

Psalm 12. v. 5 why art thou cast down
O my Lord
God hath promised summer & winter
seed time & Harvest shall not fail
we often see a change of weather sud-
denly take place - Sometimes the sun rises in
the morning bright and clear, and
promises fair for a pleasant day yet
ere he sets he is over cast with clouds
& Dark nesp. and little more of his glorious
cheerishing Rays are to be seen, than
if he had never risen at all - Thus it is
with Christian while in a State of
~~the~~ Probation here - He is and must be
subject to Changes so long as he
is constrained to dwell in this earthly
Tabernacle - Sometimes the good
man finds his mind easy comfort-^{ble}
and lively - His views of the Gospel
bright and clear, and not so much as
one dark cloud remains upon his

Soul and he can triumph in ^{the} G. of his
Salvation; tho' he may be surrounded
with many severe Temptations —
At one time he is exulting in ^{the} following
Language thou hast made my
Mountain so strong I shall never
be moved; at another time he
complains ^{of} ^{his} ^{hath} forgotten me
his money is clean gone — At the
time he rent his ^{heart} in the words
of our text; why art thou cast down
Le Roy royal Psalmist was in deep
Distress — He had been driven from
his Throne by his beloved son Abra-
ham — was in a destitute and forlorn
situation when compared with his
former glory and happiness; when
he went with the multitude of his
subjects to the House of God, and joined
with them in the solemn Acts of ^{divine} Devotion
But now he felt the weight of majesty
in Distress — may he not only experienced
now in his old Age, the Pain ^{is} ^{of}
Loss of his Throne assumed, and the

of the loss of his Kingdom also, but he
felt as a Parent for the unnatural
Rebellion of his beloved son, and as a
Christian for the loss of the means
of Grace — yet he w^d find no consolation
in the trying hour but by turning
his Eyes to the G. of Israel, & encouraging
himself to hope in Jehovah — why art
thou cast down & my heart — As every
Christian must expect more or less
to experience of the Psalmist Distress,
we will endeavour for this subject
to point out 1. Sources of this Disqui-
etude. 2. Remedy —
1. The sources of a Christian's Distress
Sometimes Temporal Concerns are
Causes of a Christian's Distress —
There are many in the Ch. who labour
with great Diligence and care to
maintain their Families and to ^{de} prove
things Honest before all men, who
nevertheless see Poverty coming upon
them like an armed man

If they are not able to escape. Their
most sanguine Hopes are frequently
disappointed; and themselves and Families
are brought to the deepest Distress -
when this happens to be the case with
any of God's People Satan generally takes
occasion from their temporal calamities
to oppress and perplex them. He endeavours
to suggest that if such were really
what they profess to be the S. w.
not suffer them to be so involved
in their worldly circumstances, and
the Earth is the S. and if fullness there
of the w. ~~not~~ supply their wants and
prostrate their understandings if they
were in reality Sons of God - and
Heirs of eternal life according to the
Promise - when our Saviour was an
hungred, Satan assailed him with this
very temptation, if thou be the Son of
G. command if these Stones be made
Bread - The servant in this as well

as in other respects is not greater than his
Lord - Thousands of God's dearest Children
It is very probable, are at this moment
asking why art thou so cast down &
why Lord & why art thou so disquieted
with me - on Account of their suffer-
ing all the Hardships of want and
Poverty - This has always been a great
Source of Disquietness to the righteous
in all Ages - Furthermore the Loss of a dear
Friend or Relation is sometimes the
Source of much Distress to the Christian
Religion does not take men's Passions from
and convert ^{g.} into Stoicks - It only regulates
them and restrains ^{helps} ~~g.~~ within due Bounds
a Christian tho' he be a new Creature
he is not a new man - He is still
possessed of the same tender natural
feelings he was prior to his conversion
and the Grace of G. may have made
them in some respects much more
tender - David when he lost Absalom

was inconsolable tho he had been the occasion
of all the Distress the West must suffer
when he sang the Psalm before us; yet
he co. not suppress either his natural
or religious feelings, but broke forth into
that bitter lamentation O Abraham
my son, my son Aba. I w. to G. I had
died for thee O Ab. At my son my son —
If a Christian lose an Husband, a wife or
Child his Dishep on that Account may
bring him into the greatest Darkness
Jacob when he had lost Joseph and Simeon
he seems to have forgot all the singular
mercies he had formerly received —
The G. of Rebeck was not in all his
Thoughts — His mind was very differently
affected fr. what it was when he exclaimed
O G. of my Father Abraham & of my
Father Isaac, J. P. W. said unto me
return unto thy Country and to thy
kindred, and I will deal well w. thee
I am not worthy of the least of
all the mercies and all all the

Truth, W. thou hast shewed unto thy kindred
for w. my staff I passed over this Jordan
and now I am become two Bands — He felt
the sweetness of divine mercies, & his Heart
overflowed with Gratitude. but alas now,
unless he can enjoy Joseph and Simeon &
Benjamin, he cannot live at all — There
are many who like Jacob have met w. G.
at Bethel — They have felt so much of
the divine Presence, as to conceive them-
selves at the very Gate of Heaven — If G. at
such gracious moments sh. command
them to offer up their only son Isaac
the Command w. instantly be obeyed —
but the Law of Righteousness does not al-
ways shew upon us, any more than the
Law of the Creation — we are not always
at the Gate of Heaven — and when we
are left to feel our own weakness the
smallest Trial is too much for us to bear
The loss of a Child will sometimes be felt
by the disconsolate Parent for a long Time
This is strongly expressed by the Prophet
where he is describing the inward

Sensations of a true Penitent. They shall look
on him says the Prophet, whom they have
sinned, and mourn as one that mourns &
when it pleases G.^d to take unto himself
the children of the Christian he cannot
always say the S.^d gave and the S.^d hath taken
away blessed be the name of the S.^d but
on the contrary he is tempted to arraign
supreme Governor of J. O.^d and to say as
Rachel give me Children or I die - by
this repining against the Divine Dispositions
he robs his own soul of much spiritual
comfort, and often walks in Darknes
and Distress - we may grieve moderately
for the loss of our near friends and relatives
but if our grief become excessive, it
then becomes sinful, and for w.^h we
cannot pass without chastisement -
for whom the S.^d loveth he chasteneth
Another source of Disquietness is bodily
Pain & Affliction - There may be the
cause of a Christians Distress - They
may bring him to doubt Gods love to

him - when he feels himself oppressed
under heavy bodily Afflictions, ~~that he loves~~
and his neighbours around him enjoying
every blessing of life - He is ready to cry
my G.^d my G.^d why hast thou forsaken
me, and why art thou so far from the
voice of my Prayer -? Tho it is thro of
Journall of Affliction that many of
brightest Saints pass to glory, yet there
are few who are reconciled to undergo
great Trial - The most thank of S.^d might
lead us some easier way to heaven than
thro such a thorny wilderness as they have
to pass - but are often like the Israelites
of old discouraged because of the way -
Sometimes it happens that great Poverty,
the loss of a Dear friend or Relative and
bodily Afflictions all come upon a Christian
together, no wonder if at such trying seasons
he overwhelmed with Darknes and Distress
and constrained to cry in the bitterness of his
soul why art thou cast down O my soul
Lastly Spiritual Cancers are often the
source of much Disquietness to the soul

There are some, truly sincere, yet poor
disquieted souls, bitterly lamenting if they
are not Christians, such complaint of
the hardness and unbelief of their Hearts
of the strength of their hosts and corrup-
tions. Their love to G^d is so cold and languid
that sometimes they scarcely feel a desire
after him. They frequently lament if
they cannot pray with if warmth
of Devotion they wish, or if fervency
and zeal they ought. They have long
been striving ag^t their hosts & still
continue to strive, but alas it is all in
vain. - him as still the Dominion over
the good if they w^d they do not; and if evil
they w^d not if they do. They are often
led to think if their Hearts are more
full of evil than ever, and less disposed
to relish what is good. However, whatever
Inferences a pious Christian may draw
from the Kⁿowledge he has of his own evil
Heart and the Deceits of Satan, and how
strongly sober he may be made bitter

things ag^t himself, this does not change
his State of Grace, into a State of Sin -
It is both our Duty & Privilege as Chris-
tians to endeavour to gain as true and just
a Knowledge as we can of our spiritual
State - to know exactly how far we
have advanced in the Divine life -
It will not contribute to the Honor of G^d or
our Growth in Grace to complain and be
disquieted unless there is just cause. - For when
there is cause of Complaint, to us in general
belongeth Shame and Confusion of Face
for we have sinned ag^t G^d. Self examination
is a Duty much enjoined, yet little attended to
by most professing Christians - The Chris-
tian w^d not have so much cause of Disqui^{et}
if he was to examine more narrowly his
own Heart and endeavour by Prayer
and searching the Scriptures to come at
a true Kⁿowledge of his spiritual
condition. Search me O G^d & try me though
thou art O G^d & see if there be any way of
wickedness in me and led me in if way.

Thus I have shewn what are generally
Sources of Disquietnes to the Christian
want of Poverty notwithstanding all his
best Endeavours - Loss of a wife and
husband Child or Friend - Bodily Affli-
ctions - and spiritual Concerns, Guilt Dark-
ness and unbelief -

Before I conclude this Head one Question
might be asked - If those who are governed
safely by him, and willingly follow without
Restraint their own vicious Lusts and
Passions, and Delight only in sensual
Gratifications are the Children of the Devil
Surely those who are resisting him &
praying & striving ag^t. to Power, are
the Children of G^d - a dead fish swims
in a stream, but a living one against it -
we shall now proceed in the 2^d. Place
to point out a Remedy -

Faith is the only Remedy G^d. has provided
ag^t. Disquietnes, and it is a most effectual
one -

The Christians under the old Testament Dispensa-
tion had much more Cause of Disquietnes
than what we have - in respect to the massiah
they could see if Promises as yet, we have
seen them all fulfilled - They had many and
violent Persecutions to sustain for the Word
of G^d. and of Testimony w^{ch}. they held; but we
sit quietly under our own Vines & under
our own Fig trees and none dares to make
us afraid - Some of them were mocked and
scourged, had Trial of Bonds & Imprisonment
They were stoned, they were sawn asunder
they were tempted, were slain wth sword: they were
cast about in Sheep skins & Goat skins
be destitute afflicted lamented - yet never
the less they triumphed gloriously over all
Opposition thro' Faith, and obtained a good
Report - They even subdued Kingdoms, wrought
Righteousnes - obtained Promises - stopped the
mouths of their = such a Cloud of witnesses
as there compass us about - in such witnesses
as glorious Spectators around us who have all
over and fought for the Prize of eternal
Life -

how ought we to lay aside every weight & weight
Am I a Christian oppressed in Indigence & want
let me call in the Aid of Faith; and G^d's conduct
towards the Faithful. ^{Elig^h was given} by the violence of his perse-
cuting Enemies for the Society of mankind
he sat down in this distressed situation
in the wilderness by a brook and there
requested that he might die but G^d
commanded the Ravens to feed him there
& they brought him bread and flesh in
the morning & in evening - the poor widows
barrel of meat and cruce of oil did not fail
so long as the Prophet at another time requested
food - surely when we reflect how he fed his
People in the wilderness with manna for
40 years; for we are told they did eat
angels food; and has also given ^{us} an exceeding
great & precious promise, thy Bread
shall be given thee &c. surely there is sufficient
hold for Faith to rest upon - our Sav^r himself
did not forget to administer consolation to
poor believers - Consider says he the Ravens
for they neither sow nor reap, &c. neither
have store house or barn & G^d feedeth
how much better are ye than of Fowls
if G^d feed of Ravens when they cry, and cause
the Silly to grow, & a blessing of G^d is it

how much more will he feed his People,
of little Faith - Again ~~any~~ Follow the
David example in our Pat; check every murmur-
ing thought, say why art thou cast down O my
Soul &c. ^{again} Are any afflicted for the loss of an
husband, a wife a child or Friend - a poor trial
is such as is common to men - and nothing
but Faith can prove a sufficient remedy
to mitigate your grief - when Job lost all
his sons & daughters at a stroke, he only
said G^d gave & G^d hath taken &c. may in all his
Afflictions Job ~~never~~ ^{never} served not nor charge
G^d foolishly - here is a Pillow for Christians
to imitate - David when one of his children
lay sick, fasted & wept, for I said who can tell
whether G^d will be gracious to me, if the child
may live; but now he is dead wherefore sh^d I
fast - can I bring him back again, I shall
go to him, but he shall not return to me
These examples are written for our instruc-
tion - The Judge of all if Faith will do right -
when he is pleased to bereave Parents of
their children & to take them away for ever
come, it is their Duty to acknowledge he is
G^d. This neither O^d will be a greater snare or
Confusion than it ^{even} is now, if only the

his moderate Series of the truly righteous were
 granted - that may for us if our G. is a jealous G. and
 will suffer no interference in of Gov. of G.
 Let them such as are mourning for if loss of any
 Relative, beware lest they indulge their secret grief
 of discontent, till they sin ag. G. and provoke
 to afflict G. in a much severer stroke, but rather
 let G. exercise their faith on an all sufficient G.
 and say why art thou so
 further those who are labouring under bodily
 infirmities and Affl. M. wonder if their heavenly
 Father does not give or afflict G. Children of me
 willingly, but for their own Profit - and tho
 no Chastening for if it seem seems joyous but
 grievous &c. The afflicted Chris. is under of Care of
 of most skillful of Physicians - he cannot err in
 any of his prescriptions - Faith is peculiarly
 wanted in of Hours of Affliction - Job w. say, tho
 those say me yet will I trust in thee, & if
 Submit the way when my Heart and
 flesh faileth &c. at another time he breaks
 out into of following song. tho my home be
 not so at G. and an Apostle w. say those of Power
 of Faith, over light Afflictions &c.
 Lastly let those who are cast down or brought
 of their spiritual concerns, read of precious Prom
 ises of G. word - who is among you says if I
 of secret of G. of depth of woe of his servant if
 walketh in Dark. ness - we have not in light
 Priest w. cannot be touched. he is our ad
 ate to G. Father - whatever may occasion any of
 distress let me commit my way into G. I am
 follow of G. &c.