I could not bear up, occasioned by my apprehending I would fall away. I could not think of being separate from Jesus, who was my chiefest joy and all my desire. When I heard any person speak of hell, I was made to believe that the gates of it would never prevail against me; for at that time, when my soul was much cast down, these words came with great power into my soul, 'He said to thee, the gates of hell shall never prevail against thee'.

Hearing a minister preach on these words, 'We know that all things work together for good to them that love God', I was made to weep tears of joy when he was giving the marks of them that love Him. I shall

never be able to tell what joy I felt that day, for I could apply all the marks that were given, and was fully confirmed in my interest in Christ; upon which I could do nothing but wonder and admire and say I am less than the least of all saints; and I loathed myself for my sins.

The 29th March, 1743, at night is a time never to be forgotten by me. A little before I went to prayer there came such a sweetness into my heart, when reading the 55th of Isaiah, that I was made to weep tears of love. When I was at prayer, my dear Jesus bade, as it were, open the Book of Life, and said to me, 'Friend, dost thou not behold thy name written in it?'; and He strengthened my faith to believe there was a crown of glory laid up for me. That night I thought I got my covenant renewed, and that I was helped to give up my whole soul and body to Him. I took all things to witness that I desired Christ above all the pleasures in the world, and accepted of Him in all His offices; and in particular, that I was heartily willing to be taught and ruled by Him. I was then helped to praise Him, and made to invite all to praise Him for redeeming love. My heart was in a flame of love to Him and all the people, and I was made to call him my Strength, my Rock, and Portion, my chiefest Joy and Delight, All in all to my soul. But I shall never be able to express what joy I felt that night.

In hearing a sermon on these words, 'In whom, after that ye believed, ye were sealed with the Holy Spirit of promise', I had joy and comfort when I heard the very exercise of my soul described with these very promises I had got; and when he said, These are the sure marks of one that is sealed unto the day of redemption. About that time I was now and then made to rejoice in tribulation, being made to believe that in a little while I would be delivered from them all; and when I thought on the sufferings of Christ, and on what He underwent for me, my sufferings appeared as nothing in my eye.

After that, the sacrament in Glasgow was at hand. On the preparation Sabbath, I was in a slender frame of spirit, and helped to plead much for the enlargement of the Redeemer's kingdom. On the fast day, hearing Mr. Cross preach on these words, 'He that humbleth himself shall be exalted', I thought I could go along with him in all the marks of a humble soul. Hearing another minister on these words, 'For I was alive without the law once, but when the commandment came, sin revived and I died', I was made to admire and to lie low in the dust, when I heard my own experiences so clearly opened up. Coming home from sermons I had very low thoughts of myself. As I was praying upon the road, the devil

said to me, Thy prayers are not heard'. The temptation coming in very strong, there fell such a damp upon my soul, that I was filled with great bitterness, and I thought there was a great cloud drawn betwixt Christ and me, and that my heart was so hard that I could not speak one word, and that it was as deceitful as the devil himself. I saw much of my vileness by nature, and that I justly deserved ten thousand hells for my original sin and actual transgressions, and I found myself lost and undone without Christ. Being much cast down I thought there was no comfort for me, and that the Redeemer would never return again, and that I durst not approach to His holy table until He gave me a call and invitation to come to it.

I continued very much cast down till on Friday that word came with sweetness and comfort to me, 'Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are now ready; come to the marriage'. I was made to look on this word as an invitation to me to come to His table, and as a promise and encouragement that He had prepared a feast for me. After this I got more liberty in prayer to pour out my soul for myself and others. On Saturday, hearing a minister on these words, 'Do this in remembrance of Me', I was melted down when he treated of the Redeemer's sufferings, for I thought my sins had been the cause of these bitter sufferings. That day I heard another minister (Mr. McCulloch) with much satisfaction from that text in Psalm 110, 'They people shall be willing in the day of Thy power', for I thought I could go along with him. Through the whole sermon my soul was delighted in the Lord.

When I was longing to meet with Christ at His table, that word came with sweetness, 'Ye are not under the law, but under grace'. It was joined with that other, 'And the blessing of the Lord shall come upon thee'. After this I found the devil striving to rob me of my comforts. On the Sabbath morning, when I awaked out of my sleep, I fell a-weeping sorely that I would not meet with Jesus, and then that word came in with power, 'Thou shalt meet with the King at His table'; upon which I rejoiced in the view of meeting with Him there, and was made to believe that what was spoken would come to pass.

When I came into the Kirk in the morning, I fell a-weeping when I thought I was come to commemorate His sufferings and death; and I hated and abhorred all manner of sin, and loathed myself for my iniquities, and the dishonours I had done to God. I wept the whole time of the action sermon. I had such a clear view of His sufferings when I saw the

elements that I was like to burst out, when I thought how the body of Christ was broken for my sins. When the minister was inviting those that were prepared to come to the table, I was made to believe that I was one that was bidden. Before I went to the table of the Lord there came such a fire of love to Christ into my soul that my heart burned with it. When I was at the table the Redeemer said to me, 'I have drunk the cup of my Father's wrath for thee'. Being greatly melted down in floods of tears, that word of Scripture came with great power into my soul, 'Have I not said that in the day when I make up My jewels, thou shalt be among them?' When I went to pray, I could do nothing but admire; then these words came with great power into my soul, 'I have made with thee an everlasting covenant, never to be broken', and I thought He said to me, 'I have sealed it with my everlasting seal, and in a little while thou shalt be with Me'. But beginning to doubt if these things were so as I thought, He said to me, 'Behold my bleeding side'; upon which I was ashamed of my unbelief, and grieved that I should have wounded Him so much with that; after which I was filled with joy and comfort.

In the evening I heard Mr. Scot (Stenhouse) on Heb. 13.5—'I will never leave thee nor forsake thee', which words I thought Jesus spoke in to my soul. I was made to believe that promise, and thought I was sitting under the shadow of His wings, and that His banner over my soul was love. That night I was allowed to taste of the oil of gladness; also that direction was applied to me: 'As ye have received Christ Jesus the Lord, so walk ye in Him', and it continued with me for some days.

The Thanksgiving Day was a sweet day to me. I was in sweet exercise of soul; and hearing a minister on the words, 'For me to live is Christ', I was more and more confirmed in my interest in Christ. In hearing another from that text (I John 5.4), 'For whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, even our faith', I was made to weep in tears of love, for I thought I could, as he went along, apply all the marks of those that were overcomers of the world by faith. After that, I got a clear discovery of the enemies of my soul. I saw the devil and the world and a wicked and deceitful heart all in war against me. In particular I was much weighed down with a body of sin and death, and felt much of my own weakness. But I got a discovery of the Redeemer's strength to bear me up under these difficulties. Sometimes I was so molested with so many temptations that I thought I would never be able to fight through them, and end my



warfare with victory, which occasioned a great bitterness of soul. But I could not bear the thought of giving over fighting and lamely yielding to my enemies, for faith would come in by which I was made to rely on Christ for strength, and to lie at His feet as a poor object of pity. And thus it was with me till the Communion occasion at Cambuslang in May drew near.

On the preparation Sabbath I was convinced that the Lord loved me with a special and distinguishing love, but my heart was very dead and I could not get it to love Him as I desired. On the fast day I was grieved at my backslidings. My soul was affected for my own sins, and the sins of others were also a burden upon my spirit, and made me mourn and weep. I saw that any one sin committed after I had felt the bitterness of sin, and after I had tasted of the joy of the Holy Ghost, deserved more of the wrath of God than all the sins I had committed before. On Saturday I was in a tender frame of spirit, hungering and thirsting after Christ; and when nothing could satisfy my longing soul but Himself. Then that word came to me with sweetness, 'Thou shalt be filled as with marrow and fatness'. I continued longing to meet with Christ, but was compassed about with many jealous fears over myself.

On Sabbath morning I got some liberty to plead in prayer for ministers and people, and for my own soul. In time of the minister's (Mr. McCulloch's) first prayer in public, my heart was so warmed with love to the Redeemer, that my heart was set wide open to receive Him. Hearing him preach on those words (in Gal. 2.20), 'Who loved me and gave Himself for me', and reading the whole verse, I thought it came in season to me, and that I could say on good ground, Christ loved me and gave Himself for me. I had a sweet time when the minister was giving the marks of the persons who would be welcome to Christ at His table, for I found them in my soul. I longed to meet with Him there.

When I received the element of bread at the Lord's table, I thought I received Christ in all His offices, and that I was made to surrender myself wholly to Him in soul and body. When I took the cup I was made to believe that He had pardoned all my sins. I was made to sit as it were under the Redeemer's cross, and to behold Him as crucified for me; and when I saw Him by faith endure so much for me, I was made to mourn as one mourneth for a first-born. At that time that word came in with much joy, 'In a little scarce do it, for my heart was full of love to Christ. I was confirmed in my interest in Christ by every minister I heard that day, and it was a sweet day to my soul.

On Monday morning, when I went to secret prayer, my soul delighted itself in the Lord, and longed to be out of the body and to be with Christ. When a meeting with Him here was so ravishing my soul, I desired to meet with Him never to part. Then that word came in with sweetness to my soul, 'Behold, I have gone to prepare a place for you'. After that I began to fear how I would pay my vows to the most High God. I saw myself weak and insufficient, but I saw strength sufficient in Him, and was made to cast my burden upon Him, and to trust in Him and no other.

I came home from that sacrament with Christ in the arms of faith and love, and these words in my mouth, 'Not I, but Christ that liveth in me'; which continued with me for some days. I had sweet communion and fellowship with Christ, until the devil came upon me with the temptation that the Lord did not hear my prayers, and with another great temptation, that I would fall into great sins, and prove a scandal to religion. I was sorely tossed and racked with these temptations, and very much cast down, and in bitterness of soul about them for some time, till the Barony sacrament was at hand. On the fast day before that sacrament, being very much cast down, I desired that the Lord might search out all the secret sins of my heart, that I might mourn over them all. On Saturday, my heart being as hard as a stone, I thought I durst not approach His holy table until there was a change wrought on me, and being much perplexed with a hard heart of unbelief, that word was sent and bare me up, 'Can a woman forget her sucking child? Yes, she may, but I the Lord will never forget them that seek Me'.

NOTES by ministers:

Page 320 (page 3 of typescript; 'I saw the Redeemer standing etc.'). This passage needs to be explained or left out. (Gillespie) 'I agree' (Ogilvie).

Page 321 (page 4 of typescript).—ditto—. Same remark (Ogilvie)

Page 322 (page 5 of typescript) 'and was assured that He died for me in particular'. I think some such words should be added, if it was by being enabled to believe on Christ as held forth in the Gospel offer and promises' (Webster). I agree (Gillespie).

Page 324 (page 6 of typescript). Reference to Mr. Webster. 'It was matter of great satisfaction to him to hear that the Lord had made him useful to any one's soul' (Webster).

Page 331 (page 10 of typescript): 'sinking of spirits made me dull and heavy': 'I apprehend anything like natural melancholy, not arising from a distinct object should be deleted' (Webster). 'I agree' (Gillespie).

Page 334 (page 12 of typescript). 'gates of hell would not prevail against me'. Webster comments: 'I think this passage would run better if the young woman had written 'But I was made afterwards to believe according to God's promise that the gates of hell should not prevail against me'. 'I agree' (Gillespie).

Page 338 (typescript, page 14) 'that word came with sweetness' etc. Webster comments: 'Several words of Scripture were brought to my remembrance with sweetness'. 'I agree' (Gillespie).

Page 344 (end of account. Typescript, page 17): Webster: 'I think some few sentences should be added as to the general temper of her mind, to make to conclude not so abruptly'. (Ogilvie and Gillespie agree).

## A.X. A Young Unmarried Man About 20: R. Barclay:

I was put to school when young and taught to read and write, and got my Shorter Catechism by heart; and after I had neglected and forgot it much, judging it of no avail, I have of late began to study it again. When I was a child I was put to secret prayer by my parents, and while they lived and urged me to it, and withal gave me a good example, I used to keep up a form of prayer. But it went still against the grain to me. I had no delight in it, and would have fallen asleep in the midst of it, and when I was awake oftentimes scarce knew what I said. However, sometimes I was held to it against my inclination, by natural conscience, but I was like a dead dog in it.

And thus I continued after my parents' death all along, sometimes neglecting it and sometimes keeping up a lifeless form. Sometimes I used to go to Kirk on Lord's Days in a customary way, and sometimes not. And when I went there, I used to weary much of the work. When the lecture was done, I would have thought, Now the half of the work is done: O if the other half were done too: and I wearied greatly till all was over, that I might get my liberty. Sometimes I had scarce patience to wait till the last prayer. One day I remember I went out at the first prayer, but going away, my conscience checked me, that I should profane the Lord's Day so. Yet I would not return again, lest I should be noticed and challenged by the elders.

As to the other parts of my practice till of late, I spent my time much in going up and down with my comrades at vain and sinful diversions, playing at cards, drinking, and sometimes cursing and swearing; and oftentimes profane oaths came into my heart. But sometimes I stood in awe to utter them before the company, lest they should think me an abandoned wretch. When I was abroad in England I took still greater liberty in sinful courses than when I was at home, because I had none there to reprove me. One time I heard Mr. Whitefield preach there, but got nothing; and when I came home I heard some with whom I wrought censuring him as one that preached too hard things. I knew them to be very loose and wicked, and could not allow myself to go their length in wickedness. And that word striking into my mind at that time, 'Whoremongers and adulterers God will judge', I knew it was too

applicable to them and therefore uttered it, but they continued to defend themselves in their practices.

After my return from England, I went not to any Kirk for a long time, because I thought I had not good enough clothes, and would not go till I got better; and I chose rather to come to Cambuslang, where I would not be so much noticed by my acquaintances, and where I heard many people were getting good, and I thought that I myself had as much need as any.

The first day I came there, I heard a sermon by Mr. McCulloch on that text (I John 5.10): 'He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son', where that minister spoke much of the heinous nature of unbelief. But I thought this did not belong to me, for though I knew my practice had not been good, yet I thought I had believed well enough all my days. But then he went on to show that unbelief gave God the lie, and if it was taken as an high affront for a man to give the lie to an equal, and yet more to give the lie to a superior, and yet more so toward one who was vastly our superior, as to a king or prince, how much more provoking must it be, and a high affront, to give the lie to the great God, the King of kings, who is infinitely above all creatures. And yet this is what every unbeliever in every act of unbelief does. Those words, though they did not come with very great power at the time, yet they made such an impression upon me, that they stuck with me, and had more effect upon me than all the sermons I ever had heard, and were of great use within a little while after, for my conviction.

Next Lord's Day but one after that, I came and heard the same minister on another text, in Luke 11.21,22: 'While the strong man armed keeps his palace, his goods are in peace', where he showed that by the palace was meant the heart; by the strong man, the devil; and by his goods, the lusts and corruptions of the heart; and by his armour, these shifts, excuses and pretences that sinners, by the devil's suggestions, use to defend themselves in the practice of sin and neglect of duty; and by which, also, they lull themselves asleep in carnal security in opposition to all methods to awaken and convince them, and bring them to Christ and their duty. Such men have slight thoughts of sin and the danger of it, and fancy that they are in the way to heaven already, while they are in the broad way to hell. Or if they think that they are yet in a natural state, are of the opinion that they can repent and believe in Christ when they please, and that they have yet time enough before them to be religious in good

earnest. In hearing of this, and much more to the same purpose, I found all that was said brought home to me in particular, as being just my case; and I found myself, my practice, the thoughts and workings of my heart, so exactly described, that I thought no man in the world could have told me, and I found it to be God Himself convincing me and speaking into my heart. And now I was convinced that I was indeed an unbeliever, which I could hardly admit last time I heard at Cambuslang, and that by my unbelief I had all along been giving the lie to God that made me. I was hereupon reduced to great confusion and distress.

Next day, when I was sitting following my business, the sermon I had heard concerning unbelief and concerning the devil's keeping the palace of the heart, came fresh into my mind. My convictions and distress by this means increased to such a degree that I thought I was the greatest rebel against God that ever was on earth. I was made to wonder at God's patience in bearing with me so long, and that God did not damn me immediately, making the earth open its mouth and swallow me up, with the seat I was sitting upon. I considered how I had been carrying on a war against heaven, and joining with the devil, the arch-enemy of God, in rebelling against the great God who in the twinkling of an eye could turn the whole world into ashes or into nothing, and in a moment could have frowned me into hell, and might in justice have done so, and might justly do so still. I was fully persuaded and sensible that if God should have instantly done so, hell would be as justly due to me as ever a penny was due to me when I had laboured for it; and that if I were cast into hell I could not but cry out, Just and Righteous art Thou, O Lord.

Yet the Lord kept me from sinking altogether in despair, for I thought it was still possible He might yet show me mercy. And at a time when I was reading my Bible, being in great fears of wrath, and scarce daring to hope for mercy, that word, 'A grain of wheat cast into the ground must first die before it live', struck into my mind with such a light, as if one had been explaining and applying it to me—that I must first die unto sin, and lay aside my rebellion against God, before I could obtain mercy and become alive unto God. This, in the view it cast up to me, gave me a great deal of relief, and some small joy and hope, that if I could lay aside my sin, I might get mercy.

But within a little while it was suggested to me by Satan (though I did not know it at the time to be from him, but by reflecting on it since God gave me some acquaintance with his ways, I perceive that it was indeed from him): 'Poor unworthy creature that thou art, how can you

expect that ever God should have mercy on thee? There may be mercy for others, but there can be no mercy for thee, who has been the greatest of all rebels against God'. This threw me into great confusion. I was just where I had been before, or rather worse. I went upon this to speak to some of my acquaintances who I knew had been in distress, and had been with some ministers. I could not think of going to ministers myself, for I was in such confusion that I did not know what to say to them.

Being advised by a comrade I consulted, to read my Shorter Catechism, I complied, and found things there in a new and different way from what they had ever done before; and coming to that question, What is effectual calling?, I was made to believe that it was the Spirit of the Lord dealing with me, convincing me of my sin and misery; and I was made to hope that He would also, in His own due time, enlighten my heart in the knowledge of Christ, and would also renew my will, and bring me to embrace and close with Christ in His Gospel offers. And reading on till I came to the answer to that question, what is repentance unto life?, I found what had before been a dead letter was accompanied with something of life to me, especially the answer to that question just now cited. In reading and meditating in this way I had some measure of joy, to think of the mercy of God in Christ to penitent sinners, and at the thought of god's great mercy in giving me a sight and sense of my sins, and some measure of hatred for them and grief for them. But I wanted to have still more and more of all these, and begged of the Lord that I might be effectually turned from them all to God. I resolved through His grace on a course of new obedience, and that, wherein I had done iniquity, I would do so no more.

From that day to this day, nothing could ever satisfy me but a reconciled God in Christ. Always, before I came to hear sermons, I begged of the Lord Jesus, that as He was the great Prophet of His Church, so He would that day reveal the will of God for my salvation, by His Word and Spirit, and direct His ministers to speak to my case, and show me the condition I was in, and what He would have me to do, and that He would help me to receive His Word in the faith and love of it, and lay it up in my heart, and cause me to practise it in my life. I had from this time a most earnest thirst after Gospel ordinances, and chose in coming from sermons to go in company with such as I knew had a good memory and could repeat much of what they had heard. I joined myself to a meeting for prayer with a desire to be edified, and was glad to hear any of them tell what God had done for their souls. I rejoiced when the Lord was pleased

to bless any word from their mouth, or in public ordinances, as a crumb to my poor soul. And now I was made willing to be saved by Christ on His own terms, or any terms; and made to accept of Him in all His offices, as my Prophet, Priest and King; as a Prophet to instruct, as a Priest to atone and intercede for me, and as a King to rule and govern me.

After I came to believe and see that Christ was able to save me, it was some time ere I could get over that difficulty as to whether He was willing to save me. But I was made at length to see that He was more willing to save me than I was to be saved by Him; and that if it had not been so, He would never have convinced me of my sin, and drawn my heart after Him. Nor would He have made me so willing and desirous to close with Him. I got also a deep sense of my own inability to do anything to help myself, and to recommend me to God; and was afraid of nothing so much as of joining my own righteousness, which I saw to be but as filthy rags, with Christ's unspotted righteousness.

I now forsook my former companions in sin, and my former sinful ways—my cursing, swearing, carding, and drinking to excess. I now abhorred these things and found the thoughts of them bitter to my soul. The thoughts of the goodness of God in sending His Son to save poor sinners, and of Christ's dying and suffering for that end, now engaged me to study by His grace to keep a conscience void of offence toward God and man, that I might not again put Christ to oen shame by walking unworthily of Him.

I never cried out in public, but was sometimes just at the point of crying out, both at Cambuslang Brae and in a meeting for prayer of which I was a member, and I was afraid I would not be able to refrain; but I got it kept in. But at other times, hearing so many cry out, I have suspected my exercise was not so deep as it should be, when I was not brought under a necessity of crying.

Hearing of a Communion occasion at Cambuslang, I was glad of it, intending to join in that ordinance; and though I knew I could do nothing good of myself, I resolved in the Lord's strength to set about preparing for it, hoping that I might then get grace strengthened and lusts subdued, by the application of the blood of Christ to my heart and conscience. While I was thinking of going to that ordinance, I was one day reading in my Bible, and that word which I then read in Is. 55.1-3, 'Ho, every one that thirsteth etc!' was applied to me with such evidence, that I was made to believe the Lord was calling me to come to Him, and attend



Him in that ordinance, and that the Lord would covenant with me; for that He is always as good as His word, sometimes better, never worse.

On the fast day and Saturday, and also before, I was much taken up in examining myself, and in secret prayer as the Lord was pleased to enable me; and I got freedom to apply many of the marks of those that were allowed to come to that holy ordinance, when hearing sermons on those days. On Sabbath I came to the Lord's table with holy fear and reverence. While I was there, earnestly pleading and looking to the Lord for some token of His love and favour, with a sense of my own unworthiness to come before Him, that word came with power to my heart, 'Look up, and stretch forth the hand of faith, and lay hold on the golden sceptre of peace that is stretched out to thee'. At that instant I felt as in a trance, and saw divine justice stretching out its hand to take hold of me, and Christ as it were stepping in betwixt justice and me, showing His wounds and what He had suffered for me in satisfying justice, and saying, I have satisfied you for His sins; upon which the hand of justice could not touch me. It was just as if I had been in a sleep with my eyes shut. Recovering out of that trance, I felt my soul filled with great joy and comfort, and thankful to God for the riches of His pardoning love and mercy to me in giving His eternal Son to suffer and die and satisfy His justice for me, and to bear the punishment due to my iniquity. This frame continued with me in the after part of that day.

In the evening I heard a minister (Mr. Whitefield) preach on that text, 'Thy Maker is thy Husband, etc.', where he showed how those that had chosen Christ for their Husband should love, honour and obey Him. He gave the marks of those that had Christ for their Husband. I got freedom to apply these marks to myself, and was greatly rejoiced in spirit at the satisfying evidences of my standing in such a relation to Christ, and at the believing views I had of Him in the glory of His Person, and the sweetness of that relation of a Husband in which He stands to His people. This frame continued with me as I was going home. Only Satan would have had me to doubt if what I had met with at the table was from the Lord, because of the way in which it came to me. But I was sensible that this suggestion was from Satan, and could not come from the Holy Spirit who had kindled such a flame of love in my heart to Christ. And so I was helped to resist that suggestion, and went on my way rejoicing in Christ, and in what He had done for my soul. I accounted all things but dross and dung for the excellency of the knowledge of Christ Jesus my Lord.

After that, I found my love to Christ increasing from day to day; and I thought that, if persecution should arise, if the Lord did not leave me to myself, I would, in His strength, cheerfully lay down my life for His sake; and that, when I had done so, it would be but a small testimony of love to Him, compared with the amazing evidences of His love to me.

When I heard that there was to be another sacrament occasion at Cambuslang I rejoiced greatly at the news of it, that I should have another occasion of receiving the seal of God's covenant at His table, and was much taken up in praying for the Lord's gracious presence both to ministers and people, and made a diligent preparation, in dependence on grace, for that ordinance, looking to the Lord and pleading with Him that He might work in me both to will and to do. Attending sermons there on the fast and on Saturday, I thought by what I heard in these sermons that I was among the number of those that were invited to come to that holy table; and coming and sitting down with fear and reverence, I spent some time in pleading earnestly that the Lord might give me more strength and increase of grace, and subdue my corruptions and lusts. But I got nothing sensibly, till the second element came to my hand; at receiving of which, these words were spoken with power to my heart, 'This is my blood shed for the remission of your sins'. These words are usually spoken by the minister at the giving of the cup to the persons that sit at the table next to the place where he stands; but I did not hear them when the minister spoke them, who was then serving the table, he being at the head and I about the foot of a very long table; and I did not receive the cup till some space after he had spoken these words. But I found the Lord Jesus speaking them, and was thereupon filled with great joy and comfort at the thoughts of His wonderful redeeming love in shedding His precious blood for me, and the remission of my sins. And this frame continued with me all the remaining part of the day, and for some time after.

When I was going home, the devil assaulted me with temptations to doubt of the reality of what I had met with at the Lord's table. But I was enabled to resist him without yielding at all, praying, The Lord rebuke the O Satan. And it pleased the Lord to do so, and to remove that temptation before I went to bed. This frame of love and joy continued with me for a considerable time after this second sacrament.

I have, however, since that time had many damps and downcastings, and blessed be the Lord, I have also had many manifestations of His love.

I now find great delight in reading my Bible; and blessed be the Author of it, He now enables me to read it with some measure of knowledge and understanding of the mysteries of the kingdom of heaven that were before hid from me. I have also great pleasure in hearing the Gospel; I cannot express the love I have to it, and I can never have enough of it. In every sermon I hear, I always find some new and glad tidings.

Sin of all sorts I hate and abhor; not so much for the shame and punishment it exposes to, but because it is dishonouring to God, and as it pierces Christ afresh and pollutes the soul, and makes it loathsome to God. As to heart-sins and corruptions, I can, by grace, say with the apostle, and appeal to God for the truth of it, Romans 7.20—and so on to the end of the chapter. And as for my dealings with men, I love plainness and simplicity; and though I could sometimes overreach others, and they not know it, yet I abhor even the thoughts of doing so, because it is displeasing and dishonouring to God.

I have sometimes certain fears when I look forward to death, but at other times could be glad, if it were the Lord's will, to die instantly. I often look and long for the Blessed Hope, and the glorious appearing of the Lord Jesus Christ, and trust He will preserve me to His heavenly kingdom.

## A. Y. A Young Woman Aged 21. Margaret Reid:

I was never left to fall into any gross scandalous sin before the world; and from my childhood, being instructed by my parents, I kept up a form of prayer, usually morning and evening; but a little thing would have made me shift it. I used also to go to the Kirk on Sabbaths, but oftentimes went, not knowing for what; and I thought that if I was like neighbour and other, I was well enough.

I never found the Word of God come home with power till of late. Nor could I hardly discern between the presence and absence of God in a duty, though sometimes I was more affected in duty than at other times. Now and then I have thought, if I die in this condition before I be in earnest in religion, I will surely go to hell. But then, I would have thought, I have time enough before me yet to be serious. But then, I would have reflected again, what if I die before I turn religious in good earnest. Then I must go to hell. But I would have thought again: If I must go to hell, I will go to it the best way I can: and then I would have thought again: Surely hell is not such a dreadful thing as ministers call it.

When the awakening began to Cambuslang in February, 1742, before ever I had been there, one came and told what a work was in that place, and that this one and the other one was awakened. I fell under great distress, fearing I was passed by, and cried that everybody will get good but I. Coming over to Cambuslang, I heard a sermon, and the concern I was under continued and increased that and the next day. Coming again on Tuesday I was much affected with original sin, of which I heard that day in the sermon. Before that, I thought it was just nothing; but then I saw myself all over polluted by it, and was sensible I was shapen in sin and brought forth in iniquity.

I never cried out in public under my convictions, but I was always worst at home. I was much afraid when I heard others cry out under fears of hell, that my convictions were not right, or like those of any other body. For though I was convinced that, if I had been sent to hell eternally, it was what I justly deserved from God for my sin, and was assured I would have perished for ever, it would not have been so affecting and grieving to me, as it was, that I by my sins had so dishonoured God, and pierced and wounded Christ.

A person gave me Guthrie's 'Trial of a saving interest', in which I read with much delight, finding my own case so exactly described there, and was glad to find by it that my case was not so singular as I had taken it to be. That word in the Psalms gave me great relief: 'Cast thy burden on the Lord and He shall sustain thee, for He will never suffer the righteous to be moved'. I was however still but one day better, and another worse. Sometimes I would be so low that I was almost at casting away my hope, but then I would immediately be brought to believe that the blood of Jesus Christ cleanses from all sin, and that there was enough virtue in one drop of it, to take away all the sins of all the world.

One day I heard a lecture at Cambuslang by Mr. McCulloch on Zachariah, concerning Joshua's standing before the Lord with filthy garments, and Satan standing up at his right hand to resist him, which was made very useful to me, and left a great impression on my heart. One night at a meeting for prayer, a person there was telling about Christ's sufferings, and how it was thought by some that the cross on which Christ suffered was made with a bow in it, and that it was straightened when He was nailed to it, and His sacred body was thereby racked. This made a great impression on me. I found my heart ran greatly out after Christ; I was made also to wonder at His love, that though He had no need of any of His creatures, He should condescend to endure such sufferings for them that were so worthless and guilty; and I spent the night in secret prayer with much enlargement.

At the Barony sacrament, after sermon, I went apart to a secret place, and going to it that word came to me, 'All power in heaven and earth is given unto Me': upon which I was made to see Christ to be a full Christ, that He had all fulness in Him, answering all my necessities and wants.

At Calder Communion my thoughts were much taken up in closing with Christ in all His offices, and I thought I got a heart to do it, and to close with Him as a Prophet to teach me, a Priest to save me; but O, I found it difficult to get the heart brought up to close with Him as a King to rule over me. Yet I thought I was enabled also by grace to close with Him as my King.

In the harvest time I fell under a temptation that I would lose the exercise of my reason. This apprehension greatly distressed me for a while, till one day that word came to my mind in Isaiah: 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because He

trusteth in Thee'; after which, I was not troubled with this temptation as before.

And now, for several months past, I find my heart a great deal more affected by hearing Gospel sermons concerning Christ and free grace, than ever it had been before by hearing the terrors of the law. These terrors do not now affect me, but the precious truths of the Gospel bring me into exercise of soul, and work much more upon my heart than convictions before I am often in great fears that there may be some secret sin in my heart which I have not yet discovered, and want much to have all my corruptions not only discovered but subdued and mortified. When I have heard some cursing and swearing I have often thought that if I should go to hell, all my torment on my own person would be nothing to the torment I would have to hear other wretches curse and blaspheme. I got more liberty to trust in the Lord than before, and several promises came into my heart, as that none that trust His shall perish; and that

'They in the Lord that firmly trust  
shall be like Sion hill,  
Which at no time can be removed,  
but standeth ever still' (Ps. 125.1).

and one time, hearing that wars were coming, that word came to me in Ps. 27.5

'For He in His pavilion shall  
me hide in evil days',

and this banished away my fears.

NOTE by minister:

'I think it were better to write these words of Scripture on which the Lord caused her to hope, in prose' (Webster).

## **A.Z. A Young Man Aged 24. James Kirkland:**

**I**n my youth I got into a way of praying morning and evening, and attended on sermons each Lord's Day. But many a time I woefully neglected to read my Bible secretly by myself. Sometimes I felt a desire in myself both to pray and to go to the Church; yet for ordinary I went those rounds through custom, without noticing the command of God and any sense of duty.

When I was about sixteen years of age I was admitted to the Lord's table, at which time I thought I got some views of the folly of my former ways, and had something of a concern upon my spirit, while attending upon both public and private duties of religion, and had some resolutions to amend the after part of my life, both before and after the sacrament. When at sermon I gave some attention to hear the Word of God preached, but more ordinarily my heart wandered after vanities. After this for four or five years I followed the multitude in a great many instances to do evil. Through that space of time I went on heedlessly, without any concern or thought either about my future happiness or misery; and in all my former attendance on duties I cannot say that I ever felt the Word of God come home with power so as to make me see and feel my lost and undone condition by nature.

But about the middle of April, 1742, I went to Cambuslang. I heard a minister (Mr. McCulloch) there preach on these words, 'There are some that believe not', and continued in my ordinary way in time of that sermon and till the Tuesday after I had returned hom from that place. And that day, while I was thinking on that minister's text, I was made to see, and judge with myself, that never yet did I believe. I continued under this conviction for the space of nine days; in some of which, my affliction was so great that I was rendered unfit for my work; and sometimes durst not eat, thinking I had not a right to the comforts of life. I was afraid the wrath of God would go down with it.

Upon the tenth day, having received advice from a friend to retire from the world and set about the duty of personal covenanting with God, I essayed and endeavoured to comply with it, yet I found much satisfaction. Sometimes during my trouble, that Scripture was brought to my mind, 'I am He that blotteth out thy transgressions', but it had no effect. Little after, the latter part of that verse came with power upon

my heart 'that He would do it for His own Name's sake'. Upon which I was made solidly to trust and believe that He would be as good as His word, and do it, for His Name's sake. And then I got a heart humbling and afflicting sense of all my sins, both in heart and life, particularly of that great sin of unbelief and mistrusting God. I found much inward grief from my depraved nature, the woeful effect of original sin, and was then made to own that God would have been just though He had thrown me into hell for my sins. I was under a great dread and terror of hell on account of the dishonour I had done to God by my sins.

When I was in this condition I was much in prayer to God, and found much liberty, and got pouring forth tears of sorrow, which formerly I was much unacquainted with. Sometimes I thought I would not be able to contain myself or refrain bursting out crying aloud. But, though with pain, I got my grief smothered in my own breast. Yet I never fell into swarving or fainting. About this time I was frequently made to think that all I had found either from the word of God or in the duty of prayer was but delusion. At other times I feared that such an one as I, who had been guilty of such a course of rebellion against God, would not obtain mercy. New convictions I found when hearing the Gospel and at other duties. And this is a short account of my exercise till I came back to Cambuslang.

When I came back to that place, I heard a minister (Mr. McKnight) preach upon these words: 'Sir, we would see Jesus'; who, in the opening up of that subject, showed what sort of sight it was to see Jesus, and who were the persons that would see Jesus. He gave it as a mark of those that would see Him, when they had a hungering and thirsting after Christ and His righteousness. I got leave then to appeal that this was the exercise of my soul, by means of which I got some relief from my distress.

That same night, while in the Hall at the exercise, a cloud returned upon me again, and I was made to call all in question, and to think I had no right to Christ and the promises. In this condition I returned home and continued under distress for some time. When I returned to Cambuslang, hearing Mr. McCulloch on these words, 'O Jerusalem, wash thy heart from wickedness that though mayst be saved; how long shall vain thoughts lodge within thee?', through the whole of the sermon I thought I was the person not yet cleansed from wickedness, and that my case was more black and dismal than ever; also that the whole I heard spake this home to me.



Monday morning I heard that same minister preach from these words, 'Keep back Thy servant from presumptuous sins', who, in opening up that subject, showed what presumptuous sins were, under seven or eight heads. In examining myself by what I heard, I thought I was guilty of them all. Hereupon I fell into such distress as obliged me to retire to the side of a dyke, and to burst out into tears, for I was not able to contain myself. Afterwards I got leave to reason with myself what might be the cause of this renewed distress after I thought I had received some comfort. And it appeared to me to be owing to this, that I had not received the promises as being Yea and Amen in Christ, and at this time I thought I got liberty to receive and view Christ in the promises.

At the sacrament at Kilmarnock, being the first Sabbath of July that year, I was made to question if I had a right to partake of that solemn ordinance, till that place of Scripture came into my heart, 'What is thy petition and request, and it shall be granted thee', after which I had a very sweet time and was made greatly to admire and adore the love of God in Christ.

And now, as to the present habitual bent of my heart, it is, to be kept through grace at the utmost distance from sin and to practise holiness. I hate every false and wicked way, the sins in the heart as well as sins in the life. I think I feel now something of a delighting in the law of the Lord after the inner man, and have pleasure in duty, particularly in hearing the Word and in prayer. I think I have (though with much weakness on my part) closed with Christ on His own terms, and see my need, and have received Him in all His offices. And I think I can say that God and Christ is what I esteem as my chief good and portion; and that there is none in heaven or in earth whom I desire besides Him.

## **B.A. A Girl About 14 Years Old. Janet Merrilie:**

I was in my former life guilty of much inward sin, but of no gross out-breaking before the world. I was put to pray by my parents when I was a child, in secret, and I kept up that form for ordinary, but a little worldly affair would have made me neglect it. I came to the Kirk on Sabbaths when my father put me to it. But had it not been for that, I would rather have stayed at home. I thought in these days that I would surely get to heaven because I prayed and sometimes went to hear preachings. I never found any word I read in the Bible, or heard in the preaching, come home with power to my heart; and if any serious thought came in, a worldly thought soon put it away again.

I first of all fell under a concern about my salvation in January, 1742. One Sabbath night in a dream, in my sleep, I thought I saw as it had been a coal-it before me, and a beast drawing me into it, and a great darkness about me, and none in sight but a woman of my acquaintance, to whom I cried, but she gave me no help; and that word in Psalm 34, 'Depart from ill, do good, seek peace, pursue it earnestly' came to me. And with that I awaked, and thought I had been working wickedness all my life, and could get no more sleep all that night thereafter.

On the next day I was very uneasy in my mind, particularly for profaning the Lord's Day. That day I prayed often, and thought I would be well, if I could depart from ill and do good; but I could not do so. And when night came I was afraid to go to bed, thinking I might never rise again, and I saw my heart just black with sin. On Tuesday morning, going out, I thought I was made to see original sin and unbelief as the root of all my other sins; and sometimes I was just ready to conclude that there was no mercy for me. But it was borne in upon my mind that the Lord is merciful, and that Christ could save the chief of sinners. That word also (In Ezekiel) came to my mind: 'I will take away the heart of stone, and give you a heart of flesh'; yet still I found my heart to be hard, but I thought the Lord was able to break it.

From that day I got more and more of a sight of sin, and was oftener at secret prayer than had been my custom. Sometimes it was suggested to me that I needed not seek the Lord for I would never find Him. But this did not put me away from seeking Him, because I thought it was

my duty to see Him, and it may be I might find Him. I saw more of my sins and of that sin of ignorance; I thought it was my duty to see Him, and it may be I might find Him. I saw more of my sins and of that sin of ignorance; I thought it was a sad thing that I did not know good from evil, and that word came into my mind: 'He that covereth his sins shall not prosper, but he that cofesseth and forsaketh them shall find mercy'. On Friday it was suggested to me that I had got enough of good and that I need seek for no more. But I thought it was just clean contrary, for I was just a heap of ill, and I had got no good of preaching or of reading. On Saturday, when I had a sight of sin but no mercy, that word came into my mind, 'The Lord is merciful and is able to pardon all thy sis, if thou wilt come to Him'.

On Sabbath morning it was suggested to me that I needed not to go to the Kirk, for that my sins were greater than God was able to pardon. This thought grieved me much and I resolved I would go there. When I came to the Kirk and heard sermon, I thought I got my heart just opened, and got more good than ever I got all my days in hearing preachings. Next week I saw self at the root of all that ever I had done; and when I was in great distress, these words came with more life and power than any I had met with:

'My soul, wait thou with patience  
upon Thy God alone'.

But thinking they did not belong to me, I strove to put them away, but they still returned again, so I saw I must wait patiently on God. On Thursday I came to hear sermon, and thought I had got more good on the Sabbath before than on that day. Only I got a heart to seek more and more after Christ, and was frequently seeking that HeHe might take away my ignorance and unbelief. And then that word came in, 'They shall not be ashamed that wait for me'; and I thought the Lord had been waiting for me these fourteen years, and it was but little enough that I should wait for Him as long, if I had as long, to live in the world, and might find Him at last. And when I was thinking so, that word came in, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength'. I could not trust in Him, but desired to do it, and begged He might help me to trust in Him.

On Sabbath I reflected that I had profaned many Sabbaths, and begged the Lord might help me to sanctify that Sabbath; and coming to hear the Word, in time of sermon I thought I did not know how to walk. Then that word came in, 'I am the way and the truth and the life', and

I saw more of my need of Christ in all His offices than ever I had seen before. And then that word came in, 'I am the rose of Sharon and the lily of the valleys'; upon which my heart was not so hard as it had been, but was more drawn out to seek after Christ.

But after that I found corruption stealing in upon me, and everything I said or did seemed to have self at the root. Then one day in secret prayer that promise came in, 'I will pardon thine iniquities, and will remember thy sins no more', after which I thought my heart was more enlarged to bless God, and saw that all the mercies I had ever met with were nothing to that, that Christ had died for pardon to the chief of sinners.

On Sabbath at the Kirk, being under a sense of great filthiness by sin, that word came in, 'I will sprinkle clean water upon thee, and then shalt be clean from all your filthiness, and from all your idols will I cleanse you'. On Thursday, the 18th February, I was much tempted to think that my sins were greater than could be pardoned, till at night that word first cast up at opening the Bible, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength', upon which I was made to believe that Christ was able to pardon all my sins whatsoever. I wondered much at my former stupidity, that I should have thought I would get to heaven though I lived an ill life; but now I was made to bless the Lord that He had given me a sight of my sins in mercy.

One Sabbath, thinking there was no Saviour provided for me, that word came in, 'I, even I, am the Lord, and beside me there is no Saviour'. On Sabbath night, having heard that the Seceders said that all that was dealing with the people at Cambuslang was only the work of the devil, when I came into the manse I was in great distress, as well as many others there. But after I went home and had been at secret prayer, I found such sweetness of spirit when that word came in, 'Look unto Me, all ye ends of the earth, and be ye saved', that I was persuaded that it was the work of the Spirit of the Lord and not of the devil; and I thought all men of the world could not persuade me of the contrary.

The week after, hearing of many that had been in great distress, and had got great things in their outgates, I began to think I had got nothing, and after that it was a time of great darkness with me; but then I thought that if I could bless the Lord for what I had met with, it might be better with me; and that word came in and encouraged me, 'They that follow on to know the Lord shall know Him'.

One Sabbath I was very dead in time of the forenoon sermon; but betwixt sermons, going to secret prayer and returning, I got more sweetness and light in time of the afternoon's sermon. One day at my wheel, thinking of my unthankfulness to God, that I had never praised Him as I ought, for what I had met with, these words came into my heart, 'Not unto us, Lord, not unto us, but do Thou glory take'; upon which I found my heart enlarged to praise Him. One day, when I came home from sermon, I got a most affecting sense of my sin; I saw my original sin, without any more, was enough to condemn me, and found that there were swarms of wicked thoughts in my heart, and that every one of my sins deserved hell. While I was much cast down, that word came in, 'Arise and shine, for the glory of the Lord is risen upon thee'. I felt my heart filled with joy in Christ and finding it came in with such life and power, I thought that, though I had not assurance, yet I had some ground for it.

After that, I was tempted to think that I would perish for ever, and that I had got not good at all. Then these words came into my mind and eased me, 'When my people sit in darkness, I will be a light unto them'. Being tempted to think I was not sincere in my ends, upon examining myself I found that my heart did not seek after any worldly thing, but wanted it to be set upon the Lord. Hearing sermon one day, that word,

'They looked to Him and lightened were,  
not ashamed were their faces',

I was a little backward to apply it to myself, but it came with such life and power, that I could not but receive it, and found a great deal of sweetness in it.

Being desirous to go to the Lord's table at the first sacrament at Cambuslang, but not knowing how to prepare for it, that word was applied to me, 'The preparation of the heart and the answer of the tongue is from the Lord'. I saw that I must look to Him for preparation. But still I was afraid of a rash approach. And then that word, 'Fear not, for I will help thee; I will strengthen thee, etc.', made me resolve to go there in the strength of God the Lord. Upon examining myself, I found my heart just set upon the Lord. But fears returning, upon Saturday hearing some sermons, that word came in with great power and sweetness, and determined me to resolve to go forward, 'My grace is sufficient for thee'. On Sabbath morning, fearing still to go to the Lord's table, I was

so unprepared, that word came and abode with me all day, and just carried me forward, 'Do this in remembrance of me'.

When at the table, that promise was spoken to me, 'I will never leave thee, nor forsake thee', and it stayed with me two or three days, and I found much sweetness, hatred of sin and love to God. And this word was renewed to me some time after, when I fell under discouragements, and I was made to praise God for His goodness.

One day, hearing sermons, I felt my heart greatly hardened, and was very weak, and thought I was just left to myself. Then that word came in to my heart with much life and power,

'My heart and flesh doth faint and fail,  
but God doth fail me never'.

The second sacrament at Cambuslang drawing on, I was afraid I had not done right in going to the first. But examining myself, I found my thoughts and desires were just going out after God and the righteousness of Christ; and the time coming on, the former word, 'Do this in remembrance of Me', came to me again, and carried me forward. At a meeting for prayer, where I was thinking that all I had got was just nothing, that word came in, 'Daughter, be of good cheer, thy sins be forgiven thee', which, after I had fainted twice and been very weak, gave me strength and filled me with joy, and all the kingdoms of the world were as nothing compared to that blessing of the pardon of my sins. I was enabled to bless God for His great kindness. This frame continued with me on Saturday and Sabbath forenoon. When I was at the table, that word came in, 'His mouth is most sweet; yea, He is altogether lovely; this is my Beloved, this is my Friend, O ye daughters of Jerusalem'. I found great hatred of sin and love to Christ in my heart; These words continued with me with much sweetness for two or three days.

After that, fearing the Lord would leave me to myself, these words were applied to me, 'Fear not, for I will be with thee; be not dismayed for I am thy God', which lightened and relieved me; and for a while after, I had a great deal of light. Falling into darkness afterward, which continued for some days, and hearing Mr. McCulloch in his sermon cite these words, 'The seed of the woman shall bruise the head of the serpent', they came with much sweetness to my heart, and banished the deadness I was under, and I was made to believe that Christ would destroy Satan's power against me.

Winter last, being much damped at the thoughts that the great work that had been at Cambuslang was in some measure ceased, being in the Kirk one Sabbath, I was secretly praying in my heart that the Lord might bless. During that day's preaching, for the reviving of His own work, these words came with light, 'I will pour out my Spirit', and I was made to believe that He would pour out His Spirit in His own due time.

As I was at home one day, I fell under great darkness, and a cloud and weight, as it were, came upon my heart. I thought I was turned worse than ever I was, and was now in the straight road to hell. Yet I thought I would not desire to be as I was either, for I was still for ordinary meditating on God and His ways; then that word came in,

'Because My great Name he hath known,  
I will set him on high',

And other two lines, which made my mind clear and light, and took off the burden I was under.

On a Sabbath in February, 1743, I found my heart very hard, and that I had not that hatred of sin and love to God I would have had; then that scripture came in, 'Now therefore ye are no more foreigners, but fellow-citizens with the saints, and of the household of God', upon which I was made to rejoice and praise and love the Lord. On the Thanksgiving day, when I had been earnestly desiring that the Lord might countenance that day's work, and revive His own work, the former word I had about Martinmass last, came in again, 'I will pour out my Spirit etc.', and I found that day to be one of the sweetest days that ever I had; and always since, my heart has been greatly sweetened with love, and that word has still run in my mind, Sing unto the Lord a new song, for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory'. Many of these scripture passages mentioned came with so great light and power that I could not get leave to doubt.

NOTES by ministers:

1. Page 372, against 'I felt my heart filled with joy in Christ': I suppose she means she was helped to look by faith to the Lord Jesus, and to receive Him as held forth in the Gospel. I could wish she were distinctly expressed, for I don't observe any other place where she speaks of closing with Christ' (Webster).
2. 'I agree' (Ogilvie).
3. 'Please add somewhat of this person's frame and way since' (Ogilvie).

## **B.B. A Young Man Aged About 21. John Hepburn:**

**I**n my former life I was civil and sober in my outward behaviour before men, and used to pray in secret for ordinary twice a day, and sometimes also to read a chapter and go to the Kirk on Sabbaths on design to get benefits to my soul by the Word, but I never found it, either when read or heard, come with awakening and convincing effects upon my heart till May, 1742. I had attended frequently at Cambuslang in March and April, and was made to see I had need of convictions and converting grace, and that I must be born again, but did not get convictions till one of the sabbaths in the month of May, when hearing Mr. Semple on John: 'If ye continue in My word, then are ye My disciples indeed'. As he told his hearers that 'Christ at the day of judgment would come down through the clouds and sever His true disciples from among the wicked professors', these words struck me with a sense of my being such a guilty and vile sinner, that I thought it would be just with God to take all the vast multitude then present to heaven and to leave me behind to the power of the devil.

I was that night and all the next week in distress under fears of hell and grief for sin and dishonouring to God. It did not rise, however, to such a height but that I followed my worldly business, and took my meat as I used to do, but I could not sleep so well as before, and was often at prayer more than ordinary. Next Lord's Day, hearing another minister (Mr. Arrot) preach on these words, 'He that covereth his sins shall not prosper', I was made to see that I could not be safe while I continued in any known sin, and as he showed that people by their sins had wounded Christ, I was in much grief for my own sins whereby I had offended the Lord. When he preached in the evening in the churchyard, I was made to hope that I would find mercy if I forsook my sins; and I continued to seek it in the Lord's own way.

I continued very uneasy in my mind at the thoughts of my sins, and was more and more convinced that except I came to Christ I would never get mercy; till on Thursday next, as I was returning to Cambuslang, I fell down by the way to secret prayer, and after it these words came into my mind, 'Incline your ear and come unto Me, and I will make with thee an everlasting covenant, even the sure mercies of David'.



Immediately after this I was made to see that my heart must be inclined, and I must come to God for all covenant blessings; and I was made to do so in some measure. By every sermon I heard that day after at Cambuslang, I found my heart more and more engaged to the Lord, and to walk according to the rules laid down in His Word. But I got nothing sensibly after that till Harvest, when I went to Kilsyth. In hearing a minister there (Mr. Robe) preach on a Sabbath, while he spoke of Christ's passing through the brook Cedron and exposing Himself to the greatest hardships and sufferings, that He might purchase salvation for His people, this engaged my heart more and more to love Him, and to study by His grace to walk as one of His disciples.

That Sabbath, after sermons, being in company with some that were talking about ministers, and how good this and that minister was, and yet that they would have their droll jests, some of which they were telling, I joined with the company and repeated some jests I had heard a certain minister sometimes used. But after I had joined in this sort of conversation, my heart smote me for it, as not being suitable to the Lord's Day. I was much grieved about this for a long time after; and often aiming to fly to the Redeemer's blood for pardon and cleansing; and for several nights I was so troubled for what I had done that I could not sleep, and continued perplexed till the second sacrament in that place.

After sermons on Saturday before Kilsyth Communion, I was more strengthened in secret prayer than ever I had been before. I got nothing in hearing the sermons on any of the other days. But as I was coming home on Monday, that word came into my mind, 'Being justified by faith, we have peace with God through our Lord Jesus Christ'. I could then see no place near me to which I could retire from the view of others for secret prayer, but I sent up a petition, praying in spirit to the Lord that that word might be fulfilled in me, and that it might work for the purification of my heart.

One day travelling on the road, I thought much of the evil and danger of going about the duties of religion and yet living in the practice of sin and that this was what I must earnestly pray and guard against, and accordingly endeavoured by grace to do so. I find now that I am more humble than formerly, and that sin does not reign in me so much as it did before. But I find many sinful motions and temptations from time to time, against which I seek for strength from God in Christ, believing

that if I should give way to them, and return to my former sins, I should crucify Christ afresh which is a terrible thought to me.

NOTE by minister:

Page 377 (foot of page 1 in typescript): If he saw that he must come to God through Christ, I think it should be so expressed (Webster) (Ogilvie, Gillespie and Willison all agree).

## **B. C. A Young Woman at 18 Years. Agnes Glasford:**

I was put to school in my youth by my parents, and taught to read and write. I got into a way of praying when young, but when advanced to further years was not so punctual. I knew it was a commanded duty to pray, and to love Christ, and was excited by my parents to it. I used to attend sermons on Sabbaths, but on weekdays could not conveniently go. I used to read the Bible in my youth and had a desire to do so. I sometimes had it in my view, when at prayer or reading the Bible or going to church, that I might be instructed thereby, and I thought that sometimes my heart was engaged in these duties, for at times I gave attention; but at other times I did not strive to attend, but suffered my heart to wander after vanities.

While hearing and reading the Word I have felt some convictions, but they immediately wore off; especially while hearing a minister (Mr. Hill) from these words, 'I gave her space to repent and she repented not'. Through the whole of my life I was blameless before the world. I had no comfort in thinking I was going in the way to heaven, for though I heard tell of the new heart I feared I was a stranger to it.

Hearing an account of some that had been convicted, and of others that had received comfort, that had been at Cambuslang, I thought none stood in more need than I, and I went there about the middle of March, 1742. Hearing a minister there (Mr. McCulloch) on the words, 'What is a man profited if he shall gain the whole world and lose his own soul?' I thought I was more affected with that sermon than any sermon I had formerly heard. Afterwards hearing a preacher (Mr. Nasmith) on that text, 'Blessed is He that cometh in the Name of the Lord', he treated on the breaking of God's commands, and I thought I was the person that had broken them from the first to the tenth; and then I thought all at present and formerly with me was more hypocrisy. The concern I saw others under I thought might be something of the pangs of the new birth.

I continued very uneasy in my mind all that night, and none knew of it but God and myself. I feared there was no mercy for me because I had broken the whole of God's commands. I returned home and resorted more frequently to God in prayer, though at the same time I had no

thought that God would show mercy; yet I thought perhaps He might abate the punishment I deserved. I continued so for the space of five weeks, and then returned to Cambuslang, where I heard Mr. McCulloch preach on the words, 'He that believeth on the Son that life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him'. I had something of a more than ordinary concern in the forenoon. Hearing that minister on the latter part of the text in the afternoon, I thought they were happy who could believe, and for my own part I could not find power to believe. When hearing that quotation in John: 'If ye believe not, ye shall die in your sins', I then saw nothing but the thread of life preserving me from ruin, as I was not a believer in Christ. Hearing these words in the sermon, 'Those who have not Christ formed in their hearts, have the devil formed there', I thought that the devil was not only formed in my heart, but that I myself was as a white devil in being such an enemy, and so rebellious against God; and I was then made a terror to myself. Hearing afterwards the scripture, 'He that believeth not is condemned already, and the wrath of God abideth on him', I was then afraid that the flaming sword of justice would suddenly overtake me. And so I continued the rest of the time of the sermon. After sermon, being carried into the manse, I was afraid I was dealing deceitfully with God, for I thought my concern was not to that degree it ought to have been. However I thought I had an inward heart-humbling, and an afflicting sense of all my sins both in heart and life. Yet I was feared that I had not that measure of grief I ought to have had, having such great guilt.

I then did doubt and question Christ Jesus being the Son of God, and could not depend on the promises made in Him. I felt the woeful effects of original sin from the dreadful corruption that was in my heart, and was convinced that God would have been perfectly just though He had cast me into hell for my sins. I saw too that it was only owing to the patience of God that I was not ere now thrown into hell. My grief was principally because I had dishonoured God and therefore was liable to His wrath and cure. Though I frequently sought God by prayer, yet I could get no comfort. Sometimes I got leave to express myself to Him in that duty; at other times I was silent before Him. Under the awful conviction that I was not a believer and was therefore under a sentence of condemnation, I fell under a faint. When I recovered, I got bursting out and crying, thinking myself upon the brink of perishing. I had no

bodily pains except a heart overwhelmed with grief and sorrow and terrible fear; I saw no visions.

While this distress continued, it was not possible I could hear what was spoken with composure of mind, and was afraid to sleep lest the wrath of God should surprise me into hell. I thought I had no rights to the comforts of life and that if I took them I might be choked by them. I was resolving with myself neither to eat nor drink till I should have my peace made with God, and had attempted to do it, but was advised and constrained by others to take some support of nature.

I continued this way till Tuesday thereafter at Cambuslang, at which time, my convictions abating, I thought I felt nothing but hardness of heart, and then I was in a worse condition than ever, being in imminent danger, and feeling nothing but a stupid hard heart. I could not take pleasure in reading the Bible, or in any other duty. Being in this condition, I lay down at the side of the Kirk, and it pleased God to send that word into my heart,

‘God’s law is perfect and converts  
the soul in sin that lies’.

I instantly opened my Bible but could not find out that passage; but got pleasure to read, which I had not got for some time before; and in this way I continued till Thursday.

I then began to try if I was not guilty of hypocrisy; but by what trial I made, I could not discover whether I was or not. But on Saturday night, when hearing a minister (Mr. McKnight) preach on these words, ‘Believe on the Lord Jesus Christ and thou shalt be saved’, as he described what Christ was by His different Names, I thought I had shown no regard to the Redeemer’s Names and attributes. While he was speaking some words of terror to unbelievers, I judged myself to be an unbeliever as described, and that all the curses denounced against such were due to me. And though I heard strong exhortations yet to fly to the blood of Christ by faith, I found much of a want of power to do it.

I continued in this condition till Sabbath morning, and hearing a minister that day preach on these words, ‘The God of the Hebrews hath met with us’, while he was giving the marks of those who had met and were meeting with God, I thought I got leave to apply one mark that minister gave of those persons that had a meeting with God; for that text in John being cited, ‘Him that cometh to Me I will in no wise cast out’, I could then appeal to God that I was willing through grace to come to Christ. But it was not long before I was made to think that I

was labouring under a mistake and that I had paid a greater regard to the promises than to the searching and finding out the impurities of my heart; also that I had suggested to Mr McCulloch something I thought I had freedom to tell him, anent a change I found was wrought upon me now by what I had felt formerly as to hatred to sin and love to Christ, and was much galled at heart, fearing I had both deceived others and myself; formerly I had searched to find out hypocrisy, and could not come to any determination, but now I thought my hypocrisy was beyond question.

About that time I returned home, and continued to feel the power of sin unbroken, and cannot well describe the many different turns my exercises had at that time. I thought my case was agreeable to that of the stony ground heavens; that though I heard the Word, it very soon withered, and did not produce fruit. Frequently I had longing desires that God would not cease to be a reprover till He had broken me off from the ways of sin, into the practice of holiness.

When I went back to Cambuslang I heard a minister (Mr. Lawson) on these words, 'What think ye of Christ?' and while he spoke of the loveliness of Christ and was telling what it was to love Christ, I found my heart far from being suitably affected. I could then see no beauty in Christ wherefore He should be desired. Upon the Sabbath morning, hearing Mr. McCulloch on the text, 'While a strong man armed keepeth his palace, etc.', from my want of a suitable concern I concluded that Satan had possession of my soul; but I had some faint longings that Christ, who was stronger than he, would come and take possession and cast out that indwelling iniquity that stood so much in opposition to my duty and interest.

Afterwards, hearing a minister (Mr. Lawson) on that text, 'If ye continue in My words, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free', the marks he gave of them that did believe that they would continue in the Word—these, I thought, cut me off; for I found unbelief strong, and answerable to what he held it out to be. Hearing that portion of Scripture cited from Ezek. 33.31, 'And they sit before thee as thy people', I thought I was the person who now had made much public appearance in meeting amongst His people, professing to show much love, who would yet go back and walk no more with Christ. Also, hearing him speak of some who might go great lengths in the round of duties, and feel as though they felt flashes of love

to Christ, and yet all the while be strangers to any saving discoveries of Him—this, I thought, was all the length I had come.

Hearing of some that had given the half of their hearts to Christ in place of the whole, I essayed to give Him my whole heart, but exceedingly failed as to my own satisfaction. About this time I was sometimes tempted to give over duties, but was helped to reply that it was in the way of duty Christ was to be found, and to resolve that, though He should slay me, yet would I trust in Him. Returning home for a time I continued in this distress.

When I returned to Cambuslang I heard Mr. McCulloch on a Sabbath on these words, 'Or despisest thou the riches of His goodness?'; and while he was speaking of true repentance, from what I felt within my own soul I got leave to think that what I had met with was the beginning of a work of God in my soul. This relieved me something from the thoughts of my being a hypocrite. But I had melancholy reflections from this, that having had great excitements to repentance by means of aforementioned instrument (Mr. Hill) on that text, 'I gave her space to repent and she repented not', and having had much space given me to repent, I still retained fear that my repentance might not be of the right kind, from its not producing these fruits and effects of turning from sin with all my heart and soul to God. I thought that I was under great obligations to God for His long suffering patience as any under the cope of heaven, and that though this was my judgment, I was far from that gratitude in my practice. I was led back to remember a promise I made in childhood, when under sickness, that if God would then spare me, I would live a better life than I had done; and as I had forgotten and had broken that promise, and had persisted in breaking innumerable more, I was obliged to apply that part of scripture, 'Treasuring up wrath against the day of wrath etc.', for that, though God had declared Himself in Christ compassionate, I had found myself obstinate. I was also apprehensive that I had not been a worthy communicant, because that, though I had then made some promises and had some resolutions of walking with Christ in newness of life, yet my goodness had been but like the morning cloud and early dew; it had soon vanished away. I cannot now narrate all the circumstances of my distress. But I thought I had rejected so long the counsel of God against my own soul, that I was afraid the day of grace was over.

After sermons I went into the minister's hall under very great distress, and being for some little time under great overwhelmings of spirit, these

words were brought into my heart, 'I will heal your backslidings; I will love you freely, for mine anger is turned away from you'. I was not positive these words were in Scripture, but as I opened my Bible instantly that very place threw up to me. But I endeavoured to reject that promise as not having a right to it, because I thought my repentance was not so thorough as it ought to have been. Returning home, my case was like that of the Shulamite; the flesh against the Spirit and the Spirit against the flesh. I was much afraid that I would not be able to stand out against temptations or persecutions, if called thereto. From what I felt of my own weakness and insufficiency, I could not but doubt of my insufficiency to bear the cross of Christ. But looking upon that place of Scripture, 'My God shall supply all your need according to His riches in glory by Christ Jesus', it was no small relief to me that this was the Word of God, and I thought if I could believe and trust, He would be forthcoming for me.

My satisfaction from this was not lasting, for I was very soon tempted to doubt and question if there was a God; and reasoning from whom man and other creatures around had their subsistence, I could form no distinct judgment at that time. Afterwards, finding that passage in James 1.13, 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man', I came under the impression I had been labouring under temptations from Satan, and at the same time was convinced of the Being of a God.

Being convinced that there was a God who would punish sinners, I thought I could not escape, for I came to question if it was real that Christ had come into the world as a Saviour, and laid down His life. And that passage of Scripture coming into my mind, 'He that believeth shall be saved, but he that believeth not shall be damned', I concluded that that sentence was against me as not believing in Christ. A little after this, that scripture coming into my mind, 'I am the way, the truth and the life: no man cometh unto the Father but by Me', I had some thoughts that Christ had come into the world and died. But finding no power to believe I endeavoured to look through the most awful pieces of scripture, if that I might be alarmed; but found all to be ineffectual; and as for the promises, I could take no comfort from them.

In the midst of all my troubles I went to secret prayer, and sometimes I got liberty to pour out my complaints before God. At other times I could not order my cause by reason of darkness and confusion. Sometimes that Scripture was darted into my mind, 'The prayer of the wicked is



an abomination to the Lord', but I resolved not to give over. I found I was called to pray without ceasing. One of the things I cried to God for in prayer was that He might reveal to me the plagues of my heart, for I was afraid there might be some secret sin lurking within my heart that I had not yet mourned over; particularly I feared I had never been duly affected and grieved for the sin of unworthy communicating.

After this, returning to Cambuslang and hearing Mr. McCulloch on Rev. 3.1, 'I know thy works, that thou hast a name that thou livest and art dead', in which he gave some account of those who had got a name to live but were dead, I thought I was one of these, and was persuaded that unless I was made alive to God through Jesus Christ, by the divine Spirit, I would remain dead till I was awakened in the flames of hell.

Going into the manse after sermon, I had much longing of soul after an interest in Christ and a right to the promises. That passage of Scripture coming into my heart, 'I will never leave thee nor forsake thee', I thought that if I were sure this was Scripture, I would take comfort from it. I did not know it was Scripture till I returned hom, and asked a comrade about it, who told me that it was Scripture and where to find it: and for a little that promise yielded me some relief. I then cried out, 'I believe, Lord; help my unbelief'. And then it came to my mind that, with Thomas, I would not believe unless I saw signs and wonders; upon which I resolved to trust in Christ and the promises through Him.

After this, I thought I was following Christ more for the crown than I was willing to bear the cross. Yet I thought that though I was like those who through fear of death were subject to bondage, and if it were the will of God to keep me so all my lifetime, provided He would preserve me from sin and at last save my soul, I should be an eternal debtor to free grace. I had sometimes a longing for the grace of assurance; but having such a feeling of my own weakness, I was afraid lest I should turn that grace, if bestowed on me, into wantonness.

At Irvine, hearing a minister (Mr. Whitefield) on the words, 'Thy Maker is thy Husband', and laying out the marks of the spouse of Christ, I thought they did not belong to me, but was rather under an impression that I was going about to establish my own righteousness, not submitting to the righteousness of Christ, and that I was a stranger to that right way of coming to God by Him. In time of that sermon I had longing desires of soul to have the love of Christ shed abroad in my heart, and to feel my soul flaming out in love to Him. That same day, hearing the same minister preach on Heb. 2.3 ('How shall we escape if we neglect so great

salvation?") and hearing him say that 'many satisfied themselves with the faith of adherence, but were at little pains about the faith of assurance', and that 'the reason why many lacked the faith of assurance was that they were not so earnest in pleading with God to obtain it', I thought I had been far from giving that due pains as I ought to obtain the faith of assurance. Hearing him also say, 'that many rested on their good desires and good wishes, and thought if they continued in these they might at last get to heaven, but that hell was paved with such sort of folks' I thought all the lengths I had come was to have good desires and resolutions. Afterwards that word was much borne in upon my mind, 'God out of Christ is a consuming fire'; upon which I endeavoured a submission to the righteousness of Christ, but could not get it done to my satisfaction; and so I continued till the sacrament in Kilmarnock which was in July.

On the Saturday, any satisfaction I had was from these words, 'Who is a God like unto Thee, that pardoneth iniquity, transgression and sin?', which was the text of one of the ministers. Labouring under much fear that I had not the necessary qualifications for partaking at that sacrament, and a minister (Mr. Hill) having that expression 'that though people laboured under fear that they were unworthy, and at the same time had desires to come in obedience to Christ's command, even these were invited to come! I thought this was (what I could appeal to God) the exercise of my soul. When viewing the bread broken and the wine poured out, I could not but bewail my being so little affected at the consideration of the love of Christ, of which this ordinance contained a bright evidence, the breaking of His body, and the pouring out of His blood being to ransom the souls of men from misery. But considering that in the way of duty Christ is to be found, and that it was His dying command to go about that solemn action, in remembrance of His dying love, I went forward to the table.

Sitting down at the Lord's table, I think I had more than a common humbling sense of all my sins, and more than ordinary astonishing views of the love of God in the gift of His Son to become a Saviour, and in the Son of God's undertaking and accomplishing that work of redemption. In the evening, hearing a minister (Mr. Semple) giving some marks of those who were the sons of God, I durst not positively apply them as belonging to me. Going home and reflecting on what I had heard, particularly on this, 'that those who are not the children of God are the children of the devil', and that having heard the marks of the children

of God without being able to apply them to myself, I was afraid after all that I might be a child of the devil.

At this time the subject of my prayer was much for the pardon of sin and for sanctification, and I endeavoured anew wholly to devote myself unto God in Christ, which I thought I never formerly had done.

I began to examine whether I had true faith. I could not find these fruits and effects of faith in inward purity of heart and fervency of love which the Scripture speaks of, and was afraid to go to bed lest I should be surprised by death while in that condition. Then that Scripture came into my mind, 'Without holiness no man shall see the Lord', and I thought that my life was altogether uncertain, and the work I had to do was for eternity and could not admit of a delay. When I awaked in the morning I could not but admire the long-suffering patience of God, who had not surprised me into misery.

Being called to a neighbour's house, where a comrade of mine was that had been in distress and at that time had got some outgate, though I did not doubt of her relief, yet I myself was in pain, and could not think I had got an interest in Christ, but that I continued in the most dangerous condition. However, I resolved to go to God in prayer, thinking with the lepers in another case, 'If I perish, I perish'. Then that occurred to my mind, 'Jacob wrestled with God and prevailed', and in imitation of him I intended not to give over till I should obtain what I was wanting. I then thought I got strength to believe really that Jesus Christ, the Son of God, suffered and died upon the cross, and that His death was a full satisfaction to divine justice, in the room and behalf of all that should believe on Him; and I endeavoured through grace to renew my choice of Christ for my Lord and Saviour.

No sight of sin that ever I got was so heart-humbling as this, when viewing the Son of God bleeding and dying for sinners. But after this there remained this doubt and fear, that though Christ died for the sins of an elect world, yet I might not be of that number. Then that Scripture came into my mind, 'Thy Maker is thy Husband; the Lord of hosts is His Name; the God of the whole earth shall He be called'; and then instantly, with Thomas, I cried out, 'My Lord and my God', and again devoted myself, soul and body, to be at His disposal. My soul was in such a rapture of admiration at that divine goodness manifested in Jesus Christ to a guilty world of mankind-sinners, and my own poor soul in particular, that it was impossible to put the impressions I had then upon my soul into words. I began to think of the infinite distance and

disproportion that there was betwixt a spotless holy Jesus and me, a deformed creature by sin. And could it possibly be that He would make choice of me for a spouse? After this, that Scripture came into my mind, 'The grass withereth and the flower thereof fadeth, but the Word of God abideth for ever'.

My objections now being all answered from Scripture, I then was made to sing forth the praises of distinguishing redeeming love and condescension, in the 116th Psalm throughout. I longed much for the opportunity of the sacrament at Cambuslang, that there I might commemorate with thanksgiving the life-giving death of the Son of God. Coming there, and sitting down at the Lord's table, my heart was melted down under a sense of His kindness to me, and of my own unworthiness. In the evening, hearing Mr. Whitefield on that text in Isaiah, 'Thy Maker is thy Husband', and hearing him give the marks and characters of those who were espoused to Christ, I rejoiced. He said that those who bore these marks 'had put a bill of divorcement into the hands of every other lover'. When I reflected back on what had passed betwixt God and my soul ere I came up to that place, and on what I was feeling in me in the meantime, I could appeal to the Searcher of hearts 'that Christ was my choice in the room of all things, and in the want of all things else'. I continued in this frame mostly the whole time betwixt the first and second sacraments at Cambuslang.

After my return to that place at the second sacrament in that parish, I was all of a sudden turned to confusion, and tempted to doubt of the Being of a God, and if there was reality in religion. But I endeavoured to keep up my faith and belief both of the one and of the other, by means of the experience I had felt of His power formerly upon my own soul. However though I did not yield to that temptation, I was much shaken by the strength of that temptation and this melancholy condition, laying aside all thought of partaking of that sacrament, till that word came into my mind, 'My grace shall be sufficient for thee; My strength shall be perfected in thy weakness'. I then despised the temptations of the devil and would go to the Lord's table, the friends of Christ being invited, and His own word having come with power in my soul. At this time also, that place in the Song of Solomon came into my mind, 'I went a little further and found Him whom my soul loveth', and it was not long before what the spouse had found was fulfilled in my own experience; and when I found my Beloved, I was not sufficient for such a noble exercise as singing forth the glory of His Name. Therefore I

desired the heavenly host to magnify the Lord who was become my Deliverer.

And now I esteem the Word of God, and I believe He is faithful and true who has promised. I have felt His power accompanying it for healing to my soul when in trouble. I esteem His commands as holy, just and good. I think I can say I place all my happiness in God in Christ, and can truly say with David in Ps. 73.25, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee'.

(Para. added in different hand:

On Monday morning, hearing a sermon on that text, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom', I felt that sermon to be one of the most remarkable that ever I heard, to my soul. All my bands were loosed by the power of God coming along with it; all my doubts were answered; and all my fears vanished. I saw such a loveliness and glory in Christ that no words could express; I knew not how to commend Him enough to others, but thought that ministers had a pleasant life of it, that had for their work to set forth His glory. I was almost secretly enjoying their life in my heart. But the speaker was directed to answer that, too, when he said, 'Methinks I hear some poor soul saying, O that I were a minister, to recommend that lovely Christ to others, who has been so precious to my soul!' 'But', he continued 'where there is much given, there is much required. Though thou has not the opportunity as we ministers have to proclaim His glory publicly to others, yet though mayest in thy private capacity speak and live to His praise; thou mayest go hom and commend Him to thy friends and relations and acquaintances; and if thou canst say no more, thou mayest tell them, O He is a good Master! He is the best Master ever I served!'

Insert: (from p.380: page 1, second para. of typescript, after 'she repented not') I was still for delaying repentance to a deathbed but then I was made to see that I must not do so, and had some little concern for a short time, but it soon went off again without any effect.

NOTES by ministers:

1. Page 390 (page 7 of typescript, para. 2, after 'some relief'). Here she beings to be sensible of unbelief and want of faith, which hitherto she seems not acquainted with, rather seeking comfort from her repentance. I could wish that this part of her exercise was more fully explained (Webster). Gillespie agrees.

2. Page 394 (typescript page 9, para. 2). I apprehend here she was helped in some measure to believe God's record concerning Jesus Christ, and to rest on Christ as presented to her faith and hope in the Scriptures: I wish it were so expressed (Webster). Gillespie agrees.
3. Page 395 (typescript page 9, beginning of para. 3): It were better she should express herself thus—'till from Scripture I was again made to see the warrant of every Gospel hearer to believe in Christ' (Webster). Gillespie agrees.

Insert (from p 395: typescript, foot of page 9)

Upon which I was made to rest on His Word, as unchangeable, whereby He had signified this to me, however vile and unworthy.

## **B.D. A Married Man About 38. Archibald Bell:**

I was born in the Highlands, my parents living far from any place where there was a school. I could not read any till I was about fourteen years of age. Then, in time of my apprenticeship, I got lessons from some about; and so at length came to learn to read the Bible. I also got all the Catechism by heart, and have it to this day. I was put to secret prayer by my grandfather in my childhood, and fell about it in a kind of forced way, and now and then from that time went about it, but a very little thing would have made me neglect it. In the former part of my life I was used to go to the Kirk, and thought it was very good and edifying, to read and hear the Gospel. I was not given to any gross sins before the world, but I did not know anything of heart holiness till of late, or of any liveliness in the exercise of godliness. Nor did I feel or even believe anything of a quickening power coming along with the Gospel, as I have now found it. I thought in my former life I would have been glad to go to heaven, but I knew nothing of what was needful to make meet for it: and sometimes observing the miscarriages of some persons that kept up meetings for prayer where I was, I was ready to think in my heart, Surely if these people were what they profess, they would not fall into such things.

In winter, 1742, I had more pleasure in hearing the Word than usually I had, and sometimes I went and heard a minister of the Church (Mr. Hamilton, Barony), hearing him preach on these words, 'O fools and slow of heart to believe'. Sometimes I went and heard a Seceding minister (Mr. Fisher), that I might know the difference between them, and I chanced to hear them both on that text, 'Great is the mystery of godliness', and found they were both discoursing on the same subject, namely, the necessity of Christ's taking on our nature, and obeying and suffering in it, and I found that the arguments and strain of both their sermons were the same almost in every point; only the Seceding minister (Mr. Fisher) said that there was the more reason to insist on the proof of this point because it was abundantly proved that there were some ministers in this Church who taught that the main or sole design of Christ's coming into the world was to give us a pattern and example of good works, and of

a holy life. But, he added, 'as for those that teach such doctrine, their doing so is a sad evidence that Christ never came into the world to save them, if they continue to do so'.

In hearing Mr. Fisher I had a very favourable opinion of him, as one that was come out to preach in the way he did, with a sincere eye to God's glory; and I had the same opinion of the other minister I had been hearing preach the like doctrine too. And I wondered how it came to pass that ministers should so exactly agree in their doctrine, while they disagreed so much other ways.

Some time after this, after the awakening at Cambuslang began, before I came there myself, I thought by what I had heard of it, that it might be from the Spirit of God; and I concluded with myself that, if it were so, surely such a good man as Mr. Fisher would fall in with it, and that the Church ministers and the Seceders would come all to unite by means of that work. But before I would go to Cambuslang myself, I resolved to go and converse with a young woman who was a little of my acquaintance and lived near by me, who had been at Cambuslang and was said to be in trouble of mind. And doing so, and finding her in much distress, with her Bible in her hand, at the fireside, and inquiring how she came to be so much troubled, and the means of its first beginning with her, she told me, 'It was hearing a preacher (Mr. Nasmith) in Cambuslang Kirk saying in his sermon, 'He that believeth not is condemned already', and at hearing of which words I was struck immediately at the heart, and ever since have been in great distress'.

At this I was much surprised and astonished, having never felt any such thing myself in hearing the Gospel. I went away in great heaviness, strongly suspecting that there was something in religion of which I knew nothing. I fell under a terror that Satan was going to take me away. But this wore off, only by that time I had heard Mr. Fisher was beginning publicly to speak against the work at Cambuslang, and I continued much perplexed what to think of it, when such a good zealous minister as I took him to be, on the one hand cried out so much against it as being all but delusion, and when, on the other, I had seen a young woman, who I knew had nothing like a serious concern about religion about her before, so much affected with what she had heard in that place. I therefore resolved that I would go there myself, and hear and see and judge for myself, and try if I might get anything to my soul there. And going there once and again, and hearing sermon, I met with nothing beyond ordinary



myself; only the more I saw of the work there, the more I was confirmed that it was the work of God.

Hearing a sermon in the Barony Kirk one Lord's Day after that, a minister (Mr. Hamilton) preaching on that text, 'Blessed are they that mourn, for they shall be comforted; when he was showing how far hypocrites might go, and what sort of mourning that was that had the promise of comfort, he said, 'Persons might be outwardly blameless, and might go the round of duties, and might have some concern upon them for their sin, and might go to the Lord's table out of some regard to that ordinance, and yet be but strangers to real religion all the while'. At this I was made to see that I was one of these persons. By these words I felt my heart struck, and I immediately sank down and covered my face with my napkin, but did not cry out.

I continued much affected with my wretched state all the time of the forenoon sermon. But in hearing a preacher (I think) in the afternoon on that text, 'O that men would praise the Lord for His goodness etc.', where he showed we had ground to praise God for making so many things for the use of man, my concern wore off, not finding anything suited to my case, and I began to think all I had met with was but a delusion.

Some while after, coming to Cambuslang and hearing a minister (Mr. Willison) in his first prayer speak of Christ's coming 'to draw up poor and perishing sinners out of the pit where there was no water, with the cords of salvation', these words had great effect upon me. I was made to weep tears, both of grief for my own lost condition, and of joy at the thought of Christ's coming out of love to save sinners. But this frame did not continue, only some concern remained with me after that about salvation.

On a Saturday after that, having heard sermon in the Kirk of Cambuslang, I came into the manse and heard a good grave man (Mr. Robert Wright) pray among the distressed people in the hall. When he began his prayer, he seemed to me to be very weak and much straitened, but withal very serious like; at which I was much moved, and was all along putting up petitions for him that he might be helped; and was much pleased to hear him so much enlarged toward the end of his prayer. Some other persons also prayed after him; and then Mr. McCulloch came, and gave us a short exhortation, dividing those present into several sorts, 'those that have got convictions, and those that had got none, or never had any, or none that had come to a good issue'; and speaking to these several sorts,

he showed the necessity of convictions in order to conversion; and the necessity of conversion in order to being fitted for communion with God here and afterwards in heaven, saying 'If we could suppose a natural or unconverted man could win to the gate of heaven and threshold of glory, and look in and see the work and employment of the blessed inhabitants there, he would have no relish at all for it; he would have no suitableness of heart to behold the glory of Christ and for communion with God himself, and so finding no company he could join himself to, he would be so struck with the majesty of God and the glory of His holiness that he would choose rather to come his way than to stay there'. In hearing of these words, a power came along whereby I was almost struck to the ground, but I supported myself from falling quite down by taking hold of the wall beside which I was standing, and turned my face about to it, to hinder the people from seeing the distress I was in, appearing in my face, being made to see that this was the sad condition I was in, altogether unfit for the work and enjoyment of heaven.

I went home in great distress at the thoughts of my being in a natural condition, and willing to do anything to get out of it, that might be possible for me, and yet knowing of nothing I had power to do, that was spiritually good, but praying almost all the way as I went along. When I came home, after prayer and taking some meat, I was much straitened whether I should go to bed or not in such a sad condition. But being urged by my wife I went to bed, and then these words of the Psalmist coming into my mind, 'I muse on thy work', I resolved I would meditate on the glorious work of man's redemption, and on the great love of Christ in coming into the world to save sinners. I accordingly continued to do so for a while, and then fell asleep.

In the morning when I awaked, I could not but first of all bless God that had given me to see the light of a new day; and then I thought, Now this is the morning of Christ's resurrection day, and if I were risen with Christ surely I would seek after those things that are above, where Christ is. After I had got up from my bed, and put on some clothes, I went into a barn for a secret prayer, and then I found myself wonderfully enlarged in that duty, and my heart was warmed and ravished with the love of Christ, so that I thought, had it been possible, I would have flown after Him upon the wings of the wind! I was made to lament my living so long estranged from Him, and to think, Oh! what a wretch have I been, that I lived contented with myself and my own woeful state

all this time, and never knew the sweetness that is to be found in Christ and communion with Him, before now.

That Lord's Day I went to Cambuslang, and it was borne in upon me by the way, that that would be a glorious day of the Son of man in that place: and truly it was so. I was much delighted to see the great multitudes that came flocking to that place. I thought that, if it could have done them any good to help any of their souls into Christ, I could cheerfully have laid down my life for them. I heard a minister (Mr. McCulloch) that day preach on these words, 'There are some of you that believe not', where he showed who are these that believe not, by a great many marks and characters, and every word of that sermon came with such power to my heart as if Jesus Christ had spoken to me with His own lips. I got a deep sense of my unbelief, but was then enabled to lay myself down at the feet of His mercy, and to close with Him on His own terms. I felt love to Christ sensibly warming my heart to Him, and had so much joy in Him that I would have been heartily glad that all there present had been sharing in what I then enjoyed. This continued with me all the time of that sermon, and by the way home. I resolved at that time to return next day to Cambuslang and join with the people of God there in thanking and blessing God for what I had that day met with there, and that He had opened my eyes in such a wonderful manner; and also for the good that others that day had shared.

On the morrow, while I was by the way returning to that place, I found my heart so transported with the love and loveliness of Christ, that I wondered that any person or creature could refrain from crying out in His praises; and I scarce knew where I was going, and what I was doing. My heart was ravished with the condescending grace of Christ in that wonderful expression of His love, which was but the effects of His own love and grace to His own people and to me, though but a mass of filthiness in myself. 'Thou has ravished my heart, my sister, my spouse, with one of thine eyes, with one chain of thy neck'.

When I came there, I heard sermon, and joined in prayers and praises with the same desirable frame. But alas! by the time I got home that night my heart so misgave me, and I felt so much under the power of unbelief, that I thought I had got nothing at all of a saving kind, and that I had only been deceiving myself, in what I thought I had enjoyed of God. In this sad condition, and in the distress of soul I was thereupon cast into, I continued for several days, till one night, when I was at family prayer, the Lord was pleased to give me faith to take hold of Christ, and

of the promises in Him, in a very lively manner. I was upon that so filled with love and joy in Him, that I thought, If I then had ten thousand lives, I could cheerfully have laid them all down for His sake.

One time, after I had frequently resolved, through grace to follow Christ in a way of duty, whatever others might do, and whatever it might cost me, and after I had met with some trials, in secret prayer I thought this would never do, and I might give over, for I would never be able to stand through the difficulties I would meet with; then that word came into my heart, 'When thou passest through the fire ... and through the water, I will be with thee'; and it came with such power that it banished these fears. Having received this promise I thought I need not regard whatever opposition I might meet with, in a way of duty, having assurance of the gracious presence of God to be with me in them all, even the sharpest of them. I resolved again, by grace, to cleave to the Lord with full purpose of heart, whatever trial might come, for the sake of Christ and a good conscience. I was filled with wonder at the condescending grace of God, to give such a poor sinner such an intimation of His favour.

When the first sacrament occasion this year approached, I essayed through grace to get myself prepared, and was much taken up in self-examination and prayer with a view to it, and resolved n coming to that holy ordinance. Yet still I found my heart very unprepared. I had many discouraging thoughts along with my endeavours this way, but an eye to Christ's command and a strong inclination to that duty, made me resolve that nothing should keep me back, if the Lord would. Under these discouragements I came forward, and just when I was at the end of the table, I found the Lord's presence in a very sensible manner, and had my heart filled with love and joy in Christ Jesus at the table, and was strengthened to engage, to resolve by His grace, to walk before Him in all the ways of new obedience.

I came very oft to Cambuslang to hear sermons last summer (1742), and though I did not always meet with sensible joys there, yet I cannot say that ever I came away from it without being strengthened to put on new resolutions by grace, after more and more holiness of heart and life, and was helped in the Lord's strength in some measure to observe them. And now I am at a point with the world. I care not for the riches and profits of it; if I have food and raiment I hope to rest content, and I trust the Lord will not deny me that. And for the pleasures of it, I wish I may never meet with anything of that kind that may draw my heart away from pursuing after spiritual and heavenly pleasures. I do not oft times

lack for fears that I may fall away, or for doubts at times of the reality of the work of grace on my heart. But that which bears me up when under these fears is some word of promise or other that the Lord has formerly given me, or that in such hours of darkness sometimes He is pleased to speak into my heart. The covenant He has made with me, as I hope, is a well-ordered, sure and everlasting covenant. Christ, the surety of the new covenant, has undertaken both for the debt and duty of His people in that covenant.

Upon the whole, all this is true, and much more of this kind than what I can express in words.

NOTE by Ogilvie:

At this person's case and exercise is so pleasant and distinct, I could heartily wish for further accounts of it for this and last year. We know but too little of the secret of the Lord which is with the righteous, and of His way of carrying on the good work, where it is, as I hope here it truly is, begun.

## **B.E. A Young Woman Aged about 21. Helen Creelman:**

Though I had some excitements from my friends who I was with, to the duty of prayer when young, yet I very much neglected it. After I came to more years, I went more frequently to prayer, though I think it was more out of form than from any inward concern. I went frequently to Church, but more from custom than choice, for I would have been glad of an excuse to have stayed at home. As for my Bible, I did not know much the use of it, either on weekdays or Sabbaths.

About June, 1741, I applied for admission to the sacrament. I thought then I was somewhat more serious in the duty of prayer than ever I had been formerly. But this concern wrought much like the morning cloud and early dew; it vanished soon after the sacrament was over. When I went to Church I vainly trifled by the forepart of the day. But being convicted that this was wrong, I resolved to be more attentive in the after part, but did not put my resolutions into practice. I never felt, all this while, any part of the Word of God come home with power upon my conscience, so as to make me feel my lost condition by nature; and therefore I did not see my need of Christ and His righteousness. Though as to my ordinary life before the world, it was blameless. I thought others were happy that I thought were going the way to heaven, yet I could give but very small pains to get there. And as I was sober, and attended the outward means, others not having access to know the careless disposition of my hart, I thought I was in a fair way. And thus I continued till I went to Cambuslang in the latter end of May, 1742.

Through the whole of the Sabbath I felt nothing of concern, excepting what I thought was occasioned by viewing others crying out under a sense of their sins. On Monday morning, when I retired for prayer, I found more than an ordinary concern that God might not let me return home without bestowing some blessing on my soul while He was dealing so bountifully with others. That day, hearing a minister (Mr. McCulloch) on these words, 'Who can understand his errors? Cleanse Thou me from secret faults; keep back Thy servant also from presumptuous sins etc.', (Ps. 19.12,13), while he was describing the secret evils of the heart, the great sin which then stared me in the face was that of unworthy partaking of the sacrament. Afterwards I had views of many sins besides, and saw

myself in a lost and undone condition by reason of my sins, insomuch that I scarce was able to contain myself from crying, which I had no mind to do, if possible.

In my way home that Scripture came into my mind, 'If the Gospel be hid it is hid to them that are lost', and I thought it pointed me out as the particular person from whom the Gospel was hid. A short time thereafter, that Scripture came into my mind, 'Look unto me, all ye ends of the earth, and be ye saved' (Is. 45.22); and likewise that in Matt. 11.26: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest'. But though I knew both these Scriptures were the Word of God, yet I doubted if they belonged to me, on account I had so long rejected the calls and exhortation in the Gospel, and the many repeated advices of a friend who, I thought, one day would stand witness against me. I also judged it presumptuous for me to hope for any favour at the hand of God, who had been such an obstinate sinner.

The sacrament in Kilmarnock drawing on, I found myself very unfit for such a solemn approach to God in that ordinance. That Sabbath morning, when I opened my Bible, I fell upon these words, 'Brethren, you remember me in all things, and keep the ordinances as I delivered them to you'. I then thought I neither had formerly observed that ordinance as I ought, neither at that time did I find myself any ways rightly prepared. Although I had some desire to partake, yet I durst not do it. When the work was over, such a more sensible deadness fell on my spirit, far different from that I felt when I had a desire to partake, that I rued my omitting the doing of it, and thought I was a most ungrateful creature. I felt that, though God had been far from inflicting the punishment I deserved for my sinning against Him, yet I had not with thankfulness embraced the opportunity I then had of obeying His dying command. And I found my heart more warmly affected to read my Bible and perform other duties, that I might be prepared for embracing the first opportunity of that kind afterwards.

While I was one time retired by myself, that place of Scripture was brought to my mind, 'Be ye steadfast and unmovable, always abounding in the work of the Lord'. I thought it was a call from God to beware of sloth and negligence, and to be more diligent in serving God than ever I had been. Afterwards, another passage from Scripture came into my mind, 'Old things must be done away and all things must become new'. I had then a longing of soul to feel the effects of my being renewed, and to feel a heart abhorrence at the first motions of sin in my mind, and to

feel my heart more engaged to Christ in love, and to the practice of holiness.

While I essayed to do what was my duty, independence on the grace of God, I was sometimes tempted to doubt of His power. At other times I was made to judge myself unworthy of His regard, because I had so much alighted the calls of the Gospel; and I would have thought that one day I might fall before the enemy. It was matter of wonder to me from day to day that God preserved me alive, and did not inflict the judgments that justly He might have done; also that He should suffer me to take His holy Name into my polluted lips. I dare really to say, so far as I am acquainted with my own heart, that my grief for sin as dishonouring to God surpassed far the fears I had of hell. I found an inward constraining power exciting me to the duty of prayer to God through Jesus Christ, that I might be renewed after the image of God in righteousness and pure holiness.

The sacrament drawing on at Kilmarnock, as I was examining my fitness for partaking, a sentence I heard from a minister (Mr. Whitefield) came into my mind; 'that he thought it strange how any could either eat or sleep, or be quiet in mind, till once they obtained an interest in Christ; which put me under great uneasiness; so that with great difficulty I kept myself from making my distress known to others. On the Saturday, that Scripture was brought to my mind, 'He that eateth unworthily, eateth and drinketh damnation to himself', and when hearing the sermons I was extremely dull. At night these words were brought to my mind, 'I can do nothing of myself, but through Christ I can do all things'. I then resolved that I should be found in the way of duty, as far as I was capable, depending on His grace to enable me. When opportunity offered on Sabbath for going to the table of the Lord, I thought I durst not venture because I was in such great darkness for some time. But reflecting on my omitting the performance of that duty on the last occasion, and on that deadness of spirit I felt on the back of it, I resolved at last to go and cast myself down at the footstool of mercy, and if I perished, I should perish there. So when I sat down at the table, I was requesting that God would not let it be to my own condemnation. Then that portion of Scripture was brought into my heart, 'Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise Him'.

When I took the bread into my hand, I got leave as it were to take God, angels and men to witness my being heartily willing to accept of



God for my God and Portion, and Jesus Christ as my alone Saviour, and the Holy Spirit as my Guide and Sanctifier, and to make application of these benefits and blessings purchased by Christ.

A little after that sacrament I was seized with affliction, and the lively impressions I had got at that occasion wore much off, so that I became more dull and lifeless as to spiritual things. Then these words came into my mind, 'There is no peace to the wicked, saith my God'. This was shocking to me for a time. Then I got liberty to wish and desire that this might be sanctified affliction for my soul's profit, and that in the issue of it I might say that it is good for me that I was afflicted'. And then that Scripture came into my mind, 'I will be thy God'; upon which I was much made to wonder that such a promise was brought into my mind.

Yet I had a mixture of fears arising from my own unworthiness, lest I might deceive myself and lay claim to that which did not belong to me. I saw it required so much to make out a real Christian, and felt so much of my own weakness, in that I could not exercise faith in Christ for what He had purchased and promised. But my resolution was, that as He had commanded to give all diligence in going about the duties of religion, so far would I do as I found strength. In my weak essays, I got leave to view Christ as an every way well qualified Saviour, with suitableness to answer all my soul's wants. I could then say, and for the most part since, 'that I count all things but loss and dung, for the excellency of the knowledge of Christ Jesus; and to have an interest in Him and His purchase.

I own God may justly let me go mourning all the days of my life, under trying afflictions, many of which I have laboured under already. But if this shall be all I shall suffer as the fruit of my sins, I shall be an eternal debtor to free grace. I find that my heart many times goes out so ardently in love after Christ, and is so far different from what it was in the former part of my life, that I think I may say with the blind man, 'One thing I know, that whereas I was once blind, now I see'. Once in my life, I wearied to read the Bible once a week, but now it is become my companion several times in the day.

NOTE by ministers:

1. Page 412 (typescript, middle of page 3). Cite the Scripture exactly as it is in the Bible, and let this be adverted to through the whole (Webster and Ogilvie).

TESTIMONIES

273

2. Page 413 (typescript, end of page 3): It appears here that she was enabled to believe in Christ; if so, I would add, 'and was then helped to believe on and receive the Lord Jesus as freely offered in the Gospel' (Webster). Gillespie agrees.

## **B. F. A Man Aged about 26. William Millar:**

I got all the proof-Catechism by heart when I was at the school, but have forgotten much of the proofs now, though I keep in mind most of the questions and answers. As I was taught by my parents to go about prayer in secret when I was young, so I went about that duty morning and evening for ordinary, and used to do what they desired me, but without considering much that it was a duty to obey them. It was also my ordinary practice to attend public ordinances every Lord's Day. Sometimes I thought I was in the right way and going to heaven, at other times I questioned my state; and except that sometimes I have been guilty of cursing and swearing when I was in company, I was outwardly free from open gross sins appearing before the world.

In hearing sermons I have sometimes been affected with some things. But I never got a sight of my being in a lost and perishing condition till I came to Cambuslang in March, 1742, and heard a sermon by Mr. McCulloch on that text, 'If any man be in Christ, he is a new creature'. By what I heard concerning the new creature, and by what I saw of the distress many others were in, I was brought to be persuaded that the Spirit of the Lord had never to that day made me a new creature, and I was convinced I had certainly as much reason as any there to be grieved and afflicted for my sins, and yet I could not be so grieved as I would.

I went home very uneasy in my mind about my own condition, and could hardly get sleep at night. For a week I fell under great terror when I went to secret prayer, fearing that a just and holy God whom I had so greatly provoked by my sin would strike me dead, and send me instantly to hell if I offered to come and open my mouth to Him. Yet still I essayed to go about the duty, for I thought if I neglected it I would be sent to hell, and if I essayed it, it could not be worse than so. I was persuaded that if I had died then, I would have got no mercy. But if it should please the Lord to spare me and not cut me off in that condition, it might be the Lord might show me mercy.

I was then made to see that all I had ever done, all my duties, were all lost to any good purpose, all were but vanity and sin; and that the Lord would have been just if He had cast me into hell for ever, if it had been but for the sin of my duties. I was also so much vexed that I had

spent my precious time idly in so light and vain company, and that there had been no sincerity in any of my prayers or other duties. I was also much grieved, and continue to be so to this day, that I should have slighted and rejected so many offers of Christ in the Gospel, and that I continued to rest so long in my own duties, and not on Christ alone and His righteousness. All that time I took some meat, and continued to sleep little, and though I endeavoured to work, I could not apply my mind to it as usually I did. But I let nobody know that anything troubled me.

I came to Cambuslang for ordinary on Sabbath Days and heard sermons, but got nothing but further and further convictions of my sins. No word of comfort came home till in May, when hearing a minister (Mr. Lawson) on a Sabbath evening in the Kirk, on that text, 'Him that cometh unto Me I will in no wise cast out', when I had much satisfaction in reflecting that, if I could come to Christ, He was yet willing to receive me, and I thought I was made willing to come to Him. After this, I had much more pleasure and delight in duties than formerly, and shunned keeping company with some with whom I used to have vain or sinful conversation, thinking it better to be by myself alone, at prayer in the evening after work, than to be with them. I had more satisfaction in conversing with such as would talk about serious things, than what I used to do. I joined a meeting for prayer with some others, which I still continue to attend, and have much satisfaction in that duty. Since that time I take much more delight in reading my Bible, and in other religious duties than what I used to do. Formerly I used to take much pleasure in idle talk, wanton sports, and merry jests; but now I abhor anything of that kind, and have no delight in them at all.

I have been oftentimes much grieved at hearing some speak evil of the work at Cambuslang, and calling it all a delusion, which I was persuaded was a work of the Spirit of God on myself and others; but this has been overruled for good for me, being thereby engaged to be more and more serious and concerned to have still more evidences of the reality of the work on my own soul. After I and some others had set up a weekly meeting for prayer, I had great fears lest any of our number should draw back and fall away to former sinful ways again, or lest I myself should do so. I was also very much afraid when Harvest was come, that I would return to my former light and wanton behaviour, and idle vain conversation when at shearing with others. But when the trial came, I was helped to guard against things of that kind.

I am willing and resolved to study and endeavour after holiness of heart and life, by the grace of God, and hope the Lord will give me grace and strength to do so. But withal I would guard against any trust in my own righteousness, which I see to be filthy rags. And yet I find great difficulty to renounce it entirely. I see a necessity of flying to the blood of Christ for pardon, and desire to come daily to God under the covert of His righteousness.

## **B.G. An Unmarried Man About 20. James Tenant:**

I was taught to read my Bible and any other English book, and also to write, and I got all the single and most part of the proof Catechism by heart, a good many of which I retain upon my memory. I was exhorted by my parents to mind religion, to read my Bible, attend public ordinances, and to pray to God in secret; and when I was under their inspection, I kept up a form of religion. But alas! I have it to lament that I did not follow my parents' good advices but was led away by frothy and light company, which proved a great snare to me; and that I never took any serious thought about religion till within this twelve month. After I had been in such company, my conscience sometimes smote me; but as soon as the temptation came in my way again, I readily embraced it.

As soon as I heard of the awakening at Cambuslang, I came to see the people that had been awakened, without any intention to hear sermon for my own special advantage. When I saw these people, I was somewhat concerned about myself. Sometimes as I returned hom from that place, I would have wondered what it was that affected them, and had no effect on me. And when I was at my work, I thought I always heard the sound of the people's cries ringing in my ears. I had always an inclination to come back to that place, and when I would have seen the awakening again and heard their mournful cries, my wonder was renewed that these people were so affected, and I was not.

One day I heard Mr. McCulloch preach on the words, 'But I know you, that ye have not the love of God in you' (John 5.42). I felt something of the power of God coming along with them, which put me a little to a stand, both with respect to myself and those about me. But no sooner was I gone from the place than that impression was gone from me. But after that, I found still more and more of an inclination to come back and hear sermon in that place. I found myself constrained to come out every Lord's Day, and every Thursday. And about that time I had some faint resolutions not to go to my ensnaring companions. But when temptation came in my way, I found no power to resist it, however small the temptation was. When the bad company I frequented were speaking evil of that work, I could not endure it; and when some of

them would have asked me why I left the ministers in the place and went to Cambuslang, my answer was that I had more pleasure in hearing sermons there than in the place where I lived.

The first means of my awakening to mind religion as my chief concern in the world was by hearing Mr. Whitefield toward the end of June preaching there upon the jailor's conversion in Acts 16. I remember, near the beginning of that discourse, when he was speaking of the jailor's trembling, and falling down before the apostle and crying, 'What shall I do to be saved?', my conscience began to tell me that I was of all creatures most miserable and in a lost condition, unless the Lord exert His power in convincing me of my sins, and bringing me to Christ in order to my recovery. I fell under great terror, fearing that I was undone and without Christ, and trembled so greatly that those who were next me were obliged to lay hold upon me and support me. But I had always some glimmering hope of salvation by Christ, for I believed Christ was always willing and ready to save humble believing penitent sinners to the uttermost. And now I began seriously to make my addresses to God in Christ by prayer. But at that time I had not got particular convictions of my sins. I was only brought to see in the general that I was in a state of condemnation.

After sermon, I was brought up to the minister's manse, to hear the private exhortations which usually were given to those who had fallen under awakenings. But that night it happened that no minister was to be found in the room where the awakened attended, and I immediately went to my quarters in the neighbourhood, and essayed to pray to God by myself alone in the fields as earnestly as I could, entreating that He would more and more in mercy awaken me to see my dangerous state and condition, and convince me of all my former sins and wickedness. I continued, I think, more than an hour's time in that duty, and began to be somewhat more calm and composed by means of certain words which made a deep impression upon my heart—'I come not to call the righteous, but sinners to repentance'. I was then made to acknowledge from the bottom of my heart that I was among the chief of sinners, for by that time I began to get distinct views of my sins, particularly of those that were more gross, as profanation of the Lord's Day, keeping loose company, slighting my parents' advices, and that when I went to the Church, I gave no heed to the things that were spoken by ministers, but had been employed only in seeing who were in the Church.

After returning from the field and going to bed, I slept about an hour, and after I awoke, it was impressed upon my mind that it was my duty to arise and pray to God. Upon which I went to the fields, where I might have liberty to vent my desires in words more freely to God. One of the petitions at that time was that the Lord would strengthen me to take His yoke upon me which is easy, and His burden which is light; for that I was incapable and insufficient of myself to do it. I had some hope that the Lord would do this in mercy to my soul for His own Name's sake.

After that, going to hear that stranger minister (Mr. Whitefield) preach again, in time of that sermon I was seized with great fear and trembling, when I saw the wickedness of my heart and life, so that I was not capable of giving close attention to all that was said. I was also afraid of hell, because I saw my sins deserving God's wrath upon the account of the dishonours I had thereby done to Him. After sermon I followed that minister to the sacrament occasion in Cader. When I was come to that place, some of my acquaintances advised me to go to the Lord's table and communicate, but I did not give way to that motion, being sensible of my own sinfulness and of the lack of a suitable preparation for so holy and awful a duty as I was convinced that of communicating was. But I continued to be a hearer all the remaining days of that solemnity. I found my conscience more and more awakened to see my sins, by what I heard in sermons, and met with in other duties. Particularly one night in prayer with some others in a barn, I got a clear discovery that I had not then attained to any saving interest in Christ; I remember my convictions were so strong and piercing that I was forced to cry out in the agony of my mind, before all that company.

After that company dismissed, I went to secret prayer by myself alone, and earnestly entreated the Lord that these impressions of the evil of my sins, and of the danger I was in, might never wear off without a thorough conversion of my soul to God. Also that He would be pleased to lift up upon me the light of His reconciled countenance, and continue with me for ever my views of the loathsome nature of all sin; also that He would cause me for ever to forsake it. In time of that duty, these words were strongly impressed upon my mind, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; ye, I will uphold thee by the right hand of my righteousness' (Is. 41.10). Together with that, my heart was filled with love to Jesus Christ, and made to rejoice in Him and in all His ordinances, and to praise Him, because He had dealt bountifully with my soul.



For several days together I could do no other thing but praise God for what He had done, and to pray unto Him to accomplish that good work in me which I though He had begun. And ever after that I found a strong love to the people of God, whose company before my first effectual awakening I used to abhor, then I coveted it, and loved to be in the place where they were. I loved also to go to Church and sit under the drop of the Gospel, whereas beforetime I had the strongest inward aversion to any such thing. About that very time Satan put such thoughts as these into my mind: It is needless for thee to go near to ordinances, for never any like thee got good of them; sometimes I was tempted to believe that as a truth, and I was in danger of turning indifferent about duties. However, I was not so far overcome with that temptation as to forsake either public, private, or secret duties. My prayer in secret was that God might rebuke the tempter; also that He who had begun any good work in me would carry it on, and give me further discoveries of His love to my soul; also that He would not lay upon me more than what He enabled me to bear.

Some few days after I returned from Cader, I was made to see in prayer that Christ was fully able to save me out of temptation, and I found my heart greatly rejoicing in God, blessing and praising Him for the change I found was made in my desires and dispositions. Among other things, I found a strong bent to read my Bible, which once I could not look upon with pleasure, and a delight to behold the discoveries of God's love and mercy to poor sinners and to my own soul in particular.

As it was my ordinary custom to come to Cambuslang and hear sermons on Sabbath and some of the week days, before I was effectually awakened, so after my awakening I continued with this practice for a time. At these occasions I have been greatly overcome with a sense of the love and mercy of God to my soul, intimated to me by His Spirit. In my way to that place, and coming from it, I have now and then been haunted with such suggestions as formerly noticed, and been in danger of complying with them. Sometimes I would have yielded, if I had not been prevented, by some of my acquaintances to whom I had communicated part of my mind. I would also have gone aside to secret duty, begging the Lord to rebuke the tempter, and have been persuaded in prayer that it was my duty to continue at public ordinances. I was once sharply rebuked at secret prayer for thinking of giving over duties, with that Scripture coming into my mind with power in Heb. 10.38: any man draw back, my soul shall have no pleasure in him'. One good effect that awful threatening

had upon me was that it raised in me a great fear as to the consequences of drawing back from ordinances, and I was made more willing to continue at all duties, seeking the Lord in them.

When I heard that the Communion was to be given at Cambuslang, I set about preparation for a holy approach to God at His table, and often went to prayer, beseeching the Lord to give me clearer views of my own unworthiness and inability to perform that duty. I asked that He Himself would so prepare me for it, as I might not dishonour Him by an unwarranted approach, nor bring new guilt upon my soul by eating and drinking damnation to myself; also that He would mortify in me particular lusts which I found so ready to beset and overcome me. I felt a powerful drawing of soul towards that ordinance, and got a return of prayer that the Lord would be with me in the duty. But the particular Scripture passage has now escaped my memory.

On the preparation Sabbath, I came to that place, and in hearing sermon by Mr. McCulloch I found the Spirit of God working more and more upon my heart, persuading and enabling me to receive and embrace Jesus Christ in all His offices; and I was more and more led to see my own unworthiness for so near an approach to God. But through His strength I resolved to go forward, depending upon His grace to keep me in the righteous ways of the Lord. I attended the sermons on the fast day and Saturday, but met with no sensible manifestation of the love of God, which put me into a great fear and doubt if it was my duty to go to the Lord's table; and I was greatly discouraged to be sunk in spirit. On Saturday night and Sabbath morning, I prayed that the Lord would constrain me by His manifested love to go to His table, the opportunity of which was so near at hand; and then it was said to me, in secret prayer, 'Except ye eat of His flesh and drink of His blood, you have no part with Him'. Upon which I found the certainty that it was my duty to go forward to the table when opportunity offered, and I was made to rejoice in this now instance of His love and grace to my soul in clearing up my way.

In time of the action sermon, I was in fear that I was not suitably prepared, but that Scripture just now mentioned continued with great power upon my mind throughout the whole of the sermon, and also after sermon, till I sat down at the third table. For some little time after I sat down, I was ion some doubt about my preparation, but as a stranger minister (Mr. Whitefield) was exhorting and making the largest offers of Christ to sinners, these words which were not pronounced by the

minister, came strongly into my mind, as in I Cor. 3.22,23: 'All are yours, and ye are Christ's, and Christ is God's; upon which I was made to rejoice in and to bless God for His wonderful dealings in saying so to my soul.

Immediately after I rose from the table, I went by myself to prayer, and was helped to bless and praise the Name of God for giving me such a manifestation of His love at His table. I earnestly requested of Him that as I had been making such a solemn dedication of myself to Him before so great a multitude, so He would make me walk answerably to such a solemn engagement in my after life. I deeply bewailed that I had been so great a sinner, and humbly acknowledged my own unworthiness of such a mercy as I had then me with. Immediately after this confession, these words struck my heart, 'I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion'. After this I continued some time longer in that duty, blessing and praising God who had so seasonably struck these words into my mind, making such a deep impression. I conceived still more hope that I was an object of God's sovereign mercy and compassion, and felt my heart more and more reconciled unto Him, resolving anew through divine grace with Joshua, 'As for me I would serve the Lord'. I thanked God again and again that He had made me, who am by nature an heir of hell, a child of light, and that He had brought me from the power of darkness into His marvellous light.

I met with nothing sensibly on Sabbath evening or Monday, but for two or three days after I went home to my work, my spirit was so taken up about what the Lord had done for me, that I could not settle. I arose frequently from my work, to vent my heart in praises and prayers to God. I had great longings after the ordinances of the Gospel, and wanted much to converse with those that could put me ion mind of notes of sermons. I was in a very agreeable frame for about fourteen days; and though now and then I wrought, yet all that time my meditations were fixed on spiritual objects and on what I had met with at that Communion, and since the Lord began to work effectually on my soul by His Word and Spirit. I then desired to depart and to be with Christ, for I knew that while I was on earth, I could not serve Him without sin. I was also afraid that as I returned to the world, I would turn back to my former vanities. Much of that frame remained with me after that fourth night, though in a lower channel, till the second Communion in that place.

When I heard there was to be a second Communion occasion that year, 17?? My heart greatly rejoiced that I would have another opportunity of meeting with God in that ordinance, and it was my prayer that the Lord would more and more enlighten my mind with saving knowledge, and prepare me for that second Communion; also that all His ministers and people might be strengthened and furnished with suitable furniture from Himself; that numbers might in mercy be awakened, and the awakened truly convinced and converted; and that such as were converted might walk continually in the fear of God.

When that occasion came about, I met with no sensible spiritual pledge of the love of God, and was thereby greatly discouraged; but I had a great love to the ordinances, and was greatly delighted with what I heard. My desires were towards Christ, and I found my heart broken, wounded and bruised because of my sins. Only on Monday morning, when a minister (Mr. Webster) read his text in Luke 12.32 ('Fear not, little flock, etc.'), I felt some power coming along which encouraged me a little to think that I was of the number of Christ's little flock. I was enabled to pray that the Lord would give me more and more convincing evidences that I was of that little flock, to whom the Redeemer says 'Fear not'.

After that sacrament occasion was over, I returned to my work and my ordinary place of residence, and walked in the fear of the Lord, and pleaded much that Scripture (Ps. 102.17) in metre:

'The prayer of the destitute  
He surely will regard',

and went on hoping that the Lord would hear me and not forsake me. This was my exercise for a considerable time. After that I turned somewhat dull, and was in fear that I would fall by some temptation or other that might assault me. But that fear was mixed with some trust in God, and I got strength to resist temptations that fell in my way. Another part of my exercise at that time was that I made but small progress in knowledge and growth in grace, and that made me diligent in plying the means of grace and I came out on Sabbath days and at other times to Cambuslang.

Some time in the beginning of September last, hearing Mr. McCulloch lecture there on Is. 12.1 ('In that day thou shalt say, I Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away and Thou comfortedst me'), these words came with great power upon my heart, and I was led anew to see that I was such an unworthy creature as God needed not have mercy upon me. I was made to wonder that God should have such mercy upon me as so strongly to comfort me;

and I was forced to cry out before the congregation, O Lord, I will bless and praise Thy Name for Thy wonderful dealing toward me. I had such strong consolation that my weak nature could scarcely support under it, so that those that were about me were obliged to keep me from sinking to the ground. These words in the second verse of Is. 12—'Behold, God is my salvation; I will trust and not be afraid'—were also impressed on my heart with great power, upon which I was made to sing in the prophet's words, and was filled with unspeakable joy and gladness of heart that God had thus manifested Himself to me. At the same time I had most deep impressions of my own unworthiness and evil deserts, which really humbled and melted my heart, when I found such love and goodness toward me who deserved nothing from the hand of God but wrath.

That frame continued with me with little abatement through the whole week thereafter; and I was continually praying unto and praising God as my God and my Redeemer. Much of that frame has continued with me till this day, being March 19, 1743. And though now I am not so sensible of the workings of the Spirit of God within me as formerly, yet through grace, in the sight of God, I can say with the Psalmist, my conscience also bearing me witness, 'Nevertheless, continually, O Lord, I am with Thee'; and with the apostle, 'My conversation is in heaven, from whence I look for Jesus Christ as my Saviour'. I have chosen God as my chief Portion, and my heart's and soul's desire is to walk before the Lord in the land of the living, in holiness and in righteousness all the days of my life. I want to abhor all sin and iniquity because it is dishonouring to Him, and to find more sensible pleasure in the way of duty than ever I found in any of my former sinful courses. The Lord forbid that ever I should return to the ways of sin. It is my earnest prayer that I may go forward in the ways of the Lord. I take great pleasure in mortifying my lusts; when I fall into sin, it makes me mourn with heart and soul, and I find no rest till I get my conscience purged and pacified by the blood of Christ.

I have been forecasting sufferings for Christ, and sometimes I think I could lay down my life for Him. At other times I am afraid that if a suffering time should come, I would dishonour God by drawing back, the apprehension of which is a great grief to me. It is my earnest prayer to God that if a suffering time should come, I may be strengthened to endure to the end, and be found faithful unto the death.

I am frequently thinking on death, and sometimes have thought, after receiving manifestations of the love of God, that I could desire to depart and to be with Christ, which is far better than to continue in this weary world. Sometimes my heart shrinks back at the thoughts of death and a judgment to come. But I hope that He who will be my Judge is now my Advocate, and that when He appears the second time, He will come for my salvation. This is my great support, that Jesus will deliver me from the wrath to come. For what says the apostle in Rom. 8.37,39: 'Nay, in all these things we are more than conquerors through Him that loved us; for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord'. These words have oftener than once been powerfully printed on my heart, and have been greatly useful to support me against slavish fear of death and judgment.

It is my habitual practice to pray for the Church of God, and that many who are dead in their trespasses and sins may be made alive, and brought home to God; also that the Lord would revive His work through the whole land, yea, through the whole earth. I think I have been much helped to plead with God that a work of conviction and conversion may spread abroad everywhere, that there may be an ingathering of souls to Jesus Christ as doves to their windows. I hope the Lord of hosts will hear the prayers of His servants and people.

And now, upon the whole, I long to be perfect in holiness, to serve God without the least failure and sinful imperfection, and to begin that never-ending song in heaven, 'To Him that loved me and washed me from my sins in His own blood, be glory and praise, Amen'.

NOTES by ministers:

1. Page 426 (typescript page 3, eight lines from foot of page): Here I apprehend he was helped to believe in and embrace Christ because of which it would be proper that his acceptance of Christ be expressed (Webster). Gillespie agrees. (note reception of Christ as expressed on p.429) (typescript p.5, second para.). Ogilvie adds: 'I am of the same mind, only please take this person's account of what passed at this time in his own words'.
2. Page 430 (typescript in middle of p.5): The express words of the scripture should be here cited (Webster). As that text is misapplied, the passage should be dropped (Gillespie).

3. Page 434 (typescript p.7 after 'ery out before congregation'): If it is judged roper to publish any instance of crying out, this is one of the fittest (Gillespie). I agree heartily, only I see no need of mentioning any. Joy can be mentioned without it (Ogilvie).
4. The dates of this worthy person's reliefs should be mentioned, and in particular a further account of this man's exercise since this account would, I am persuaded be desirable to all that shall read it, as well as to ... Ogilvie.

## B.H. A Young Woman About 23. Jean Ronald:

I was taught to read the Question Book and New Testament, and I got the most part of my questions by heart, but not very perfectly. My parents put me to read my book and pray to God. I was hardly persuaded to go about any religious duties; yea, for a long time I neither read my book nor prayed. And all that time my heart was set upon nothing but vanity. It is true I had some apprehension of a hell and a heaven, and sometimes when I would have thought upon hell, it would have frightened me much, but I was not thereby stirred u to duty; and though I was not guilty of gross outbreakings before the world, I had nothing of the love and fear of God within me; and if had thought upon Christ, I knew not what way to apply to Him.

When I heard of the awakening at Cambuslang, I had some curiosity to come to that place and hear sermon. After I came and saw the people that were awakened, I secretly desired to be awakened myself, and I thought I was somewhat strengthened seriously to pray to God that He might awaken me, show me my sins and bring me to Christ. And one time, about the beginning of March, 1742, as I was hearing a minister (Mr. McCulloch) there on a Sabbath Day preach on John 3.18 ('He that believeth not is condemned already'), I immediately after he spoke these words, saw myself undone with sin; and because I saw myself such a great sinner, I was in great fear of hell for some time, and made to faint. And great was the power by which that text struck me to the very heart.

I durst not then look upon my Bible to read it, because it condemned me for my neglect of learning to read it distinctly, and for my coming to the Kirk and only looking about me to see who were there. What other sins were first wounding to my conscience, I do not now perfectly remember. But a sense of my sins and offences, by which I saw I had greatly dishonoured God, was greater than my fear of hell and punishment, even when my fears of hell were at the highest.

After sermons I had a great desire to get into the manse to hear the exhortations, and join in prayers and praises; but the crowd about the doors being so great that I could not win in, I went home to my father's house. I endeavoured to conceal my distress from my relations as much as I could, because those about me were not then convinced that the



work was of God. Going to secret prayer, I got some liberty to plead for mercy to my soul, but my distress continued till the third day after I was awakened. And then, when I was in great distress and grief for my sins, and praying to God for pardon and peace and eternal life, these words came into my mind with great power and gave me great relief from my bitter soul agony: 'I will blot out thine iniquities and write thy name in the book of life'. Upon which, immediately I was filled with joy unspeakable, and such a love to God burned in my soul as I cannot express in words. Now also I got a great love to my Bible and Gospel ordinances, and had a great inclination to go back to Cambuslang to hear sermons, but could not win there sooner than the Thursday that week, which was a great relief to me.

But though all that while I had some doubt of my interest in these promises which were suggested to me, yet that frame continued with me for a considerable time together, with a strong hatred to all sin; and a strong bent to every commanded duty remained with me.

Some time after that, I fell into greater doubts and darkness as to the truth and sincerity of my repentance, and thought all the while past I had been but deceiving myself and covering my sins. But after I heard a minister (Mr. Arrot) on a Sabbath Day preach on Prov. 28.13 ('He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy'), and explain the nature of true Gospel repentance unto life, I found I had some measure of that, and of confession of sin, to which the promise is annexed, within me. But still I had some remaining doubt about my interest in Christ, because I thought my sins were so great, that Christ would not accept of me. But I hope I was enabled to receive and rest upon Him, as able to save me, though I was in mine own sight among the chief of sinners.

On the Monday after that, going home, that Scripture came into my mind with power (s. 73.28): 'But surely it is good for me that I draw near to God', and this was of great use to carry off my distress, and direct me to hold on in seeking the Lord in the way of duty, and to encourage me, that if I held on in the right way, I would get access to God.

Much about that time, I got some liberty to tell my case to some ministers and private Christians who were capable to instruct me. But some time after, I began to doubt anent the truth and reality of a saving change wrought upon my soul, and I fell into a damp, which continued with me till the first Thanksgiving Day for the outpouring of the Spirit in that place. That Day I hope my soul shall never forget what God then

did for me. For hearing a minister (Mr Hamilton of Douglas) on Ps. 103.2 ('Bless the Lord, O my soul, for all His gracious benefits'), and hearing another (Mr. McCulloch) On Ps. 126.3 ('The Lord hath done great things for us whereof we are glad') I was then made to say, 'Bless the Lord, O my soul, for all His gracious benefits to me', and 'The Lord hath done great things for me whereof I am glad'. My soul was filled with the love of God in Christ Jesus to me, for what I saw He had done for my soul. In my way home I was not able to contain myself, but was obliged to discover to some of my friends how it was with me, and to commend to others as I could, the riches of free grace to my unworthy soul.

I was in that sweet frame for a considerable time thereafter. One evening at home I was so full of the love and praises of God that I could scarce contain myself. But just as I was going to tell one of my sisters how it was with me, it came into my mind that I could not make language of what was in my mind, to her or any other person. And then I was ordered to read Luke 12.12, and opening my Bible and finding that chapter and verse, I found these words, 'The Holy Ghost shall teach you that same hour what ye ought to say'; and so, after having given her that passage to read, I essayed to express myself to her, and found I was helped to tell what God had done for my soul of late.

Some time after that, one night, being greatly perplexed about my state, after I had gone to bed I fell into a swoon. But what was then represented to the eyes of my mind, I do not think fit to publish to the world. Only this much I will say, that I have great reason to bless God for what I was made to see, and for the abiding good effects of that uncommon manifestation of mercy to my soul. Thereby I was more and more encouraged, and made willing to run in the way of duty more than ever before. These glorious objects continue most lively before the eyes of my faith, founded upon God's infallible written Word, which often affords a sweet feast to my soul, and makes me long to be in the heavenly state to behold Him for evermore.

I then began to reflect after that whether there was any duty that I had lived in the neglect of since I was lately awakened; and among other things I found I had never gone to the Communion table. A sacrament occasion offering soon after that in a neighbouring parish, I began to essay preparation for that duty. But after I had gone to that place, such difficulties cast up to me, that I did not apply for a token at the ordinary time, and I slept none on Saturday night for vexation of spirit. On Sabbath

morning a word came to my mind with power that relieved my spirits much, as in John 14.18, 'I will not leave you comfortless; I will come unto you'. But I went not to the Lord's table, for I thought I could not apply for a token, seeing I had not sought it on Saturday. I was not then sensible Satan had a hand in my distress at that time, as afterwards I clearly saw he had.

I was a hearer at the tent all that Sabbath, but cannot say I got anything remarkable in the many sermons I heard, save one by a minister (Mr. Burnside) whose text was Eph. 2.8, 'By grace are ye saved, through faith, and that not of yourselves, it is the gift of God', at which time I got a deeper and more humbling sense and sight of all my sins that I had before, which was very useful and agreeable to my soul, and which I had been seeking after.

After I went home I was greatly troubled that I had not gone to the Lord's table at that place, and afraid that God would never allow me another opportunity again. But the Lord dealt not with me as I deserved, although I had not only neglected that, but also two other occasions after that. I dare not say indeed that I had neglected them through a contempt of the ordinance, but because I thought I was not prepared according to the preparation of the sanctuary. One of these Communion occasions I neglected was the first that year at Cambuslang. But I heard the sermons there, and in time of hearing I fell under very deep and piercing convictions of my sins, and got a new sight of their odious nature and of the vast number I had been guilty of. Under that load I went home and continued till some time in Tuesday night thereafter. That night in family worship I was forced to cry out under these convictions, and was again led to see that I must rest upon Christ wholly for salvation, else I must perish for ever. I hope I was enabled to do so by a steady faith, and to give glory to God. After which, in my sleep, the 23rd Psalm came fresh into my mind, and after I awaked it was matter of sweet meditation to me, I was helped to hope that God would extend His mercy to me for His Son's sake, notwithstanding my many and mighty sins.

I was a partaker at the second sacrament at Cambuslang that year, though in time of the action sermon I had no clearness to go to the table. But after that was over, going to hear two sermons at another tent—the first was preached by Mr. Robe, and the second by a stranger minister, Mr. Whitefield, on the words, 'What wouldst Thou that I should do for thee? Lord, that I might receive my sight'—I was made to see I had

something of a communicating frame, and so went to the table, where I met with much of God. Through the whole of that day, I found my heart more open to receive Jesus Christ than ever I observed it before, and my heart was even inflamed with love to God, and sweetly melted down in sorrow for my sins. I was enabled through grace to resolve upon new obedience, and I cannot but remark, to the praise of free grace, that since that time I have been more strengthened to live by faith than formerly; and that, though I have much matter of deep complaint against myself for my sins and shortcomings in duty, yet the Lord helped me to pay my vows in some measure to Him.

I returned to Cambuslang on Monday, and hearing sermons I got such a discovery of the evil of my sins as deserving God's wrath, that I said within myself from the bottom of my heart, I deserve nothing but hell. I had no sooner said these words than it was said to my soul, 'It is your Father's good pleasure to give you the kingdom'. That whole day after that, I was filled with love and praise to God, and with joy. But I found I could not love and praise Him as He deserved, or thank Him according to the benefits received. That heavenly frame continued with me for a long time.

After that pleasant time came to an end, my case turned very variable, for frequently I was exercised with doubts and fears about my interest in Christ, and frequently I attained to joy and peace in believing by means of the promises I had gotten before. Thus it was and continued to be with me for a pretty good time after harvest. And after that I was more enabled to live by faith.

But while I was thus believing and trusting in God, it came into my mind that I was living too securely, and that matters might be wrong with me, the fear of which made me very uneasy in my mind. One day, as I was about my ordinary business, these words came into my mind, 'There is no condemnation to them that are in Christ Jesus'. When they came into my mind I did not reflect that they were in the Bible; I was only convinced that they contained a most certain truth; but afterwards finding them in Rom. 8.1, it was a great satisfaction to me.

Some time in the month of November that year, coming to Cambuslang to hear sermon, and being disappointed, I went straight to Glasgow to get it there. I was in a very bad frame all that day, and got nothing to my soul in public ordinances. After I came home from the Kirk, I thought I could not go about duties to any good purpose, and therefore would abstain from them. But it came to my mind that that was a temptation

from Satan to divert and draw away my heart from duties, and therefore I hastily took up a preaching book to read in it. The first line I set my eye upon in that book was a citation from Is. 12.1, 'Thou Thou wast angry with me, Thine anger is turned away', and these very words came into my mind with great light and sweetness, and brought strengthening meal to my soul; after which I was enabled to walk softly in the ways of the Lord.

Some time in the month of March last (1743) I fell into great deadness and darkness, and my heart was very cold and hard. I could not get it fixed on God, as I had found it before. I found a law in my members, warring against the law of my mind, bringing me into a sad captivity. But before the month's end I was quickened and revived, and my heart was fixed on spiritual things, and stayed in duty, by means of that passage in the Shorter Catechism, 'The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation'. I took that as a call to me to mind these duties, and to eye the Spirit of God in them, and to embrace all opportunities of reading and hearing the Word preached. The sacrament being to be dispensed in Glasgow the next month after that, I intended to hear sermons there, and also to communicate, if the Lord should give me light.

The week before that Communion, I went to one of the ministers in that city to direct and assist me as to my soul concerns, for about that time I found my heart more wandering and unstayed than it had been, and I thought I should not go to the Lord's table when I was so much out of order. But after conversation with that minister (Mr. Gillies) I got clearness to go to the table. The blessed Redeemer's own dying command had great weight with me, to cause me remember His sufferings and death openly before the world. I bless the Lord who determined my heart to hear the sermons there, and to go to His table, and I found much of God on that occasion. On Saturday I heard a minister (Mr. Bane Jnr.) on these words, 'And walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice to God of a sweet-smelling savour'; and the whole of that text came with great power into my mind, and melted my heart down and all the rest of that day I was thinking on Christ's sacrifice as a sweet-smelling savour. I heard also the sermon before the action (by Mr. Gillies) with great delight and pleasure, and by faith got a sight of Christ's sufferings, as they were laid

out in that discourse. At the table I saw many shedding tears in abundance, but I myself could shed none. My heart was made to burn within me in love. In time of the evening sermon, my heart was more and more taken up with the love of God, and I was in such an agreeable and heavenly frame that I cannot make language of.

On Monday, hearing Mr. Bane Jnr. on 2 Cor. 5.17 ('If any man be in Christ etc. '), I could then with great freedom say, Old things are passed away from me.

I bless the Lord that ever He made me a subject of the work at Cambuslang, and believe I shall have reason to do so for ever. I have got much spiritual good to my soul. I feel a change wrought upon me indeed. Though I have many things wrong with me, yet I dare not but say that I know now what it is in some measure to live by faith in the Son of God, and to live by the word proceeding from His mouth. I hope I have things accompanying salvation. I cannot say indeed that I have attained to an unshaken assurance of my interest in Christ, but I have attained to a good hope through grace. Let the men of the world speak of that work all manner of evil; for my own part I have the fullest inward conviction that it is a work of God on my soul; for before, I lived in a state of sin and carnal security, minding nothing of religion to purpose. Now my chief end is to glorify God and to enjoy Him for ever. Sometimes I have my own fears that I will return to my former vanities and follies, but my hope is founded on the mercy of God in Christ, and in the Redeemer's all-sufficiency to save me to the uttermost. I am made to believe that He that hath begun a good work in me will perform it to the day of Christ, for which day many a time I have vehement longings within me, that I may get a full and complete redemption and salvation.

Thus I have given some lame account of God's dealings with my soul. But I could never tell the world either the depths of my distress and sorrows for sin as dishonouring to God and wounding to the blessed Redeemer, or the blessed effects of the light of God's countenance upon me. They are beyond all my expression. But I hope what I have told may be of use to others. I sincerely intend it to the glory of God, and as my testimony that the work is of God and not of man; or flowing from strong imaginations and unaccountable fears.

I have been in some doubts, sometimes, if it was my duty to give an account of my experiences to be printed to the world, having seen many seeming difficulties and inconveniences in my way; but once when I

was in that case, it was said to my soul, 'Fear not'; so I hope the Lord will support me and carry me through, and disappoint my fears.

NOTE by minister:

Page 452 (typescript page 3 (middle)): I have some doubt about the expediency of publishing any part of the paragraph concerning this uncommon manifestation (Webster). Gillespie agrees.

## **B.I. A Young Unmarried Man Aged 22. John Aiken (Weaver in Cambuslang):**

I was put in my childhood to pray in secret and in the after part of my life sometimes I kept up a form, and sometimes neglected it; but when I did neglect it I used to have some checks of conscience for it. I used all my life when I had access, to come to the Kirk on Sabbath days, and have always been kept sober and civil, and free of anything the world could challenge, except that I have been drawn away by others to break some fruit yards. When I was a boy I could sometimes have sung psalms in the fields, being alone, and prayed seven or eight times a day; but when I used to pray so frequently, it was always when I met with some difficulties, and not out of delight in that duty. Sometimes the Lord cast in a good thought into my mind, but it has within a little vanished away; as one day going to Glasgow, I thought, O if I could call the Lord my God, all would be right! But still I found the Word read and heard to be but a dead letter to me; it never came with spirit and life to me as of late I have found it.

The first time that ever I heard the Word with power was on a Sabbath about Martinmass, 1741, when hearing a minister (Mr. McCulloch) preach upon that text, John 3.5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God', in hearing of which I was greatly affected. That was the first time I heard the call of the Gospel come home to me in particular. And that day I thought that either the minister or I was changed, and I said so in the family after I came home.

After this I could not omit seeking a blessing on what I was to hear before I came to the Kirk, which I never used to do before. I became very uneasy about my soul's condition, and continued to be so to that degree, that for about a quarter of a year thereafter, I scarce ever slept above three hours in the night, for want of peace with God through Jesus Christ. From that day forward I was greatly grieved that I had heard the Gospel so long, and yet had not heartily believed it, or complied with the calls of it. I never almost had any dread of hell; but what troubled me now was the offence and dishonour I had done to God by my sins,



which ever day were brought afresh into my mind as at the time I had committed them; even almost all the sins I ever committed were brought to my remembrance. I was made earnestly to pray that I might be born again, and get my peace with God through Christ, and all that quarter of a year I was much taken up in secret prayer. I did not choose to be in company, but to be often at secret prayer and meditation. And ever day I was getting some new sight of God's merciful dealings with me. One day while I was praying to be born again, I found my heart just melted down to a willingness to give up myself to God, to do anything with me He pleased. Another day at prayer, I found my heart so filled with love to Christ, that I thought if I had a thousand hearts I would give them all to Him. Another day, retiring to pray for one of my acquaintances who was dangerously sick, after I had been praying for him I came to pray for myself, and was first seized with fear and trembling, and then a great light appeared to shine round about me, not to the eyes of my body which were shut, but to the eyes of my mind and at the same time the light of the knowledge of the glory of God in the face of Jesus Christ shined into my heart, and filled me with joy and a sense of my interest in Christ, so that I could not forbear crying out with all my might, My Lord and my God. This was the first time that I got a sense of my interest and peace with God through Jesus Christ.

One night when I was on a journey going to the east country in company with another person, I dreamed I saw a great multitude of persons about Cambuslang Kirk, and told that person so next morning. He made answer, 'Yes, there will be a general meeting there very soon'. This happened, I think, in the first week of January, 1742, which was about six weeks before the awakening broke out on the 18th February. Some little time before the work began, I dreamed again that I saw the Kirkyard full of people, and myself standing at the outside of them, and this I saw made out in some weeks after.

I now found my heart more tender than usual, and much affected when I read or heard of spiritual things; tears of joy would have rushed out when I read or heard of the success of the Gospel. I then got a hearty concern to pray for ministers, the destruction of Satan's kingdom, and the advancing of Christ's kingdom through the world. Idle and vain discourse became distasteful to me, and I always kept silence when I heard it, though I had been very ready to join in with it before. I became watchful over my heart, jealous and afraid of myself that I would turn

back to my former state and way of life. I never cried out in public, nor had I any visions or swarfs.

I was not at the weekly lecture on the 18th February, nor did I go to the manse on Friday. On Saturday morning, about four o'clock, I arose and went into a barn for prayer. While I was at that duty, that word came into my mind with great life and power, and with the light of God's countenance which I was sure could not proceed from the devil, 'My soul, wait thou with patience upon thy God alone'. I thought the letters of that verse shined as if they had been printed in letters of gold. After which, I found that it was to have union and communion with God, and had much joy and peace. The spiritual food came to my soul with as much appetite for it, and refreshment by it, as my outward food came to my body. I found one predominant lust that formerly reigned in my heart, though it broke not out in my life, broken in its power, and I obtained strength to overcome it and victory over it. That day I came to the Kirk and heard sermon, and continued there and at the manse till next morning.

I got much good at family worship in my master's house (Mr. Arch. Fife), particularly in singing of psalms, in which I had a great delight, and was sometimes made to cry out for joy. I never knew what it was in my former life to join in prayer, or in seeking a blessing at meat, as I did now.

For about six weeks after this, I used to retire five or six times a day to secret prayer, and had daily communion with God in that and other duties; and following my work, I behaved to be sending up short ejaculations of heart to God. I thought I got just all I desired of God, and was just satisfied. I scarce ever heard my parish minister (Mr. McCulloch) preach, but I got some sensible good.

One night, coming from hearing a certain minister (Mr. Whitefield), I heard some by the way coming home speak very bitterly against him, at which I was much moved. Going home, I went to prayer about this very thing and that word came to my mind with some distinguishing power, 'What God has cleansed, call not thou common (or unclean)'. This was immediately followed with that word, 'How long wilt thou pervert against a righteous man?'. This eased me of the trouble I was in about him; and after that I had greater liking to him than ever.

One night, hearing a minister (Mr. McCulloch) preach on that text, on a harvest night, to shearers: 'There the wicked cease from troubling and the weary are at rest', I was lifted up with joy in the views of that

everlasting rest after the toils and labours of this mortal, sinful life were over. I thought I was just at the gates of heaven already. I came at length to have many ups and downs, at one time rejoicing and within a very little in a moment cast down again. One night after I had been much tossed with fears that I would fall back to my former ways, I dreamed that I was just led through the world, and then taken up to heaven. Next morning, reflecting on this dream, these words in the 107th Psalm came into my mind with great light and power,

‘Then are they glad because at rest  
and quiet now they be:  
So to the haven He them brings  
which they desired to see’,

and relieved me of the fears I had been under, and made me willing to die at that time, at the thoughts of which I had oft had a reluctancy before. Many times when I came from the preaching, I would have been strongly tempted to think there was not a God, which would have grieved me exceedingly, but within a little again, before I got home, I would have been rejoicing and mounting up in ardent desires as on eagle’s wings to heaven.

One night, after I had been greatly perplexed with fears of falling away, being out in the fields with another, at prayer before he went away, these words came into my mind,

‘Our God for evermore; He will  
E’en unto death us guide’.

This promise came with power and revived me so that, after I had ended that prayer, and was going away, I behoved to return to prayer, in which I was much enlarged. In these times I got every day new arguments to plead upon with God in prayer.

At the second sacrament at Cambuslang, when at the Lord’s table, I had much of heart melting for sin, and got so much of the love of Christ, that I was even sick of love to Him.

And now for ordinary, I take much delight in hearing the Gospel, and meet with much comfort in public ordinances; but in secret duties it is not just so well with me as it was in spring and last summer, for then, when I had lost spiritual sensible comforts, I could not settle half an hour till I recovered again the joys of the Holy Ghost, but now, though I do not find such great joys as sometimes I had before, yet I find a more steady peace in believing. I now find that for ordinary, Christ is the great

object of my chief thoughts, my desire and delight. It was not so with me before November, 1741. I found before that, at some times, flashed of good, but they quickly passed away, and seem to have come only from the common operations of the Spirit. But now I find more of an abiding spiritual frame (though not so much as I would), and a suitableness of heart to spiritual things.

NOTES by ministers:

1. Page 463 (typescript page 2, after 'interest in Christ'): 'I do not find previous to this any account of his having believed in Christ, which I would deem necessary to warrant the sense of his interest in Christ' (Webster). Gillespie agrees, and adds: 'This light (which appeared to the eyes of his mind) seems to be a mere motion of fancy'.
2. Page 466 (typescript, 4: in ref. To dream): 'I am not sure if this dream, and this passage in the Psalms, will be reckoned a rational scriptural ground for removing his fear' (Webster). (Gillespie and Ogilvie agree).
3. Page 467 (typescript, page 4: at end of account): 'There is some confusion in this last paragraph, and in general. I do not know if the publishing of this account will be of great consequence' (Webster). Gillespie agrees.

## **B.K. A Young Woman Aged 17. Helen Shearer:**

**F**rom my childhood I kept up a form of secret prayer twice a day, and it was my constant practice all along my life to go to the Kirk on Sabbaths. But I took very little care about my end in doing so. Sometimes I had more pleasure in secret prayer than at other times, but cannot say that I ever discerned between the presence and absence of God in any duty. Nor did I ever observe any word coming in evidence and demonstration of the Spirit to my heart.

About six years ago I was a hearer at a sacrament occasion in Bothwell, and took great delight in a sermon a minister (Mr. Henderson) preached on that text, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make His paths straight', and for a while I took great pleasure in hearing other sermons also, though I got no enlightening of my mind or conviction of sin by them. But afterwards, going away from my father's house into service, where I met with more company than I was used to, I turned more indifferent and careless about my duty.

In winter, 1741, that word came one day into my mind with some kind of power, 'It is surely good for me that I draw near to God', after which I was more taken up about my duty again, particularly in reading the Psalms, Song of Solomon, and other places in my Bible. Sometime after hearing of the work at Cambuslang, I came there the latter end of February, on a Sabbath, and heard a sermon by Mr. McCulloch, at which time I saw many people in distress, and heard that some of my acquaintances had got remarkable outgates. I thought it a strange thing that I myself should get nothing. And I did get nothing till the evening about the end of the last prayer that day, when the words of the text, 'He that believeth not is condemned already'—whether mentioned at that time in the prayer or not, I knew not—struck my heart, and struck me to the ground, being made to see that I was condemned already, and that I was undone without Christ, and I could not get faith to fly to Him.

I continued in distress all that night, and my sins came in to my mind, particularly my slighting good instruction and the good advices I had got. Original sin and the sin of unbelief were great burdens to me, and I thought for these and all my other sins I was certainly lost. I slept none that night, nor yet on Monday night, my distress for my sins taking away

my rest; neither could I eat or drink except that I tasted a drink on the Monday. I stayed still at Cambuslang, sometimes hearing sermon, and sometimes praying in secret and joining in worship in the hall in the manse. I thought it was possible the Lord might extend mercy to me, but it was what I did scarcely expect. I sometimes cried out in public, but very little, and when I did cry I found the power of sin so great that I could not refrain. I had some fear of hell, but I was made to cry out because I had committed so much sin against God, which was more vexing to me than the fear of hell was affrighting. I sometimes fainted hearing sermon, and in the hall fell into a swoon on account of my sins, and under a sense of fear that the wrath of God was abiding on me. On the Tuesday, about midday, when I had been in one of these swarfs in the hall, just when I came out of it, that word came into my mind with great power, and I thought a light shined with it, 'Daughter, be of good cheer, thy sins are forgiven thee'. Immediately after, I was made to believe and rejoice, and in the mean time thought I would never doubt of the mercy of God to me, but would still trust and never be cast down. Something of this frame lasted with me till the Friday thereafter, and then I turned very dead, and thought that this word was not to me. I continued about eight days that way, very hardened. I had very little freedom in duty, and thought that the very earth and the sun in the firmament looked angry like at me.

At length one day, being at secret prayer, that word came into my heart with great power, and suddenly, like a dart striking me, 'Believe on the Lord Jesus Christ, and thou shalt be saved'; and I was made to comply with that call and to rely on Christ to bring me out of that deadness and give me strength to serve Him and walk in a new way. I was made to rejoice that He had showed mercy to such a sinner as I, and at the displays of His glory and the hopes of heaven.

I continued for some time in much of this frame; but after that, I turned dead and hardened again. At that time a Christian acquaintance and an elder in the parish where I live (Mr. John Wark) was frequently seeing me and was very useful to me by his good advices and directions. One night when I was out in the fields, I fell under a terror that Satan was just coming to devour me; but going to prayer, I begged the Lord might help me to resist him, and I thought he was chained up, that he could get no power over me, and he departed from me for that time. For some time I continued to have more liberty, and was not so hardened as before. But being restrained from going out at night, as I used sometimes

to do for secret prayer and to speak to some nearby about my soul's case, I thought I fell into a worse frame than before, and knew not what to do; I fell under bodily trouble also, in which I continued for fourteen days. After that trouble of body abated, I got more freedom in prayer and other religious duties, and was not so dead and hardened as before.

Going to Cambuslang about the beginning of June, and hearing a minister (Mr. Lawson) preach, I fell under an apprehension that I was a hypocrite, which threw me into great distress, and after sermon I fell into a swoon at the back of the Kirk. Just as I came out of it, these words came into my heart, 'Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee'. This Scripture came with great power, and as it were with a light to the eyes of my mind, and carried off the temptation I had been under that I was a hypocrite. It made me to rejoice in the Lord, and much of that frame continued with me for about eight days thereafter. Then I turned dead and hardened, and then got some reviving again.

At the first sacrament at Cambuslang that year, when I was at the Communion table, I asked of the Lord that He might give me some token for good, for it was the first time I had ever been there, and that word came into my heart, 'My Beloved is mine and I am His; He feedeth among the lilies'. This came with great power and joy, and engaged me to put my trust in Him. I had then a persuasion of my interest in Him, and at that time of my sensible love to Him.

About the beginning of winter I found myself in a dead, hardened, lifeless sort of disposition, and one night while I was praying that the Lord might take me out of that sad case, that Scripture came into my mind, with great power, 'Lo, I come: it is written of Me in the volume of the book' to do Thy will I take delight' (Ps. 40.7). I understood these words as spoken by Christ concerning Himself, and His delighting to do the will of God His heavenly Father, in obeying and suffering for purchasing our redemption, and thought it was a wonderful thing that He should take delight to lay down His life for poor sinners. I then found myself brought out of that dead and careless frame, and made to delight in duties more out of that dead and careless frame, and made to delight in duties more than for a long time before, and continued quickened and revived for some weeks.

I find myself since my first awakening in February, 1742, sometimes in a more dead and hardened frame, and at other times more lively. But still I think my thoughts and desires run chiefly after Christ. The great

end I aim at in the course of my life is the glory of God. I care not though I never get worldly riches or pleasures, or what the world thinks of me, if I get Christ for my portion. My heart is much changed from what it was once; but it is not so right as I would have it. Sometimes I find corruptions rising up in me whether I will or no; but I strive against them, and pray the Lord may subdue them. I am also sometimes afraid that I will not endure to the end. But I trust in the promises God has made me, and hoe the Lord will keep me by His mighty power through faith unto salvation.

NOTE by minister:

Page 471 (at opening of para. commencing 'At length one day' (typescript page 2): I could have wished this had been before what is narrated in the first paragraph of this page (i.e. immediately before paragraph in question). (Ogilvie).

Webster adds words 'by faith for salvation and' immediately after 'to rely on Christ' in the same paragraph.



## **B.L. A Youth About 16 When Somewhat Awakened; About 19 When Falling Under Abidiah Convictions. Michael Thomson:**

I was put to school by my parents and learned my Catechism and Bible and any other common English books, and got my Catechism by heart and some of the proofs, which I still retain, and have frequently read over the Westminster and Geneva Confessions of Faith. I was made to mind secret prayer by my parents when I was young, but was very regardless of instruction. However, frequently, I spoke some words like a prayer. When I left my father's house I went to a minister's family (Mr. John Currie's), and there I went about that duty very frequently, and that minister for ordinary examining and instructing me in the principles of religion once a week (wherein I had a good deal of pleasure), I grew in knowledge, in reading the Bible, and getting my questions, and hearing sermons. I think my heart was somewhat taken up with what I read and heard and said in prayer, and I had some stirrings of conscience.

After I left that family I returned to my father's house for some time. Being enticed by my friends to hear a mountain minister (Mr. McMillan), I left the Kirk and came to think that that minister and those that followed him were only in the right way. And now I turned very regardless of ordinances, and what I heard in ordinances, and those impressions I had got of religion were much off. I did not pray every day, sometimes not once a week, yea, sometimes not once a month; yea, sometimes not once in a quarter of a year; and almost read no books at all but story books.

But I was not so far left of God as to curse or swear. From this I was restrained by my parents and the checks of a natural conscience, telling me that cursers and swearers would go to hell. Nor was I left to an habitual practice of lying, for my conscience also told me the danger of such a practice. Sometimes I was resolving to make a covenant with God, and heartily to enter His service, but put it off from time to time for the space of three years. At the end of these years, being sent by my

parents to a friend of my own to learn a trade, I heard the minister of that parish (Mr. Robe of Kilsyth) every Sabbath day, and my conscience was frequently stirred by what I heard, and made sore and uneasy because of my sins. Hearing that minister very often come over that Scripture in his sermons, 'Cursed is every one that continueth not in all things written in the book of the law to do them', I diverted my thoughts from that subject, for I wanted to live at ease and pleasure, and to banish such impressions from my mind; and secretly in my heart I did not believe that to be the Word of God. But still my conscience upbraided me. And now I fell about praying again, reading my Bible, and getting my questions; to which also I was pressed by my master.

In Harvest, 1741, the minister (Mr. Robe) was preaching on Ezek. 11.19, 20, from the words, 'And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them, and they shall be my people, and I will be their God'. Then I was made to see that I had a very hard and stony heart, and stood in need of a new heart, and I went to God in prayer, to give me a new and soft heart. But in a little time that impression wore clean off.

Some time after that, the minister was preaching on Heb. 8.10, 'And I will put my laws in their mind, and write them on their hearts, and I will be to them a God, and they shall be to me a people'; and by what I then heard, I saw that the law of God was not written on my heart, and that unless God was pleased to write His law on my heart and mind, I could not serve the Lord, neither would the Lord be my God. For this I betook myself to God in prayer, at which and other duties I continued till the Spirit of God began to work remarkably at Cambuslang; and if I had neglected any duty, my conscience severely checked me for it.

About the second Sabbath in March, 1742, coming to Cambuslang and hearing Mr. McCulloch on 2 Cor 5.17, 'If any man be in Christ etc.'. I saw I was not a new creature, but needed to be made a new creature, and under the impression of this I continued, after I went home, for several days, and I earnestly prayed to God that He would make me a new creature, and pour out His Spirit upon the place where I lived. For I thought that place (Kilsyth) was worse than anywhere else. About this time I betook myself to secret prayer, twice every day, which I had never done before oftener than once a day; and sometimes found the Lord enlarging the desires of my heart more than ever before. But

at other times I found my heart so cold that I could not pray with any affection, either for myself or others, but was much troubled and tempted with wandering thoughts about worldly things. I felt my heart more desperately wicked than ever I noticed it before.

Some time in May after that, hearing Mr. Robe on Gal. 4.19, 'My little children, of whom I travail in birth again until Christ be formed in you' I was convinced Christ was not formed in me, and earnestly prayed to God that He might form Christ in me. About this time I think it was, that my conscience began to rebuke me for despising Christ so long in the Gospel offer, and not closing with Him on His own terms. I still leaned to a righteousness of my own, at least as part of the ground of my acceptance with God, and still expected that He would accept of it in part, and that the righteousness of Christ would make up the deficiencies of my own righteousness.

That minister continuing to preach from that same text for several Sabbaths, and one day in the application of his doctrine speaking of original sin, he used a similitude to show man's natural wretched and deformed condition since the fall, which came with greater force on my heart than anything I had ever met with before. That similitude was this: 'Would not a man reckon it (said he) a great dishonour if any man drew his picture like to a serpent, a toad, or a swine? And was it not a far greater dishonour to God to see the image of the devil drawn on our hearts, where His own image only had a right to be drawn?'. After sermon, going to secret prayer, I essayed earnestly to beg of God to take away my original sin, it being the fountain of all my actual transgressions, and to convince me of the evil and heinous nature of all my actual transgressions and sins.

Much about this time, when thinking on the decrees of God, and that He had foreordained whatsoever comes to pass, I fell into a great plunge. For I thought, since God had foreordained whatsoever comes to pass, if I was elected to eternal life, I would get to heaven whether I used the means of grace or not; and if I was not elected to eternal life I would not get to heaven though I should use all means; and being apprehensive I was not foreordained to eternal life, I turned careless in the use of means. But one day, when I was much perplexed and distracted in my mind, the Lord showed me the great evil of that suggestion, and that that was one of the greatest sins I had ever committed, being directly against His revealed will, by a powerful representation to my mind of these words in Jer. 4.15, 'O Jerusalem, wash thine heart from wickedness,

that thou mayest be saved. How long will vain thoughts lodge within thee?'. And with that Scripture that temptation was immediately commanded off, and it no more returned. After this I continued in the use of means, seeking the Lord, and hoping that He would convert and save me.

But some time, after I had continued waiting and hoping for heart-renewing grace, I began to think my hopes would be disappointed, and to despair that ever I would be converted. And seeing many of the ruder sort awakened, I was like to resolve to lead a looser way of life than I had done before, being tempted to think that then God might have mercy on me, as He had upon many of the profane that I knew were awakened. But I was restrained from that course by thinking it would occasion a blot on my reputation and be a disgrace to my friends. But after that the temptation continued to work with me, and one day it came stronger in upon me than ever. But that thought came strongly into my mind, that if I should yield, and give way to despair of the mercy of God, it would be a great affront to the Son of God. But continuing to be terribly vexed in my mind for a time, one day when I thought I could not live longer in such a rack and torment, that Scripture came happily to my mind with power, in Micah 7.8,9, 'Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against Him; until He plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold His righteousness'. After this, that temptation went immediately off, and I entertained hopes of getting grace, praying as I could that the Lord would grant me my petition and hear me and at that time convert me.

I remembered Mr. Robe's exhortation to wait patiently on, till the Lord should be pleased to work effectually upon me, and continued to wait patiently on God, still expecting renewing grace from Him, in the use of means, till the month of August. Some time in that month I fell into a high fever that affected my brain. When first seized with that trouble, I was greatly terrified with the thoughts of death; but that terror went away as the fever grew high. I turned very insensible, and incapable of serious thoughts, and continued so for the most part of four weeks, after which my senses were restored, and it pleased the Lord to recover me for a little. Afterward I fell back into the fever, and the I thought I was certainly a-dying. All this last time I was in the fever, being in the full exercise of my reason and judgment, I endeavoured earnestly to pray that the Lord would convince me of the evil of my original sin, and of

my actual transgressions, my sins of omission and commission, to that very day. I prayed particularly that the Lord would convince me of the great sin of unbelief, and give me grace to accept of Christ by faith in all His offices as Prophet, Priest and King, of whom I saw I stood in absolute need of all these offices, for I saw I was hopeless and helpless in myself. Every day I strove to get deeper convictions of the evil and ugly nature of my sins, by recollecting so many as I could remember, and considering their aggravations. I was also greatly grieved and afflicted because I could not see enough into the evil of my ways. I essayed also to accept of Christ in all His offices, and for a long time I found my heart willing to receive Jesus Christ as Prophet and Priest, but could not get it to receive Him as King; still it drew back.

My exercise about my soul continued to be much the same for months after this sickness; and I entreated for the power and grace of the Holy Spirit of God, the more earnestly because I felt more and more the strength of corruption in me, and my own utter instability to help myself and change my heart.

About the middle of winter, returning from my master to my father's family, all my friends there set greatly upon me, to forsake the ordinances dispensed by the ministers of the established church. They spake very bitterly, wickedly and maliciously against them all, for the defections of the times, strongly urging me to join myself to the North Country ministers whom they commended.

One Sabbath, in compliance with their repeated desires, I went and heard one of these ministers (Mr. Fisher) whose text was Rom. 8.4, 'That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit'. I was very well pleased with the whole of that sermon. But that minister in his last prayer praying, 'that the Lord's people might be kept from the delusion that was now spread abroad in several places', I could not join. I could join very well with him indeed, to be kept from delusion, but could not join in the application of that petition anent delusion as then spread abroad in several places, for I was assuredly convinced that what he called delusion was the work of the Spirit of God.

Some time after I had been hearing that minister, thinking on the corruptions and defections of the Church and times, I became greatly perplexed in my mind, and knew not what was my duty and what was sinful, and whether I should separate from the communion of the established church, or whether I should continue in communion with

it. One day while I was greatly shaken, several things were brought to my mind which cleared up my way:

1. It was brought to my mind that, though Eli's sons were guilty of gross sins and great miscarriages, yet the Lord's people were not commanded to desert the Church notwithstanding the wickedness of these men.
2. It was suggested to me that our Lord commanded His disciples (Matt. 23.1, 2, 3) to hear what the scribes and Pharisees taught, although they had very wrong apprehensions of some parts of the law of God. And hereupon I began to reflect that Jesus Christ was a better judge of the grounds of a separation from a Church than I; that the Redeemer in the days of His flesh had greater grounds to separate from the Jewish Church than people had from this Church, for that there were greater corruptions among them than among us at this day, and yet our Lord continued in communion with that Church, and preached in their synagogues, while at the same time He reproved their corruptions and corrected their abuses. And I saw that separation from this Church was a terrible sin, implying that God had given up the Church of Scotland and a reprobate mind, and it was better for the people of God to abide together and contend for the truth, than to weaken one another's hands by separation and division, and that this was a more effectual way to carry on a reformation than the other. Many other things came to my mind which I do not now remember.
3. I was greatly confirmed in the belief of this at that time, as I have been often since, by means of these words in Is. 35.3 applied with power, 'Strengthen ye the weak hands and confirm the feeble knees'.
4. At the same time, some words from my Catechism were represented to my mind: 'Ordinances are effectual to convince and convert sinners, to build them up in holiness and comfort, through faith unto salvation; not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of the Spirit'.

With these arguments, which no mortal suggested to me, there shone a light into my mind, making it clear to me that it was unlawful to separate from this Church, notwithstanding what was wrong in it, and seeing that Christ continued to countenance the ordinances dispensed by ministers holding communion with it.

Some time after that, I grew colder in my affections, and could not pray either for myself or others, and no duty for a time went with me as I thought they went before. But one day as I was praying, and earnestly begging of the Lord that He would enlarge the desires of my heart, and guide me by His counsel, lead me in the way to Christ, convince me of my bypast sins, prevent my sinning against Him, and enable me to give up my soul and body to Him, and rest upon Christ alone for salvation, also that He would grant me some comfort under my distress, be merciful to my unrighteousness and remember by sins no more; then the Lord in His good time was pleased to give ear to my cry and supplication, and greatly to comfort me by a present answer in the very words of one part of my petition, as it is in Heb. 8.12: 'I will be merciful to their unrighteousness and their sins and iniquities will I remember no more', and by this powerful word, in the hand of the Spirit of God, I think my heart was opened to receive Jesus Christ as offered, and I was enabled to rest upon Him as my righteousness, and to renounce my own, and to close with Him in terms of the covenant of grace.

A considerable time after that, it was strongly borne in upon my mind that if I continued in communion with this corrupt Church I would be a partaker of its sins, and might be a partaker of its plagues, by joining with those who kept communion with it. But one day, reading a printed letter to Mr. James Fisher from Mr. John Willison in Dundee, wherein it is observed 'that such as only continue in communion with a corrupt Church were not guilty of the sins of that Church more than Nicodemus and Joseph of Arithmathaea, who were members of the Jewish Sanhedrin, while they consented not to the wicked proceedings of that Court'; by this I came to see that though I continued in communion with this Church, I was not chargeable with the corruptions of it, while I did not approve or consent to them, but bewailed and lamented them. And I saw that the separating ministers were more in the wrong than many godly ministers in this Church, seeing they openly opposed a work of the Spirit of God, and weakened the hands of ministers in this Church, who had a public reformation at heart as well as they, and seeing that these ministers, by deserting their stations, have given over contending for the truths of God in the way appointed by His Word.

In April, 1743, hearing a minister in Glasgow (Mr. Stirling) lecture on John 13.31, 32 ('Now is the Son of man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him'), who, in explaining these verses, had

these words, or words to this purpose, which greatly wounded me, 'Now is the Son of man glorified in being dishonoured, and suffering the contradiction of sinners against Himself, in being forsaken of God and despised of men'. I found, by means of that note in the lecture, my heart greatly broken and melted down with a godly sorrow for my sins, that had so dishonoured so good and gracious a God, and wounded the compassionate Redeemer, who had suffered so much for me, a guilty and polluted sinner. And the whole of the remaining part of that lecture, and of that forenoon's sermon, this inward deep sorrow and melting conviction of the evil of sin continued with me.

That same day that minister's text being in Phil. 1.21 ('For me, to live is Christ'), he showed from what principle a person acted that lived to Christ, and by way of question asked, 'Do you keep the commandments of God for fear of the loss of your reputation, or is it for the wealth of your outward estate, or is it for the peace of a natural and upbraiding conscience, or for fear of the torments of hell? Or is it because you hereby intend to glorify God and are afraid to dishonour Him, and because the love of Christ constrains you?' And many such questions as these he asked. In hearing that sermon I could say in the sight of God, that I found in me the marks of the person whose life was to the glory of God. Through the whole of that discourse I was filled with grief because by my sins I had dishonoured God, and wounded Christ, and filled also with love and joy in God through Christ, and with love to His commandments. If my heart deceived me not, I was made willing to accept Christ with the cross as well as with the crown, and thought that if it pleased the Lord to call me to suffer for Him, I was willing even to lay down my life for Him.

At night, in secret prayer, I turned several notes of that sermon into petitions, and was in a lively frame for duty. Then these words came with strong power and life into my mind, and with application to me, in Rev. 1.5: 'Unto Him that loved me, and washed me from my sins in His own blood, be glory and dominion and praise for ever and ever'. I took this as an incitement to me to praise God for His loving and washing me from my sins in His own blood. When that Scripture first came in, I was greatly afraid of presumption, and prayed the Lord might keep me from it, and from the deceitfulness of my own heart; but being made to apply it, my heart was so full of love that I was obliged to cry out, O the height and breadth, length and depth, of the love of God, which passeth all under standing! I thought that if I had all the hearts in the



world, I could not but employ them all in praising the redeeming love of Christ.

Some few days before that Sabbath, I had been reading Durham on the Son of Songs 3.4 ('It was but a little that I passed from them, but I found Him whom my soul loveth. I held Him and would not let Him go, until I had brought Him into my mother's house, and to the chamber of her that conceived me'), whose observation from the example of the spouse is 'that when persons win nearest to Christ, they have the best opportunity to pray to the Lord for others, to bring them into the Church'. That Scripture also in time of prayer came in with power, and what Durham says upon it as now noted.

Immediately I found my heart greatly weighed down with a sense of the sins of the land and Church. I though I was much assisted to pray that the Lord would heal our woeful backslidings and divisions, and make us all one in Him; also that He would pour out of His Spirit upon all ranks, and make His great Name known to His adversaries, and in midst of deserved wrath remember undeserved mercy. I did plead that He would pour water upon the thirsty and floods upon the dry ground, and His Spirit upon our seed, and His blessing upon our offspring. I was greatly grieved, that when the Lord was pouring out of His Spirit, some of His own people were contradicting and blaspheming, not knowing what they did, and that some did not entertain the Spirit as they ought, which might justly provoke God to withdraw from us. Not only that night, but often, am I made to retire from the world, and pour out my sorrows on these accounts before the Lord. I cannot say I got any particular promise applied with power to ease my soul, but I desire to give the Lord no rest till He make Jerusalem a praise in the whole earth.

I am joined in a society for prayer and religious conference, and sometimes in that duty have found my heart melted down in grief and sorrow for my sins, and in love to God. I think my knowledge in religion is increasing. We follow the directions in Mr. Willison's letter to the praying societies, and put questions to one another, according to the rules laid down by him. I can say for myself that I find benefit thereby.

But to come to the close of my account. After I came under abiding convictions, I did eat no pleasant meat. I wrought at my trade when bodily trouble was not upon me, but my work did not go well down. Sometimes my convictions arose to a considerable height, and I got an inward heart humbling and afflicting sense of all my sins, both against God and man. Though it was matter of no small exercise to me, my

convictions and heart humiliation for sin were not so piercing and great as I thought they should have been. But this I can say in the sight of God, that I saw such evil in the nature of sin, and such dishonour in it against a holy, just, and righteous God, that He would have done me no wrong though He had cast me into hell for ever and ever. I was more grieved for my sins as dishonouring to God than because they exposed me to His most just wrath and curse for ever and ever.

And now as to the habitual and allowed frame of my heart, I can say it is chiefly set upon God and the things of God, upon the things that are above and that come from above. I delight in the law of God after the inner man. When I find corruptions rising in my heart, it occasions to me the greatest grief and trouble I have in the world. It is my greatest care to get sin mortified and subdued as well as pardoned. I long to be perfect in holiness, as well as to be perfect in happiness, in the kingdom of God.

NOTE by minister:

The title of this account is expressed in a dark manner (Webster). Gillespie agrees.

## **B.M. A Man of 38 Years of Age. William Jamieson:**

I used to pray morning and evening, and to read the Bible frequently, and to go to Church and attend sermons each Lord's Day. But all this was more the effect of education and custom and the example of others than any impression upon my own spirit; for when I prayed I cannot say it was my own choice; and when I read the Bible I had no more pleasure in reading of it than any other book; and when I used to go to Church I used to give very little notice to what was said, and suffered my mind to wander after vanities. I continued mostly to be in this stupid condition till May, 1742, having few thoughts either of the happiness of heaven or the miseries of hell; though I was moral and civil before the world all the while, yea, I thought myself amongst the civilest sort of folks.

About the middle of April, 1742, I had gone to Cambuslang and heard some of the sermons preached, but returned as unconcerned as formerly. I returned there a second time and heard sermon upon the first Sabbath of May by a minister (Mr. Hamilton of Douglas), whose text was on these words, 'The God of the Hebrews hath met with us' (Exod. 3.18). While he read the words of that text, I found something of a more than ordinary concern upon me. But at the same time I doubted of any reality, thinking it might arise more from beholding others than from any sins I had got of my own vileness upon the account of sin.

After him, I heard another minister (Mr. M'Knight) who preached from the words, 'Sir, we would see Jesus', and while that text was a-reading I concluded with myself that I was not the person that would be admitted to see Jesus, for I thought I saw myself such a vile person, and saw such mountains of guilt intercepting betwixt me and Christ, that I had no claim to such a sight, and could entertain no hope that He would regard me. Then was I made to see that I was entirely lost and undone by sin and corrupt nature. I thought I had never committed any sin but what then stared me in the face; and not only sins known to me before, but sins which I had little noticed and made very light of formerly. I laboured under great distress the whole time of sermon, but made no noise. I imagined all present were gazing upon me. My trouble and

anguish continued all that night, and when I tried to pray I could find no liberty.

Monday morning I found my distress still increasing, and could not think of leaving that place in that condition; but as there was to be no sermon there that day, and through the influence of others, I was persuaded to go home with them. In the way home I found myself no longer able to contain, but dropping my company burst out into tears. I saw the dangerous state I was in and found I was exposed and liable to punishment upon the account of my sins. A little after I dropped my companions, while I was musing and thinking with myself, I got more distinct views of sin, and was obliged to acknowledge that God would have been just in inflicting that punishment I was then afraid of.

I continued distressed for the space of five weeks after I returned from Cambuslang. I went to the sacrament at Fenwick and heard sermons on Saturday before it; but no part of them came home with power to me. At night in time of secret prayer I was struck with great and sudden fear, but would not leave the place where I was because I saw no visible cause to make me leave it, but continued at that duty, and found I had never so much freedom and liberty and pleasure in prayer all my life before as I had at that time. I then could bewail and mourn over all my past sins, and particularly that great sin of unbelief. I was made sensibly to feel much of the depravity of my nature, and that I was incapable myself so much as to think a right thought as the effect of original sin, and I was convinced at heart that God would have been just if He had cast me into hell for original sin.

While under distress I had no faintings nor pains in my body; nor did I see anything like visions; but I could not sleep on account of frightful dreams. One night as I was lying on my bed, that word came into my mind, 'My soul thirsteth for God, for the living God', by means of which I got liberty to plead with God that my soul might be made to thirst incessantly after Him till I found Him whom my soul desired to love.

I was not long in this condition, till I was made to question if ever I was acquainted with the realities of religion, and if any small hope I had attained to was anything but delusions, whereby I was reduced to distress. But this wore off in part while I was reading some passages of Scripture which now have so far escaped my memory that I cannot give them particularly. Yet I remember I felt their effects upon me, chiefly a more ardent thirsting after Christ, and more desire after likeness and conformity to Him. But I may justly say, my heart was unstable as water, and these

impressions and outgoings of soul were so shortlived that I may sum up these exercises of spirit in this, that I spent my life between hope and fear.

While I was partaking at the holy table at Kilmarnock, I felt deep impressions of that infinite distance and disproportion betwixt Christ and my soul, but by grace was made willing to fly in under a sense of my guilt to the wounds of that Saviour represented by the outward signs, and therein embraced Him as offered in the Gospel in all His offices. By the grace of God I have made choice of Him for my chief good and portion, resolving through grace to stand by my choice. I can no freely say from my heart that there is nothing in heaven or in earth I desire beside Him.

I have now a discovery of the absolute need I stand in of the Redeemer in all His offices, as a Prophet to teach and instruct me, as a Priest to stone and intercede for me, and as a King to rule in and over me. I long much for more sanctified faculties, that vain thoughts may be banished from me, and I think I feel now a law of hatred in my mind against all sin both of heart and life. I have more delight in reading and hearing the Word of God and in prayer than ever I felt I any preceding part of my life.

## **B.N. A Young Man Unmarried Aged**

### **24. James Jack:**

I was put to school when young and taught to read and write. I got my Catechism by heart and have the most part of it still on my mind. I got into some kind of form of praying in secret sometimes when I was a child, but having no delight in it, when I came to more years I laid it aside altogether. Sometimes I went to the Kirk on Sabbaths, and sometimes I stayed at home out of more laziness and carelessness about anything that concerned my soul. At length, when the Seceding ministers came about preaching, I went and heard them, just out of a mere blind zeal and an opinion that they were in the right, and the Established Church all wrong. But I was quite ignorant of any of these matters. I continued much about a year hearing them sometimes, and sometimes going to the Kirk. But I was never better pleased than when I heard these Seceding ministers railing upon the Church. But I never got any soul-benefit or odification by them, and for all that I had learned one way or other, I was grossly ignorant of anything of a gracious and saving kind, and knew nothing that way at all till last year when I came to Cambuslang.

As to my practice formerly, I was very vicious, being given to cursing and swearing, and disobedience to parents, and drinking to excess. And though it was but at some particular times I got drunk, yet I thought I was never better than when I was drinking and carousing with my companions. Yet after I got drunk my conscience accused me, and I would have resolved to lay that course aside; but at the next temptation I was just where I had been before, and was just dragged at the heels of my base lusts. In these times I had sometimes a fond notion that I would go to heaven, but at other times my heart told me that if I were to die, I would go to hell; and oftentimes I thought I was sure to be damned. Therefore I thought that, since I must go to hell, I would be damned for somewhat, and that I needed not to care what way I lived. This desperate thought drove me almost to all excess of riot, and almost all kinds of sin that I thought I could commit with safety from men.

At length, hearing of the awakening at Cambuslang, the news that so many were converted there gave a knell to my heart when I first heard of it; and I came out at the beginning of it. For a considerable time I

came every day and heard sermons there. At length I left off coming on weekdays, but came every Sabbath. I was sensible that I was in a state of nature, and that I needed to be converted; and I came from time to time to see if possibly I might meet with converting grace. I was often vexed to think that so many were reached by it, and that I was passed by and continued where I was.

And thus I continued for about four months, in all which time nothing that I heard ever touched or affected me at all. But at length, on Sabbath, I think the 17th May, 1742, hearing a minister (Mr. McCulloch) preach on that text, 'Or despisest thou the riches of His goodness etc.', (Rom 2.4) and hearing him say, 'sinners are wearying God's patience', these words struck me to the heart, and I was made sensible, and saw that I was the man, and that I had been all along wearying out the patience of a long-suffering God who had all along borne with my provocations. This greatly stunned me at the heart, and I thereupon felt some stirrings of love to God in my heart which was before full of enmity against Him. I remembered that He had borne with me so long when I had so tired His patience; and whereas my heart was before full of enmity also against man, particularly my only brother, I then looking about saw him on the Brae, and I then felt such a love to him that if I could have got to him at that time I would most heartily and lovingly have embraced him.

A while after, this frame went off, and I felt myself fall into great confusion of spirit, and turned in a manner stupid, and fell down on the ground; and for some time scarce knowing anything the minister said that day. Next day, when my conscience would now and then sting me, I did not much notice when it went off, thinking it would wear away by degrees, But on Tuesday morning I was again awakened by these words, 'Thou art wearying God's patience', and I thereupon found my conscience sting and reproach me to such a degree that I knew not what to do, or what to think of my own condition. But being advised by an acquaintance to go to a minister (Mr. McLaurin) and make my case known, I accordingly called upon him, but missing him I came to Cambuslang and heard sermon, but getting nothing I advised with a minister there (Mr. Warden, Cader) who gave me some directions, and particularly, that when I went home I should essay to follow my work as I could, but frequently lay by a little and go to secret prayer; and that when I was at my work I should have my Bible beside me and read over the 51st Psalm (taking a verse only at a time), and put it up in a way of ejaculatory prayer to God. This I did and found some benefit by it.

That night as I came home from Cambuslang, I fell under a conviction and deep sense of the horrid evil of my wicked practice of cursing and searing; and as I came through the town where I live, and came by some soldiers. I was seized with such a horror when I saw them that I went by them with a race, fearing I might hear them as I passed, profaning the holy Name of God. On the morrow (Wednesday) I essayed to work, and sometimes to pray. I put the several verses of the 51st Psalm in short petitions to God, as I had been advised. In the evening of that day, about five or six o'clock, I fell under a deep sense of my being in a lost and helpless condition. What pressed my spirit most was that I could do nothing at all to help myself, but was utterly unable to do anything for my own relief. While I was under this sense of things, that word came into my heart with power, 'Whom have I in heaven but Thee, O Lord; and there is none on earth that I desire beside Thee', at which I felt my heart filled with love to God and Christ and to man; also as much joy as I was well able to contain. This lasted about two or three hours, in which time I went and told a minister (Mr. Campbell) what I had met with. He told me that it was a flood of the Spirit, and that as in natural things, sometimes a great flood came down and carried all before it, it was so also in spirituals. But as land floods soon dried up, so would this, and that I was not to expect that it would be always so with me.

And indeed I found it to be so, for within a little after I left him, all this went off, and I was filled with darkness and confusion and great distress, being able to see nothing but the face of an angry God, and fearing that He had altogether forsaken me, and would never deal any more with me in a gracious way. I went to prayer with another, and afterwards by myself, and then went to bed. Having gone to bed and put up petitions now and then, I fell under a deep sense of my sins against God, and thought I was brought as before God on a throne of grace, and cast myself as at His feet, let Him do with me as He would. And then all my sins (my more open and remarkable sins at least) were one by one brought fresh to my remembrance, as fresh as when I committed them, and stared me as in the face. And still as they were presented to me I asked pardon of them for the sake of Christ (meaning for the sake of what He did and suffered in satisfying justice, and paying a ransom for sin); and then they no more appeared to stare me in the face, and to make me uneasy and afraid as before. I was made to believe they were pardoned, and do so to this day.



Last of all my sin against my parents was presented to my mind and conscience, and stared me in the face, and I thereupon asked pardon of God for it. But a voice, to my apprehension, then said to me, or else it was suggested powerfully to my own thoughts, that I must ask forgiveness of my parents first for that. I in answer desired that His Holy Majesty would be pleased to adjourn till seven o'clock in the morning, when my parents would be up; for that if I should go to ask them pardon at that time of night (being about one in the morning) when they were in bed and asleep, they would be ready to think that I was drunk. To this, answer was made by a voice within me so far as I could perceive, 'Not for one moment'. That voice came in great power on my spirit, and filled me with awe and fear of offending or disobeying, and made me willing to comply with the call of going immediately to my parents; and with such power also upon my body, at the same instant, them to another room in the same house, where they were lying half-sleeping, half-waking, as they themselves said afterwards. Coming to their bedside with nothing but my shirt on, all trembling and shaking, like the leaves of a tree shaken with the wind, I told them that the book of conscience was that night set open before me, and my sins were made to stare me in the face, and that my sin against my parents was the last sin that stared me in the face in a particular way, and I behaved to have forgiveness of them for that sin, before it could be pardoned. I accordingly begged forgiveness of my offences this way so far as against them. To which they answered, that they forgave me, and desired and begged the Lord might forgive me. I then returned again and asked pardon of God of my disobedience to my parents, for Christ's sake. That guilt did not stare me in the face any more. I mean my conscience no more accused or upbraided me with it.

Thereupon followed great peace, and much joy of heart, in God as my God and in Christ as my Saviour, and in what He did and suffered for perishing sinners such as I, and at the thoughts and persuasion that all my sins were pardoned for His sake. And thus it continued with me all that night, and till about six or seven o'clock next morning, when my heart began to be deader. And then, going to prayer, that word was cast into my mind with power.

In the morning I was filled with grief and sorrow on the account of the horrid evil of my unbelief, and I was made to plead that the Lord would give me faith to believe in Christ. I thought that I got faith accordingly to trust and to rely upon Him alone. Then my former joy

returned. Then going out to Cambuslang to hear sermon, and meeting some of my acquaintances by the way (in Rutherglen), I invited them all to come to Christ. As I went on it was suggested to me that I had mentioned that name (Christ) too often by the way; and putting up a petition to the Lord that He would direct and guide me to what was agreeable to His word, that word came to my heart with power, 'Go and tell what the Lord hath done for thy soul', and so I came on, rejoicing as before. And as I went on it was suggested to me to ask myself whether I would part with Christ if I should be made king; and I replied, 'No, though I were made an emperor'. It was then urged: 'Would I part with Him if I were made an emperor?'. I replied, 'No, though I should get the whole world'.

Coming to Cambuslang, and hearing the last bell ringing for people going to sermon, I fell a-trembling, thinking that now I must try myself by what I should hear in the sermon, and that is a thing I have never done in my life before. And I was greatly afraid that when it came to that I should be found light and wanting. In time of the first prayer, it was suggested to me that it would not fare the worse with me for what I had done at Rutherglen that day by the way, and I agreed to what was suggested for a little. But then I was by and by made to see that if I got what I deserved for the best prayer ever I put up, or the best thing that ever I did, I should be cast into hell for ever.

In hearing the sermons I tried myself by what was said, but did not find myself cut off or laid by, by any mark in them; but only by one thing; and that was about self-judging and condemnation. I was convinced from the time of my first awakening that God would be just to send me to hell for ever for my sin; but I had never before that day been made sensible that I deserved to go to hell for the sin of my best duties. This I was now convinced of, and judged and condemned myself before the Lord as most justly deserving His wrath for ever, for the sin of my best actions. After the minister then preaching had given the marks of those in a gracious state, he concluded with these words, 'Happy, happy, thrice happy is the person who can apply these things and find them in himself'; at which words my heart took such a leaping for joy that I thought it would even leap out of me.

I went away homewards after sermon with a heart full of love and joy. But I had not gone far before I lost it all, and was filled with great grief and sorrow at this loss, and was scarce able to say, 'The Lord help me; and having got near home, it was suggested to me, Curse God, which

filled me with great terror at the horrid thought, resolving I would not go to bed that night lest I should be sent to hell ere tomorrow. But when I got home, going to secret prayer, I could get no freedom at all to pray. I then resolved to try if I might get any liberty in singing God's praise, these words being cast into my mind, 'The Lord is my Shepherd, I shall not want' (Ps. 23.1). As I was singing that line with a low voice, desiring not to be overheard by others in the family, I felt as if it had been a shrill or snell or sifting wind piercing through all the parts of my body at once; and that word came into my mind with great power at the same time, 'And they were filled with the Holy Ghost'. I thereupon felt God's sensible presence, and had freedom to pray and to commit myself soul and body to Him.

Having gone to bed, and meditating on God and putting up short petitions to Him now and then, a voice as of one speaking pretty loud to me said, 'There is a robe'. I asked, What robe? The voice replied, 'The robe of Christ's righteousness to cover your naked soul'. And then I thought the robe was put on me. At that I jumped out of my bed. My father overhearing me do this cried to me from the next room, 'Will you not be still in your bed and take some rest?'. I answered that the wicked might take rest now, but they would get none hereafter. But that for me, blessed be God, I was sure of everlasting rest, and that eternity would be little enough to praise Him. And so, going out to the fields at that time, which was about four o'clock in the morning, I continued in prayer, till it was about seven o'clock.

Coming out that day to Cambuslang, I felt as if it had been another person within me, and these words were at the same time pressed on my heart, 'Christ dwelleth in your hearts by faith'. When I came to that place, I heard Mr. McCulloch preach on that text, 'I thought upon my former ways etc.', and found the exercise of true penitents, described in that sermon, agreeing with what I had felt. While I was in the manse, one to whom I had been telling what I had met with told me it was all delusion, at which I was put into great confusion, thinking that if it was delusion, I was undone. But then that word was borne in upon me, 'The Spirit beareth witness with your spirit that you are the children of God'. Yet I could take no comfort from it. But while one (Mr. Robert Wright) was praying I the hall, I felt more sensible and vigorous workings of love to Christ and joy in Him; and my inward warmth made the sweat come pouring down in drops over my cheeks; and thus it was also while I was praying there, after that person, before the company then present. Going

home that night by myself, and falling down to pray by the way, I got great access and nearness to God, and enlargement in duty, and was enabled again to close with Christ on His own terms, and had so much of the influences of the Spirit in that duty on my soul, that I was scarce able to support under them, and was as one sick, or even as one drunk with the new wine of heaven.

I slept little that night for joy. Next morning, in time of family prayer, that word reached me, 'There is the shield of faith, and helmet of salvation, to withstand the fiery darts of the adversary', and I thought they were put upon me. Having gone out to Cambuslang, and hearing Mr. Wright praying in the hall in the manse, I essayed to join. But all at once I felt, by the spiritual senses as it were, multitudes of devils let loose upon me, and ready to devour me. I attempted by the spiritual armour I had got on to drive them off, but they were too hard for me. Then I looked to Christ and begged He might drive them away, at which they fled off a little, and then I thought, Might I not have done that myself? But they coming rushing upon me again, I then saw that I could not do it myself, and pleaded that the Lord might put them away, for I could not do it; at which they were driven quite away, and were not suffered to return upon me again.

Going down to the Brae that word came into my heart with power, 'His wrath lasts but for a moment', which was immediately followed with great love and joy. This continued with me during the time of Mr. Arrot's sermon on that text, ('Be sober, be vigilant etc.'), where I thought all the exercise I had passed through in the manse was described in a lively manner. That night I stayed at Cambuslang with a company of people from the West, several of whom were in distress, and there were prayers among them all night. In time of one of their prayers, I turned very dead and dark, but within a little while, these words came into my heart with power,

'Ye gates, lift up your heads; ye doors,  
doors that do last for aye,  
Be lifted up that so the King  
of glory enter may',

at which I thought Christ Jesus sensibly took the throne of my heart, and swayed a sceptre of grace there, and beat down every corruption there, and destroyed them as to their reigning power. I was as sensible of this as if could see it with my bodily eyes.

Next day, being the Lord's Day, this sweet frame I had got continued with me all the time of the two forenoon sermons. But betwixt sermons I fell under a dreadful pressure of spirit, and when the public worship began I was glad to get access to join in singing psalms, and then that pressure was taken off. Just as the minister (Mr. McCulloch) read the text ('And such were some of you, but ye are washed etc. '), the Spirit said unto me, 'Stay and hear your sins charged in your face'. At this I was just about to go through the people upon the Brae, and to go quite away from the place, but I was made to sit still. Hearing the charge drawn up in the sermon, I was made to confess myself guilty at every article; and every sentence came home with power to me. I was so filled with terror and confusion at the sight and sense not only of the sins of my life, but of the black corruption of my heart and nature which I had never got such a sight of till then, that I thought all the people of the Brae were going to take God's quarrel against me, and to knock me through the earth with their staves. But at the singing of the psalm at the close (Ps. 51), particularly at these words,

'Do Thou with hyssop sprinkle me,  
I shall be cleansed so;  
Yea, wash Thou me and then I shall  
Be whiter than the snow',

I thought I got what the Psalmist there prayed for. From that time to this I feel the power of my corruptions greatly broken, and have never felt that enmity in my heart against God or man that I was under the power of before I fell under convictions; nor so much as the least illwill or anger at anybody in the world. I am resolved by grace never to be angry at any person (if not for sin), let them use me as they will.

Hearing Mr. Arrot preach in Cambuslang Kirk on the next day (Monday) on that text, 'I write unto you, little children, because your sins are forgiven you for His Name's sake', if my heart deceive me not I could lay claim to all the marks then given of pardoned persons. After sermons, in my way home, that word came into my heart with power and love, 'All is yours, and ye are Christ's and Christ is God's', and I was made to believe indeed that all things were mine, and for my good, and that the very stones in the field were in league with me; and that I was Christ's, and one of God's children by faith in Jesus Christ. I was filled with love to Him, and so great joy in Him that I scarce knew where I was. This frame lasted with me for some days, and then my old doubts and fears returned.

Next Lord's Day, as I came out to Cambuslang I was under great fears that the Lord had forsaken and cast me off, and would be favourable to me no more; but coming into the manse in the morning before public worship began, that word came into my heart, 'Whom the Lord loves He loves with an everlasting love', which again kindled the love of God in my heart. I was made to believe that God loved me, and would continue to do so for ever. In hearing Mr. McCulloch preach that day, I thought I got the image of God stamped upon me, in an impression of His holiness on my heart. Going home that Sabbath night, I was so assured of my interest in the love of God and Christ that I thought I would not be troubled though the hills should be cast into the midst of the sea. Thus was it with me for two or three Sabbaths after in time of public worship, and thus also it continued with me in a good measure on the week days.

On Whitsun Monday, having come out to Cambuslang, and coming into the manse in the morning, and hearing a minister pray there (Mr. McCulloch) in the time of it I had a conflict with Satan, and got the victory over him, and got him under my feet. I mean that I felt a great enmity against him, which I also feel for ordinary in some measure, as he is an enemy to God and my salvation, and if it had been possible for me, I would through the strength of Christ have even bruised him under the feet of my body. Hearing a minister (Mr. Whitefield) one day, he said, 'What is He for a believer that is afraid of death?', at hearing of which, all the fears I had been under just before vanished, and I got such courage and strength that I thought I would be afraid neither of death nor of hell; and thus I still continue, if it be not at some times of darkness.

At the first sacrament at Cambuslang, I was but in a very dead frame at the table, but on Monday after it, hearing sermon, I was filled with much love to Christ who manifested so much love in suffering for sinners, and took me into mercy who had been the greatest of all rebels. At the second sacrament I was in a very sweet frame under the influences of the Spirit, but I was not so highly lifted up with joy as at the first sacrament. At the second sacrament in Kilsyth I was under great fear when I came to the table, and shook like the leaf of a tree before the wind. But this fear and shaking went off when the minister (Mr. McLaurin) came to distribute the first element, and when at the same time he pronounced that word, 'Take', which came with such a mighty power that the voice as it came to me seemed as if it had been pronounced

more loudly, and with greater force than any man on earth would speak. My soul was made to take and receive Christ by faith while I received the elements outwardly. At night hearing Mr. Speirs preach on these words, 'Behold King Solomon with the crown, etc.', I was exceedingly filled with love to Christ and joy in Him.

Reading lately Watson's Body of Divinity, concerning the benefits that flow from justification, adoption, and sanctification, I was fully certain, and continue to be so, that I can lay claim to assurance of God's love, and peace of conscience and joy in the Holy Ghost. But I am a little in the dark as to increase of grace, though it may be, if it were explained to me, I might also lay claim to that.

Some have told me that I am under a delusion; but if I be under delusion, what I find in my Bible must be so too; for I can certainly lay claim to many marks of God's children there. I do not heed what men say of me, but go always to my Bible, and stick by that. I can say with the apostle, 'Who shall separate me from the love of Christ, etc.' (Rom. 8.35)?

#### NOTES by Ministers:

1. Page 501 (typescript) page 3; first half): I have scored the above passage because I do not think his joy or love here can as yet be said to have been a consequence of faith (Webster). Gillespie agrees.
2. Page 503 (end of second para. of typescript, page 4): (After 'cast into my mind with power'): Here some scripture text happens to be omitted through inadvertency of the writer.
3. Page 508 (typescript page 7): reference to Christian's armour: I think instead of the passage scored, the exact words of Eph. 6.16, 17, should be inserted (Webster).
4. Page 514 end of narrative (typescript page 10): There is something visionary in this man's experiences (Webster). I have read this man's experiences again and am of opinion they should not be published (Webster). I agree and doubt if it would be proper to publish them (Willison). I am satisfied the publishing of this man's experiences would do hurt; there is not the humility and self-denial one would wish and expect, where extraordinary attainments are pretended, which obliges me to speak in stronger terms than I inclined (Gillespie). I agree (Ogilvie).

## **B.O. An Unmarried Man About 22. James Neil:**

I learned to read the Bible at the school, and was made capable to repeat the Shorter Catechism with a good part of the proof, and I keep the Catechism still upon my heart. I scarce had any form of secret prayer when I was a child or boy; and even when advanced to more age had only sometimes something of a form, and but a dead form. I was in use to keep up a form in giving outward attendance on public ordinances each Lord's Day, and sometimes also in reading a chapter of the Bible by myself, especially on the Sabbath days, reckoning all this to be my duty. But I never found my heart engaged to draw near to God and serious in any of these duties, for I attended carelessly and suffered my mind to go after sanity and folly, and had not found the Word coming along with power so as to leave any abiding impression. My former way of living was to speak rashly, and to take the Name of God in vain, and I was apt to quarrel. If I found a way to gratify my own inclinations, that was what I studied and was concerned to get done, for I was serving divers lusts and pleasures, and loving pleasures more than loving God, and had no thought concerning heaven.

The first Sunday of June, when at Cambuslang, hearing a minister (Mr. McCulloch) on Ps. 68.18 ('Thou hast received gifts for men, even for the rebellious') speak of the rebellion of people against the Lord, he mentioned those that went on in their sins against the light of their own consciences and refused to hearken to the secret dictates of it, but rejected and trampled on them, and thereby trampled upon the authority of God Himself, and rebelled against Him. These words and the like expressions in that sermon were brought close home to my conscience, and I was made to see that I was the man concerned in all this great guilt I had brought upon myself by rebelling against the Most High.

On the Saturday night, hearing sermon by the same minister on these words, 'The heart is deceitful above all things and desperately wicked', I was much affected at the wickedness of the heart, and saw what was said agreed to my own heart. On Sabbath evening after sermons, going into the manse, and seeing a number of people in great distress about their souls' condition, though my own distress under convictions had



been great before I came to the room, yet I was made to wonder at my own stupidity, and that my distress fell so far short of that of many that I saw there, while I was persuaded I had as much reason at least, if not more, to be burdened with my sins as any there present. My convictions increased more and more, and sometimes arose to such a height that I thought there was no mercy for me; and for six or seven weeks my distress continued with me, during which time I got not only a sight of my sins in the general, but all the particular sins were brought to my remembrance and view, sometimes crowds of them together, and sometimes particular iniquities staring me in the face more than others, and not only sins of my life but sins of my heart.

Two sins were especially afflicting to me; first, that I found such a strong propensity to lean to something of my own, and to trust in something of self to recommend me to the favour of God, and the Lord knows I had little ground for any such conceit and that I could not win to believe in Christ, and that while I saw I must believe or perish I found my heart locked up in unbelief. I would have given ten thousand worlds for power to believe but I could get no such power, but I was crying unto the Lord for it, and waited in His own appointed means. Second, I saw that original sin was the fountain and spring of all my other sins, which was a great burden to my heart. Many a time I thought it a wonder that God in His justice did not send me to hell, and I was made perfectly sensible I deserved it.

Towards the beginning of my awakening I was mostly affected with the fear of hell. But afterwards a sense of sin and dishonouring God was far more grieving to me than any fear I had of hell. I went frequently to God in secret prayer, but could get nothing to say, having only some broken sighs and groans. But at other times I had some more freedom. I never, that I know of, cried out publicly in the Brae, but sometimes I could not refrain crying in the manse, and some other places more privately, when under a sense of the wrath of God and my guiltiness before Him; which sometimes also made the buttons leap off my breast; and my heart swelling so big seemed sometimes as if it would have leapt out of its place; and it would have overcast for a time, but I never felt any bodily pain. Nor did I ever fall into what they call moanings and swarfings, and I never had any visions.

Many times under convictions, when essaying to take any food, being convinced I had no right to it or any comfort of life, I was afraid they would have choked me, and so had no inclination to eating or drinking.

However, my friends obliged me to take something now and then. Sometimes I could not fall on sleep; and falling into it, was often awakened with frightful dreams; and all the time could work little or none.

The first words that conveyed any relief to my troubled soul were in Ps. 40.1, 2: 'I waited patiently for the lord; and He inclined unto me, and heard my cry, etc.'; which had this effect upon me, that it excited me to a patient waiting for the Lord, with some hopes of meeting with Him in mercy in His own time and way. Some time after, that scripture was applied to me in Is. 55.7, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon'.

On Sabbath, at the sacrament in Kilmarnock in July, 1742, hearing a minister (Mr. Semple) preach, I fell under a great uneasiness upon account of neglecting to obey Christ's command, 'Do this in remembrance of Me'. The conviction of this sin made me very uneasy afterwards, till the work was over. On Monday night, retiring with another into a barn, we spent some time in prayer together, after which, upon the way coming home, these words in Matt. 11.23 ('Come unto Me all ye that labour, etc.') came into my mind with wonderful power; and being weary and heavy laden, I found rest to my soul in coming to Christ, upon which the love of Christ was shed abroad in my hear. I was filled with self-loathing, and also praises to Him for the riches of His grace.

I spent a good part of that night in praises and thanksgiving to God. After I went to bed, finding no disposition to sleep, I employed the remaining part of that night in the same delightful exercise. Some time after that, being under great fears that I was in a wrong way, and finding my heart sometimes drawing backward from God, these words in Micah came to me with some power, 'He hath showed thee, O man, what is good, etc.'. I was then made to hope that the Lord had not altogether forsaken me. But with great uneasiness I continued at the thoughts of my utter inability to keep the commands of God, till I was relieved in some measure by that in Hosea 6.3, 'Then shall we know, if we follow on to know the Lord', which made me hope that in attending the means of grace, and looking to God for His blessing, I should be made to know the way of His commandments and walk therein.

Upon the 11th of November, 1742, after having been cast down at my past life, and fearing lest I had spoken some things in this account of God's dealings with my soul for which I could not be answerable,

these words in Is. 54.8 came into my mind with much light and power, 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee'. Immediately the doubts and fears I had been under were scattered.

I cannot say certainly whether I am converted or not; but I find a very remarkable change on my spirit. So that in some measure I may say, that all old things are passed away with me. I do not find my heart run out after the profits and pleasures of the world as it used to do; but I think the ordinary and main outgoings of my desires are after God and Christ in spiritual things. I do not find an inclination to any of those sins I was addicted to before, such as cursing and swearing, and talking profanely. I not only refrain from them, through grace, but it is a great pain to me to hear them in others, and makes even my flesh to creep and tremble. And when I find motions to evil and to sin in my heart, they are the daily burden of my soul, and I look and cry to God against them.

I think I hate every sin, and love every commanded duty, and if my heart deceives me not, I think I could, through grace, willingly suffer the loss of all things, even life itself, if I be called to it, for the sake of Christ. I think I have heartily closed with Him in all His offices as Prophet, Priest and King, under a sense of my need of Him in them all. I desire to live daily by faith upon Him, and to improve all these offices of grace.

## **B. P. A Widow Woman Aged 26.**

### **Isobel Matthis:**

I had an outward civil walk before the world all along. I had a religious education, and used to pray in secret, but sometimes neglected it. But it was only a custom I got that made me mind it at any time. I always used to go to the Kirk on Sabbath days, but it was only to see and to be seen, and out of fashion. I sometimes had some desires to be where there was anything of good, though I had none in it myself. I used to read the Bible sometimes, and when I read it I thought they were happy that were truly religious. I sometimes thought of heaven and hell, but anything in the world would have put it out of my head again. I never had any convictions of sin till last year, though I had some resolutions to mend my life.

I came to Cambuslang about the first Monday of March, 1742, and saw several people in distress, and wished I were like them, and thought surely if I got a sight of my sins it would be a very dreadful sight. I could not endure to hear any speak evil of those distressed. I would gladly have come to Cambuslang again, but could not win there sooner than about the last Sabbath of March. In time of the first Psalm singing that Sabbath I came, I felt a great heaviness come upon me, and my heart like to faint, and I said within myself, 'Lord, whatsoever is for Thy glory and my good, I am willing to suffer'. After this, hearing Mr. McCulloch on that text, 'He that believeth not on the Son shall not see life, but the wrath of God abideth on him', that word in the sermon, 'He that believeth not the Gospel to be God's word is condemned already', struck my heart with power, and I was put to examine myself. And all the way home I was kept thinking upon it, and made to think, Alas! what have I been doing all this time, that I have never yet believed the Gospel or received it as God's word, but lived in a secure carnal state?

That night I slept some; and my mother in the morning, telling me of one that had slept well, I said, 'O mother, we have got too many of these sound sleeps'. Next night I was frightened when I came in from prayer, and when I went to bed the terror of Satan fell upon me, whom I thought I saw at the side of the bed as a rough tautie dog, and I got out of the bed again. A neighbour man, being called in by my sister when she saw I was so frightened, and he saying the night was ordained

for sleep, and bidding me to go to my bed to see if I might get some rest, I answered, 'How can I take rest when God has sent His own Son to save sinners, and I am not willing to be saved by Him?' Before I went to my bed again, I was so strengthened in the duty of prayer, that I thought, though Satan should come and appear never so near me, he could do me no harm; for I was made to hope and trust in God, that He would save me from the evil one. After I went to bed I got some rest.

My convictions continued with me, and I was made to grieve much that I had so long despised and contemned the Son of God. I returned to Cambuslang on Thursday, but got nothing sensibly; and still that conviction continued that I had despised the Son of God, and I was much distressed under it. After sermon, coming in to the hall in the manse, and crying out there and some calling to me to hold my peace, I answered in great bitterness, 'How can I hold my peace when I have trampled the Son of God under my feet?'. I remained in this distress for some days after.

On Sabbath next, hearing Mr. McCulloch preach again concerning unbelief, I fell under such distress at the thoughts that I had by sin wounded a dear Saviour, that I fainted three times on the Brae where I was hearing sermon, and fell into a swarf three times, being all the time I was in these swarfs well enough in the exercise of my reason, and my bodily eyes being shut I saw as it were a great darkness. I could not hear what was said, distinctly, but only as it were a confused sound; and all the three times, just as I came out of these three swarfs, these words came into my heart with power, 'Fear not, daughter, for thy sins are forgiven thee'. I took up my Bible, not minding one place in it more than another, and my eye first lighted on that passage (which I did not remember was in the Bible) in Is. 55: 'Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and to our God, for He will abundantly pardon', and this word was of great use to relieve me from my distress; for I thought God was calling me to return from my sins unto Him, and promising pardon to me upon my return. From that time I had a greater inclination to duty than before.

Coming up to the manse after sermons, and hearing a preacher (Mr. Davidson) lecture about Zacchaeus, and observe that our Lord did not quarrel Zacchaeus for his sins, but as soon as the Spirit of God entered into him he quarrelled himself; I also heard him say that the Redeemer had to go through Samaria to bring home an adulterous woman, and he

added, 'who knows but He will go through this room, to bring home some of the chief of sinners amongst us?'. I thought I was the very chief of sinners present, and hoped that the Redeemer would come to save me. Immediately after that I lost hope, and cried out, 'Oh! is my Redeemer gone?' The minister of the place saying to me, 'Will ye wait?' I answered, 'But I cannot wait'. The same minister urging me again to wait with patience, I said, 'Neither he nor any other man was able to relieve me, for none could do it but Christ'.

Returning home, I continued in great distress till the Wednesday, thinking that Satan was not only about me, but drawing me down to hell. A preacher (Dr. Connell) coming to see me when I was under this apprehension, I would not allow him to speak any words of comfort to me, saying, 'None can relieve me but Him that had trodden the winepress of the Father's wrath alone, when of the people there was none to help Him. But I desired him to pray for me. When he desired me to lay hold on a promise of the Bible which he had been speaking of before, I said that I could not lay hold on any one promise in all the Bible, and I found I had no strength in myself, but that all my strength must come from the Redeemer to relieve and save me. That preacher desiring me to show him my Bible, that he might find out a passage for me to meditate upon, and offering to take the Bible out of my hand, I would not let it go, saying it was God's holy Word I would not part with. After this, he having desired me to take some refreshment to my body by meat and sleep, I said that I could rest none till I got a saving interest in Christ. Immediately after that, these words came into my mind with power, 'Fear not, for I will work a thorough work and a saving change; thou shalt taste of the cup of y wrath, but not for ever'. In a little after, that other word came with such power that I was forced to cry out with joy, 'Fear not, for I am with thee. I will lead thee by the hand whithersoever thou goest'. After that, I said to those in the house with me, 'Oh, this has been a sore forenoon, but this is the sweetest afternoon that ever I had'.

Toward the end of that same week, it came into my mind that all I had met with was but a delusion; but on Sabbath, hearing a minister (Mr. Matthew Connell) preach on Rom. 8.15 ('Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father'), and from that text open up and explain the way how the Spirit of God wrought upon the hearts of His people, I found that what I had met with exactly agreed to what

that minister said about the operations of the Holy Spirit, and so was relieved from distress at that time.

Next day, coming down to Cambuslang, and hearing Mr. McCulloch there describe the nature of unbelief, I was greatly afraid that I was still under its power, and thought there was no sinner among all the people I saw there like myself. I saw myself so vile in my own eyes because of sin, that I was forced to cry out, 'Oh! what have I been doing all my life against God!', for I thought I was more vile than any creature, and loathsome on account of sin. I saw I brought a polluted nature into the world with me, and that I had gone astray as soon as I was born, and that I justly deserved God's wrath; yea, that a thousand hells were little enough for me, considering what I had done against God. I was afraid of nothing, but of God whom I had grievously offended.

In my way home from that place, these words came with power into my mind, 'Thou shalt be pure as gold and fine as Ophir'. They made such a deep impression on me that they took away my fear, and greatly raised up my spirit. I did not know at first where to find that passage, but resolved to make search for it till I got it. The first time I took my Bible to seek it, with the first glance of my eye I fell upon Is. 13.12, where thus it is written, 'I will make a man more precious than fine gold, even a man than the golden wedge of Ophir'. When I saw that passage I was glad, thinking it might have some relation to what was spoken in my heart in my way home, and it gave me great ease and comfort; for I thought those whom God had purged from their iniquities were made pure as gold, and precious as the wedge of Ophir. But afterwards doubting if I had any interest in these words that had been spoken inwardly to my soul, these other words came into my mind, 'I will cover thee under My wings till the day of adversity be over'; upon which Christ was so precious to my soul, and I was put into such a frame, that I thought I could have parted with all I had out of love to Him. For some days after, I continued in such a frame; nothing could divert my thoughts from Him. I was filled with a high esteem of His blood, which alone could save me, and I saw that if I once got an interest in Him, I needed no other Saviour. I then resolved, through grace, to lay myself down for ever at His feet for mercy, and to trust in His free grace to save me.

After this, Satan began to tempt me to deny Christ, but I was helped to resist him, answering again, 'No No! I am willing to be denied to all, and to part with all, but Him will not deny, Him I cannot lack'. This

temptation wrought within me for about fourteen days. Two or three days before that temptation left me, when I was coming to Cambuslang to hear a certain minister (Mr. Whitefield), it was constantly urged upon my mind (and had been so for two or three days previously), that if I went to hear him, I would go mad. The day that I came to hear him I got great liberty to pray for him, and after I had heard his first sermon, I was somewhat revived, but got no particular word of comfort to my soul.

The tempter began again to urge me with the former temptation, and next day I could not win back to hear that minister, neither could I get staying in my own house. I went therefore to the fields with my child, and waited upon God. When I was at the distance of a mile from home, I heard a great crack of thunder which used to affright me much, and knew not whether to turn back to my house or to go forward to a friend's house, whom I was intending to see that day. But resolving in the strength of the Lord to go forward, when I had gone half a mile further I was made to believe that if I died that day, it would be well with my soul, and if I lived it would be well also. After this, my faith in the Lord Jesus was made so strong that nothing could trouble me. My heart and mouth were filled with His praises, so that I could not entertain any other subject in my mind. I was made to believe His eye was upon me, and the Redeemer was altogether precious to my soul. This good frame continued with me all that day, and with some abatement for a considerable time after. I returned home with a heart full of love to God, and was enabled to say, 'My Beloved is mine and I am His'.

After that pleasant time was at an end, I found my heart hard, and had no liberty to pour out my soul to God for about fourteen days. But that word in Malachi was of great use to soften it for me, and to make Christ precious to my soul: 'But unto you that fear my Name shall the sun of righteousness arise with healing under His wings'; after which I continued in a heavenly frame, still meditating upon God and praising His Name, till the first Communion in Cambuslang that year. On the Saturday night before that Communion, hearing Mr. Whitefield speak of the blessed Redeemer's sufferings and saying 'that He bare all the sins of an elect world, till He fell to the ground, and perhaps licked the dust', I thought my sins had made the wound in His side, and put the crown of thorns upon His head; and the very thought of this deeply pierced my heart.

Returning home, I began to reflect on the many things I lacked, and my great necessities. I had no doubt of God's willingness to relieve them,



but I doubted of my willingness to receive from Him. Then that word came into my mind with great power, 'I will supply all thy need'. My heart was so full that I was obliged to tell my neighbours in the way, what God had said to my soul.

Hearing a minister (Mr. McCulloch) before the action, on these words in the song: 'Yea, He is altogether lovely; this is my Beloved, and this is my Friend, O ye daughters of Jerusalem', I found my heart greatly and sweetly drawn out after Christ. No resigned King in my heart. He was above all things to me, and above all my troubles. At the Communion table He was altogether lovely and precious to me, and it was then said to my soul that He was become my salvation. On the evening, hearing Mr. Whitefield on that text, 'Thy Maker is thy Husband', he said among many other things, 'Come and be married to Christ, and you will have a dear Husband', at which my heart was so full of love to Christ and esteem of Him that I wondered if there were any among that great multitude that were unwilling to close with Him. But still I wanted more and more of Christ to my soul, and had great hopes that I would get more of Him before that occasion was over. Accordingly next day, hearing Mr. Whitefield on the Monday on Phil. 2.5, 'Let this mind be in you which was also in Christ Jesus', in time of that sermon I was made so full of the love of God in Christ, that I fell back from the seat I was sitting on, and was then made to cry out, 'O all ye that are here, praise the Lord for what He has done for my soul', and then I was made to swoon away. When I was in that swoon I thought the Redeemer said to me, 'There is the seal of your salvation' and I saw as it were one of blood. For a considerable time after the occasion was over, my heart continued full of love and joy and praise.

After that good time was over, I was greatly troubled with hardness of heart and could get no rest, but was still seeking and praying unto God for deliverance from a body of sin; and many a time, when essaying duty, I could do nothing but groan. But in the fast day before the second Communion in Cambuslang, I was somewhat relieved from that in hearing a minister (Mr. Robe) preach on these words in Is. 53, 'He hath put Him to grief. When Thou shalt make His soul an offering from sin, etc.', and that text was very refreshing to me. Hearing Mr. Henderson that same day on Romans 8.33, 34 ('Who shall lay anything to the charge of God's elect?'), who gave some marks of the persons that might say with the apostle as in that text, I thought I could apply them, which was a comfort to me. On the Saturday, hearing Mr. Webster from that text

in I Peter, 'Unto you therefore that believe He is precious', my faith was in a lively exercise, and I thought that though Christ should slay me, yet would I lay me down at His feet for mercy, and that Christ was precious to me.

Hearing the action sermon from I John 4.10 ('Herein is love, not that we loved God, but that He loved us etc.'), I found my hart greatly drawn out in love towards God, and in that frame I went to the Lord's table. Going forward to that table, that promise in Zechariah came in with sweetness and power, 'I will pour out the spirit of grace and supplication', and I found the desires of my heart greatly enlarged for greater measures of grace; and Jesus Christ in His Person and benefits was altogether lovely to me. In my way home at night, temptations came in my way, but I got strength to resist them. Next day, hearing Mr. Hamilton of Douglas on that in the Ephesians, 'Pray without ceasing', he showed by what marks a person might know if he got the return of prayer from God. Among other things, he gave this one: that it was a good evidence God answered a person's prayer when, in time of temptation, he got strength to resist temptation. I could not but say God had upholden me in time of my trouble frequently, and had strengthened me to resist temptations. When I reflected on this, it was very sweet to me. At that time I was enabled to bless and praise the Name of God for helping me in the time of my need, and supporting me in the dark hours of temptation. I continued in this humble and thankful frame for what God had done for my soul in His mercy, after that occasion was over, for some time.

One day these words came into my mind, 'He that breaketh one commandment is guilty of all', and I was filled with great horror and fear. But getting liberty to pour out my soul to God in prayer for strength to serve and obey Him, I pleaded much that I had no strength in myself, and that His own grace was alone sufficient for me; I said that I would lean upon His strength. Upon the back of that petition, these words came in with power and sweetness, 'My grace shall be sufficient for thee'. Immediately after this I was filled with a sense of His goodness to my soul, and with praise and thankfulness; and I knew that redeeming love was above all His mercies to me.

I was in the lively exercises of faith and love from that day till the second Communion in Kilsyth that year. The Redeemer's love constrained me to go there to remember His death. On Saturday, hearing Mr Warden (Camp) on Ps. 118.13, 'Blessed is He that cometh in the Name of the Lord to save us', I had a full assurance of faith that Christ was come to

save me, and blessed Him for coming to save me. Hearing also Mr. McLaurin on Is. 62.7, 'Give Him no rest till Zion be made a praise of the whole earth', I was much helped to wrestle with God for the Church and interests of religion, and prayed much that Zion might be made a praise of the whole earth, and continue expecting an answer from Him. On Sabbath morning, hearing Mr. Gillespie on Is. 43.25, 'I, even I, am He that blotteth out thy transgressions and will not remember thy sins', I was made here also to believe God would fulfil that promise to my soul, and I had great peace. I intended to have gone to the Lord's table, but it so fell out that I was disappointed of a token, which was a great trouble to me; for I had a great desire to communicate, and the disappointment was the heavier upon me on that account. But hearing another minister, whose name I did not know, preach on the words, 'If I by the finger of God cast out devils, then is the kingdom of God come unto you', I was relieved from that disorder and confusion I had been in by that disappointment, for that minister showed what these devils were which by the Spirit of God were cast out of the hearts of man, and named several sins, such as pride and unbelief. He also gave the marks by which a person might know if the kingdom of God had come in unto him, and I was enabled to apply these marks, after which I was filled with joy and peace in believing.

On Monday morning, hearing Mr. Robe explain a part of the 118th Psalm before it was sung by the congregation, when he was explaining these lines,

'Bind ye unto the altar's horns  
with cords the sacrifice',

I fell into such a frame, as I knew not whether I was in heaven or earth, and got a clear faith's view of the ocean of the Redeemer's blood shed for the remission of sins, and was filled with such unspeakable love and joy and praise and thankfulness, as made me sink down on my seat, being unable to stir for a time. I continued in that condition for a little while, and went away from that place after sermons, in a heavenly frame, which continued with me for some time.

After I came home, when I had continued in this condition I think more than a fortnight, a fiery dart from Satan came into my mind, tempting me to doubt if there was a God, and that temptation was thus urged, 'If there be a God, how has He a beginning?'. I was immediately put into confusion, and greatly affrighted with such thoughts. But I resolved to see the Lord and His face, and to trust to His power to deliver

me from it, and was kept wrestling against it and begging deliverance. I got no rest for six weeks' time, day or night, for it haunted me. When it was evening, I wished it were the morning, expecting relief; and when it was morning, I wished for the evening, expecting the relief then. I bless the Lord I was helped to wrestle, and to trust He would come to deliver me. And one day, that word coming in to my mind, 'I will wait upon the Lord', I got more strength. On the Sabbath before I got an outgate, hearing my parish minister, Mr. Matthew Connell, from that text, 'It shall be well with the righteous, but it shall be ill with the wicked', I got liberty to apply the marks then given of the righteous, which was comforting to me. After sermons Satan came upon me strongly, tempting me to destroy my child, but I was helped to say in faith, 'My God will never leave me to do that'.

That evening I had strong hope that I would get relief from that and the former temptation that night, and I fell asleep. When I awaked, I found my body was refreshed with sleep, but that I was not refreshed in spirit. After this, falling asleep again towards the morning, I had sweet meditations upon the precious blood of Christ, and when I awakened out of that sleep, these words came with power,

'Behold He, and He only is  
the Mighty Lord, our God',

and all the promises I ever got came fresh into my mind. I was strengthened to rely by faith on the merits of Christ, and my heart was filled with love, and I was no more haunted with these temptations.

Some time after this, as I was one day going to my secret duty, a great fear came upon me, that I might be grieving the Spirit of the Lord. But I was sure, I thought, that if I was doing so, it was not wittingly in me. Then these words came in with great sweetness, and gave me great liberty and peace in believing, 'I will be your God, and you shall be my people'; after which I got near access to God in that duty.

Sometime lately, being much cast down and discouraged when I thought upon my own weakness and insufficiency, I was greatly afraid that I would draw back from God and my duty. At that time I heard Mr. Connell lecturing in his ordinary place, and when he was explaining that expression, 'O God, Thou wilt strengthen that which Thou hast wrought for us', he had an expression which came with power upon my heart, and strengthened my faith, 'God will perfect that which He has begun'.

And now, since my first effectual awakening to see my danger by sin, and I hope my saving enlightening to see the remedy, it is my constant business to travel betwixt the Redeemer's fulness and my own emptiness. I am still desiring more of Him, and habitually meditating upon Him, also endeavouring to make the glory of God and my chief end. My sins are the greatest grief I have in the world; I long to get rid of them all, and to enjoy God for ever and ever. I heartily pity them that oppose what I find to be a work of God's Spirit. I have suffered the persecution of their tongues, I am helped patiently to bear it, and I have no rest upon my mind till I get them heartily forgiven and my soul poured out before God on their behalf, that He may forgive and enlighten them, and let them see that it is Jesus whom they persecute. I am in good hope the Lord will hear in His own good time.

NOTES by ministers:

1. Page 523 (typescript, page 2: middle of page): I humbly think the portion between 'I fainted three times' and 'thy sins are forgiven thee' should be omitted. (The three other ministers agree).
2. No doubt this person with others has been cautioned against regarding impressions too hastily (Ogilvie).

## B.Q. A Married Woman Aged About 20. Jane Reston:

I was taught when I was young to read the Bible, and got the Shorter Catechism mostly by heart, and retain it mostly still. I felt nothing of inward heart religion till of late. But I bless the Lord that He was pleased to keep me free of all gross outward vices, and so outwardly blameless that, though I now feel a remarkable change within my heart, yet the world can discern little change in my outward conversation and behaviour, from what it used to be. I used all along from a child to pray in secret evening and morning; and if at any time I happened to miss it in the morning, I found something or other go wrong with me that day. And I always used to attend public worship on the Lord's Day, to hear the Word of God preached, and had some delight to sit and hear it, but never felt it accompanied with power to my heart as I now find it, and have found it for some time past.

The first time I ever experienced the Word attended with a power awakening and convincing me was when I went to hear sermon at Cambuslang in March, 1742, while I was singing with the rest of the congregation a part of the 51st Psalm, from the fifth verse:

'Behold I in iniquity  
was formed the womb within' etc.

At the entry to public worship I found the words sung powerfully and particularly applied to me, as what was my own case, and I was made to see that I was the most filthy and polluted creature that could be, by original corruption; and that I was covered all over with wounds and bruises and putrefying sores; and that no soundness remained in me from the crown of the head to the sole of my foot.

My convictions and sense of sin went on all the time of the public worship, especially when the minister when preaching—who he was and what was his text I know not—said that we brought as much sin into the world with us as might damn us for ever, which further confirmed my convictions. But these convictions were not so sudden and violent as with some others, but went on more gradually and calmly, at least without throwing me into any great distress. When I heard others about me cry out, I thought, That is what I know nothing about now (though

I wept much), and would have wished to have been put to a necessity of crying as others did (which, however, I never did, nor did I ever swarf or faint away, nor did I ever see any visions. I had some fears of hell upon my spirit. But what I was chiefly affected with was the sense of the displeasure of a holy God; and my grief was chiefly for offending and dishonouring Him by my sin both original and actual, of both which I then got a sight and sense. I was made sensible at the bottom of my heart, that I deserved to be cast into hell for ever for my sins. But a secret power kept me from falling into despair, and made me still hope that the Lord would show me mercy. I felt my heart within me going out in such desires after Christ, that I thought I could have been content to submit to anything God pleased, if I might have an interest in Christ.

After I went home that night, I saw one in the neighbourhood crying out in great distress, at which I thought my convictions were not of a right kind, because they had not such effects upon me, and I thereupon turned much disconcerted with myself, and secretly murmured. But that word coming into my mind with some power, 'If we confess our sins, He is just and righteous to forgive us our sins, etc.', composed me a little, and made me to grieve for my discontentment.

Some time after this, when I was one Sabbath hearing sermon in the Barony, that word (though not uttered by the preacher), 'To you that believe Christ is precious', came into my mind with such power that I found my heart greatly disposed to praise Christ for His glorious excellency and loveliness, for I was then made to see Him as the chief among ten thousand and altogether lovely. Having one day been conversing with a minister (Mr. Hamilton of the Barony Kirk), who among other counsels which he gave me advised me to be charitable to the poor; and while I was one time, in compliance with that advice, giving a poor object at the door what I had to give him, that word came into my mind with power,

'Blessed is he that wisely doth  
the poor man's case consider;  
For when the time of trouble is  
the Lord will Him deliver'.

I did not then know that there was such a word in the Bible, but found it afterwards in the Psalms, but it gave much satisfaction that I was helped to be in that way of duty, and that that had been my practice all along formerly. I most cheerfully went on that duty when occasion offered, and some time afterward the same word returned while I was so employed.

One day I was sent to the well to bring in some water, and by the way I stayed for some little time, and read about a leaf of Vincent's Catechism beside a tree. But when I returned, the person that sent me fell upon me with very hard words, and abused me much for staying so long, but I bare all patiently without making any reply; and being sent back for more water, I went. But coming by the tree I could not forbear taking out Vincent's Catechism to read a little, because I could get no other time for reading but when I was sent out to the well; and at first opening the book, these words cited from I Peter 2.19, 20 ('for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it when ye be buffeted for your faults ye shall take it patiently? But if, when ye do well, ye take it patiently, this is acceptable with God', came with great power into my mind as I read them, especially that word, 'This is acceptable with God', and filled me with so much joy that I could not forbear skipping for joy, and I scarce knew where I was.

One day that word came into my mind (Rom. 8.1), 'There is therefore now no condemnation etc.', at which I was made greatly to rejoice at the thought that I should be in Christ Jesus, and found my heart and all that was within no praising Him for His mercy and grace toward me in Christ. Several times, when I have been at my work, that word has come into my heart, 'Who hath believed our report, and to whom has the arm of the Lord been revealed?' at which I have been made to wonder if it could be so, that I had been made to believe the report of the Gospel, and if the arm of the Lord had been revealed on my heart, when it is to so few; I have been made to believe and hope that it is so.

One time coming out and hearing some profane wretches by the way swearing and speaking very rudely, I was thereby much discomposed; but that word, after I had passed them, 'Ye believe in God, believe also in Me', settled and composed my troubled heart, and I was made to believe in God and in Christ Jesus the Mediator. One day, when I was hearing a sermon at the Barony Kirk, and had been somewhat grieved for my sin, though not so much as I desired, these words (though not uttered by the minister) came into my mind,

'Those that are broken in their hearts,  
and grieved in their minds,  
He healeth and their painful wounds  
He tenderly upbinds'.



I got more grief for sin that day than I had had before, and was made to hope and believe that the Lord in His own good time would heal and bind up my soul wounds.

Hearing Mr. M'Knight at the Brae in Cambuslang, in time of sermon these words came into my mind, though not mentioned by the speaker,

'How lovely is Thy dwelling place,  
O Lord of hosts, to me!  
The tabernacles of Thy grace,  
How pleasant, Lord, they be!'

At that very time I found great delight in hearing the Word. And when the minister said, 'O my friends, if there be nothing in a world will satisfy you but Christ, ye may be assured that ye are of those that belong to Him', I felt this sweetly agreeing to me; for Himself knows that, though I had ten thousand worlds in my offer, all would signify nothing to me; all would be nothing in my esteem compared with an interest in Christ; and this is still habitually the case with me.

One night, after I had been conversing with a person of great experience and long acquaintance with religion, as I was coming home, these words came into my mind,

'My thirsty soul longs vehemently,  
yea, fain'ts Thy courts to see;  
My very heart and flesh cry out,  
O living God, for Thee'.

I felt a frame of heart exactly suitable to what these words express, and knew not how to praise God enough, for that sweet frame He then brought in my soul.

At the first sacrament in Cambuslang in 1742 I was made greatly to rejoice at hearing the action sermon on these words, 'Yea, He is altogether lovely. This is my Beloved and this is my Friend'. Much of this frame continued with me at the table; and when I came away from it, these words came into my mind, 'Now the God of hope fill you with all joy and peace in believing', and I then felt it to be indeed so. And as I came up the path, that word came into my heart, 'Blessed are the pure in heart, for they shall see God', at which I was made to adore and admire the free grace of God to me, that such a vile heart as mine should be in any measure purified, and that I was allowed to hope that I should see God.

I now find my temper and habitual disposition of heart vastly altered from what it was. The Sabbath Day is now my delight; I long much for it before it comes, and when it comes I am careful to get meat to my soul that may strengthen me through the week. I now feel far more pleasure in religion than in all worldly enjoyments. The riches and pleasures and honours of the world are nothing to me compared with communion with God. I am most of all afraid of pride, but I am sensible that grace has broken down the pride of my heart. My only grief is that I cannot love God more and serve Him better. I am made to long sometimes for heaven, and to be with Christ for ever there. And though I have not assurance of it, but am often under doubts and fears, yet I desire to trust and hope that He that hath begun a good work in my soul will perfect it. I find as great liberty and earnestness in praying for others, and their salvation, as ever I had for my own soul, and long much for the in-bringing of souls to Christ. To Him be all the glory for ever!

NOTE by minister:

Page 542 (typescript page 3, para. 2): I do not observe that she speaks before this of her having believed on Christ (Webster). Gillespie agrees.

Observe that before this she speaks of a view of His glory (Ogilvie).

## **B.R. A Young Man About 18 Years. Thomas Walker:**

I was put to school in youth and taught to read and write. I got the Shorter Catechism by heart, and part of the proof, together with the mother's Catechism. I got into a way of praying by myself ordinarily at evening, but neglected it much in the morning when I was at school, and since I went to a trade, I kept the Kirk, but before that I neglected it much. I inclined of my own choice to read the historical parts of the Bible, especially in the Old Testament, but had no pleasure in reading the more spiritual parts. I read these other parts of the Bible, too, because it was usually done, and I was forced to it by my parents, but without any delight or choice of my own. When at school I gave ear to sermons till once I got my note, that I was to give to my master, and after I had got that I was for ordinary no more concerned. I would have found my heart somewhat engaged to draw near to God at one time more than another, and had more freedom of expression at one time than another in prayer, but cannot say I ever had sensibly the presence of God. Sometimes in hearing sermons the words so pressed upon my conscience as to make it very uneasy under a sense of particular sins I was guilty of, and made me resolve upon amendment of life, but I never found the Word come with power and light so as to make me feel and bewail my lost and perishing condition by nature.

In my youth I was much given to all manner of diversion and gaming, but was, by preventing grace, kept from being openly vicious. Thus I continued, and entertained some hopes of going to heaven upon reforming of my life and manners, and by doing better afterwards, till I came to be awakened at Cambuslang.

On the 14th May, 1742, hearing Mr. McCulloch on a Sabbath forenoon preach from these words, 'Despisest thou the riches of His goodness?', some of the expressions of that sermon made a great shock in my mind, and came with power to my heart, as particularly 'that God had so long exercised His patience towards thee, and thou hast abused His goodness'. Hearing another minister (Mr. Lawson) in the afternoon upon these words, 'If ye continue in My words, then are ye My disciples indeed', in the application of the sermon he denounced several threatenings

against those who continued impenitently in their sins. These rendered me uneasy on account of some particular sins; yet all this while I had got no sense of my vile and wretched perishing state by nature. Accordingly, when I left that place and returned home, I found my carnal dead heart return upon me again.

Next Lord's Day I heard sermon at Craigie, where a minister (Mr. Josiah Walker) happened to preach upon these words in 2 Cor. 5.11: 'Knowing therefore the terror of the Lord we persuade men'. Retirning for secret prayer betwixt sermons, I could not pray any, and was not able to express my condition in words. In the applicatory part of the afternoon's sermon I found my conscience more awakened to a sense of sin. But all this while there was no closing with a Redeemer. When I came home at night I found myself very uneasy, and continued to do so through that night and the whole of that week, and was constrained to go oftener to the duty of prayer than was usual for me.

On Saturday morning, setting out for Cambuslang, that evening I heard Mr. McCulloch preach on the deceitfulness and desperate wickedness of the heart. After sermon, coming into the manse, I was very uneasy under a sense of sin, but endeavoured to conceal myself and the inward grief I was under from those about me by turning my face to the wall. This uneasiness stuck with me while hearing sermon on the ensuing Lord's Day. Getting into the manse at night I busied myself for a while in finding out and reading passages of Scripture that were very comfortable to some others in distress beside me. At length, while I was doing so, that thought struck me, 'Lord, what a hardhearted stupid sinner I must be, in offering comfort to others, while I know nothing of true comfort myself?', and within a little that word in Isaiah came to my mind and wounded my heart with great power, 'Woe is me, for I am undone; I am man of unclean lips', upon which such a deep sense of my natural vileness and pollution fell upon me, that I did not know where I was or what I was doing, but was carried in great agony to the minister's own room, and continued in that condition all that night.

I continued under this distressing view of my pollution and defilement in a great measure from that time till the sacrament at Long Draghorn, which was sometime in the month of June that year, and though I went from one ordinance to another, seeking relief and a cure for my soul, yet I met with nothing sensible till that time. And then, on that Communion Sabbath evening, after I had been much in secret prayer but scarce getting more than broken sighs and groans, a word from Ps. 46.1 ('God is our

refuge and in straits a present aid') came into my mind with great power and eased me much. I went to bed meditating upon it, but could not recollect the place where it is to be found, till next morning. Having found the place in reading over the words of the Psalm, I found fresh divine power come along with it to my heart, whereupon I was made to believe that this was God's word to me in particular, and intended for my relief, and I was filled with joy and peace in believing it.

I attended the Monday's sermons on that occasion; but being reduced to my old doubts and fears again, hearing one of the ministers (Mr. Thomas Walker) preach, everything he said came home with a suitableness to my condition and gave me great satisfaction. About the close of that sermon, looking about and seeing a person laugh, I was filled with great indignation against him. But that word gave me a check, 'Thou hypocrite, why beholdest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own', upon which my thoughts were drawn inwardly to the plagues of my own heart.

On the Saturday before the sacrament in Kilmarnock in July that same year, being greatly distressed under a sense of my sin, and having been much in secret prayer, on coming away from that duty these words in Is. 45.22 ('Look unto Me and be ye saved') came into my mind, and I was helped to look unto Christ in that promise. Immediately after that, that promise came into my mind, 'I will never leave thee nor forsake thee' (Heb 13.5). It came with such power as scattered my fears and made me believe God would still be with me, and it filled my heart with love to Him, and joy. At this time I felt that it was as difficult to keep great inward joys from breaking forth before others as to hinder great griefs and sorrows from appearing outwardly. I could not refrain from going to an acquaintance of mine who had been in distress, to tell him what joy and enlargement of heart I had met with.

At the first sacrament in Cambuslang, when Mr. Whitefield preached the evening sermon on Sabbath from the words, 'They Maker is thy Husband', my heart was drawn out to a closing with Christ in all His offices, as a Prophet to teach, as a Priest to save me by the merit of His obedience and sufferings, and to intercede continually for me, and as a King to rule and govern me. I was made to yield up myself in soul, spirit and body to be wholly and for ever His, and to take all the congregation present, as it were, to be witnesses of my acceptance of Him for my Lord and Husband, upon the terms on which He offered Himself to me. I went to my quarters rejoicing in the view of the covenant relation betwixt

Christ and my soul, and spent a good part of that night in secret prayer, and in praises to God for the wonders of His love and grace to me. I found the love of Christ shed abroad in my heart, and was allowed much nearness and communion with God through the whole of that duty.

And now, reflecting on the ordinary bent of my heart, I find it runs chiefly out after union and communion with God in Christ, and further degrees of nearness to Him. For ordinary I can say with the Psalmist, through grace, 'Whom have I in heaven, O Lord, but Thee, and there is none upon earth I desire beside Thee'. I find much pleasure in reading and hearing the Word, though it is but sometimes accompanied with power. I desire to make conscience of thoughts as well as of words and actions. It is my daily care and study to have both the thoughts of my heart, and the words and actions of my life, acceptable to God in a Redeemer; and I think I am content, if Christ shall call, to suffer with Him as well as to reign with Him.

## **B. S. A Young Man Aged About 21 Years. William Montgomery:**

I was set to school and taught to read when I was a child, and I got the Shorter Catechism by heart, which I keep upon my mind to this day. I was restrained by the good providence of God from committing anything gross and vicious before the world, all my life. I had always a way of praying in secret from my childhood, twice a day, but I never had a right sense of what I was going about or doing, and was never able to distinguish between the presence and absence of God in that or any other duty. I always kept the Kirk, notwithstanding I got nothing sensible, on Sabbath days, and it was not to get sensible good to my soul that took me there. But I went out of custom because others went, and to speak the truth freely, I cannot say that ever I reaped any benefit by going there, till I came to Cambuslang a little after the awakening there began to be spoken of, which was in February, 1742.

I was led to that place out of curiosity to hear and to see what was so much talked of in the countryside, and coming there on a Sabbath I heard Mr. McCulloch preach on these words, 'He that believeth not is condemned already', and was much affected with them and with several things I heard in the sermon from them; and going into the manse and hearing exhortations, and aiming to join in singing of psalms and in prayers, I saw many people that were in distress in the hall there going into the minister's own room, and I heard him speak to several people who were in distress about him. In hearing and in seeing these things my concern increased. I wondered at my own stupidity that I was not affected as I saw others to be, and going home, by the way I begged of God that He would give me powerful convictions of my sin and misery. And so also when I went home, and next day going to Glasgow, I did the like, and also as I returned home from Glasgow. At length, when I was within a little of getting home, I found my heart overwhelmed, but did not know well for what; but it led me to my knees immediately. When my meat was a-setting down before me, a sense of my sin came so powerfully upon me that I was forced immediately to cry out that I was lost and undone and without Christ Jesus. My distress continued, and some of those about me asking, Where have you been?, I told them I had been at Cambuslang on Sabbath. They asked what I had heard

there, and as I repeated the text I had heard preached on, 'He that believeth not is condemned already', these words struck my heart with great power, and a strong conviction of my unbelief fastened upon me, and I was made to see myself thereby under a sentence of condemnation, and my distress was thereupon greatly increased. Several encouraging things were spoken by those about me, but without effect. A preacher (Mr. Buchanan) was also sent for, who came and gave me several exhortations and advices, and prayed for me. While he was praying, my mind was somewhat eased, particularly when he said, 'Blessed are they that mourn, for they shall be comforted', and I was made silently to say, O that I had a heart to mourn for sin aright! My distress however quickly returned, and continued till I came to Cambuslang.

On the Thursday, going to that place, I heard Mr. McCulloch on that text, 'Come unto Me, all ye that labour etc.', where I heard much of the sin of unbelief, and repeated calls to look to Christ whom I had pierced, and invitations to come to Him. Just as the minister said, 'Believe on the Lord Jesus Christ and thou shalt be saved', I said, 'Lord, I believe; help Thou my unbelief'. At that instant I thought I was enabled to believe on the Lord Jesus Christ, and found my unbelief subdued. I got great ease to my troubled soul, and found love to Him in my heart, though not so much as I would have been at. I went home that night, and went to secret prayer, to bless God for what I had met with, and I begged that I might be kept from mocking God, or deceiving myself or others, and I had much freedom in that duty.

One night sometime after, after I had gone to a meeting for prayer, which happened to be over before I came to it, in returning I thought that though I had missed that meeting, yet I had still access to go to God by myself; and doing so I got my heart freely poured out before the Lord, so that I had great satisfaction. Next week, coming and joining that meeting for the first time, as I was, at their desire, employed in my turn in singing the 84th Psalm and in prayer, I got great freedom and enlargement of heart, also comfort, in that duty.

One day I came to Cambuslang and heard a preacher (Mr. Davidson) discourse on that text in the minister's hall, 'The Son of man came to seek and to save that which was lost'. While he was discoursing, for some time I thought I was but a hypocrite and deceiving myself, also pleasing myself with fancies and notions. But as he went on showing that Christ came to save lost sinners, I thought, 'Surely now I am now of these; I am lost by my sins to all good intents and purposes, and God



has given me a sense of my lost condition' (for at that time I found my heart overwhelmed and like to burst within me under a sense of my sins, so that I was not able to stand up as I had been doing, but sat down. Then I said in my heart, O that Jesus Christ would wash me from my sins in His own most precious blood!, and within a little I felt myself grow better, and I thought I got faith to believe that He would do so. Going home I got my heart poured out with freedom before God, and prayed mightily to God, that He might pour out His Spirit upon me. I was persuaded it was no delusion I had been under; and that word, 'Thou hast destroyed thyself, but in Me in thy help', came with power to me, and made me see that my help was in God through Christ.

Intending to go to the Lord's table at Eglisshame, but being under much discouragement on Saturday night after I had been hearing sermons there, it was much pressed upon my heart that I should go to the Lord's table, and that word struck in upon my mind, 'I have loved thee with an everlasting love; therefore with loving kindness I have drawn thee'. I had been praying fervently for a heart full of love to Christ, and that I might be sick of love; and when that word came I got some love sensibly to Christ, though not so much as I would have desired, and was persuaded that He had loved me from eternity and had brought me near to Himself. As that portion in Psalm 22, verses 4 and 5—

'Our fathers hoped in Thee, they hoped,  
and Thou didst them release.  
'When unto Thee they sent their cry,  
to them deliverance came,  
Because they put their trust in Thee,  
they were not put to shame.'

was a-singing in the Kirk, my heart burst out in tears of love at the thoughts of Christ coming to shed His precious blood for perishing sinners. Both at the table and after it, I had great satisfaction.

At night, at secret prayer, I was blessing God for what I had met with, and praying for more; and that word struck in upon my heart, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let Him come unto me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water'; and the words, 'out of his belly etc.', were particularly impressed upon my heart. On that day (Monday), though I could not say clearly and certainly that I met with Christ, yet I met with much of His goodness.

One night, some while after that, being at secret prayer in the fields, when I was coming to a close and going to conclude, I heard something give a roar, as it had been at my side, which frightened me much, and made my hair stand all on end; upon which I turned more and more importunate with God in prayer, that He would not forsake me; and that word struck in upon my heart,

‘The lions young may hungry be,  
and they make lack their food,  
But they that truly seek the Lord  
shall not lack any good’;

upon which my fears were immediately banished, and I thought that, if I was a true seeker of God, I needed not to be afraid for all the devils in hell. I went on with great composure and fervency in that duty, and continued much longer at it than otherwise I would have done.

One day, hearing a minister (Mr. Whitefield) at the first public prayer before the sermon, I got much love to Christ, and was so faintish that I could not stand as I had been doing. After sermon these words struck my heart (Ps. 27.13), ‘I had fainted unless I had believed to see the goodness of the Lord in the land of the living’, the former part of which I saw to be applicable to my case in time of hearing the sermon. The next verse also came into my mind, ‘Wait on the Lord etc.’, and with the power with which it came my heart was strengthened in waiting on God in duty. Going home, these words, by the way, struck my heart, ‘Those that are far from Thee shall perish’, but God replied to my soul that He would bring His elect nigh by the blood of Christ. I was hereupon made to see the woeful and perishing condition of those that are far off from God, and still continue to do so; but at the same time I am made to admire the preventing mercy of God in bringing me hear to Him by the blood of the Redeemer, me who had naturally been as far from Him as any. After this I found my heart more disposed to godliness than before.

My soul has several times closed with Christ in His Gospel offers of Himself in all His offices. I find my affections sometimes running very strong after Christ; and I find my thoughts running after spiritual and heavenly things for ordinary, more than after anything else. I cannot say I have assurance of heaven, but I hope for the mercy of God unto eternal life, through faith in the merits and righteousness of Jesus Christ. Amen.

## **B.T. An Unmarried Woman Aged 25. Elizabeth Brecham:**

I was taught to read when I was young, but through my own carelessness and negligence I could not read distinctly till of late. I had a form of prayer now and then, being put upon it by my mother and sometimes only when I did pray I noticed what I said, and then I was serious, as I thought. I very much slighted to read my Bible, and when I read it, it had little impression upon me. I went to the Kirk for ordinary, but cannot say that what I heard affected me. I was moral and evil in my walk before men, and not given to gross vices. Now and then I thought upon heaven and hell, but my impressions of these things were slight and not abiding. I had some apprehension of the general mercy of God, and thought He might save me at death, though I was a great sinner. But I do not remember I had any knowledge of the necessity of being born again, that I might enter into the kingdom of heaven.

Sometime indeed in winter, 1741, I hear Mr. McCulloch preach on John 3.5, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God', and I remember one day that the minister said, 'a man might give his body to be burned, and bestow all his goods to feed the poor, and yet if he had not charity he was nothing'. I wondered what that charity was that man wanted. But that reflection went no further at that time. I continued in a state of security till one day I met with some of my acquaintances who were telling me how many had fallen under convictions and how many had got outgates, at a minister's manse on the 18th February, 1742.

When I heard that account I thought I was lost and undone myself, and that there would be no mercy for me, but I had not then got convictions of my particular sins. I went to my brother and sister-in-law's house, and brought them along with me into the manse, where we saw a great number of people in great distress about their souls' condition. And then I greatly desired to be awakened and convinced of my sins and my own miserable state and I essayed to pray to God, that He might give me convictions, and in that case I hoped God might have mercy upon me. After that my actual sins began to stare me in the face, and I saw every one of them deserving God's wrath and curse; and then

my wonder was that God had suffered me to tread upon His earth. In that condition I was for about two months.

After this I began to be greatly vexed with evil thoughts coming into my mind; and one night I remember I was terrified with a dream, out of which I awaked with great cries and shrieks. Immediately after I awaked in that condition, a note of a preacher's sermon coming into my mind, I was somewhat eased (but the note itself has escaped my memory), and I was thankful that I was not in such a condition as I had dreamed I was in, and got some more liberty to pray. But I was greatly discouraged because I thought everybody was getting good but myself, and that all I had met with was a delusion. However I continued much about the Kirk and manse, still hoping I might get saving grace to my soul. About this time I got clearer views of my dangerous state, but could not get an outgate as yet.

One day, Mr. McCulloch preaching on these words, which were sent to me with power, from 2 Cor. 4.3-4, 'If our Gospel be hid, it is hid unto them that are lost, in whom the god of this world hath blinded the eyes of them which believe not', I thought the god of this world had blinded my eyes, and that the Gospel was hid from me. After this I began to doubt if it was possible for me to get mercy, and to think that I had sinned the sin against the Holy Ghost, which is unpardonable. When I was under that apprehension I read Guthrie's Trial of a Saving Interest', and what he said concerning the nature of the unpardonable sin, and found by examination that I was not among those sinners that he says were guilty of it; for that I was heartily willing to be saved by Christ, and thought that I, through Christ strengthening me, was willing to suffer the loss of all things if I might get an interest in Him.

A little after that, hearing Mr. McCulloch telling of some that had expressed themselves willing (as he said) to lie a thousand years in hell if, at the end of these years, they might get an interest in Christ, I thought that was a strange length for any to come, and I could not say so for my own part. But some time after, when I was reflecting on what Christ had done, how that He had suffered in His soul so much, and had shed His precious blood for worthless sinners, I thought I was made willing to lie never so long in hell, if at length I should get mercy and an interest in Him. After that, I thought I was nothing but a hypocrite and would be as those of whom I had read in Guthrie's Trial, that were on the threshold of heaven and would be cast down to hell.

About the time I heard that sermon on 2 Cor. 4, 3-4, I began to see my natural corruption, and that Adam's sin was charged on me, which was a great burden on my conscience. I saw that all my sins and misery flowed from it as the root and spring, and I was grieved that I could not be grieved enough for it.

Sometime after, I joined in a meeting for prayer, but I fell into a doubt if it was lawful for me to continue in it, because I had an apprehension that others in the meeting were deprived of good for my sins, and so I thought it was not my duty to go to the meetings; but I found still something within me inclining me to continue at that duty. Much about the same time I got a discovery of the horrid evil and danger of the sin of unbelief, that hinders the soul from getting an interest in Christ, and I could rejoice in nothing while I had not an interest in Him. During all the time I was under convictions I frequently essayed prayer, read my Bible and other books, and went about other duties. I had no concern about the world, though I minded necessary worldly business; yet my only concern was to get an interest in Christ. Fears of hell were never much upon my spirit, but I was deeply affected with a sense of my sins, and afraid lest I should miss saving good to my soul by reason of unbelief. I continued for some months in distress without sensible comfort.

The first thing that was a means of giving me sensible relief was that Scripture in Ps. 45.10 in metre,

‘O daughter, hearken and regard,  
incline and give good ear’.

One morning as I awaked out of my sleep, it came rushing into my head, and continued for some time after I was fully awake; and having told my neighbour of it, and she finding the place in the bible and reading it, I heard it with great pleasure and sweetness. After that I had great delight in reading the Word of God and hearing sermons, and had more freedom to pour out my heart to God in prayer than before. I delighted in every company where any were present that I thought belonged to Christ, and found my heart rise more and more against all sin.

Shortly after that, I was awakened from sleep with these words coming into my mind with great power, ‘Grace and glory thou shalt have, and no good thing shall be withholden from thee’; but I thought they did not belong to me and that I had only been dreaming a pleasant dream, and would fain have put them out of my mind, thinking that such a sinful wretch as I would never get such great promises as these. But they still continued with me. And one day as I was spinning on my wheel, with

my Bible on my knee (which is my usual custom), and continuing to doubt of my interest in these words, as I took up my Bible to read, these very same words of promise came into my mind with such power and dazzling light, that I was constrained to believe they belong to me. My whole soul was enlightened with them, and brimful of love to God and joy in our Lord Jesus Christ. I thought my heart opened to receive him in all His offices, and that I came up to the terms of the Gospel, being thus enabled by divine grace. And Oh! I thought I had a great love to my Bible, greater than ever. I looked upon it as more precious to me than gold, yea, most fine gold, and sweeter to me than honey from the comb. I could not bear not to have it by me at all times. I loathed myself for my unbelief and other sins, and I thought I would never doubt again of the love of God to my soul.

That pleasant frame continued for a short space, for I grew dead and lifeless that very night, and some time after that I began to think I was nothing but a hypocrite. I continued under that apprehension till the last Sabbath of June that year. Part of that day I had such deep convictions of my sins, that I thought everybody that saw me stared me in the face, and that they knew how great a sinner I had been. But as I was hearing sermon by Mr. Muirhead, these words came to my heart with great light and power, 'What would you have more, my friends? He will give grace and glory, and no good thing shall be withholden from you'. Then I said in my heart, Be what I will, hypocrite or me, I will praise the Lord for ever and ever for what He has said to my soul. This sweet visit of mercy continued for some short time.

There was a Communion intimated to be on the 11th of July that year, at Cambuslang, and I intended to partake of the sacrament there. On Saturday night before, I was in great doubt if it was my duty to go to the Lord's table at that time, because I thought I was not suitably prepared for it. But having this testimony of my conscience, that I desired nothing besides Christ, and that I longed for communion and fellowship with Him, on Sabbath I went forward to the table of the Lord. But there I met with no sensible inward manifestation of the love of God. After I came from the table, my heart was more melted down in godly sorrow for sin than it had been for some time before. I went to another sacrament occasion in Bothwell, and my errand there was a visit of Christ in His own ordinance at His own table. I had a pressing sense of the need I had of Him, and saw I could not live without Him. When I was at His table I got nothing, but that I found my heart more melted down under

a sense of my sins, and a sense of His love to my soul, more than at the last Communion I was at.

Since that time I have been for some months much exercised in doubts about my interest in Christ, and my reason is that I doubt if ever I have attained to a true and saving faith in Jesus Christ. Of late I was cleared about that in hearing a minister (Mr. Henderson) preach in my parish Kirk, who said, 'My friends, some of you would go home rejoicing if you knew you had faith in Christ'. He then told what true and saving faith was, and how to know it. By self-examination I found I had attained to that faith as he described it, at that time, which was no small satisfaction to me.

And now, as to the habitual temper of my heart, God in Christ is my All in all, and nothing in this world is so precious to me. I can freely say I count all things loss and dung that I may win Christ and be found in Him. Those things I was most fond of before have lost their relish with me. Sin is my greatest pain, and the duties of holiness my greatest pleasure upon earth. I have a respect to all God's commandments, and love them, because they are holy. I love the Redeemer as King to rule in me and over me, as well as Prophet to instruct and Priest to atone and make intercession for me. I delight in the law of the Lord after the inner man, and have a desire to depart and to be with Christ.

## **B.U. A Young Woman About 18 Years. Jean Dickison:**

I got some learning to read my Catechism, but was only twenty days at a school. I was taught to read in private houses where I served, and was brought the length of reading the Question Book exactly enough. I could not read my Bible till of late that I have been at great pains to learn; and now, blessed be God, I can read that too, and any easy practical piece on religion. I have also of late got most of my Catechism by heart, and some of the proofs; also some of the Psalms and a part of the 53rd of Isaiah, and part of our Lord's sermon on the mount, and some other places of Scripture.

I never bowed the knee in secret to God till the year before the awakening at Cambuslang. When I went to the Kirk I did not understand what the minister said, and it was more out of curiosity that I went there, than of design to get good to my soul. I knew indeed that I had a soul to be saved, but I was more taken up with the sinful pleasures of the world than the things that belonged to my everlasting peace. When I thought on death, and what would become of me then, I thought I would trust in God; but I did not use any means till of late, and it was a burden to me to seek the Lord. I was given to lying now and then, but not habitually to that, or any other gross vice before the world.

That which brought me first to bow my knee to God in secret was a reproof from my own conscience for living without praying to the God that made me. After I began, if I had neglected prayer either at morning or evening, I had no peace in my mind. But I cannot say that even when I began to pray my heart was in that duty. Before I came to Cambuslang my conscience had got up upon me for some heart sins, such as malice, envy and the like, without any visible outward means; and in that case I had continued for about eight days. After I came there (which was on a Tuesday and about fourteen days after the awakening appeared), hearing Mr. McCulloch on Matt. 12.20, 'A bruised reed He will not break, nor quench a smoking flax, until He bring forth judgment unto victory', the words of that text, as soon as he gave them out, gave a knell to my heart, and I was filled with sorrow for my sins. I felt that they had offended God and wounded the blessed Saviour. But I could not say I was that



bruised reed He had promised not to break, or that I was that smoking flax He had promised not to quench.

After sermon, coming into the manse, I had great sorrow of heart for my sins. But though my grief was great, yet I was not observed by others to have anything more than ordinary upon my mind. I made no outcry, and did not faint, and was able to walk home that night to my father's house, though at some distance. But after I went home I could not sleep; yea, I slept very little for two months after that, for the anguish upon my spirit; and all that time I ate very little, for meat would not go down with me then. It was through persuasion I took any. But hearing some people telling me that Satan would take advantage of my bodily weakness occasioned by my fasting, I essayed to take some food. But it was unpleasant to me. My hunger was for the bread of life which is of infinitely more avail.

After I went home, my convictions of sin grew more and more deep and piercing, so that on Thursday morning I was obliged to lay aside my work for a time. That day I was forced to cry out in my father's house. Next day, returning to Cambuslang and hearing two sermons, one by a preacher (Mr. Nasmith) and another by a minister (Mr. McCulloch), my concern about my soul increased more and more. But I began then to have some pleasure in reflecting that the Lord had given me a sight of my sins, as dishonouring to Him, and had made me mourn over them with my whole heart. But I did not rest on that.

After these sermons, having gone into the manse, I began to feel my corruption of nature, and to see that I had sinned in Adam, and fallen with him in his first transgression, and that I was an unbeliever. I saw also the evil and danger of unbelief. After this, as a preacher (Mr. Duncan) was exhorting in the hall, and coming to words in Eph. 5.14 ('Awake, thou that sleepest, arise from the dead, and Christ shall give thee light'), that Scripture came with power into my mind, and I got great love to Christ, and was made to rejoice in Him for what He did for poor sinners; also my hunger after His righteousness was much increased. But O! I thought it was little by what it should have been; and I was the more convicted of that when I began more and more to feel my natural corruption working in my heart, and the power of my unbelief, and saw that ever passage of Scripture condemned me for them both. But I think I was truly humbled for the dishonour these my sins reflected upon a pure, holy, faithful and true God. I went home in great distress at night, and was greatly afflicted for my sins, which were as a heavy burden upon

me; and going on the road, I began to be affrighted with an apprehension that Satan would appear to me at every step I made.

I returned next day under great sorrow and grief for all my sins, pleading that the Lord would give me a greater grief and hatred to them, for it was afflicting to me that I could grieve so little. But when I reflect upon it now, I see that I had as much grief as I could well bear. That day I found a greater desire to close with Christ on His own terms than I had before, and continued so in that condition more than eight days without any special word from God to my soul. Then one night, being at home, that Scripture in Matt 11.28–30 ('Come unto Me, all ye that labour etc.') I was sent with great power, light and life to my soul, and with it I was encouraged to close with Christ and made to see I was welcome to Him. I thought I was made fully willing to come to Him and to take upon me His yoke, which He told me was easy, and His burden which was light.

On the Lord's Day after this, I went to my parish Kirk, and hearing a minister's assistant (Mr. Zuil) on Song 3.4 ('It was but a little that I passed from them, but I found Him whom my soul loveth, etc.'), through the whole of that sermon I found my heart going out more and more after Christ, and my willingness to close with Him was increased. But I continued in darkness as to any special interest I had in Christ for a considerable time after that.

I remember one day, after what I have just mentioned, hearing a preacher at Cambuslang on I Tim. 1.15. These were sweet words indeed to me, that 'it was a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners' even the chief, and I was made to hope that though I myself was among the chief of sinners, yet seeing Christ was come to save some of these, He would also save me. But my doubts and darkness returned for a time after that—though when I was at the darkest I was never left to utter despair—till one day, when I was at home, that Scripture came into my mind with power, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon'. At once I was made to conceive more hope of salvation, and got more strength to forsake my evil ways and to return unto God. After this I continued in that condition for a considerable time, without any remarkable downcasting of spirit.

On Saturday before the sacrament that year at Cathcart, I went there and heard Mr. McCulloch preaching on that text, 'Him that cometh

unto Me, I will in no wise cast out'. That text was sent to my heart with great power, and I was made greatly to love and rejoice in God, and to abound in hope, and I found a great burden go off my spirit. But that very night I found a great darkness come again upon my mind.

On Sabbath, hearing Mr. M'Knight at Cambuslang on John 12.21, 'Sir, we would see Jesus', the words in that verse were sent with great power into my heart; upon which I found a great love arise in my soul to Christ, and a desire after Him, and a great hatred to all manner of sin. Hearing another minister, Mr. McCulloch, on Luke 11.21, 22, 'When the strong man armed, etc.', as soon as I understood that Christ was that stronger man that come upon the devil, dispossessing him of his palace, armour and goods, I was made to rejoice in hope. But I did not find the Redeemer at that time dispossessing the devil of his house and armour with respect to myself. Only I rejoiced that that was a part of the Redeemer's work in behalf of poor sinners. After that my darkness was in part removed, and I was helped to more faith in Christ, and to believe that, though I was weak in myself and unable to resist the devil, yet Christ was able to save me from him in His own time and way; and I was made to long for that happy time.

Thus I continued hoping, waiting and trusting in Christ for a considerable time, after which my darkness returned. I began to doubt if Christ would ever deliver me. But one day, when I was at work at home, I got that promise in Is. 62.2, 'The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name'. This had a great effect upon my mind, and I was helped by the grace of God not to be so faithless and unbelieving as before that word came into my mind with power. My hope and trust in Christ remained with me for about eight days; after which it was almost quite gone, and I was ready to think that, as everything testified against me, so I thought I had no ground to believe on Christ. I then loathed and abhorred myself for all my sins, and thought I could never do it enough. The exercise on my mind turned so great that I fell into a faint for a short time. But I was recovered out of it with these words of the psalmist sent to my heart with great power, 'I had fainted unless I had believed to see the goodness of the Lord in the land of the living'. With that, my bodily strength returned to me, and I was filled with joy, and got strength to believe. I resolved (as I thought) in the strength of Christ not to doubt of my interest in Him again, and was helped to do so till near the sacrament that year in the Barony of Glasgow.

When that sacrament came near I intended to partake of it in that congregation, but I fell into great doubts anent my frame for that duty; and one day when I was exercised about it, these words in Ps. 43.4 came into my heart with great power,

‘Then will I to God’s altar go,  
to God, my chiefest joy’,

by which I was made to see that it was my duty to wait upon God in that ordinance, and at that time I was made to say that God was my chiefest joy.

After that, I thought my heart was but deceiving me; but I came to more clearness again, and was made to say without doubting that God was really my chiefest joy. These words also in Ps. 73.26 came in with great power, and I was helped to say with the Psalmist,

‘My flesh and heart doth faint and fail,  
but for God doth fail me never,  
For my heart God is the strength,  
and portion for ever’.

I now became easy in my mind and hoped my state and frame was right.

But I fell into new doubts about myself before that Communion, that being the first time I intended to partake of that ordinance, and slavish fear fell the more upon me. On the Friday before that occasion, having got word that the minister in that parish (Mr. Hamilton) had given notice that all young communicants must come and converse with him before they received tokens for admission. I accordingly went to him, and he having examined me as to my knowledge and acquaintance with religion, I received a token. That same day before I saw that minister, when my fear and concern was very great, the Lord was pleased to support and strengthen me with that word from Rev. 5.12, ‘Worthy is the Lamb that was slain’, after which I was helped to look to Him who is worthy, on whose account I might expect assistance and acceptance with God in that ordinance.

That sacrament occasion was a most sweet time to my soul. On Sabbath evening these words came into my mind with great sweetness and power, ‘I in Thy Name will greatly joy’, and I was made greatly to joy and rejoice in God. Some time after that, a new damp came upon my mind; but that same day it came on, as I was essaying to pour out my soul to God in prayer for the light of His countenance, I fell into a swoon in time of that duty. When I was in that swoon for a considerable time,

when my body was lying as dead, I thought the Redeemer conversed familiarly with my soul. When I came to myself again, I cannot express any words how I found it was with my soul. But my love to God and joy in Him was unspeakably great; and the whole after part of that day I continued in a heavenly soul-ravishing frame.

Next day after that, I came to Cambuslang and heard Mr. Whitefield lecture on John 20.27–29, and I thought I could say with Thomas, ‘My Lord and my God’. I rejoiced that I was allowed so to do. Hearing him also lecture on the woman with the issue of blood, who had spent all her living on physicians for a cure before she came to Christ, and from thence (as the preacher took occasion to show the horrid evil in the sin of unbelief) I saw such evil in the nature of unbelief in my own heart, even as that minister represented it, I was greatly grieved and afflicted by it. But the Lord was pleased to restore comfort unto me again some time on that same day with Psalm 147.2–3, in metre,

‘God doth build up Jerusalem,  
and He it is alone  
That the dispersed of Israel  
doth gather into one’.

‘Those that are broken in their hearts,  
and grieved in their minds,  
He healeth and their painful wounds  
He tenderly up-binds’.

By these words my mind was settled again, and I continued so for a time.

Hearing there was to be a Communion in Cambuslang, I intended to join at that occasion. When it drew near I was filled with doubts and fears about myself. On the fast day, I got much good in hearing Mr. Henderson on Rom. 4.50 (‘He staggered not at the promise of God through unbelief’), and was made to see what staggering at the promise of God was; also that I had frequently staggered at it through my unbelief, and therein I saw my great sin.

On the Saturday, hearing a minister showing the danger of unworthy communicating, I could not think of going to the table next day, till these words came into my mind (Ps. 73.28), in metre,

‘But surely it is good for me  
that I draw near to God:  
In God I trust, that all His works  
I may declare abroad’.

Now I saw what my duty was, and I found my desires greatly kindled, in view of meeting with God in that ordinance.

On Sabbath the minister's (Mr. McCulloch's) text before the action was in Song of Sol. 5.16: 'His mouth is most sweet; yea, He is altogether lovely, etc.'. Then I thought I could speak of Christ in the words of the spouse, and my heart was greatly inflamed with love to Him, and made to rejoice and delight in Him. At the table I cannot express what I met with; I can only say that my soul was filled with rays of divine light and love, and I was so full of the gracious presence of God that I could hold no more.

I had also much of God in time of the evening sermon by Mr. Whitefield, from Is. 54.5, 'Thy Maker is thy Husband; the Lord of hosts is His Name; the God of the whole earth shall He be called'. When that minister had read out that text, it came with particular application to me, and I was made to believe I had an interest in it. But in a little after I came to doubt if I had any concern in it, and while I was doubting about it, these words came into my mind with light and power,

'They looked to Him and lightened were,  
not shamed were their faces',

upon which I was left in full and peaceful possession of the sight of my interest in Christ as my Maker, Husband and Redeemer through the whole of that night.

On the Monday after, I heard the same minister on Phil. 2.5 ('Let the same mind be in you which was also in Christ Jesus') and that text was also applied to me, by which I was greatly excited to guard against all pride, and to study humility and the imitation of Christ, and to follow His example. If my heart deceived me not, I got of that mind in me that day. I heard also another minister (Mr. Webster) preach on Phil. 4.19 ('My God shall supply all your need according to the riches of His glory by Christ Jesus'), which came also most seasonably into my heart at that time, for I saw I had great need of supplies of strength and power from God, and I was made to believe that God would supply my need and make up what I wanted from time to time. After this I continued in a humble and sweet and Christian temper for a considerable time.

After I returned home, I renewed my engagement to be the Lord's, and resolved through His strength to walk agreeably to my Christian profession before God and man. But then I found I was at a loss to know how I should walk; and one day, being distressed about that, a word

from Ps. 34.11 came most seasonably into my heart, to cause me to seek direction from God, and which I hope I shall never forget:

‘O children, hither do ye come,  
and unto me give ear;  
I shall you teach to understand  
How ye the Lord should fear’,

And I think the Lord teaches me how I should fear Him.

At another Communion occasion (in New Munkland) on Saturday, hearing a minister (Mr. Hamilton of Barony) on John 1.17 (‘The law was given by Moses, etc.’) cite Heb. 12.14 (‘Follow peace with all men, and holiness, without which no man shall see the Lord’), the whole verse made a deep impression upon my heart, especially these words, ‘and Holiness, without which no man shall see the Lord’, after which I was made to study holiness in heart and life more keenly than ever, and sincerely to resolve, through the grace of God, to attain to greater measures of it, and I think I have been helped to do so.

I was all the days of the second sacrament occasion at Cambuslang a hearer there. On the fast day, when Mr. Adams preached on Ps. 119.59 (‘I thought upon my former ways and turned my feet unto Thy testimonies’), I think I was helped to imitate in some measure the practice of the holy Psalmist in that text. Hearing another minister (Mr. Robe) on Is. 53.10 (‘Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin’), I found my heart greatly melted down in time of that sermon, which was most sweet and comforting to my soul. In the evening, hearing Mr. Currie of Kinglassie explain a part of the 45th Psalm before it was sung in the congregation, that passage in the tenth verse, ‘O daughter, hearken and regard’, came into my mind with great power and sweetness. Afterward, hearing him read for his text, ‘He that hath the bride is the bridegroom’ (John 3.29), these words, ‘The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice’, were then the voice of the Bridegroom to my soul; and I was made greatly to rejoice.

I met with nothing very remarkable after that till I came to the Communion table. Then I found it was good for me to be there. I met with the Master of the feast, who entertained me richly in His banqueting house, and His banner over me was love. The frame I had at the table continued with me without abatement till that occasion was over. I got also much good in hearing Mr. Webster on Monday morning preach

from Luke 12.32, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom'.

Some few days after that sacrament I was awaked out of sleep with these words in I Cor. 6.11, 'I have washed, sanctified and justified you in the Name of the Lord Jesus, and by the Spirt of God'. I cannot describe the light and power with which that Scripture came into my mind, or how upon that I was enabled greatly to praise the Lord for this visit of His grace; I found that my matter swallowed up my words. Some time after that, as I was hearing a sermon in Glasgow, a great cloud and darkness came upon my mind anent my state. But in my way home it was removed by the means of that passage, in I Pet. 2.7, coming into my mind with great light and power, 'Unto you that believe, Christ is precious'. When that passage came first in, I could not say I believed, but I could well say Christ was precious to my soul.

After that, hearing a minister (Mr. Pinkerton) preach from I Pet. 5.10 ('The God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, strengthen, stablish, settle you'), the words of that text came with a particular direction to me, and gave me great comfort in the view that after I had suffered a while, I would be made perfect, strengthened, stablished and settled. In the sermon, that minister gave the marks of a true work of the Spirit in convincing and converting sinners, and when I examined myself by these marks, I found I could lay claim to them, which gave me great joy and peace.

A short while after that, hearing a minister (Mr. Whitefield) at Glasgow on Col. 3.4 ('When Christ who is our life shall appear, then shall ye also appear with Him in glory'), I was made to see and believe that I should appear with Christ in glory. These words in his sermon (or words to that purpose) came with great power into my mind, 'None of us can look up to the sun at any time without shutting our eyes, and what way can we look on the Sun of Righteousness shining in glory?'; upon which, by faith, I was made to realise that glorious sight of the Sun of Righteousness that I would get in heaven. I was greatly comforted and refreshed with that sermon, and continued after I heard it in a heavenly, delightful frame for some time. After this the Lord was pleased to cast me down into the depths again. Then He was pleased to bring me out of the deep mire, by means of that Scripture powerfully impressed on my heart (in Ps. 30.7), 'O Lord, Thou hast made my mountain to stand strong by Thy love', after which I was made to rejoice in God for a time.



About the end of Harvest, I came to Cambuslang, and heard a minister (Mr. McCulloch) on Tit. 3. 4-6: 'Not by works of righteousness that we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, etc.'. All these words came with power into my soul, but especially those in the 6th verse ('which He shed on us abundantly through Jesus Christ our saviour'). The minister had these words in his sermon which pierced my heart, 'Without this washing of regeneration, no man can enter into the Kingdom of God'. After this I fell into great doubts if I was regenerate, and went away sorrowful and much cast down. But some time after, I came to see that I was regenerate.

I was at the sacrament at Cumbernauld that year. Before I went there, that Scripture was impressed upon my mind with much power (in Ps. 26.6), 'I will wash mine hands in innocency; so will I compass thine altar, O Lord'. I found at that occasion my heart more warmed with love to God than it had been for some time before, and I had a great desire to close with Christ, and thought that, through Christ strengthening me, I was enabled heartily to renew my acceptance of God's covenant.

On Saturday, hearing Mr. Warden (Cader) on Ps. 89.19 ('I have laid help upon One that is might; I have exalted One chosen out of the people'), that text came upon my heart and was a means of taking away a great burden from my spirit. I was filled with hope and trust in that glorious Person on whom my help was laid.

On Sabbath morning I heard another minister (Mr. Speirs) on I John. 4.10 ('Herein is love, etc.'). That text came with a powerful influence upon my heart, and through the whole of that sermon I was filled with love to God in Christ. At the end of the sermon I went into the Kirk and sat down at the table of the Lord. There I got a large view of the love of Christ in being a propitiation for my sins; and the more I saw of my own unworthiness, the more was I made to wonder at His love to such a worthless person as I.

On Monday morning, hearing a minister (Mr. Carlile) on Ps. 46.14 ('For this God is our God for ever and ever; He will be our Guide even unto death') that text was a most sweet text to me. But at first sight of it, I durst not say with the Psalmist, 'This God is my God', for I was afraid lest I had taken comfort to myself which did not belong to me. But after that minister had given the marks of the persons who might warrantably say, 'This God is our God', I could not but say that I had these marks he gave of these happy persons. But still after that, some

doubt and darkness remained with me, if I durst say so, and I only attained to a good hope through grace that this God was my God for ever and ever.

That same day, hearing another minister (Mr. Mackie) on Ps. 2.11 ('Serve the Lord with fear, and rejoice with trembling'), who described the nature of that fear with which I was to serve the Lord, telling that it was not a slavish fear but a holy and a godly fear of reverence, I thought that subject came in most suitably after all I had heard. I came away from that place much refreshed with what I had heard and met with, for there I found new pleasures and delights in Christ which I had not tasted for a considerable time before; and they continued with me through the whole of that week. But next Sabbath my light and comfort was somewhat darkened by means of a note in a sermon preached by Mr. Currie (east Monk), 'If one seriously thought on death and judgment, he could not live joyfully in this world', at which I was cast down. But in my way home, these words in Ps. 5.4,

'Neither shall evil dwell with Thee,  
nor fools stand in Thy sight',

came into my mind with great light and sweetness, whereby I was composed again; for I was made to see that it was only such as were evil and fools, in the sense of the Psalmist, that should not stand before God in judgment. After this I went on hoping and believing that I should not be condemned at the Great Day. But a few days after that, I was cast down again, and lost sight of my interest in Christ. Being thus in the dark, these words (in Ps. 51.18) came into my mind with power,

'The walls of Thy Jerusalem  
build up of Thy goodwill',

upon which I was directed to pray and made to believe that the Lord would again strengthen and establish me.

About fourteen days after that, hearing that the sacrament of the Supper was to be given in Glasgow, I had a great desire after that ordinance, but having been at a sacrament only a month before it was to be given in that city, it came into my thought that it was not duty to partake of that sacrament in such a short distance of time, and that stuck with me for a little. But by reading books to see if it was lawful to partake of that ordinance often, I found it was lawful. After that it came into my mind, that if I should partake of that ordinance so often, I would be guilty of the body and blood of the Lord. But my fear of that went off by means

of that word powerfully impressed upon me (as in Rom. 9.15), 'I will have mercy on whom I will have mercy'; upon which I hoped that God in His sovereign mercy would prepare me for that ordinance and accept of me at it, and that He would not lay the guilt I should unallowedly contract, to my charge.

After that I endeavoured carefully to set about the duty of preparation for that holy ordinance by self-examination and prayer for strength to go about that duty aright, and when the time came I went forward to the table of the Lord. I bless the Lord that determined me to go there, and for what I then met with. I thought I had faith in exercise to discern the Lord's body, and love unto Him, and that my heart was broken under a sense of my sins; but I got nothing more sensibly at that time.

A few days after that Communion, these words in Proverbs 8.31 ('My delights were with the sons of men') struck my heart deeply, with wonder and amazement that ever the Son of God should have placed His delight in the sons of men, and undertaken for their redemption, passing by the fallen angels. I continued in that exercise for a considerable time.

But after that a new temptation came into my mind, that all the promises I thought I had got a right to did not belong to me, but only to such as belonged to the election of grace, and to Christ; and that, as for me, I was not of that number. This brought me under great distress. But the Lord suffered me not to continue long under that sad condition, having compassion upon me, for He comforted me and relieved me from my trouble by means of these words, 'In the world ye shall have tribulation, but in Me ye shall have peace'. By these I was led to expect one trial after another while in this life; so I thought I saw that I belonged to Christ, and was in Him, and that through Him I would obtain salvation at last. A little after that, another word came in with power (Ps. 118.19):

'O set ye open unto me  
the gates of righteousness:  
Then will I enter into them,  
and I the Lord will bless'.

I did not fully understand the meaning of that passage, but took it to be a call from God to bless and praise Him for His goodness, and an encouragement to hope that I would praise God while I lived. After that I was allowed to joy and peace in believing.

I fell again under new doubts and fears about the state of my soul, and strongly expected that I was not in the way of salvation through Christ, because I thought I had all along been building upon my own self-

righteousness and doings, and not on the Redeemer's righteousness. When I had been under a strong apprehension of that for some time, that Scripture (in Ps. 62.8), 'Trust in Him at all times; ye people, pour out your hearts before Him', came into my mind with power; after which I observed that I was more strengthened to trust in God, and resolved, through grace, to renounce my own righteousness more fully, being convinced I had none of my own. I now got more freedom to pour out my desires in prayer to Him, and in my distresses to come for relief from Him.

I came over to Cambuslang on the 18th February, 1743, and joined in keeping that day as a solemn Thanksgiving for God's great mercy, and I hope of His giving saving grace to my soul last year, and I hope to many others also that were ready to perish before that day twelve month; and I think I was in some measure helped in that duty; but I found great weakness and insufficiency in myself, to return according to the benefits received. Hearing a minister (Mr. McCulloch) there that day lecturing on Zeph. 2.1-3, as he was explaining the first two verses I found just matter of conviction and reproof to me, in that I had never searched so narrowly into my heart and ways as I ought. Hearing him explain the third verse, my soul was greatly revived and refreshed, and I was helped to seek the Lord and more of His righteousness to my soul that I had before, and I was made to hope in God for salvation. When he was opening up these words, 'It may be ye shall be hid in the day of the Lord's anger', he said, 'Some of you will be ready to say it is but a "may be" ye may be hid in the day of the Lord's anger, but the Lord's "may be's" are better than ten thousand "shall be's" from the greatest of men. I thought I had found in my own experience the truth of that saying, and could say, The Lord has done more for me than ever He had said He would do for me.

For some weeks after that I walked in the fear and strength of the Lord, and enjoyed the light of His countenance, till one day as I was going to essay the duty of prayer, these words struck me to the very heart (Ps. 66.18), 'If I regard iniquity in my heart the Lord will not hear me', with which I was greatly cast down at the thought that I had been one that regarded iniquity in my heart, whom the Lord would not hear. Upon that, I was put to search my heart to find out these iniquities I had regarded, but I could not find out any allowed iniquity in me. However, that Scripture, I hope, had this good effect upon me, that I was put more upon my guard against all my lusts, lest any of them should

creep in, and get possession in my soul. After which, going about prayer, as I had intended before that Scripture came in, I think I met with God in that duty.

Shortly after that, these words, 'Whom He will He hardeneth', came in with great violence and filled my mind with great fear and darkness; upon which I was apprehensive that I was left of God to harden my heart and ruin myself, and I fell into great perplexity. But in my trouble I sought the Lord and was helped to hope and trust in Him, that He would not give me up to my own heart's lusts that would prove my ruin; and with this my darkness and fears were removed.

I fell next into bodily trouble for about fourteen days. At the beginning of this trial I was in great darkness about my interest in Christ, and was made to say (Ps. 42.3),

'My tears have unto me been meat  
both in the night and day'.

But it was a somewhat easing to me, that the Psalmist, an undoubted saint, had been in a like condition, and I was put in mind of that by the impression of that Scripture upon my mind. Another vers of a Psalm came also into my mind with power,

'I with my groaning weary am,  
and all the night my bed,  
I caused for to swim; with tears  
My couch I watered'.

Upon which I was made to rejoice, that no trouble had befallen me but what was common to good men.

After that, Satan and my own unbelief rose up and questioned if I had any interest in any one promise in all the Bible. I continued in distress about that for some days, in the last of which, falling into a swoon, I thought I saw all my sins set before the eyes of my mind like two great clouds. One cloud disappeared before the other, and then the remaining cloud dissolved likewise. Then a little before I came to myself, these words were spoken to my soul, 'Daughter, be of good cheer, thy sins be forgiven thee'. With these words I was brought to the use of my bodily senses, Then I found that all my souls' distress was gone. I forgot all the God, who had forgiven me all mine iniquities. I was filled with love to Him, and self-loathing and hatred at all my sins. I was ashamed and confounded because God was pacified towards me for all that I had done.

I continued for some time rejoicing in God and hoping in His mercy, all the rest of the time of my bodily trouble, and for some time after I recovered. And then one day that Scripture came into my mind (2 Cor. 4.3), 'If the Gospel be hid, it is hid unto them that are lost', and presently I fell into great soul trouble, thinking that I was a lost person, and that the Gospel was hid from me. I continued in a most comfortless condition, until one night I was awaked out of my sleep by these words powerfully impressed upon my heart (Ps. 40.7) in metre:

'Then to the Lord these were my words,  
I come, behold and see;  
Within the volume of the book  
It written is of Me.  
To do Thy will I take delight'.

I did not well understand that scripture, though it was the means of carrying off my trouble and bringing me to peace, which lasted with me for some few days.

After that, Satan and my own unbelief threw me back again to doubt of my interest in the promises of the Gospel, and raised a great storm in my mind which continued till one morning, when I was putting on my clothes, a word came into my mind with as great power as ever I felt any, and as great sweetness, from Ps. 127.2: 'So gives He His beloved sleep'. At first I did not well apprehend who was His beloved, and scarce could I believe for joy that I had any interest in that passage. That outgate came to me on a Monday morning after sleep, after which I continued in a very sweet frame all that week till Saturday, when I was hearing sermon before the Communion in Glasgow (April, 1743).

When a minister (Mr. James Bane Jnr.) read his text from Eph. 5.2 ('And walk in love, etc. '), I was sorely wounded, because I had not walked in love as Christ had loved me. That was as a new awakening to me; upon which I began to doubt of my interest in Christ, and was sore bowed down because of my sins all the rest of that day and all that night, and all the Sabbath before noon. On Sabbath evening, hearing that same minister on I John 5.4 ('Whatever is born of God overcometh the world; and this is the victory over the world, even our faith'), the first part of that verse cut me to the heart, and I thought I had not overcome the world, and therefore concluded that I was not born of God. At that my heart sank down as a stone within me, and I was near to fainting away with grief.

At that time, being in a low condition, I saw with the eyes of my mind the Redeemer bleeding upon the cross, as it were, for my sins, and my whole soul was filled with deep wonder and amazement at His dying love for me, as also with joy to know that He had laid down His life for me. With that representation these words shone in with a glorious light, 'Follow the Lamb whithersoever He goeth'. After I was restored to the full use of my bodily senses, I was forced to cry out before the whole congregation in the College Church, O praise the Lord, for I could not contain myself.

My repentings and sorrow for my sins began again in my soul, and greatly increased towards night. I could say with Job, 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself in dust and in ashes'. All night I slept very little, for the exercise upon my spirit.

On Monday I heard Mr. Burnaide on I Cor. 5.17, 'If any man be in Christ, he is a new creature', who showed how those that were renewed differed from those that were unrenewed, and among other things, he said that the renewed had all the faculties of their souls and members of their bodies employed in the service of God. I could then, in time of hearing that sermon, appear to God as my witness, that this was the case with me. Before that time I had often doubted if I was a new creature, but now all my doubts about it vanished away.

On Tuesday, therefore, as I was setting about my work, that passage of Scripture in Rev. 19.9 came with great power and light into my mind, 'Blessed are they that are called to the marriage supper of the Lamb'; upon which I was made to wonder that that was applied to me, and my heart burned with love. Next day these words (Ps. 119.24),

'More joy Thy testimonies' way  
than riches all me gave',

were also applied to me with power, and I could join with the Psalmist so far as to say that nothing in the world ever gave me such joy and pleasure as I have found in the way of God's testimonies. I have found that there is a great reward in keeping the commandments of God, and that the pleasures of sin are not to be compared with the pleasures of religion.

And now I have given some account of myself in my religious exercises, as my memory has served at the time. But I am convinced I have not told a third part of what I have met with, and I have been at a great loss for words, to set forth my sorrows and joys, my fears and hopes, my

hatred at sin and my love to God, and my desires after holiness and purity. The best way for one to know what I have met with is by feeling the bitterness of sin and experiencing the love of God shed abroad in the heart. I pray God my experiences in religion and my soul exercise, when published, may be blessed for the good of many souls, and may promote the glory of my God and my Redeemer, which is the dearest thing to me in the whole world.

### AGENDA

That night after I had given in my account, I was very much vexed when I found I had committed a mistake about a minister's text at a sacrament, on these words, 'He is altogether lovely'. I said that Mr. Hamilton (Barony) had preached upon it, but I should have said that another (Mr. McCulloch) preached upon it. And this cost me very dear. But I have taken care to correct that mistake in time. And now, after frequent reflection night and day on what I have told, I do not find any more mistakes through the whole of my account.

Sabbath after that Communion last mentioned, I went and heard my own minister (Mr. Park) whose text that day was, 'Take heed therefore how ye hear'. He showed how many ways people employed their time in hearing sermons, and yet did not hear, and that some heard with itching ears. I thought he told me well what way I used to hear sermons without any benefit formerly, and brought my sins to remembrance, on the account of which I fell into great grief. After I went home, my grief and sorrow (which I cannot make words of) continuing, that word came into my mind with great power, sweetness and love which no tongue can express, 'O my love'. I did not then know that such a word was to be found in the Bible but it carried off my grief. When it was running strong in my mind, I said, What is the meaning of that word, 'O my love'? and then it was answered to me, 'Every soul saved is Christ's love'. After that explication came first in, I doubted whether I was saved or not; but that sentence continued to run in my mind, and in such a way, that I was made to think I was brought into a state of salvation through Christ, whereupon my heart was filled both with joy and grief—with joy that Christ should have brought me into a state of grace, although I had so often slighted His calls and offers; with grief that I had been guilty of such great wickedness against a loving God in Christ. At this time I resolved, through grace, to entertain the Word of God better,



and to receive it with faith and love; and it was my whole desire to practise it in my life.

After this I fell into a great darkness and doubtings of my interest in Christ, these words having come into my mind with sudden power, 'Fear God and sin not'. I was filled with an awe and a dread of God upon my spirit, and became afraid that I had indulged some sin in my life, because of which I thought God was provoked and a-frowning upon me. I was hereupon put to search my heart and practice, to see if I could find what was amiss. But after using means and asking help of God to search me, I could not light upon anything that I could reckon as the cause of the frown. And then I took these words as a warning to me, to be upon my guard lest I fall into such sins as would hide the light of God's countenance from my soul. But my sorrow and grief and fear did not remove from my heart till that word came in, 'The Rose of Sharon and the Lily of the Valley', which I took to hold forth a description of Christ as refreshing and lovely; and then my heart was lifted up and I could not express His love. After this I again walked under a sense of His love to my soul. I was so filled with a sense of it that night that I could scarce speak a word.

After this, coming to Cambuslang and hearing sermon by Mr. McCulloch on the preparation before the Communion in May last, a word that minister said concerning Christ came in with sweetness to my soul—'He is an ocean of love and a sea of honey, and though ye drown in it, it is no matter'. I could join in that expression, for I found the Redeemer's sweetness dearer to me than anything in the world, and I could have been well content to have been lost in that ocean of sweetness.

That same day, hearing that minister say thus: 'When I have occasion to converse with some about their souls', concerns, and to ask them how it is with them now in comparison with what was the case before, if they say that they find no great charge on their hearts, but only that they have more love to Christ than they had before, I say to them, 'But ye had no love to Christ before your conversion'. I heartily joined with him in that note, for I had no love to Christ before my awakening; I did not know what it was to love Him. And I doubted if at that moment I had any love to Him, because I could not love Him as I ought.

Hearing Mr. Gillespie on Is. 28.16, 'Behold I lay in Sion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, etc.', that text was applied to me just as he read it out, and I took it as referring to the Redeemer, and I looked upon Him as being all these things to

my soul. When I heard the minister go through it, and show how Christ was indeed all these things, my faith was more and more strengthened to lay my help and my hope in Him, and to build upon Him; but I cannot express my inward feeling of the sensible presence of Christ in my soul in time of that sermon.

In the action sermon, Mr. McCulloch repeated that note he had before on the preparation Sabbath, when he called Christ an ocean of sweetness and a sea of honey, and when I heard it again, love to Christ kindled again in my soul. On Monday I heard Mr. Stirling give the marks of those that had been at the Lord's table in a becoming frame, and in doing so he described my case exactly, and much better than I could do it myself, and I had the satisfaction to find that my frame had been some way suitable to communicating work. In that sermon I got a clearer view of my interest in Christ, and seeing everything in Him a sure ground for my faith, I was sweetly constrained to believe upon Him.

One time, having gone to a meeting for prayer in a doubting condition that word in Is. 45.4 came to me, 'I have surnamed thee, though thou hast not known Me', but upon its coming in, my heart was just overladen with love to Christ, when I thought that He had sent His love upon me.

On Saturday before Kilsyth first Communion this year (1743), I heard Mr. Speirs there on Rev. 5.20, 'Behold I stand at the door and knock, etc.', and he observed that Christ does not say, 'I stand at the door and knock and go away again', but 'Behold I stand at the door and knock'. I thought that Christ indeed had stood long at the door of my heart, and was in great fear that it was much shut against Him, and in great grief that when the Redeemer was still calling and inviting I was so rebellious against Him. And when I was thus employed, and wondering and admiring at His love, my heart failed me. Then that passage came in, 'Show forth the praises of thy God', upon which, being so overcome with a sense of my inability to praise Him, I cried to all about me, 'Help me to show forth the praises of my God'. I could not think of giving over praising God for His wonderful love and condescending grace towards me, a poor sinful rebellious creature, in standing so long and knocking at the door of my heart, while I continued to be so obstinate and unbelieving. All that night I continued this way, being unable to turn my thoughts from this to any other subject. But on the Lord's Day I was able with composure to hear sermon. I attended at the tent, but got nothing very remarkable there. At the Lord's table I met with soul

food and refreshment, and was in some measure helped to show forth the Lord's death till He come again. I went away from that ordinance in great composure, having peace and conscience and joy in God through the Lord Jesus Christ, believing the Lord's body was broken for me, and that His blood was shed for me; and I continued so.

At night, being in company with several others, in private singing praises and praying unto God, I was swallowed up with the thoughts of the love of Christ, and my own sinfulness and weakness, and His all-sufficiency to save me; also of the kindness of His love to poor sinners, and to poor me in particular. I was like to faint away under the deep apprehension of these things. A minister (Mr. McLaurin) coming to the place where I was, and asking me whether I could say with the Psalmist, 'Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee', I said that I could do so with the testimony of my conscience, for indeed that was the very language of my heart before he asked the question. I longed for that happy time when I would be with Christ at His table that would never be drawn, drinking the new wine in His Father's kingdom. I never shut my eye all that night, but passed the time with a comrade in praising God with my whole heart, and blessing Him with all within me, and was greatly delighted with several Scriptures that came into my mind, particularly with that passage, 'The love of Christ constraineth us, because we thus judge, that if One died for all, then were all dead', but specially with that part, 'the love of Christ constraineth us'. I continued for a few days in a heavenly, joyful, soul-ravishing, believing frame, after which I came down from the mount of sensible communion.

On Monday after that sacrament, hearing Mr. Spens on John 4.10, 'If thou knewest the gift of God, etc.', when he spoke of Christ as the Father's gift, and of that living water, I had strong and earnest desires after that gift, and would have had more and more of that living water. Hearing that same preacher on the following Sabbath on 2 Cor. 3.18, 'But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, even as by the Spirit of the Lord', when he showed that our vile bodies would be fashioned like unto Christ's glorious body, I was made to long more and more to be changed into the image of God, and to have my body fashioned like unto Christ.

After this I heard a minister, Mr. Gillies, in Glasgow on these words (I. John 3.3), 'Every one that hath this hope in him purifieth himself even as He is pure'. In showing that way such as had the hope of being

like unto Christ purified themselves, he told me exactly the way how it was with me, and how I was helped by grace to purify myself.

Having gone to Kiliarn to the sacrament there, I heard the sermon before the action by Mr. Bane Jnr., from Zech. 9.11 ('As for thee also, by the blood of the covenant I have sent forth thy prisoners out of the pit wherein there is no water'), wherein it was showed what that pit was, and who these prisoners were, and what way prisoners were delivered from that pit. When that minister said, 'O ye who can say ye are redeemed from this pit, tune your harps and sing the song of the redeemed, yet I would essay to sing that song, for I thought that though I could not at that time say I was redeemed, yet at other times I could say it, and when I essayed to sing that song, I was in some measure helped to sing it. I continued to be composed that day, with hope of interest in Christ, without any great down-casting of spirit.

On Monday, hearing Mr. Gillies on I John 2.6, 'He that sayeth he abideth in Him etc.', who from that text showed people's duty to God, to man, and to themselves, I took a great pleasure in hearing what was my duty, that knowing it, I might put it into practice. I felt a willingness of mind to fall in with it, and I thought afterwards that I was enabled by grace to practise what I heard was my duty. Hearing another minister (Mr. William Brown) on Jude 24 ('Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory'), as he was explaining that exceeding joy and showing how it was a joy to angels in heaven and to Christ and to the saints, and to people themselves, and also mentioning many other things, my heart was no longer in this world, but set on heavenly things. I thought I heard the joyful sound of heaven in it, the like of which I never heard before. I longed to be there, singing endless praises with unspeakable joy, for I thought the taste of that joy to me was even then exceeding great; and can say no more.

On Saturday before the second sacrament in Cambuslang that year, I heard Mr. Gillespie on Zeph. 3.17 ('The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love'), and in that sermon I got a fresh view of Christ as altogether lovely, and found that He rested in love to my soul. I could not but believe in Him, and that He would not cast me off, and at the same time I got clearer discoveries of my own weakness and inconstancy, sinfulness and vileness. Hearing another minister (Mr. McLaurin) that same day on Is. 64.1 ('O that Thou wouldst rend the heavens and come

down, etc.’), who in explaining what the reding of the heavens in that place might be, among other things said that ‘When people are awakened out of their security, that was a rending of the heavens’, I found he then described what was my usual petition to God in prayer. It yielded me great comfort, to find my desires were so agreeable to the will of God in this matter. That day, and since that time, I have been more strengthened to pray to God for merciful awakenings to poor secure sinners. But I cannot say I have as yet got any sensible answers to these petitions. Only I find liberty and freedom to pray, and satisfaction in my concern for the kingdom of the Redeemer, and the good of souls, and I have peace in doing my duty.

In the evening I heard a sermon by Mr. Webster on John 1.12 (‘But to as many as received Him, etc.’), but I was doubting at first with myself, whether I had received Christ or not, and was discouraged for a little while because I could not say with certainty that I had received Christ. But in a short time I found Him with outstretched arms, coming into my soul and making me willing to receive Him. This took away all doubting. Immediately I was filled with wonder and admiration at the love of God in Christ. I beheld the glory of Christ by faith in such a near view that it almost carried my soul out of my body. I found such a weight of glory that my weak body had almost sunk under it, and fainted, so that I was unable to speak or walk; and I found a great rushing of my blood and spirits, and was obliged to be helped by others to the place I intended to have stayed at that night, when the sermon was over. After sitting down for a time in the house, and drinking water, my body was somewhat refreshed, and more able to do duty to my soul. Being desired by the people to rest me there, I said that it was not a place for me to rest in because my mind was with Christ. I went out by myself, and could not refrain from praising God the whole night over. I stayed in the fields all night, enjoying sweet communion and fellowship with God, and had as sweeter time in this world. I continued in that frame all the next day also, being the Communion Sabbath, and was much refreshed and delighted with what I heard and found in sermons and at the Lord’s table.

In the evening, hearing Mr. Webster on Luke 2.29, 30 (‘Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation’), I thought these words kindled my love more to Christ, and I felt that my eyes had seen the Lord’s Christ by faith, and His salvation.

I longed for the time when I should see Him as He is, for that it was but a dark sight I could get of Him here, while seeing by faith.

After that sermon I fell into great darkness, and lost the lively views of spiritual things I had got which discouraged me much that night, but I got out of that cloud by a sermon preached by Mr. Gillespie on Monday morning, from Is. 50.4 ('The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary'). Before that text was explained, I did not know its meaning, but was made to understand it; and when the minister showed who are the weary, he told my case better than I could do it myself, which yielded me great satisfaction when I reflected that Christ had the tongue of the learned, to speak a word in season to me. I found that what was spoken by His servant was a word in season to my weary soul.

As another minister (Mr. Webster) preached on I Cor. 3.22 ('All things are yours, and ye are Christ's, and Christ is God's'), I thought that these words were applied by the Holy Ghost to my soul, and was helped to believe that all things were for my good, that I belonged to Christ that I had an interest in Him, and also in God. When the minister spoke to the wicked after he had spoken to the saints, and was telling them that 'some things to come were theirs, that hell and the wrath to come were theirs', I thought I was astonished that I was not afraid hearing him speak so. I was rather made to rejoice in the privileges of those that were in Christ, and could not but believe that I was Him. When he turned again to the godly and said, 'All things are yours; ministers are yours; sermons are yours; sacraments are yours; I was still more astonished at the love of Christ and the renewed seals and effects of His love, but astonished too at my own sinfulness and ingratitude. I saw that Christ was all saving fulness to me, and that I was nothing. I longed again for the time when I would enjoy Him above, and all things there, for that all here was vanity and vexation of spirit. But though I wanted this above all things, in the meantime I was willing to submit all things to His own disposal, and made to wait for His second coming. I desired to wait with patience, and to be more and more purified for the enjoyment of God, and the heavenly inheritance above.

At that time and for a few days afterwards, my soul was lifted up with joy and made to run with pleasure and to walk at liberty in the way of commanded duty, and in the belief of my interest in God and Christ, and in all things for my good. On one of those days, these words were spoken to my soul; I could never find them in my Bible, but they were

spoken to me with great sweetness and pleasure and delight: 'Thou art one of my elect whom I have chosen'. I was just ashamed at the Lord's kindness and condescension, and resolved through grace never more to doubt of my interest in Him. But I fell into a doubt what to make of these words, seeing I could not find them myself in my Bible. I asked a minister (Mr. Gillies) if they were there; he said, I believe they are not to be found in it', which increased my doubts. But it helped me a little to a calmness when I thought that, though these very words were not in the Bible, yet there was nothing in them inconsistent with what the Bible teaches, and I think there is the same doctrine in the Bible, and something like the words in that passage in Mark 13.20: 'for the elect's sake whom I have chosen'.

I was not long at ease, for I was soon cast down very sore because of the hardness of my heart, that to my uptaking was so great, as kept me both from praising God and praying unto Him. I was in great darkness till the second Communion in Kilsyth in August, 1743, and continued so in time of the sermons on Saturday. Not one word I heard then came home to me so as I could apply it to myself, and say that it belonged to me; except when Mr. Gillespie, preaching from Job 33.24 ('I have found a ransom') was showing who the ransomed were. I then could not but see that I had in myself the marks he gave of such persons. I essayed to praise God after that but I was much discouraged that I could do so little that way. But I am sure I had a willing mind.

After sermons, going away with a comrade who was also under discouragement with myself, that she could not praise God for Christ the Ransom, we continued for some time together, and both of us wept very sore. I wept that I could not express myself to my comrade what I began to feel of divine love working in my heart. At night, hearing exercise in the house of the minister (Mr. Robe), and after that speaking with two ministers (Mr. Gillespie and Mr. Speirs), and several being there crying out under a sense of sin, I found my heart still hard, but I found something of love working in it which I could not express. Reflecting on what God had done in former times for myself and for others, and being still in grief that I could not express myself to others in distress, that word in Isaiah came in, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength', upon which my strength was renewed, and I got full liberty to vent myself, which eased me much. My love burned like a flame as the words came from my mouth, and my tongue was made as the pen of a ready writer. My thoughts and

language were concerning the King. And when many were crying out, 'O Sirs, what shall I do?' I could not refrain from saying, 'O what shall ye do? Trust in the Lord Jehovah, for in the Lord Jehovah is everlasting strength'. I resolved through grace to trust in Him myself, and to follow Him through good report and through bad report, and that nothing should separate betwixt Him and me. After this I chose to go to myself alone, and praise Him in secret in the fields.

In my way going to the place I intended, these words in Moses' song came with life and power to me: 'fearful in praises, doing wonders', after which I thought I was more engaged in heart to praise Him. But I saw that when I did my best I could not praise Him as He deserved.

I continued all night in prayer and praises and next day heard sermons with great sweetness and delight, and found Christ in them. Hearing a sermon by Mr. John Erskine on Zeph. 3.16 ('And I that day it shall be said unto Zion, Fear thou not, and let not thy hands be slack'), in which it was said that God's people might fall under the hidings of His face, and desertions, I was helped to resolve to trust in Him, though He should hide His face from me, and that my hands should not be slack in duty, and through His grace will still do so. At His table I sat down under His shadow with great delight, and the fruits of His love were sweet to my taste.

#### NOTES by ministers:

1. Page 590 (typescript p.11): 'by reading books ... partake of that ordinance': Did she not read the Scriptures also and see her duty from thence; if so, it should be expressed (Webster). Gillespie agrees.
2. Page 596 (typescript page 14 middle): 'brought to the use of my bodily senses' (with these words). Add: 'being helped to believe and rest on them' (Webster). Gillespie agrees.
3. -re mistake in minister's name. (typescript: p. end 16) N.B. 'This mistake has been corrected in the foregoing account, as she here signifies it should be' (McCulloch).
4. Page 615 (at of MS.) (Typescript p. 25) The Addenda should be put in before the conclusion (p. 601). I likewise apprehend what goes before the addenda is too long, and that as her frame at that time was exceeding variable, her joy does not always appear to have had a scriptural ground (Webster). Gillespie agrees.

I could wish that this person's concern were more for a conformity to Christ, and about a deliverance from that inward corruption which



is the cause of all inconsistencies in frame and way; though indeed there are many very desirable things in her case; and I agree to the above note (Ogilvie).

## Account of the Conversion of a Young Lady as Related by Herself:

She said she had now and then for several months had some general thoughts and concern about the state of her soul, before she heard Mr. W. (Mr. Whitefield) preach, especially on Sabbath Days; and when hearing of the sad state were in by nature, the need of Christ, or offers of Him in the Gospel, she sometimes made some faint essays at accepting of Him. But she never felt her heart engaged in the work till she heard Mr. Whitefield's first sermon at Glasgow. No sooner did he read the text and begin to explain the 'Lord our Righteousness', but there were clear and heart-affecting views given her of the wonderful inconceivable glories and matchless beauty and excellency of God in Christ, and of the Redeemer's suitability and all-sufficiency. These sweetly yet powerfully constrained and conquered her whole soul, so that if she had had the hearts of the whole creation, she would then cheerfully have given them all to Him, seeing Him as the brightness of the Father's glory and the express image of His Person. She felt His Name as ointment poured forth, and was ready and scarce could refrain herself from crying out and proclaiming His amazing glories. She wondered that the whole congregation was not doing so.

She went home immediately to secret prayer, and there got broad and clear sights of sins innumerable, both original and actual, in their God-dishonouring and polluting nature; also sights of the wonderful purity, extent, and goodness of the divine law, and how in all things she had offended and come short of the glory of God. Her soul was filled with deep self-loathing, hatred, and kindly grief and sorrow for all the dishonours done to God by both the sins of heart and of life. At the same time she had wonderful sights of the sovereign, rich and undeserved love of God manifested in the incarnation, obedience and death of the Lord Jesus Christ, which filled her with wonder, praise, love, joy, delight, and strong earnest desires after an interest in the favour of God through Christ, and communion with and conformity to Him. All this was joined with a distinct lively faith which laid hold of, accepted, and embraced the Lord Jesus Christ for all ends and purposes for which He is revealed in the Scriptures. With great cheerfulness she was enabled to devote and

dedicate herself wholly to the Lord and His service. This was attended with great joy and peace, and with a sense of the love and favour of God in Christ to her soul, with great and surprising enlargement of soul in prayer, and with great fixedness and spirituality of affections in meditation. Even for ordinary she could endure neither to speak nor to hear idle trifling conversation. The Scriptures were wonderfully opened up to her by the Holy Spirit clearly shining on the various truths revealed therein.

This way she continued for the most part, both hearing all the ten sermons, and continuing in secret duties. What was as remarkable as any piece of her exercise was that wonderful enlargement in prayer for the increase of the Redeemer's subjects and kingdom, with a strong fixed faith that the Lord had heard and accepted her in that matter, and would grant the mercy desired; so that she daily expected to hear of souls being converted by Mr Whitefield's ministry.

She continued to go through a great variety of exercises, all agreeable to the experience of saints more and more acquainted with the evils of their own hearts, and their great self-emptiness; also of their great need of the all-sufficient Redeemer. Sometimes she had great fears, sometimes hopes; sometimes she was favoured with very sensible answers to prayer, and great nearness to and sensible communion with God. She experienced the sweet and powerful application of many rich promises made to her soul by the Holy Spirit.

(This is but an imperfect account I have given you, but it contains some hints of the substance: Note by Mr. Wm. McCulloch).

(inserted as fragment at end of Vol. I).