

lost sheep in 3 represent such as were ready to perish -
 says he may not visit but to the lost sheep of Israel. Some
 interpret this text of David's sin, some of his misery. but
 he inclined to think it implies both - if David's misery
 be implied, so undoubtedly must his sin, sin being the
 cause of misery. If it refer to his sin, it must have
 reference also to his misery - misery being the reward.
 By going astray we then understand a falling into sin
 & misery - by praying to be found, we understand the
 desires of a pious soul, again to be brought into the
 fold, and under the watchful eye & inspection of the
 great shepherd.

Doctrine - That as we all have like sheep
 gone astray, so we should entreat the great shepherd
 of our souls to find us out & bring us back to the
 fold - Isaiah 53 - 6 - Lucharians 1. 3

In the 1. place we propose to show what straying from God
 includes in it.

1. Give the reasons why God's people & the sheep of his
 pasture do go astray -

2. Show wherein it is that we should entreat God to
 find us out - and then improve the subject.

Head 1. - It is unnecessary to prove that
 God's people, those who once have been born again, go astray
 as well as others. The servants of Ex. tho' they don't entirely
 forget the commandments of the Lord, nor the precepts of
 their God, yet they frequently fall into sin. The ways in
 wh. they run are as numerous as the suggestions of the
 heart - the pleasures of the world ensnare one class - the
 honours another, while the cares of this life oppress a third.
 Thus go astray from the commandments & render them
 selfs obnoxious to divine displeasure, & expose themselves
 to the flaming sword that wont permit sin to pass
 with impunity - the god's people go diff. ways - yet
 they agree in all going astray like sheep -

It includes in it that our attachment to sin, our proneness to walk in the path of sensuality & vice is brutish; - acc. in the 1st Part: man. are called brutish. Our attachment to sin is to be better expressed than by comparing our proneness to sin to the wandering of flocks from the fold. Appetite induces sheep to stray away from their proper pasture grounds. So, this induced man to fall away from his primitive honour. Man being in honour abode out! His ear was open to the Sly insinuations of Satan, reason subsided, passion prevailed and sin ensued - Man by nature is like the bruta Creator, governed by sense & appetites. The passions & inordinate desires hold the scepter of Government, and man spends his life in a manner similar to the brutes. To satisfy the desires of the present of life, and the reason blinded thro' it, dictates often indirect oppo. to the passions - its voice is stifled - and the gentle whips of conscience are lost in the tumultuous clamour of sensual gratification. That reason is governed by passion, conscience by error & man knows that man is brutish in his disposition - with propriety the returning sinner, the prodigal son may say - I like a lost sheep went astray - This does not reflect on the capacity of human nature, for God ordains man with noble & excellent faculties - This man's brutish propensity now spoken of is not a negative principle such as may be in blocks & stones that have no capacity of understanding - It is not as those faculties God has given man the ob- ends - for there were excellent capacities of acqu. wisdom & knowledge. The brutish disposition itself is a positive binding principle that prevents them from being exercised in the things of religion as they ought. The brutish disp. of man appears in giving that honour to the creature w. is due only the Creator. It appears in men embracing notions that are unphilosophical, & many notions of the world, from the material.

128
followed the custom of sacrificing their children to gods
They have offered their children to death the most cruel & hor-
renting, such as being burnt alive, or scalded to death
in burning bras, w^{ch} was the manner in w^{ch} children were
offred to Moloch. The image of the god was made
and being of a most horrid shape, the tender child was laid
in this burning bras & burnt to death. The ties of nature
the soft accents of a beautiful & tender infant, all the
relations in w^{ch} a child stands to a parent were entirely
trayed by that brutish disposition w^{ch} was in the breast of
Parents. In this day many nations of the earth worship
their gods in a manner too savage & brutal to relate, by
tearing & mangling their own flesh, in a manner similar
to that in w^{ch} they worshipp'd Baal of old - In modern
times we observe the same to the day of old - many nations
at this day under the popish yoke discover a propensity
nearly as brutish. They worship the virgin Mary, &
many dead men canonized by their leaders, some of w^{ch}
were dreadfully wicked. They worship the bread in the
Sacrament as x in body, soul & divinity, tho' they believe
the body of x is in Heaven & in 10,000 diff. places at the same
time. They think they can do works of supererogation,
i.e. more good works than they are obliged to do, thereby bring
in debt to heaven, they undergo penance, thinking thereby
to appease the anger of God. They give money to priests
to buy the pardon of their sins; - they'll even, shocking
to relate buy indulgences and pardons for crimes not
yet committed. They give money to buy the souls of
their departed friends from purgatory. They worship
the bones, teeth, hair & garments of departed - and many
by their absurdities they fall into too rid. to be men-
tioned in a copy of assembly for the purpose of being
themselves before God - While we give our own the brutish
dispos. of man, we are not to be considered as free from the charge
that we have not fallen into the same grossness of idolatry &

with them, is not because we have better natural understandings, better hearts, or better views of things by nature than they have - but it is entirely owing to the kindness of God in not leaving us so much as he has left them. God has given us the S. in our own tongue, he has caused our situations to be under the sunshine of reformation - and tho' he have the brutish cliffs - is not destroyed, but there still remains a propensity to follow our own corrupt inclinations - truly that exhortatory address is applicable unto us - O Israel thou hast destroyed thyself -

2. This similitude points out our propensity to err. No creature is more liable to wander & go astray than sheep - Of course it may be said they love to wander. Men delight in pleasing sin & gratifying passion. They err in their hearts. So error in the mind owes its origin to ignorance; to err in the heart is a discovery of sensual obstinacy. Men err in their hearts by discounting a bias to evil in opp. to the dictates of reason. The grossest sensualist is convinced of the dire train of sinners w. follows licentious cond., yet he voluntarily, greedily & with determined resolution runs on distant glories alas for it - he glories in his shame. So man from God is consonant to the natural desires of mind, and this even in the midst of the enjoyment of the means of grace & hopes of salvation. The best of the followers of x, when God withdraws his restraining grace, and leaves us to ourselves - transgress the bounds here been set & with precipitancy run into the fastnesses & thickets of error. David is a proof of it - I like a lost sheep went astray -

3. This similitude points out our inability to return, and come back to that fold from whence we may have strayed. David does not say I strayed as a wild ass - they find the way back to their respective places - but the sheep if not found out by the shepherd is irretrievably lost. Man is altogether adequate to stray from the fold, but to find the way back is entirely beyond his ability. So the former his will is

entirely free, to the latter he is entirely cause -
 They sheep go astray, its the shepherd that brings them back
 This help is from the great shepherd. It was the good shepherd, who
 in the wilderness went after the lost sheep, & when he found
 he laid it on his shoulders & returning rejoicing. Its he that
 gathers in the scattered sheep of the house of Israel, - its he
 that gathers them into one. This h. does by the min^{is} of his
 servants, those who may have been commissioned to sound
 the silver trumpet of the gospel. They are appointed to gather
 in the brand of the Redeem^{er}s souls. Owing to & the great
 Shepherd the pleasure of the Lord prospers in their hands. It
 is the inability & unwillingness to return - that min^{is} of gospel
 on the fasting of their own strength is in vain w^{ch} the
 property of coming back into the fold - Angels themselves
 in such an attempt be confounded - Paul might plant, Ap^{ostles}
 might water - but its God alone that sheathe the more
 by giving the increase. The efficacious operation of the holy
 Spirit crowning their endeavours renders them successful. So
 the sheep that have gone astray, to the servants by whose
 min^{is} they are brought back nothing is due, but unto
 thy great name O Lord be the glory -

This similitude points out our proneness to desert, & to
 fall into those delusions that are directly to the light of
 the gospel. Men fall into gross errors respecting God. They
 think him to be entirely diff^{erent} from what he really is. His
 holiness & hatred to sin are not by them believed. Their cond^{em}
 declares that they believe he will out fulfill his threatenings or
 his promises respecting the breach or fulfillment of the law. Prop^{erly}
 they have very wrong notions. They are not convinced of
 his willingness & ability to save them. Prop^{erly} the S^{pirit} they
 are in judgment - for they w^{ch} ascribe their churing a spe^{cial}
 sing of holiness & happiness not to themselves. They dont
 admit of him as the punisher & avenger of ^{their} ~~a~~ nations.
 Prop^{erly} the things of this world they go astray. Satisfaction in
 happiness they conceive to be includ^{ed} in the honour, ^{possession} ~~possession~~
 & pleasures of a present world. In this they imagine the ch^{aracter}
 of god consists, and those things as their portion & trust to the

130
as an exceeding great reward. Resp.⁹ The things of another world
they see very small. That immortal & unchanging glory promi:
sed unto the saints is by them entirely disesteemed - nor do
honour & glory much affect them when they hear of the mis:
erable state of the damned. They'll not believe that the torments
of Hell are so dreadful as they hear & fondly they imagine
that the punishment of a few years will atone for the crimes
of a few years - not considering that their crimes have
been committed ag^t a God to whom they were under infinite
obligations. They fall into error resp^t good men. The life
they spend, they think is sorrow & melancholy. Their Relig^{ions} they
think shackles the principles of manhood. The wicked they
consider happy, and consider them as the highly favoured of
God. They call the proud happy & bless the covetous whom
God abhors. The customs of the world they countate, while
they mock & despise those of the Religious. Resp.⁹ themselves
they fall into the grossest errors. Their own minds they esteem
as holy & pure, while inwardly they are like sepulchres white
with out temp^s & much resemble the gloomy regions of
Hell. They think they are rich & possessed with goods when
they are poor & miserable & blind & naked. Those things
they perform out of self love, they bury themselves ag^t with
the idea that it comes from love to God. Natural knowledge
is with them spent. Devils fear is filial consideration
they call prayer. Their tears, prayers, alms, attendance on
Sermons, fasting & humilitations are meritorious in the sight
of Heaven & deserve the attentions of God. Their own conduct
is varnished over with self conceit - innumerable beams ap:
pear in the eyes of their neighbours while there is not one ap:
pearing in their own. In this particular to seem all in
a few words. Consider that Egyptian Maskers that covers
the minds of men notwithstanding the remarkable diff^{er}ence
of the rays of the Sun of Righteousness. That the Heathens
in so impudent in opp^o to the clear discovery they have of the
existence of a Supreme Being from the works of nature is
strange, passing strange - but is it not incomprehensibly

strange that men sh^d. spend this time under the bright beams of the sun
 as if there were no God, no future state of reward & punishment,
 no awful tribunal & bar before w^{ch}. we must all appear to
 answer for the deeds done in the body whether they may have been
 good or evil. Add to this what is daily passing before us all
 the shortness of life & certainty of eternity - men are carried
 away out of this world one after another, one generation
 after another - and yet the succeeding acts as if there were
 eternity, and eternity were time - fitly may the sons & daughters
 of Adam be compared to the beasts & perish fitly may they be
 assimilated to the wandering sheep -

5. This similitude implies in the readiness of men to follow
 the influence of bad examples. They follow each other one leads
 the way a second follows &c - This is noticed by Paul in 1st Cor.
 2. 2. 3 - In this there satan, corrupt inclination, and the al-
 lowments of the world. The instigations of Satans are numerous
 and all addressed to the sense of passion. The vanity of the world
 cast in his snare - numerous are his suggestions. He
 paints the fine buildings, the splendid equipage, the gilded
 Chariots, the fine landscapes of the great. One man
 in pursuit of the butterfly pleasure says - It being there
 he leaves the tract of duty & pursues the fleeting phantom.
 one follows after another & the brain in a little becomes in-
 mense. Satans w^{ch}. spend his exertions to no purpose &
 the allowments out. from frequently at least, in off^{ce}.
 even the soul of man the seat of innocence. But there
 the root of corruption lies and that enormous fountain that
 generates those corrupt actions w^{ch}. in their turn have
 prod. misery and all his brain. Those principles lodg^d.
 w^{ch}. give an agreeable reception to the attractions from
 w^{ch}. and the sinners before wind & tide flut. down the coast.
 of sensuality. The head being sick & heart sick, one
 follows another, and as wand^r. sheep straggling from
 their fold, they pursue after such pasturage as have
 been prod. by sin & eventually bring forth the
 progeny

6th. It represents the danger of straying - Sheep gone from their own pasturage are exposed to a variety of accidents. The moment we leave the proper pasture ground & remove ourselves from the inspection of the great Shepherd that numbers us in his sheep - that moment we are exposed to all the incursions of beasts of prey. The devil who goes about as a roaring lion seeking whom he may devour is ever alert & ready to destroy the happiness of our souls & forever prevent us from entering the fold. - The wanderer in such a situation looks to his right hand & there is none to know him, to his left & there none to take care for his soul. The enemies of his soul assail him with fury & from whence he receives no comfort. Truly his situⁿ is properly exp^d by compar^g him to the sheep wh^{ch} has left its fold, and has thus exposed itself to the ravages of beasts of prey -

These observations are applicable to the converted as well as unconverted. The words of David in our text are express to the purpose. In the breast of the converted natural principles still remain - then struggle with the op^r of grace & thus lead the person converted to fall into sins of various kinds. The heart is deceitful above all things & desperately wicked - none can understand his errors? &c.

Head II. To state the causes why Gods people do go astray? On this head we shall be as explicit as possible - -

1. Because sanctification is a work & not an act. In other words, because perfection is not attainable in this side of the grave that arrangement of faculties wh^{ch} looks for an in consequence of the fall may fitly be compared to a disease. The disorder does not attach itself to one place but affects the whole frame - the head & the heart, the understanding & the affections. When the blood of Christ the Balm that is in Silead, is applied by the Holy S^p: the Physicⁿ the cure operates on every faculty of the soul, yet the cure is not instantaneous - it is in part the every part be washed. Sanctifyⁿ operates gradually on the faculties of the soul & whithersoever the work

is finished, the duty: who become a King & Priest is prepared for ruling & serving in the upper Sanctuary. -

The faculties of the soul, have by an old divine, been distinguished, not improperly into three w^{ts}. Sh^d direct & show that Sh^d be directed - These are comple^{ts} in the mind[?] & will - the Guid^g principles in those facult^s w^{ts}. Sh^d command is directed. The inferior principles have rebelled ag^t the superior. Disob^d now occupies the place of order, darkens the place of light & misbegs the room of happiness. The intellect & conscience Sh^d guide the will, the will the affections, the affections the bodily spirits & the bodily spirit, the senses & members of the body. But in the deranged frame the gov^{er} begins with the gov^{er}: in^{ed}. Bodily pleasures hang up the affections - the aff^s draw the will into the league - the will guides her about & the Chrst is carried on in the path of death - By the inter^{pos}: of the Gov^{er} of Satan is broken & the reign of Gov^{er} is out of his hand. Let us the design of God is to perfect sanctify by tribulation

Head 3^d of Aff^{ct} - Imp^{er} - Wm John Stovely

Bodily

whollybackery

whollybackery

John 8. 56- Your Father Abraham rejoiced to see my
day and he saw it and was glad

A.P. 1. But are we left in an unremedied state of misery? is
there none to stand in the breach between an offended God and
offensive sinners? Is there any peace maker who would proclaim pardon
of sinners to rebels? Is there any ~~preacher~~ ^{physician} who would heal
the disease? Is there any who w^{ould} brand the sword of Justice
Is there any to translate us into both favour - Yes and the name
of Jesus can be praised - the day spring from on high has visited us
the Sun of Righteousness with healing in his rays - proclaim
Light, Life & Liberty - -

3. At the time in w^{hich} we live part of Christs day - There we may
rest assured that the present commotions w^{hich} are in the world shall
luminat in Gods honour & glory. Nations are clothing them-
selves with ^{armor} - Hostile battalions are taking the field - Hor-
rour & dismay reign over the cultivated nations of Europe - Death
or victory reaches from both sides of the engaged armies -
If any ask what is the ground of contest? why do men
delight in the clanging of arms? why do they delight in
garments rolled in blood? Every thing, the interests of the
Mediators Kingdom excepted, is the subject of contest. Religion
in his engaging garb is not to be found among these nations.
Arms - - but with doubt shall money be wanted in
such a manner that glory shall be his & happiness the
portion of the church. When Satan beguiled our first parents
he did not imagine that God w^{ould} be honoured that to the praise
of his glory - When Pharaoh pursued an Edith that the male
chief of Israel sh^{ould} be destroyed - little did he imagine that
this w^{ould} lead to the pres^{ence} & Education of Moses - When
the enemies of Israel came? them captive into Babel
they did not imagine that God had designed by this to
introduce the knowledge of the one living & true God

among the benighted Heathens - When Satan got the life
of our Saviour little did he imagine that God had thereby
effected the great end of all his designs - When he had
man to such an extent - state that a bold & enterprising
monk sold indulgences for all crimes past & present
& come hoo! egg? in their nature little did he
think this would lead to the happy Case of the Refuge
As God has brought order out of confusion in the time that is
past, so that he in the time that now is & also in the time
that is to come. Let the Christian only wait & his eyes shall
see the Salv of God he shall see the Church coming forth
purified & refined fair as the moon, clear as the Sun
& terrible as an Army with banners -

— Finally - allow me to address myself to those who are
rejoice at x. day & those who are not - I don't address myself
to the Relig. parties - but to those who are rejoice on acct. of x.
day & those who are not - Those of you who profess to be
Christians and are not rejoice on acct. of x. day - those of you
whose tongues are sealed to the roofs of their mouths allow
me to say a few words to you - Consider the exaltation
of that person whom you despise - Do not crimes always in-
crease in proportion to the difference between the offender
& the offended parties - is it not treason for a duty - to
despise & contemn a good King - how reasonable, how
crim. there must it be for gross sinful worms of this
earth to set out against the exaltation of the King of Kings
How much has x. done & suff. that you not have oppor-
tunity to be saved! - But you trample under foot the
blood of the Lord. Had I & only come into the world to be
killed, it would have been highly criminal to have trampled
under foot his in - but when we consider that he came
to die for us - it must still more heinous to despise
his blood - But probably you think you would have
been convinced & turned from your sin had you lived
when x. lived when so many miracles were performed.

But how few constant & steady followers had he - he was
reg'd despis'd and murder'd by the people among whom
he dwelt - and the nature of these men & their hearts
were exactly the same as yours - Its in vain for you
to despise & and treat with contempt his salv^o, you
are not able to break his bands asunder & cast away
his cords - While you despise &, you are despis'd of God,
for he will set his King on his holy hill of Zion - tho'
you want him to reign, yet he'll rule in
the midst of his enemies - and because you don't
submit to the scepter of his grace - he'll rule you with
a rod of iron - you are utterly inexcusable - you
have despis'd not only the day of small but also
of great things - - and is it not affecting to have
a throne of majesty divine - if thou hadst
known, even thou, at least in this thy day, the
things which belong unto thy peace! but now they
are hid from thine eyes - that Day, that Salv^o and
that Salv^o you despise are celebrated in strains of rap-
turous Eloquence by the Angels in Heaven Night &
day - Rev. 5. 11. 12 - God is not under a necessity
of casting pearls before swine - your candlestick may
be removed out of his place - and it may never be
your privilege to taste of the tree of life which is in the
midst of the paradise of God -

Do you ask an arg^t on acct. of 4^o day Great,
add up ourselves - you have accept'd of 7^o day and
its privileges as an intro^o to an eternal day - Do you
under the influence of the same principles under wh^oth^o
Abraham and - is an intro^o to that peace wh^och no
man taketh from of any - to that joy wh^och is unspeak-
able & full of glory - what you miss enjoy by birth.

a dawning of the light of glory - it is the day that
arising in your hearts - it is the power of that
Sun which will bring on an everlasting day - but
under its unclouded rays you shall stand the
heavenly light and during eternity sing
anthems of praise unto Jehovah God of truth
your numbers now small shall increase to
a number which no man can number - your
faith now weak shall be swallowed up in
glory - the palms of victory shall fill your hands
the laurels of triumph ornament your brows
& joy everlasting shall be on your heads -

Mat. 4. 2. 1 Clause -

Divine Revelations in addition to its many excellencies -

There are great avenues leading out of this world into a better -
to the one class belong all the promises, to the other the threatenings
by promises & threatenings are both to be used with those who are
desire of immortal glory to candidates for a never fading crown
and all men are either heirs of Heaven or children of wrath
Of all the creatures that people this Globe -

It is probable - - A captious object might probably -

How my Brethren -

How is a passion - -

Considered God as the greatest & best of Beings -

Delects sin - -

To know by performing those duties he owes to God & man
himself -

looks forward of God.

unaffected with the fear or love of man -

speaks often one to another

uniform in his conduct.

2

1 Sun

burns as well as brightest body

emits rays -

Reveals what is hid -

Shows us our journey -

Directs us to the blessings w^{ch} God has made us happy with

3

Promise - - - - - Has done so -

Appeal

Are you, or are you not fearful of God - - - - - Appeal to your acts
your thoughts & your words - Is it any sign of fearing the name
of God when men solemnly & deliberately take the name of God
in vain? - Christian Sabbath - W^{ch} Judgment & Afflictions

11
Matt: 18. 3. 8 Payed herefor the

Mathew Smith of Caretonby
parish of Skoghill and
County of Arbroath farmer