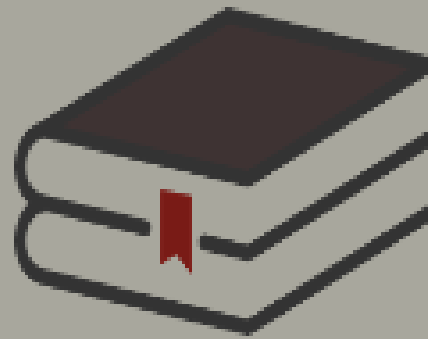
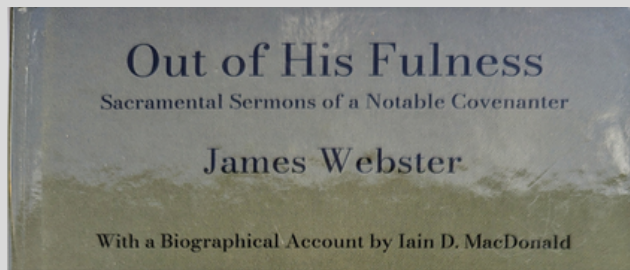


Our Latest Title

Out of His Fulness

**Sacramental Sermons of
a Notable Covenanter
James Webster**



SHRBT

THE SCOTTISH HIGHLANDS
REFORMED BOOK TRUST

ABOUT US

The Scottish Highlands Reformed Book Trust is a not-for-profit Charitable Trust, formed in 2018 and registered with the Office of the Scottish Charity Regulator. Our purpose is to reprint, distribute, and promote, literature from the Reformed Christian Faith as consistent with the 1647 Westminster Confession of Faith. This includes the Covenanters, Puritans and other authors of a similar doctrinal position.

<https://www.shrbt.org/>

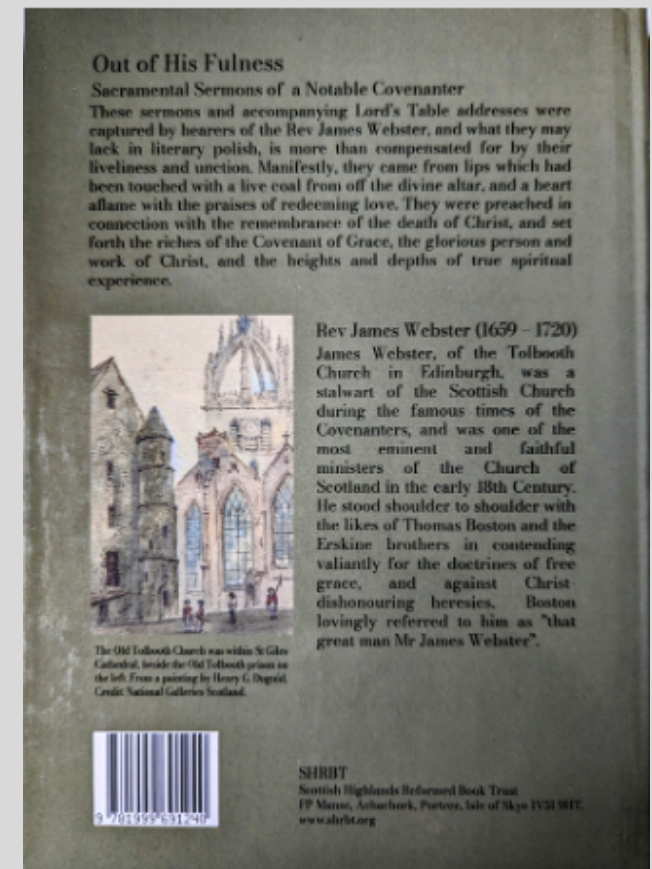
James Webster, Out of His Fulness,

Sacramental Sermons of a Notable Covenanter,

Format: hb, A5, 268pp, main font 11pt Garamond.

James Webster was a Scottish covenanting minister who made his mark both as a preacher and as an earnest contender for the faith, taking a leading role in defending the church against falsehood.

The thirteen sermons contained in this volume were taken down by his hearers on sacramental occasions around the turn of the 18th century. They are deeply spiritual sermons consistent with the reputation of Webster, who according to Ebenezer Erskine, was an eminent light that shone with such lustre from his pulpit. Three of the sermons are accompanied by his several addresses to the Lord's Table on those occasions.



Out of His Fulness

Sacramental Sermons of a Notable Covenanter

These sermons and accompanying Lord's Table addresses were captured by hearers of the Rev James Webster, and what they may lack in literary polish, is more than compensated for by their liveliness and unction. Manifestly, they came from lips which had been touched with a live coal from off the divine altar, and a heart aflame with the praises of redeeming love. They were preached in connection with the remembrance of the death of Christ, and set forth the riches of the Covenant of Grace, the glorious person and work of Christ, and the heights and depths of true spiritual experience.



The Old Tolbooth Church was within St Giles Cathedral, beside the Old Tolbooth prison on the left. From a painting by Henry G. Douglas. Credit: National Galleries Scotland.

Rev James Webster (1659 - 1720)
James Webster, of the Tolbooth Church in Edinburgh, was a stalwart of the Scottish Church during the famous times of the Covenanters, and was one of the most eminent and faithful ministers of the Church of Scotland in the early 18th Century. He stood shoulder to shoulder with the likes of Thomas Boston and the Erskine brothers in contending valiantly for the doctrines of free grace, and against Christ-dishonouring heresies. Boston lovingly referred to him as "that great man Mr James Webster".



SHRBT
Scottish Highlands Reformed Book Trust
FP Munro, Auchnashuck, Portree, Isle of Skye IV21 9HT.
www.shrbt.org

“His preaching was at once deeply doctrinal and searchingly experimental”

OUT OF HIS FULNESS

Biographical Account

In the Providence of God there have often been great men in the Church who were highly esteemed and useful in their own day, but largely forgotten by history. Such are like the poor wise man who by his wisdom delivered the city “yet no man remembered that same poor man” (Ecc. 9:15). It is true that the Lord is not unrighteous to forget their work and labour of love, and they shall have their eternal reward which outweighs all earthly honour. Yet, it is gratifying when many years later the memory of such men is resurrected, and their labours and works brought out of obscurity to the profit of the Church in future generations. James Webster, the author of the sermons published in this book, was one such man. During the stirring and sifting times in which he lived, when the godly Covenanters of Scotland were hunted like partridges on the mountains and moors of their native land, he was called on to witness and to suffer for his faithfulness to Christ and His truth. The Lord spared him through these perilous times and raised him up to eminent usefulness in the church thereafter, when full liberty of worship was restored at the time of the ‘glorious revolution’ in 1690.

A sufferer for Christ.

Born in 1659 in Fife, he was early a sufferer for the cause of Christ in Scotland. While still under 20 years of age, he was arrested in 1678 by the magistrates of Dundee when meeting for prayer and fellowship with eight others who desired to gather together on the Sabbath day to call upon the name of the Lord. For this ‘crime’ of worshipping the God of heaven and earth, he was imprisoned for more than eighteen months in the Tolbooth of Dundee. His fellow worshippers were fined. The reason for the harsher treatment meted out to James Webster was the misunderstanding that he was then a preacher. It seems he was liberated in March 1680 at the order of the magistrates of Dundee, and on their being informed that, after all, he was not a preacher of the gospel.

It seems that before this time he had undertaken philosophical studies at the University of St Andrews, likely with a view to the ministry, and had indeed shown great proficiency in them. His

OUT OF HIS FULNESS

SERMON 10 - Romans 3:25

Christ the Propitiation.

“Whom God hath set forth to be a propitiation through faith in his blood” Romans 3:25.

A sermon preparatory to the celebration of the Lord's Supper.

Without the formality of a preface, we have in these words four things.

1. Jesus Christ held forth as a great propitiation. The word in the original is the designation whereby the seventy called the mercy-seat. As if our apostle had said, ‘Christ is made the mercy-seat to the New Testament church, a better mercy-seat than that of the Jews.’ He is compared to it because the mercy-seat was the holy part of the holiest of all. The man Christ is that holy thing; the human nature filled with all grace, is the temple of God, destined for the most sacred uses possible. The mercy-seat was God's chair of state, the throne He sat on: “Thou that dwellest between the cherubims,” that is, thou that sittest upon the mercy-seat, (the wings of the cherubims stretched out, made a seat for JEHOVAH), “shine forth” (Ps. 80:1). This Christ Jesus is the place of appointment, where God and sinners shall meet. In Christ God is heard, seen, and felt; in Christ He is found; in Christ we converse with the Lord. From that mercy-seat He speaks unto His people peace, declares Himself propitious, and favourable, and reconcilable.

2. We have in the words the great Author of this work, the principal agent. It is God the Father: “Whom God hath set forth.” “Set forth:” the word signifies purposed, and is in other places translated foreordained. Folk are ready to be jealous of God the Father; ‘I think Christ is a meek Saviour, ready to pardon and forgive, but the Father is the angry offended party, and scarce by any means can be prevailed upon to forgive.’ This is a high injury done to God, for the first motion of the great work began in His breast. He is the *primum movens*; it was originally from Him. He made the first proposal, the first offer to the Son, with a great gladness of heart; and it was entertained by the Son

SERMON 10 - ROMANS 3:25

with the same exultation of heart: “The counsel of peace was betwixt them both.”

3. We have the great means of this propitiation: it is His blood, Christ's blood. Not the blood of a beast, the blood of a malefactor, not the blood of a mere man, not the blood of an incarnate angel; it is Christ's blood, not every suffering of His humanity; it is no less than His blood, and rivers of it. God the Father did not spare Him. He made a great wound, a great gash, a great breach in the human nature, and rivers of His blood gushed out.

4. We have the great means that apprehends this propitiation upon our part. The instrument is faith: “Whom God hath set forth to be a propitiation through faith in his blood.” Not that faith makes Christ a propitiation; He was that before: but faith lays hold upon Him, it apprehends and receives Him. Faith is the foot that carries us to Christ, faith is the hand that takes Him, faith is the mouth that feeds upon Him, faith is the stomach that digests the Son of God, faith is the ear that hears Him, faith is the eye that sees Him, faith receives Him, faith rests on Him, and it appropriates Him to us. Sometimes the whole word of God is the object of faith, sometimes the faithfulness and veracity of God, sometimes the mercy of God, sometimes the Person of the Mediator, sometimes His whole offices; but the proper formal object of justifying faith is His blood.

The observation I intend to prosecute is, as Christ Jesus is the great means, so God the Father is the great author of man's reconciliation and recovery. God the Father set Him forth; and when He is set forth, He is a propitiation by His blood. All the parts and degrees, all the models and frames, all the effects and consequences of this great work, are entirely owing to God the Father. He is the head that contrived, and Christ is the hand that executed the decree. Yea, the proposing, the declaration, the invention, the contrivance, and the actual accomplishment, is from God the Father.

In speaking to this doctrine, I shall,

I. Open a little the nature of this great work, this propitiation.

II. Let you see that Christ by His blood is the great means thereof.

III. Speak to God the Father's being a principal author and agent therein.

“For the ‘crime’ of worshipping the God of heaven, he was imprisoned for more than eighteen months in the Tolbooth of Dundee”