

The two dates  
in Common  
title

Song of Sol

The letter  
for this  
a letter  
English

M.D.C.C.XXIII  
1723

by J. Durham

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N. 5. 23

G. G. NIKA, Pastor

TO THE  
CHRISTIAN READER:

**G**OD being the Immortal Souls Chief Good, it must needs follow,  
that what unites the Soul unto God, must be the Souls Chief  
Ornament and Grace: And such is Love, that Principium  
vite, or principle uniting the Soul unto God: Whence is it, that  
Good, Spiritual and Elevated Reason, the Apostle prefers Love  
among the Souls three cardinal virtues, 1 Corinthians 13. 13. And  
now abideth Faith, Hope, and Love, and the greatest of these is  
Love. Indeed Faith, goes out from the Sinner to rest upon Jesus  
Christ the Justifier of the Ungodly, (And there is no Sinner, nor un-  
clean thing in Heaven) and Hope, looking unto, after, a Country  
that we are not yet possessors of; and Love, yea, love alone fills  
heaven unto all Eternity, so that it is certain that Love is the Souls  
most Adorning Ornament, its most Heavenly Frame.

Now of all Books in Holy Scripture, it hath pleas'd the Holy  
Ghost to entitle the Song of Solomon, or his Book of Loves, thus,  
in ΑΓΓΛΙΣΤΗ the Song of Songs: All Songs, all Loves, all  
the going of the Soul being invaluable to this Souls-song, and Love,  
being Christ and the Soul.

This Posthume work then, of the precious Author Mr. Durham,  
commendable to the Churches (if there be need of any additional  
commendation beyond the naming of his Name to it) upon more ac-  
counts than one: First, It's done upon the highest, sweetest, dearest  
subject, Love, between the Soul and its Chiefest Good, even God in  
Christ.



others are Slaves, or Enemies. 2. A special friendliness in Christ's carriage to them; familiarly, freely telling them all his mind, so far as is needful for them to know, *John 15. 17.* and lovingly manifesting himself to them, as one doth to his Friend. 3. It holds out a Duty lying on the Believer, to carry friendly to Christ and them that are His, *John 15. 14.* A Man that hath Friends, must show himself friendly (Prov. 18. 24.) to them: And seeing he trusts them, and expects no ill from them, they should be like Christ's Friends, answerable to their trust. They are also beloved, the Title that the Husband gives the Wife, for evidencing special love: All Christ's Friends are beloved, and Believers are (whatever they be as to their desert, or in the Eyes of Men) both Friends and Beloved: No Friend hath such Bowels for his Friends, as Christ hath for his Friends. Friends and Beloved are in the plural, 1. To show he excludes no Believer, but includes all, and that with the same seriousness he invites and makes them all welcome to feast with him, whether they be strong or weak. 2. Because his Mercy to one may bechering to many, and he allows and would have others of his People to be cheerful, because of his kindness and mercy manifested to one.

His intertaining of them is held out in three words, 1. *Eat*, that declares his desire to have Believers partaking with him in the Soul refreshing blessings of His purchase, by their reflecting

of faith comforting themselves in the Privileges, Promises and Mercies allowed on them. *Observe 1.* The same Feast, is a Feast to Christ and Believers both. 2. Where he is cheerful, they should be so also. The second word is, *Drink*: He drinks, that is, satisfies himself as fully feasted, to wit, with the Graces of His People (such is the complacency he hath in them, when he stirs them up to any liveliness of exercise) and he allows them in this case to be refreshed, satisfied and feasted also: It becomes them to drink when he drinks, and bids them drink. The Third word is, *drink abundantly*: that shows the largeness of His allowance, and the heartiness of his welcome, as a glad some Host, so cherishes he his Guests; and all this is to be understood Spiritually, of the joy and comfort which he allows on his People, even to be filled with the Spirit, in opposition to Wine, *Eph. 5. 18.* which is more satisfying, cheering and refreshing to the Inner-man, than Wine is to the Body. The scope and dependence, points out these things, 1. There is much notable Soul refreshing to be had in Christ's Company; where-ever He is, there is a Feast, *Rev. 3. 10.* 2. He allows His People largely to share of it; yea, it is His will that all should liberally improve this allowance, he willeth it. 3. If our joy run in a spiritual channel, there cannot be excess in it, if it were to be drunken with it, so as to forget our Poverty, and to remember our Misery no more. 4. Christ is never fully satisfied

at His own Feast, till He get His Friends feasted and cheered also: He eats not His Morsels alone, but is desirous to communicate his good things, according as they are communicable. 5. Christ's preparing and desiring is rather for the welcoming of his Friends, than for himself, I have gathered, *eat ye*, saith he. 6. Christ is a most heartsome distributor to others, & intertainer of his friends: There needs be no sparing to eat where He invites. 7. Believers, even Christ's Friends, need invitation, by reason of unbelief, sense of unworthiness (which makes them sinfully modest) and the dulness of their Spiritual Appetite; and therefore they will need (to say so) bidding and intreaty oftentimes to eat their meat, and to cheer themselves in him, and he will not let them want that. 8. Where-ever Christ is pre-

sent, there is a Feast with him for them that are in his company, He sups with them, and makes them sup with Him; and all is His own, and of His own dressing communicable. 9. It's a Gift of Christ's Mercy, not only to have grounds of Consolation, but to be enabled to Comfort our selves in these Grounds: (as in outward things, it is one Gift to have, and another to have the cheerful use of that which we have) for, the Believer may have the one when he wants the other; and when he hath the one, to have the other added is a double Mercy, as the Exhortation, *Eat, drink, &c.* imports. 10. It is not every one who is Christ's Friend, nor every one that hath that honour to comfort and feast themselves with Him; It's a privilege that is peculiar to them who are His Friends indeed.

## BRIDE.

Verse 2. *I sleep, but my Heart waketh: It is the Voice of my Beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.*

From *verse 2.* unto the sixth (which is the Second Part of the Chapter) the Bride speaks, and sets down a very complex piece of her Condition, which we take up in these three, 1. Her Condition is shortly set down. 2. The mutual carriage of  $\bar{y}$  Bridegroom and Bride are recorded; wherein

(as it were) grace and loving kindness in Him, and unkindness in her, are wrestling together for a time. 3. The Out-gate, and the way how she attained it, by several steps on his side, and here, are particularly insisted on, from *verse 4.* with what followeth thereupon.



Her Case is in short, *I sleep, but my Heart waketh*, or (as it is in the Original) *I sleeping, my Heart waking*: It's made up of contraries, and seeming paradoxes: she is distinguished from her Heart, and the sleeping of the one is opposed to the waking of the other: Both this sleeping and waking are spiritually to be understood; The first signifies a ceasing from Spiritual Duties, or a suspension of the acting of Spiritual Life, by arising of some inward Corruption, that dulls and blinds up the Spiritual Senses, as in natural sleep the External Senses are dull and bound up: So, 1 Thess. 5. 6. and Rom. 13. 11. *Let us not sleep, but watch and be sober*. This is a further degree of Spiritual Distemper, beyond what was, Chap. 3. 1, 2. where she was on *Bed*, and yet *seeking*, but here she *sleeps* and *lies still*, as we see, *verse* 3. It imports, 1. An interruption of liveliness and actual exercising of Grace. 2. An indisposition and laziness in the frame of the Spirit, added to that. 3. A sort of acquiescing and resting securely in that indisposition, with a loathsomeness to stir and be interrupted, such as useth to be in the bodily sleep, and such as appears to be here from the following *verse*: It's sleepiness, or to be given to sleep, such as the Slogard is subject unto, who sleepeth excessively, and out of due time. This *I* that sleepeth, is the Believer, but considered in so far as unregenerate, as Rom. 7. 18. *I know, that in me (that is, in my flesh) there dwelleth no good thing*: Nor as the Believer hath two dif-

ferent Natures, which have opposite actions; so are they considered as two different Persons. Hence in that, Rom. 7. 17. *Yet not I, &c.* by which *Paul* as renewed, is distinguished from himself as unrenewed. By *waking*, as understood, some liveliness and sensibleness, or at least Life, in opposition to the former deadness and dullness, as Rom. 13. 11. *It's high time to awake*: And, 1 Thess. 5. 6. *Let us watch, and be sober*; which is opposite to that spiritual drowsiness, wherein we are scarce at our selves. *My Heart*, looks to the renewed part, which is often called the *Spirit*, that lusteth against the *Flesh*, as Gal. 5. 17. and the *Law in the Mind*, Rom. 7. *Circumcision in the Heart*, Rom. 2. 25. the *New Heart* in the Covenant, Ezek. 36. In sum it is this, Things are not right with me, and indisposition to Duty, or lifelessness in it, is great (as it is with one that is in a sleep) yet even then there is some inward stirring of Life, appearing in Conviction of Judgement, Challenges, Purposes, Protestations of the inward man, against this dead and lazy frame, as not delighting in it, but displeased with it, &c. wherein the New Nature wrestles and yields not, nor gives it self leave to consent to it, altho' it can act nothing, at least in a lively way, under this condition: Thus she is sleeping, because she acts nothing; yet, the Heart is waking, because it's kept from being involved in that security, tho' it be bound up, and over-powered with Corruption, that it cannot will to act according to the light and

and inclination that it hath within. Hence observe, 1. That the Believer hath two different and opposite Natures and Principles within him, leading him divers ways; the carnal and sleeping *I*, and the renewed & waking *Heart*. 2. They may be both at one time acting oppositely, the one *lusting against the other*, Gal. 5. 17. 3. Sometimes Corruption may prevail far over Believers that have Grace, and lay them (tho' not quite dead, yet) fast asleep for a time, and mar in a great measure the exercise of their Grace. 4. Believers at their lowest, have Life in them, and (by reason of their New Nature) are not totally and fully involved in their security and backsliding conditions. 5. There may be some inward apprehending of our hazard, and dangerous condition, when it is very sad and low, so as Believers may know it is not right with them, and yet (as it's here with the Bride) may continue under it, and by still. 6. Spiritual laziness and security is incident to the strongest Believers: The *Wise Virgins* may *slumber and sleep*, Math. 25. 7. Yea, after the greatest manifestations, and often on the back of the faintest intimations of Christ's Love, and the most sweet invitations they have from Him, and most joyful feastings with Him, they may be thus overtaken, as the words preceding bear out: The Disciples fell in this distemper, that same night after the Lord's Supper. 8. Believers may fall over and over again in the same condition of sinful security, even after they have

been roused and raised out of it, as this being compared with Chap. 3. will clear. 9. The more frequently Believers (or any other) relapse in the same Sin, they will go the greater length readily in it, and by falling more dangerously, be more hardly recovered than formerly: Now she sleeps, and when yet at, will not rise, but sluffs, which is a further step than was Chap. 3. 10. Laziness of indisposition and omissions of Duty, do more frequently steal in upon Believers, than positive out-breakings and commissions, and they are more ready to please themselves in them, and to be still under them. 11. Believers should be so acquainted with their own condition, as to be able to tell how it is with them, whether as to their unrenewed or renewed part: So here, *I sleep, but my Heart waketh*. 12. Believers in taking up their condition, would advert both to their Corruptions and Graces; and in their reckoning, would put a distinction betwixt these two, otherways they will misreckon on *9* one side or the other: They would not reckon themselves wholly by the actions of Nature, lest they disclaim their Graces; nor yet by their renewed parts, lest they forget their unrenewed nature; but they would attribute every effect in them to its own cause & principle, wherefrom it proceeds. 13. Let's go'd for a Believer when ever come to Corruption, and captivate by it, to disallow and disown it from the Heart, as not allowing what they do, and to present this to God, as a protestation entered against



gainst their prevailing Lusts. In some Sense a Believer may both condemn himself as sinful, and absolve himself as delighting in the Law of God, at one and the same time; and where he allows not his Corruption, but positively differs from it, he may disclaim it as not being his Deed.

This being her Case, follows the Bridegroom carriage: Which is expressed in the rest of *verse 2.* and her carriage (implied only in this *verse*) is more fully expressed, *verse 3.* His carriage holds out the great design he drives, and that is to have access to her, and to have her roused up: for the attaining of which, 1. He doth something, and that is, *knock at the Door.* 2. He endures and suffers dew and drops in the cold night, and yet doth not give over. 3. He speaks, and useth many persuasive Arguments for that end: All which she observes, and yet lies still. It is in sum, as if a loving Husband, that is shut out by a lazy, yet a beloved Wife, would knock, call, and waiting on still, use many Arguments to persuade her to open; so doth our Spiritual Bridegroom, wait upon Believers whom He loves, to have them brought again to the lively exercise of Faith in him, and to a frame of Spirit meet for Communion with him. To take the words as they ly, there is, 1. The Brides observation (as it were in her Sleep) of the Beloveds calling at the door. 2. There is set down his call. 3. The Arguments he useth for prevailing with her. By *knocking* is understood the inward touches

of the Word upon the Conscience, when the efficacy of the Spirit goeth alongst, which raps at the Brides Heart, as knocking doth at a Door, and is the mean of awaking her from Spiritual Sleep; as knocking at a Door is a mean of awaking from bodily sleep: So it is, Rev. 3. 20. *Behold, I stand at the door and knock:* In which sense the word is compared to a *Hammer*, Jer. 23. 29. It takes in these three, 1. A seriousness in him that so knocks. 2. A power and efficacy in the word, that some way affects the Heart, and moves it. 3. It implies some effect it hath upon the Heart, as being somewhat affected & that touch; Therefore it's his Voice, or Word that not only calleth, but knocketh, implying some force it had upon her: By *Voice* is understood the Word, as Chap. 2. 8. 10. yet, as backed with the Spirit and Power, and as commended thereby to the Conscience, 1 Cor. 2. 4. and convincingly demonstrated to be the very Voice of Christ; yet, so as rods inward and outward, & other means may have their own place, being made use of by him, yet still according to the word. His great end for which he knocks, is in that word *open*; which, as it implies her Case, that her Heart was in a great measure shut upon him, and that by some carnal indisposition he was kept out of it, and was not made welcome; So it requires the removing of all that stop his way, and the casting open of the Heart by Faith to receive his Word, and by Love to receive himself: and in these two especially,

cially, this opening doth consist, 1. In the exercise of Faith, *Acts 16. 14.* The Lord opened the Heart of Lydia, and that is expounded, *he gave heed* unto these things which Paul spake. 2. An enlarging and warming of the Affections towards him (which ever comprehends the former, as *Psal. 81. 10.* *Open thy Mouth wide, and I will fill it:* What that is, the refusal following declares, *My People would not hear,* (that is, believe) *Israel would none of me, or loved not me* (as the words in the Original import) they cared not for me, they desired me not, and would not quite their Idols, as in the foregoing words, *verse 9.* is mentioned. 3. There resulteth from these two a mutual familiarity, as Rev. 3. 20. *If any Man will open, I will come in and sup with him, and he with me.* This opening then, imports the removing of every thing that marred Fellowship with Christ, and the doing of every thing that might dispose for enjoying it, as awaking, rising, &c. all which follows in the 4. *verse.* and while he commands to open, he calls for the entertaining of Fellowship with him, which now is by her droopings interrupted: Which two parts of the *verse* put together, hold forth, 1. That Christ's own Bride may shut the Door on him, and so make a sad separation betwixt him and her. 2. Christ's Word is the great and ordinary external mean, whereby he knocks at Mens Heart, and which he makes use of for beggering Faith in them. 3. That in a Believers secure condition, there

will be sometimes more than ordinary convictions, stirrings and motions by the Word. 4. That the Word of God, backed with Power, will reach the securest Heart, and affect it. 5. That Believers will discern Christ's voice and call, when their condusion is very low. 6. It will be refreshing to them to have him knocking; the looks on it as a kindly thing, even to have his knock bearing in Convictions, Challenges, or somewhat else on her; tho' it please not her Flesh, yet in as far as she is renewed, it will be the *Poise of her Beloved* to her. 7. Christ hath a way of following his own, even when they are become secure; and sometimes then, will make his Call, Challenges, or Convictions pursue more hotly and pressingly than at other times. 8. When Christ knocketh and presseth hardest, it's for our own good, and it's a token of love in him to do so; for, there is nothing more deplorable, than when he saith to one under indisposition, and in an evil case, let him alone. 9. When Christ calls by his Word, it is then our Duty to open to him, and to receive him; and this can no more be slighted without sin, than Prayer, Mortification and other commanded Duties, can be neglected or slighted without sin. 10. Christ may call very pressingly, and His Word may have some work on the Conscience and Affections of Hearers, and they be some way affected with it, and yet the Word be rejected, and the Heart not made open to Christ; as here she *sleeps* still notwithstanding;



standing; and the following *verse* confirms it. 1. There are some operations of the Spirit, which tho' they be more than a common work on the generality of Hearers, yet are not saving, and may be, and often are, even by Believers frustrate for a time, and by others for ever; for, this *knocking* gets a refusal, *verse 3*. So deceiving, bequiling and dangerous are common motions to rest on, when the Finger of gracious Omnipotency is not applied, as *verse 4*. 2. Christ's design when he knocks fastest, is friendly, and yet it sometimes faich, things are not right: This is the end of all his knocking and speaking to a People, and then it is plainest when he speaks most powerfully.

2. The way how Christ preface this, is, 1. By shewing who he was, it's me, open to me: There can be no greater commendation given to Christ, nor weightier Argument used for him, than to make it known that it's he, the Husband, Lord, &c. whose the House is, and to whom entry by right from the Wife ought to be given. 2. By giving her loving Titles, and claiming her as his in many relations, as my Sister, Love, Dove; and (which was not mentioned before) *undefiled* is added, that is, my perfect one, or upright sincere one, as it is often rendered. These Titles given now, and so many at once, shew, 1. That Believers when secure, have very much need of the Spirit to rouse and stir them up: Souls are too easily persuaded to receive Christ. 2. There is wonderful love in Christ, that contemds

so to intreat his People when in such a secure case: even then he changes not her Name, no more than if all things were in good case; for, our relation to him, depends not on our case. 3. Christ will sometimes very lovingly deal, even with secure Souls in his way, for obtaining entry, and persuading them to open to him, and sometimes will apply the most refreshing Gospel-offers and invitations, and use the most kindly compellations for that end. 4. Christ sometimes will overlook the lazie distempers of his People, and not always chide with them for these, but give them their wonted titles notwithstanding. 5. The kind dealing of Christ to His People, will ever prove love to be on his side, but will not always prove that the Persons so dealt with are presently in a good condition; for, he may accept their Persons, and speak comfortably as to their State, altho' he approve not their present condition, as here. 6. We may see that Christ's love is not founded on our merit, nor is up and down according to our variable disposition, but he prevents both in his dealing w<sup>th</sup> his People. These Titles being made use of as a motive to answer his call, and to open to him, shew, 1. That the persuasion of Christ's love in Souls, is a main thing to make way for their entraining of him. 2. That it is a shame for a Believer so beloved of Christ, to hold him without at the door, when he knocketh to be in. Grace would make a Heart-toblush, and in a manner look it out of counte-

nance,

nance, that would refuse his kindness.

The third and great Argument, is, *for my Head is filled with dew, and my locks with the drops of the night*: Very shame might prevail with the Wife, when the Husband useth such an Argument as this: It's even as if a Husband, standing long without doors in a tempestuous night, should use this Motive with his Wife to persuade her to let him in, it will be very prejudicial and hurtful to my Health, if thou open not unto me; for, I have stood long without: This may no doubt be performed to be a very strong and prevalent Argument with a loving Wife; yet, it gets but a poor and very unsuitable answer from the Bride. By *dew, drops* and *night-time*, are understood, Afflictions, external crosses & low-ness: So, Dan. 4. that King is said to be *wet with the dew of Heaven* in his low condition, as having no House to shelter himself in, but being obnoxious to all changes and injuries of Weather: and *Jacob* mentions it as a part of the toilsome labour that he had with *Laban*, *I did endure the heat of the Sun in the day, and the cold in the night*, that is, he was ever watchful, and spared not himself for *9* hurt of either day or night: Here Christ's Spiritual Sufferings also may come in, whereby he made himself obnoxious to the Fathers Wrath and Curse, that he might have access to Communion with his People; and the account that he hath of being kept out by his People, as a new piece of his suffering, or as a painful

reviving of the remembrance of his old sufferings. The Scope is to shew, that as a kindly Husband, will fo deal with a beloved Wife, and expect to prevail, being put to this strait; so doth Christ with his People, being no less desirous of a room in their Hearts, & being as much troubled by their unbelief, as any Man is when put to stand in the cold night, under Dew and Rain at his own door. This way of arguing saich, 1. That the Believers, as such, loves and respects Christ, and would not have him suffering, as a kind Wife would be loath to hazard her Husbands Health. 2. That Christ expounds her fo, even when she is lazie and keeps him out, otherwise this Argument would be of no force, nor would he have used it; He will see much evil (so speak so) ere He notice it in a Believer; and is not suspicious, even when occasions are given. 3. Believers are often exceeding unanswerable to the relation that is betwixt Christ and them, and may suffer Christ to stand long waiting without. 4. He affects Christ much (and is a suffering to him, and a kind of putting him to open shame, and a crucifying again of the Son of God) to be kept out of Hearts by Unbelief, and there can be no pardonable Sin that hath more and greater aggravations than this; for, it is cruelty to kind Jesus Christ. 5. Believers, even when Christ is in good terms with them, may fall in this fault. 6. Christ is a most affectionate suiter, and patient Husband, that thus waits on even when he

11



is affronted, and gives not over his kind suit: Who would bear with this, that he bears with and passeth by, and continues kindly notwithstanding? Many strange and uncouth things are compared with, and over-looked betwixt him and Believers without hearing, that the World could not digest. 7. Our Lord Jesus hath not spared Himself, nor shamed Sufferings, for doing of His People good: *Jacob's* care of, and suffering for *Leban's* Flocks, and *Nebuchadnezzar's* humiliation was nothing to this. 8. The love

of Christ is manifested in nothing more for His People than in His Sufferings for them, and in His patient on-waiting to have the benefits thereof applyed to them. 9. Christ's Sufferings, and His affectionate way of pleading for them, should melt Hearts in love to Him, and in desire of Union with Him, and will make the refusal exceeding sinful and shameful, where it is given; O so strong Arguments as Christ hath, to be in on the Hearts of His People! and how many things are there, to plead for that?

Verse 3. *I have put off my Coat, how shall I put it on? I have washed my Feet, how shall I defile them?*

The Brides Answer is here set down, but O! how unfairable to that which was his carriage? He stands, she lies; He without, she within; He calls friendly, she ungraciously thrusts it, at best: As if a Wife should answer her Husband for calling, *I am now in Bed, and have put off my Clothes, and washes my Feet, and so have composed thy self to rest, I cannot rise, it would hurt me to rise:* So doth the Bride thus unreasonably, and absurdly put back this fair Call, upon a Two-fold shift, both which are Spiritually to be understood, as the sleep and opening, formerly mentioned were. In it consider, 1. The answer. 2. The manner of it. 3. The particular grounds which the layeth down to build it on. And, 4. The faults of this reasoning of

hers, which at first may be concluded to be ungrounded. The answer in general, is a denial, as the event clears; and it's like that, *Luke 11. 7. I am in Bed, and my Children wish me, trouble me not, &c.* Yes, how can I put them on? These words ( being the interrogation, not of one doubting, but of one shifting ) imply a vehement denial, as if it were a most unreasonable & impossible thing for her to give obedience to what was called for: Which shews, that Christ may get most unadvised refusals to his fairest Calls: Which refusal is thus aggravated, 1. It was against most powerful and plain means: The most powerful external Ordinances may be frustrated: even Christ himself in his Word, when he preached in the days of his flesh, had not always

success.

success. 2. It was against her light, she knew it was Christ's Call: Even Believers may sit Challenges against their light, and sin wittingly through violence of Temptations, tho' not wholly willingly. 3. She had invited him by Prayer, *Chap. 4. 16.* yet now lies still: Which lets us see, 1. That Believers in their carriage, are often unfaithful to their Prayers: There may be, and is often a great discrepancy betwixt these. And, 2. Often Believers may be more desirous of an opportunity of meeting w<sup>th</sup> Christ, or any other Mercy, when they want it, than watchful to make the right use of it, when they have gotten it.

Her way is to give some reasons for her refusal, as if she could do no otherways, and were not to be blamed so much for her shifting of Christ, as the words *Chap. 4. 11.* and is now somewhat settled in her carnal ease and security. From this she argueth, *how shall I put it on?* The force of the reason may be three ways considered, 1. As it imports a difficulty in the thing, how shall I do it? O it's difficult! 2. As it imports an avernesse to it, in her self: It stands against her Heart, as a seeming unreasonable thing, as *Gen. 29. 9.* *How shall I do this great wickedness, &c?* 3. A sort of shame may be in it, I am now out of a posture, and I think shame to rise, and to be seen: Which shews, 1. That it's hard to raise one who hath fallen into Security. 2. To lagge Souleverry thing looks like an insuperable difficulty, their way to Duty is as an hedge of Thorns. *Prov. 15. 19.* and there is a Lion in their Streets, and sometimes, as it were,

even