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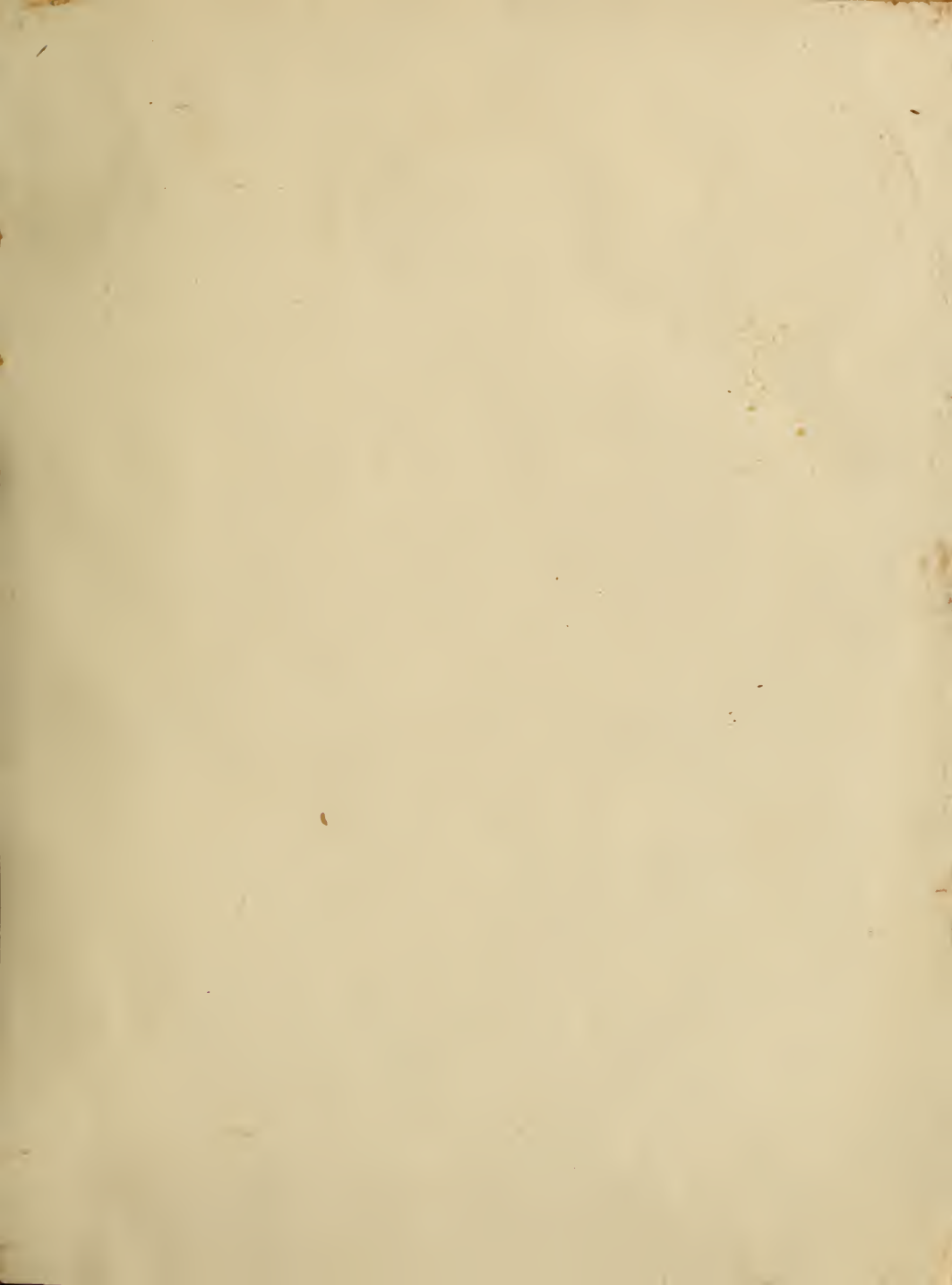
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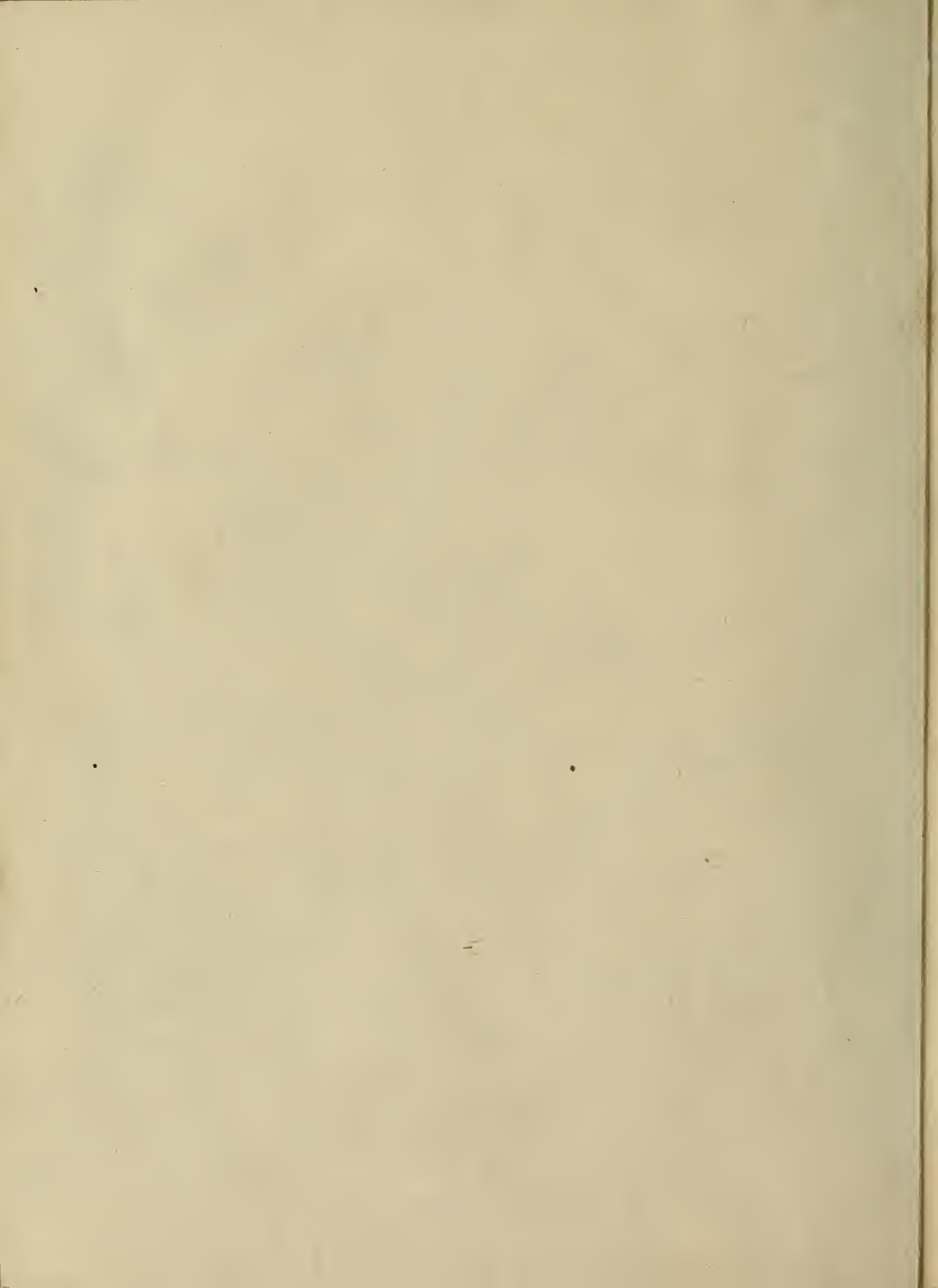
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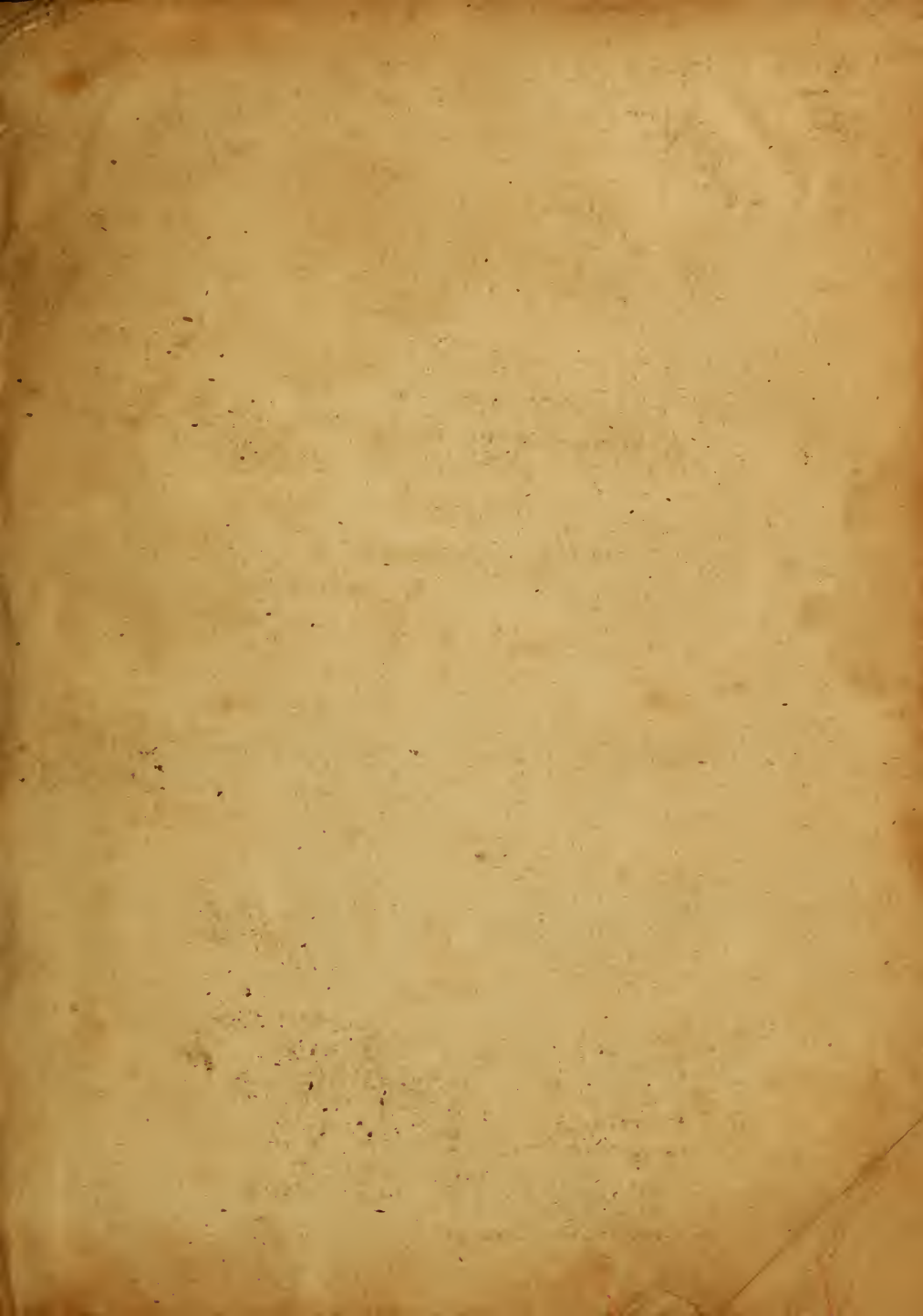
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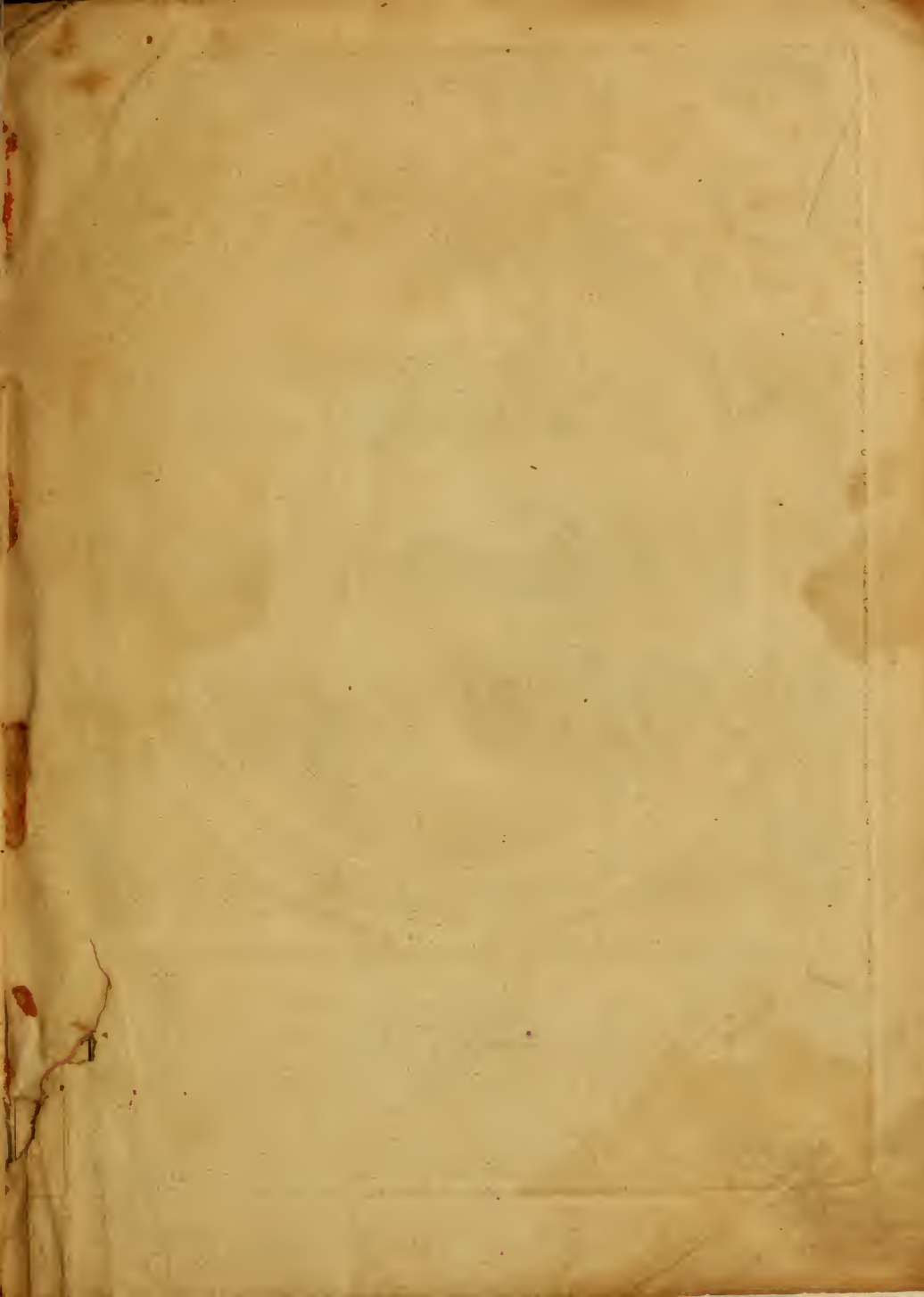
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*Nos quoque florimus: sed flos fuit ille caducus:  
Flammaque de stipula, nostra brevis que fuit, ov.*



*Farewell vaine World: as thou hast been to me  
Dust and a Shadow: those I leave with thee:  
The vnseen Vitall Substance I committ,  
To him that's Substance. Life. Light. Love. to it.  
The Leaves & Fruit are dropt, for soyle & Seed,  
Heaven's heirs to generate; to heale and feed:  
Them also thou wilt flatter and molest:  
But shalt not keep from Everlasting Rest.*



**RELIGIO  
CHRISTIANA**

**THE LIFE  
OF FAITH**

Per **Christum**



**DEO**  
P<sup>ATRI</sup>·F<sup>ILIO</sup>·S<sup>PIR</sup>·S<sup>O</sup>  
P<sup>O</sup>TEN<sup>O</sup>·S<sup>A</sup>P<sup>I</sup>·O<sup>P</sup>T<sup>I</sup>  
C<sup>R</sup>EAT<sup>O</sup>·R<sup>E</sup>D<sup>E</sup>M<sup>S</sup>·S<sup>A</sup>N<sup>C</sup>T<sup>O</sup>  
**DOM**·R<sup>E</sup>C<sup>T</sup>O<sup>R</sup>·P<sup>A</sup>T<sup>R</sup>I  
A<sup>B</sup>S<sup>O</sup>L<sup>U</sup>·I<sup>U</sup>S<sup>T</sup>I<sup>S</sup>·A<sup>M</sup>A<sup>N</sup>T<sup>I</sup>S

S<sup>U</sup>S·S<sup>U</sup>B<sup>D</sup>I<sup>T</sup>U<sup>S</sup>·F<sup>I</sup>L<sup>I</sup>U<sup>S</sup>  
*Abnegato se ipso.*

EX OVO et  
PER QUEM

IN  
QUEM omnia  
Cognoscuntur



Mortis contemplatio

Totus ipse et omnia

Redde Deo  
quod tibi dedit

Non vestri juris est  
Glorificare q<sup>o</sup> Deum  
Corpore et Spiritu



Omnia arbitror  
stercori ut Christum  
lucrisit  
carni.

Ad huc excellentiorem  
Viam demonstro.

**FIDE**

**SPE**

**CHARITATE**

Unum Necessarium

Confidit ego vici

Quia oportet esse



**DISCO**

Auditione  
Studio  
Preece

Ex scrip<sup>t</sup>is  
et oper<sup>e</sup> Div<sup>i</sup>  
Per scri<sup>p</sup>t<sup>u</sup>ras  
et Doctores  
In Ecclesia



**MILITIO**

Carnem  
Subjicio  
Mundum  
Conculco  
Diabolo  
Resisto

Ferendo  
Vigilando  
Certando



**OPEROR**

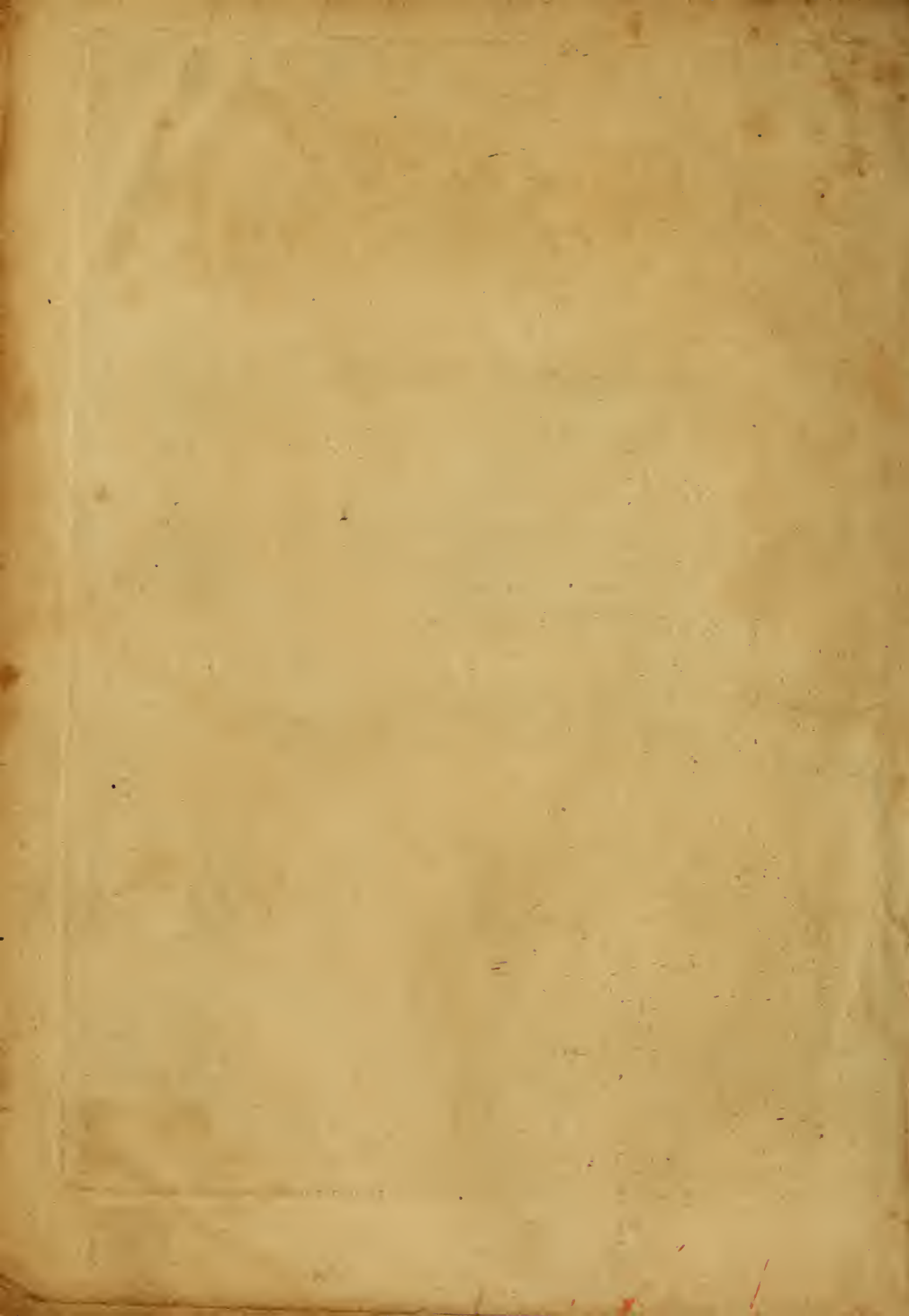
Mente Corde  
Corpore

Op<sup>er</sup>a  
Pie  
tatis  
sunt  
Char<sup>itatis</sup>

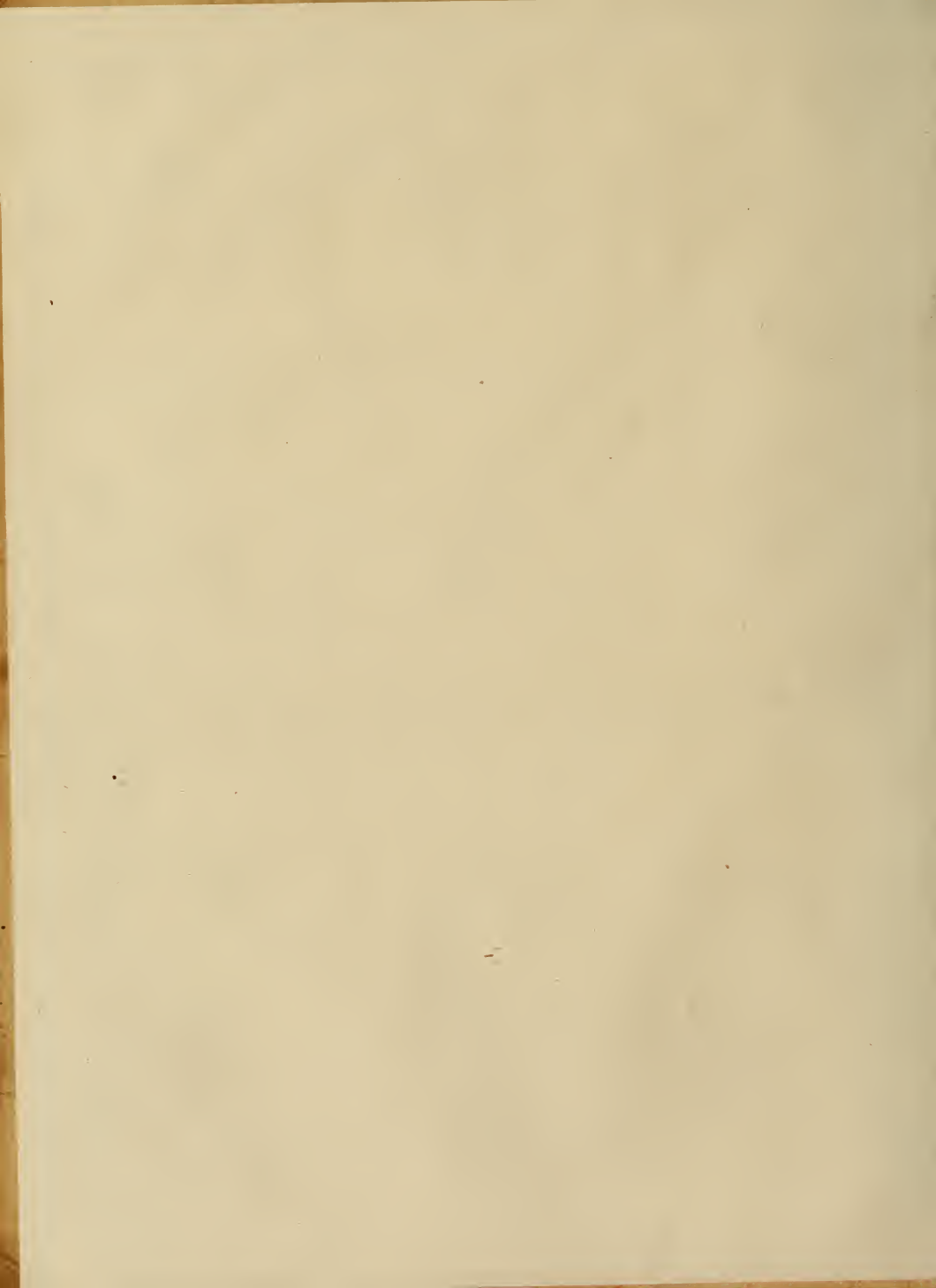
Resipisc<sup>entia</sup>: Humilit<sup>as</sup>: Obedientia

Patientia: Cura: Fortitudo

Prudentia: Zelo: Industria







THE  
Life of Faith.

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In Three PARTS.

The First is a Sermon on *Heb.* 11. 1. formerly preached before His Majesty, and published by his Command; with another added for the fuller Application.

The Second is Instructions for confirming Believers in the Christian Faith.

The Third is Directions how to live by Faith; or how to exercise it upon all occasions.

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By RICHARD BAXTER.

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2 Cor. 5. 7. *For we walk by faith, not by sight.*

2 Cor. 4. 16, 17, 18. *For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen are eternal.*

*Heb.* 12. 27. *By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him that is invisible.*

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LONDON, Printed by R. W. for Nevill Simmons, at the three Crowns over against Holborn Conduit. 1670.

THE  
Life of Faith.

In Three Parts.

The First Part is a Sermon on the  
subject of Faith, as contained  
in the Command; with another added  
on the latter Application.  
The Second is a Dissertation on  
the subject in the Christian Law.  
The Third is a Dissertation on  
the subject in the Christian Law,  
or how to enable it upon all occasions.

By Richard Baxter.

Printed by J. Sturges, at the  
Sign of the Ship, in St. Dunstons  
Church-yard, near St. Dunstons  
Church, in the City of London.  
1696.

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Sign of the Ship, in St. Dunstons  
Church-yard, near St. Dunstons  
Church, in the City of London.  
1696.



To the Worshipfull, my much honour-  
ed Friend Richard Hampden of  
Hampden, Esquire; and the Lady  
Lætitia his Wife, Grace and Peace  
be multiplied.

SIR,



Our Names stand here in the  
front of this Treatise, on  
a double account: First, that  
(the custom of Writers ha-  
ving given me such an ad-  
vantage) I may tell the pre-  
sent and future Ages, how much I love and  
honour your *Piety, Sobriety, Integrity and Mo-  
deration*, in an Age when such Vertues grow  
into contempt, or into *lifeless Images and Names*:  
And how much I am my self your debtor,

---

*The Epistle Dedicatory.*

---

for the manifold expressions of your love; and that in an Age when Love directed by the superiour faculties is out of fashion; and towards such as I, is grown a crime. *Sincerity* and *Love* are things that shall be honourable, when *Hypocrisie* and *Malice* have done their worst: But they are most conspicuous and refulgent in times of rarity; and when the shame of their contraries set them off.

Secondly, To signify my *Love* and *Gratitude* by the best return which I can make; which is, by tendering to you and to your family, the surest Directions, for the most noble manly life on earth, in order to a blessed life in Heaven. Though you have proceeded well, you are not yet past need of help: so great a work doth call for skilfull counsel, and studious learning, and industrious, and unwearied practice. And your hopeful children may be the readier to learn this excellent Life from these Directions, for the love of your prefixed Names. And how happy will they be, if they converse with God, when others are wallowing in the filth of sensuality! When the dead-hearted sinner thinketh not  
of



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The Epistle Dedicatory.

---

of another world, with the wisdom of a foreseeing man, till he is going out of this, *securus quo pes ferat, atque ex tempore vivit, ut Pers.* & *quibus in solo vivendi causa palato est, ut Juven.* When such sensual souls must be dragg'd out of their pampered corruptible flesh, to divine revenge, and go with the beginnings of endless horrour, to the world where they might have found everlasting rest; what joy will then be the portion of mortified and patient Believers, whose *Treasures*, and *Hearts*, and *Conversations* in Heaven, are now the foretaste of their possession, as the Spirit of Christ which causeth this, is the seal of God, and the pledge and earnest of their inheritance. If a flesh-pleasing life in a dark, distracted, brutish world, were better than a life with God and Angels, methinks yet they that know they *cannot* have what they *would*, should make sure of what they *may have*: And they that cannot *keep* what they *love*, should learn to *love* what they *may keep*. Wonderfull stupidity! That they who see, that carrying dead bodies to the grave, is as common a work, as the Widwifes taking children into the world, and that this  
life

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*The Epistle Deditatory.*

---

life is but the road to another, and that all men are posting on to their journeys end, should think no more considerately whether so many thousand souls do go, that daily shoot the gulf of death! and return no more to the world which once they called their *home!* That men will have no house or home, but the ship which carryeth them so swiftly to eternity! and spend their time in furnishing a dwelling on such a tempestuous Sea, where winds and tide are hasting them to the shore! and even to the end are contriving to live where they are daily dying! and care for no habitation but on horse-back! That almost all men die much wiser than they lived; and yet the certain foreknowledge of death will not serve to make them more seasonably and more safely wise! Wonderful! that it should be possible for a man awake, to believe that he must shortly be gone from earth, and enter into an unchangeable endless life, and yet not bend the thoughts of his soul, and the labours of his life, to secure his true and durable felicity! But *Adam* hath given *sin* the antecedency to *grace*, and *madness* the priority to *wisdom*;  
and

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The Epistle Dedicatory.

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and our wisdom, health and safety, must now come after, by the way of recovery and cure. The first born of lapsed man was a malignant persecuting *Cain*. The first born of believing *Abraham*, was a persecutor of him that was born after the Spirit, 1 John 3. 12. Gal. 4. 29. And the first born of this *Isaac* himself, was a profane *Esau*, that for one morsel sold his birth-right, Heb. 12. 16. And naturally we are all the off-spring of this profaneness, and have not acquaintance enough with God, and with healthful holiness, and with the everlasting heavenly Glory, to make us cordially prefer it before a forbidden cup, or morsel, or a game at foole-ry, or a filthy lust; or before the wind of a gilded fools acclamation and applause; or the cap and counterfeit subjection of the multitude: But the ---fortune, non tua turba (ut Ov.) & quos sportula fecit amici (ut Juv.) who will serve mens lusts, and be their servants, and humble attendants to damnation, are regarded more than the God, the Saviour, the Sanctifier, to whom these perfidious rebels were once devoted. That you and yours may live that more wise and delightful life, which consisteth

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*The Epistle Dedicatory.*

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in the daily sight of Heaven, by a Living Faith, which worketh by Love, in constant Obedience, is the principal end of this publick appellation: That what is here written for the use of all, may be first and specially useful to you and yours, whom I am so much bound to love and honour; even to your safe and comfortable life and death, and to your future joy and glory; which is the great desire of

*Your obliged Servant,*

Feb. 4. 1669.

RICH. BAXTER.


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**THE**



# THE P R E F A C E.

Reader,

1.  *F* it offend thee, that the Parts of this Treatise are so unlike, understand 1. That they are for various uses: The first Part to make men willing, by awakening perswasions; and the rest, to direct them in the exercises of Faith, who are first made willing. 2. That I write not to win thy praise of an artificial comely Structure; but to help souls to Holiness and Heaven; and to these ends I labour to suit the means. 3. That the first Sermon was published long ago; and

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## The Preface.

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the Bookseller desiring me to give him some additions to it, I thought meet first to make up the exciting part in the same style, and then to add a Directory for the practice of judicious Believers.

2. And if it offend thee that the second Part containeth but such matter as I have already published, in my Reasons of the Christian Religion, understand 1. That I perceived that that Treatise was neglected by the more unlearned sort of Christians, as not descending enough to their capacities; and that it would be useful to the confirmation of their Faith, to draw forth some of the most obvious Arguments, in as plain a manner, and as briefly as I could, that length nor obscurity might not deprive them of the benefit, who are too slothfull, or too dull, to make use of more copious and accurate discourse. 2. And I knew not how to write a Treatise of the Uses of Faith, which should wholly leave out the Confirmations of Faith, without much reluctancy of my Reason.

3. And again, I say, I can bear the dispraise of Repetition, if I may but further mens Faith and Salvation.

3. And if it offend thee that I am so dull in all the Directive part, I cannot well do both works at once, awaken the Affections, and accurately

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## Toe Preface.

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rately direct the mind for practice: Or at least if I had spoken all those Directions in a copious applicatory Sermon style, it would have swelled the Book to a very tedious costly Volume: And Affection must not too much interpose, when the Judgment is about its proper work. And being done in the beginning, it may be the better spared afterward.

4. If it offend you that I open the Life of Faith in somewhat an unusual manner, I answer for my self, that if it be Methodical, true and apt for use, I do that which I intend: And on a subject so frequently and fully handled, it were but an injury to the Church, to say but the same which is said already: Mr. John Ball, Mr. Ezekiel Culverwell, and Mr. Samuel Ward in a narrower room have done exceeding well upon this subject. If you have nothing more than they have said, read their Books only, and let this alone.

5. If it offend you that the Directions are many of them difficult, and the style requireth a slow considerate Reader, I answer, the nature of the subject requireth it; and without voluminous tediousness, it cannot be avoided. Blame therefore your unprepared ignorant minds; and while you are yet dull of hearing, and so make things hard to be uttered to your understanding, because you have still need of Milk, and cannot digest strong meat: but must again

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## The Preface.

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be taught the principles of the oracles of God, (Heb. 5. 11, 12, 13, 14.) think not to get knowledge without hard study, and patient learning, by hearing nothing but what you know already, or can understand by one hasty reading over; lest you discover a conjunction of slothfulness with an ignorant and unhumbled mind: Or at least, if you must learn at so cheap a rate, or else stick still in your Milk and your Beginnings, be not offended if others outgo you, and think knowledge worthy of much greater diligence; and if leaving the principles we go on towards perfection, as long as we take them along with us, and make them the life of all that followeth, while we seem to leave them: And this we will do, if God permit, Heb. 6. 1, 3.

R. B.

Feb. 3. 1669.

The





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Reader, The first and great Errour of the Printer, is, that he hath not distinguished the three distinct Parts of the Title. Therefore you must write Page 1. PART. 1. and Pag. 81. PART 2. Chap. 1. and Pag. 168. PART 3. Chap. 1.

**I**N the Preface, Page 3. l. 16. put *If you would have.* p. 8. l. 8. put out *have* p. 31. l. 31. put out *out* p. 40. l. 22. for *that* r. *the* p. 51. l. 37. for *your* r. *their* p. 54. l. 13. for *believe* r. *desire* p. 66. l. 31. for *against* r. *at* p. 67. l. 32. for *tam* r. *quam* p. 68. l. 8. for *murmur* r. *mo. ra* l. 27. after *better* put *countrey* p. 69. l. 17. r. *nemo* p. 70 l. 16. r. *ventosam* p. 75. l. 24. r. *made* *them* p. 77. l. 12. r. *literate* p. 87. l. 3. for *offered* read *observed* p. 93. l. 25. for *cannot* r. *can* p. 96. l. 12. for *Nations* r. *notions* l. 21. r. *conduce* p. 99. l. 9. r. *which* *it* p. 101. l. 38. for *Goodness* r. *Good will* p. 130. l. 13. r. *inconsiderateness* p. 134. l. 10. r. *Videtur uticensis* p. 155. l. 37. for *never* r. *never* p. 163. l. 6. put out *are* p. 166. l. 2. for *worketh* r. *marketh* l. 24. r. *aim* at l. 29. r. *take* p. 196. r. 7. for *meditate* r. *mediate* p. 206. l. 1. r. *casually* l. 4. for *his* r. *this* p. 217. (false Printed for 209) l. 38. blot out *or* p. 224. l. 6. for *was* r. *were* p. 232. l. 19. r. *Antoninus* p. 241. l. 31. r. *ommutative* p. 244. l. 38. put out *of* p. 249. l. 5. for *rather* r. *alwaies* p. 250. l. 9. blot out *O* and r. *of objective grace* l. 30. for *promiseth* r. *promiseth not* p. 253. l. 12. for *confirmer* r. *confirmer* l. 20. for *loss* of p. 254. l. 29. r. *non-ambition* p. 332. l. 33. r. *which most* p. 346. l. 14. r. *faults* p. 359. l. 18. for *him* r. *himself* p. 366. l. 29. for *that* r. *the* p. 371. l. 12. for *there* r. *then* p. 382. l. 28. for *as* r. *or* p. 384. l. 3. put a *comma* after *efficient* and *Divigent* p. 405. l. 36. r. *Christians* p. 406. l. 37. for *end* r. *and* p. 411. l. 16. r. *things* p. 413. l. 20. for *it* r. *is* p. 414. l. 2. put out *or* and l. 34. for *in it* r. *in us* (else it is blasphemy against the Scripture) p. 430. l. 23. put out *may* p. 435. l. 25. r. *Cynical* p. 441. l. 5. put out *not* p. 485. l. 25. for *themselves* r. *himself* p. 505. l. 27. r. *Assent* p. 540. l. 21. put out *and* p. 582. l. 11. r. *friends*.

THE

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**L**ET the Reader know, that whereas the Bookseller hath in the Catalogue of my Books, named my [*Holy Commonwealth, or Political Aphorisms*] I do hereby recall the said Book, and profess my Repentance, that ever I published it, and that not only for some by-passages, but in respect of the *secondary* part of the *Veryscope*. Though the *first* part of it, which is the defence of *God, and Reason* I recant not.

But this Revocation I make with these proviso's, 1. That I reverse not *all the Matter* of that Book, nor all; that more than **ONE** have accused; As *e. g.* the Assertion that *all humane Powers are Limited by God*: And if I may not be pardoned for not defying **DEITY** and **HUMANITY**, I shall prefer that ignominy before their present *Fastus*, and *Triumph*, who defie them.

2. That I make not this Recantation to the Military fury, and rebellious pride and tumult, against which I wrote it; nor would have them hence take any encouragement for impenitence.

3. That

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3. That though I dislike the Roman Clergies writing so much of Politicks, and detest Ministers meddling in State matters without necessity, or a certain call; yet I hold it not simply unbeseeming a Divine, to expound the fifth Commandment, nor to shew the dependance of humane Powers on the Divine; nor to instruct Subjects to obey with judgement, and for Conscience sake.

4. That I protest against the judgement of Posterity, and all others, that were not of the same TIME, and PLACE, as to the (mental) censure, either of the BOOK or the REVOCATION; as being ignorant of the true reasons of them both.

Which things Provided, I hereby under my hand, as much as in me lyeth, *reverse* the Book, and desire the World to take it as *non-Scriptum*.

April. 15.

1670.

R. B.





THE  
**Life of Faith.**

PART. I.

HEBREWS II. 1.

*Now faith is the substance of things hoped for,  
 the evidence of things not seen.*



Though the wicked are distinguished into *Hypocrites* and *Unbelievers*, yet *Hypocrites* themselves are *Unbelievers* too. They have no faith which they can justify, by its prevailing efficacy and works: and therefore have no faith by which they can be justified. Because their discovery is needful to their recovery, and all our salvation depends on the sincerity of our faith. I have chosen this text, which is a description of faith, that the opening of it may help us for the opening of our hearts, and resolving the great question, on which our endless life depends.

To be a *Christian*, and to be a *Believer* in Christ, are words in Scripture of the same signification. If you have not faith, you are not *Christians*. This faith hath various offices and

B

objects.

obj:cts. By it we are *justified, sanctified and saved*. We are *justified*, not by believing that we are justified, but by believing that we may be justified. Not by receiving justification immediately, but by receiving Christ for our justification: not by meer accepting the pardon in it self, but by first receiving him that procureth and bestoweth it, on his terms: Not by meer accepting health, but by receiving the Physician and his remedies, for health.

*Faith is the practical Believing in God as promising, and Christ as procuring justification and salvation. Or, the practical belief and acceptance of life, as procured by Christ, and promised by God in the Gospel.*

The everlasting fruition of God in Heaven, is the ultimate object. No man believeth in Christ as Christ, that believeth not in him for eternal life. As faith looks at Christ as the necessary means, and at the divine benignity as the fountain, and at his veracity as the foundation or formal object, and at the promise, as the true signification of his will; so doth it ultimately look at our salvation, (began on earth, and perfected in Heaven) as the end, for which it looketh at the rest.

No wonder therefore if the holy Ghost here speaking of the Dignity and Power of faith, do principally insist on that part of its description, which is taken from this final object.

As Christ himself in his Humiliation was rejected by the Gentiles, and a stumbling stone to the Jews, despised and not esteemed, Isa. 53. 2, 3. baring made himself of no reputation, Phil. 2. 7. So faith in Christ as incarnate and crucified, is despised and counted foolishness by the world. But as Christ in his glory, and the glory of believers, shall force them to an awful admiration; so faith it self as exercised on that glory, is more glorious in the eyes of all. Believers are never so revered by the world, as when they converse in Heaven, and the Spirit of Glory resteth on them, 1 Pet. 4. 14.

How faith by beholding this glorious end, doth move all the faculties of the soul, and subdue the inclinations and interests of the flesh, and make the greatest sufferings tollerable, is the work of the holy Ghost in this Chapter to demonstrate, which beginning with the description, proceeds to the proof by a cloud of witnesses. There are two sorts of persons (and employments)

employments) in the world, for whom there are two contrary ends hereafter. One sort subject their reason to their sensual or carnal interest. The other subject their senses to their reason, cleared, conducted and elevated by faith. Things present or possessed, are the riches of the sensual, and the byas of their hearts and lives: Things absent but hoped for, are the riches of Believers, which auate their chief endeavours.

This is the sense of the text which I have read to you; which setting things hoped for, in opposition to things present, and things unseen, to those that sense doth apprehend, assureth us that faith (which fixeth on the first) doth give to its object a subsistence, presence and evidence, that is, it seeth that which supplieth the want of presence and visibility. The ὑπόστασις, is that which quoad effectum is equal to a present subsistence. And the ἔλεγχος, the evidence is somewhat which quoad effectum is equal to visibility. As if he had said, [Though the glory promised to Believers, and expected by them, be yet to come, and only hoped for, and be yet unseen and only believed, yet is the sound believer as truly affected with it, and acted by its attractive force, as if it were present and before his eyes] as a man is by an inheritance, or estate in reversion, or out of sight, if well secured, and not only by that which is present to his view. The Syriack Interpreter instead of a Translation, gives us a true exposition of the words, viz. [Faith is a certainty of those things that are in hope, as if they did already actually exist, and the revelation of those things that are not seen.

Or you may take the sense in this Proposition, which I am next to open further, and apply, viz. [That the nature and use of faith is to be as it were instead of presence, possession and sight: or to make the things that will be, as if they were already in existence; and the things unseen which God revealeth, as if our bodily eyes beheld them.]

1. Not that faith doth really change its object. 2. Nor doth it give the same degree of apprehensions and affections, as the sight of present things would do. But 1. Things invisible are the objects of our faith.

2. And Faith is effectual instead of sight to all these uses:

1. The apprehension is as infallible, because of the objective certainty,

certainty, (though not so satisfactory to our imperfect souls) as if the things themselves were *secu.* 2. The *will* is determined by it in its *necessary consent* and *choice*. 3. The *affections* are moved in the *necessary degree*. 4. It *ruleth* in our *lives*, and bringeth us through *duty*, and suffering, for the sake of the happiness which we believe.

3. This *Faith* is a grounded *wise* and *justifiable* act: an *infallible knowledge*; and often called so in Scripture, *John* 6. 69. *1 Cor.* 15. 58. *Rom.* 8. 28, &c. And the constitutive and efficient causes will justify the *Name*.

We know and are *infallibly sure*, of the truth of God, which we believe: As it's said, *John* 6. 69. [*We believe and are sure that thou art that Christ, the Son of the living God.*] *2 Cor.* 5. 1. [*We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.*] *Rom.* 8. 28. [*We know that all things work together for good to them that love God.*] *1 Cor.* 15. 58. [*You know that your labour is not in vain in the Lord.*] *Joh.* 9. 29. [*We know God spake to Moses, &c.*] 31. [*We know God heareth not sinners.*] *John* 3. 2. [*We know thou art a Teacher come from God.*] So *1 John* 3. 5, 15. & *1 Pet.* 3. 17. and many other Scriptures tell you, that *Believing God*, is a certain *infallible* sort of *knowledge*.

I shall in justification of the work of Faith, acquaint you briefly with 1. That in the *Nature* of it: 2. And that in the *causing* of it, which advanceth it, to be an *infallible knowledge*.

1. The Believer *knows* (as sure as he knows there is a God) that God is *true*, and his *Word* is *true*, it being *impossible* for God to lie, *H. b.* 6. 18. *God that cannot lie hath promised,* *Titus* 1. 2.

2. He *knows* that the holy Scripture is the *Word* of God; by his *Image* which it beareth, and the many evidences of *Divinity* which it containeth, and the many *Miracles* (certainly proved) which *Christ*, and his *Spirit* in his servants, wrought to confirm the truth. 3. And therefore he knoweth assuredly the conclusion, that all this *Word* of God is true.

And for the surer effecting of this knowledge, God doth not only set before us the ascertaining Evidence of his own veracity,

veracity, and the Scriptures Divinity; but moreover, 1. He giveth us to believe, Phil. 1. 29. 2 Pet. 1. 3. For it is not of our selves, but is the gift of God, Ephes. 2. 8. Faith is one of the fruits of the Spirit, Gal. 5. 22. By the drawing of the Father, we come to the Son. And he that hath knowledge given from Heaven, will certainly know: and he that hath Faith given him from Heaven, will certainly believe. The heavenly Light will dissipate our darkness, and infallibly illuminate. Whilst God sets before us the glass of the Gospel in which the things invisible are revealed, and also gives us eye sight to behold them, Believers must needs be a heavenly people, as walking in that light which proceedeth from, and leadeth to the celestial everlasting Light.

2. And that Faith may be so powerful as to serve instead of sight and presence, Believers have the Spirit of Christ within them, to excite and actuate it, and help them against all temptations to unbelief, and to work in them all other graces that concur to promote the works of Faith; and to mortifie those sins that hinder our believing, and are contrary to a heavenly life: So that as the exercise of our sight, and taste, and hearing, and feeling, is caused by our natural life; so the exercise of Faith and Hope, and Love, upon things unseen, is caused by the holy Spirit, which is the principle of our new life, 1 Cor. 2. 12. *We have received the Spirit, that we might know the things that are given us of God.*] This Spirit of God acquainteth us with God, with his veracity and his Word, Heb. 10. 30. *We know him that hath said, I will never fail thee, nor forsake thee.*] This Spirit of Christ acquainteth us with Christ, and with his grace and will. 1 Cor. 2. 10, 11, 12. This heavenly Spirit acquainteth us with Heaven, so that *[We know that when Christ appeareth, we shall be like him, for we shall see him as he is,* 1 Joh. 3. 2. *And we know that he was manifested to take away sin,*] 1 Joh. 3. 5. And will perfect his work, and present us spotless to his Father, Eph. 5. 26, 27. This heavenly Spirit possesseth the Saints with such heavenly dispositions and desires, as much facilitate the work of Faith. It bringeth us to a heavenly conversation; and maketh us live as fellow-citizens of the Saints, and in the household of God, Phil. 3. 20. Eph. 2. 19. It is within us a Spirit of supplication, breathing heaven-ward, with sighs and

groans which cannot be expressed; and as God knoweth the meaning of the Spirit, so the Spirit knows the mind of God, Rom. 8. 37. 1 Cor. 2. 11.

3. And the work of Faith is much promoted by the *spiritual experiences*, of Believers. When they find a considerable part of the holy Scriptures verified on themselves, it much confirmeth their Faith as to the whole. They are *really possessed* of that heavenly disposition, called, *The Divine Nature*, and have felt the power of the Word upon their hearts, renewing them to the Image of God, mortifying their most dear and strong corruptions, shewing them a greater beauty and desirableness in the Objects of Faith, than is to be found in sensible things: They have found many of the Promises made good upon themselves, in the answers of prayers, and in great deliverances, which strongly perswadeth them to believe the rest that are yet to be accomplished. And *experience* is a very *powerful and satisfying way* of conviction. He that *feeleth*, as it were, the first fruits, the earnest, and the beginnings of Heaven already in his soul, will more easily and assuredly believe that there is a Heaven hereafter. [*We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God and eternal life,*] 1 Joh. 5. 20. [*He that believeth on the Son hath the witness in himself,* Vets. 10.] There is so great a *likeness* of the holy and heavenly nature in the Saints, to the heavenly life that God hath promised, that makes it the more easily believed.

4. And it exceedingly helpeth our Belief of the life that's yet unseen, to find that *Nature* affordeth us undeniable Arguments to prove a future Happiness and Misery, Reward and Punishment, in the general; yea and in special, that the *Love and Fruition of God* is this Reward; and that the effects of his *displeasure* are this Punishment: Nothing more clear and certain than that *there is a God*, (He must be a *fool* indeed that dare deny it, *Psal.* 14. 1.) as also that this God is the Creatour of the rational nature, and hath the absolute right of Sovereign Government: and therefore that the rational Creature oweth him the most full and absolute obedience, and deserveth punishment if he disobey. And it's most clear that infinite good-  
ness

ness should be loved above all finite imperfect created good : And it's clear that the rational nature is so formed, that without the *hopes and fears* of another life, the world neither *is*, nor ever *was*, nor (by ordinary visible means) can be well governed ; (supposing God to work on man according to his nature.) And it is most certain that it consisteth not with infinite wisdom; power and goodness, to be put to rule the world in all ages, by fraud and falshood. And it is certain that Heathens do for the most part through the world, by the light of nature, acknowledge a life of joy, or misery to come : And the most hardened Atheists, or Infidels must confess, that [*for ought they know there may be such a life:*] it being impossible they should know or prove the contrary. And it is most certain that the *meer probability* or *possibility* of a Heaven and Hell, (being matters of such unspeakable concernment) should in reason command our utmost diligence to the hazard or loss of the transitory vanities below : and consequently that a holy diligent preparation for another life, is *naturally the duty* of the *reasonable* creature. And it's as sure that God hath not made our nature in vain ; nor set us on a life of vain employments, nor made it our business in the world to seek after that which can never be attained.

These things, and much more, do shew that nature affordeth us so full a testimony of the life to come that's yet invisible, that it exceedingly helpeth us in believing the supernatural revelation of it, which is more full.

5. And though *we* have not *seen* the objects of our faith, yet those that have given us their infallible testimony by infallible means, have *seen* what they testified. Though [*no man hath seen God at any time, yet the only begotten Son which is in the bosom of the Father, hath declared him,* Joh. 1. 18. [*Verily, verily; (saith our Lord) we speak that we know, and testify that we have seen*] Joh. 3. 11. Vers. 31, 32. [*He that cometh from Heaven is above all, and what he hath seen and heard that he testifieth.*] Christ that hath told us saw the things that we have not seen : and you will believe honest men that speak to you of what they were eye-witnesses of. And the Disciples saw the person, the transfiguration, and the miracles of Christ. Inasmuch that *John* thus beginneth his Epistle, 1 Cor. 1. 1, 2, 3. [*That*

[That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, (for the life was manifested, and we have seen it, and bear witness, and shew it to you, that eternal life which was with the Father, and was manifested unto us :) That which we have seen and heard declare we unto you.] So Paul, 1 Cor. 9. 1. Am I not an Apostle? have I not seen Jesus Christ our Lord, 1 Cor. 15. 5, 6, 7. [He was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present] Heb. 2. 3, 4. This [great salvation at first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the holy Ghost, according to his own will.] 2 Pet. 1. 16, 17. [For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty: For he received from God the Father honour and glory, when there came such a voice to him, from the excellent glory: This is my beloved Son in whom I am well pleased: And this voice which came from Heaven, we heard when we were with him in the holy Mount.] And therefore when the Apostles were commanded by their persecutors, not to speak at all, or teach in the name of Jesus, they answered, [We cannot but speak the things which we have seen and heard.] Acts 4. 18, 20. So that much of the objects of our faith to us invisible, have yet been seen by those that have instrumentally revealed them; and the glory of Heaven it self is seen by many millions of souls, that are now possessing it. And the tradition of the Testimony of the Apostles unto us, is more full and satisfactory, than the tradition of any Laws of the Land, or History of the most unquestionable affairs that have been done among the people of the earth: (as I have manifested elsewhere.) So that faith hath the infallible Testimony of God, and of them that have seen, and therefore is to us instead of sights.

6. Lastly, Even the enemy of faith himself doth against his will confirm our faith by the violence and rage of malice, that he stirreth up in the ungodly against the life of faith and holiness;



ness; and by the importunity of his oppositions and temptations, discovering that it is not for nothing that he is so maliciously solicitous, industrious, and violent.

And thus you see how much *faith* hath, that should fully falsifie a *rational man*, instead of *presence, possession and sight*

If any shall here say, [But *why would not God let us have a sight of Heaven or Hell, when he could not but know that it would more generally and certainly have prevailed for the conversion and salvation of the world: Doth he envy us the most precious means?*]

I answer; 1. Who art thou O man that disputest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Must God come down to the bar of man, to render an account of the reason of his works? Why do ye not also ask him a reason of the nature, situation, magnitude, order, influences, &c. of all the Stars, and Superiour Orbs, and call him to an account for *all* his works? when yet there are so many things in your own bodies, of which you little understand the reason. Is it not intollerable impudency, for such worms as we, so low, so dark, to question the eternal God, concerning the reason of his Laws and dispensations? Do we not shamefully forget our *ignorance*, and our distance?

2. But if you must have a reason, let this suffice you: It is fit that the Government of God be suited to the *nature* of the *reasonable* subject. And *Reason* is made to apprehend more than we see, and by reaching beyond *sense*, to carry us to seek things higher and better than *sense* can reach. If you would have a *man* understand no more than he sees, you would almost equalize a *wise* man and a *fool*, and make a *man* too like a *beast*. Even in worldly matters, you will venture upon the greatest cost and pains for the things that you see not, nor ever saw. He that hath a journey to go to a place that he never saw, will not think that a sufficient reason to stay at home. The Merchant will sail 1000 miles to a Land, and for a Commodity, that he never saw Must the Husbandman see the Harvest before he plow his Land, and sow his seed? Must the sick man feel, that he hath health before he use the means to get it? Must the Souldier see that he hath the victory before he fight? You would take such conceits in worldly matters to be the sym-

ptoms of distraction : And will you cherish them where they are most pernicious? Hath God made man for *any end*, or for *none*? If *none*, he is made in vain : If for *any*, no reason can expect that he should *see his end*, before he *use the means*, and *see his home* before he begin to travel towards it. When children first go to School, they do not *see* or *enjoy* the learning and wisdom which by time and labour they must attain. You will provide for the children which you are like to have before you see them. To look that *fight* which is *our fruit in it self*, should go before a holy life, is to expect the *end* before we will use the *necessary means*. You see here in the government of the world, that it is *things unseen* that are the instruments of rule, and motives of obedience. Shall no man be restrained from felony or murders, but he that *seeth* the *Assizes* or the *Gallows*? It is enough that he *foreseeth* them, as being made known by the *Laws*.

It would be no *discrimination* of the *good* and *bad*, the *wise* and *foolish*, if the reward and punishment must be *seen*? what thief so mad as to steal at the *Gallows*, or before the *Judge*? The basest habits would be restrained from acting, if the reward and punishment were in sight. The most beastly drunkard would not be drunk; the filthy fornicator would forbear his lust; the malicious enemy of godliness would forbear their calumnies and persecutions, if Heaven and Hell were open to their sight. No man will play the adulterer in the face of the *Assembly*: The chaste and unchaste seem there alike: And so they would do if they saw the face of the most dreadful God. No thanks to any of you all to be *godly* if *Heaven* were to be presently seen? or to *forbear your sin*, if you saw *Hell* fire, God will have a meeter way of tryal: You shall *believe his promises*, if ever you will have the *benefit*, and *believe his threatnings*, if ever you will *escape the threatned evil*.

## CHAP. 2.

## Some Uses.

Use 1. **T**His being the nature and use of Faith, to apprehend things *absent* as if they were *present*, and things *unseen*, as if they were *visible* before our eyes; you may hence understand the *nature of Christianity, and what it is to be a true Believer*. Verily, it is another matter than the dreaming, self-deceiving world imagineth. Hypocrites think that they are Christians indeed, because they have entertained a superficial opinion, that there is a Christ, an immortality of souls, a Resurrection, a Heaven and a Hell; though their lives bear witness, that this is not a *living, and effectual* faith; but it is their *sensitive faculties and interest* that are *predominant*, and are the *byas* of their hearts. Alas, a little observation may tell them, that notwithstanding their most confident pretensions to Christianity, they are utterly unacquainted with the Christian life. Would they *live* as they do, in worldly cares, and pampering of the flesh, and neglect of God and the life to come, if they *saw* the things which they say they do believe? Could they be sensual, ungodly and secure, if they had a faith that *serv'd instead of sight*?

Would you know who it is that is the Christian indeed?

1. He is one that liveth (in some measure) as if he saw the Lord: Believing in that God that dwelleth in the inaccessible light, that cannot be seen by mortal eyes, he liveth as before his face. He speaks, he prays, he thinks, he deals with men, as if he saw the Lord stand by. No wonder therefore if he do it with *reverence and holy fear*. No wonder if he make lighter of the smiles or frowns of mortal man, than others do that see none higher; and if he observe not the lustre of worldly dignity, or fleshly beauty, wisdom or vain-glory, before the transcendent incomprehensible light, to which the Sun it self is darkness. When he awaketh he is still with God, Psal. 134. 8. He sets the Lord alwaies before him, because he is at his right hand, he is not moved, Psal. 16. 8. And therefore the life of Believers is oft called, a *walking with God*, and a *walking*

before God, as Gen. 5. 22, 24. & 6. 9. & 17. 1. in the case of *Enoch, Noah, and Abraham*. *All the day doth he wait on God*, Psal. 25. 5. Imagine your selves what manner of person he must be that *sees the Lord*; and conclude that such (in his measure) is the true believer. For by *faith he seeth him that is invisible* (to the eye of sense) and therefore can forsake the glory and pleasures of the world, and feareth not the wrath of Princes, as it's said of *Mosis*, Heb. 11. 27.

2. The Believer is one *that liveth on a Christ whom he never saw*, and trusteth in him, adhereth to him, acknowledgeth his benefits, loveth him, and rejoiceth in him, as if he had seen him with his eyes. This is the faith which Peter calls *more precious than perishing gold*; that maketh us *love him whom we have not seen, and in whom though now we see him not, yet believing we rejoyce, with unspeakable and glorious joy*, 1 Pet. 1. 8. *Christ dwelleth in his heart by faith*; not only by his Spirit; but *objectively*; as our dearest absent friend, doth dwell in our estimation and affection, Ephes. 3. 17. O that the miserable Infidels of the world, had the eyes, the hearts, the experiences of the true believer! Then they that with *Thomas* tell those that have seen him, [*Except I may see and feel, I will not believe*] will be forced to cry out, [*My Lord and my God,*] Joh. 20. 25, &c.

3. A Believer is one that judgeth of the man by his invisible inside, and not by outward appearances with a fleshly worldly judgement. He seeth by faith a greater ugliness in sin, than in any the most deformed monster. When the unbeliever saith; what harm is it to please my flesh, in ease, or pride, or meat and drink, or lustful wantonness? the believer takes it as the question of a fool, that should ask [*what harm is it to take a dram of Mercury or Arsenick?*] He seeth the vicious evil, and foreseeth the consequent penal evil, by the eye of faith. And therefore it is that he pittieeth the ungodly, when they pittie not themselves, and speaks to them oft with a tender heart in compassion of their misery, and perhaps weeps over them (as *Paul*, Phil. 3. 18, 19.) when he cannot prevail; when they weep not for themselves, but hate his love, and scorn his pittie, and bid him keep his lamentations for himself; because they see not what he sees.

He seeth also the inward beauty of the Saints, (as it shineth forth in the holiness of their lives) and through all their sordid poverty and contempt, beholdeth the image of God upon them. For he judgeth not of *sin* or *holiness* as they now appear to the distracted world; but as they will be judged of at the day which he foreseeth; when sin will be the *shame*, and holiness the honoured and desired state.

He can see Christ in his poor despised members, and love God in those that are made as the scorn and off-scouring of all things, by the malignant unbelieving world. He admireth the excellency and happiness of those, that are made the laughing-stock of the ungodly: and accounteth the Saints the *most excellent on earth*, Psal. 16. 2. and had rather be one of their communion in rags, than sit with Princes that are naked within, and void of the true and durable glory. He judgeth of men as he perceiveth them to have more or less of Christ. The worth of a man is not obvious to the sense. You see his *stature*, *complexion* and his *cloths*; but as you see not his *learning* or *skill* in any Art whatsoever; so you see not his *grace* and heavenly mind. As the *soul* it self, so the sinful *deformity*, and the holy *beauty* of it, are to us invisible, and perceived only by their fruits, and by the eye of faith, which seeth things as God reveals them. And therefore in the eyes of a true Believer, *a vile person is contemned; but he honoureth those that fear the Lord*, Psal. 15. 4.

4. A true Believer doth seek a happiness which he never saw, and that with greater estimation and resolution, than he seeks the most excellent things that he hath seen. In all his prayers, his labours, and his sufferings, it is an *unseen Glory* that he seeks: he seeth not the Glory of God, nor the glorified Redeemer, nor the world of Angels, and perfected spirits of the just: but he knoweth by faith, that such a God, such a Glory, such a world as this *there is*, as certain as if his eyes had seen it. And therefore he provides, he lives, he hopes, he waits, for this *unseen* state of spiritual bliss, contemning all the wealth and glory, that sight can reach in comparison thereof. He believeth what he *shall see*; and therefore strives that he *may see* it. It's something above the Sun, and all that mortal eyes can see, which is the *end*, the *hope*, the

portion of a believer, without which all is nothing to him; and for which he trades and travels here, as worldlings do for worldly things, *Matth. 6. 20, 21. Col. 3. 1. Phil. 3. 20.*

5. A true Believer *doth all his life prepare for a day that is yet to come*, and for an account of all the passages of his life, though he hath nothing but the Word of God, to assure him of it. And therefore he lives as one that is halting to the presence of his Judge; and he contriveth his affairs, and disposeth of his worldly riches, as one that looks to hear of it again, and as one that remembreth the *Judge is at the door*, James 5. 9. He rather asketh, [what life, what words, what actions, what way of using my estate and interest, will be sweetest to me in the review, and will be best at last when I must accordingly receive my doom?] than [what is most pleasant to my flesh? and what will ingratiate me most with men? and what will accommodate me best at present? and set me highest in the world?] And therefore it is, that he pittieeth the ungodly even in the height of their prosperity; and is so earnest (though it offend them) to procure their recovery, as knowing that how secure soever they are now, they *must give an account to him that is ready to judge the quick and the dead*, 1 Pet. 4. 5. and that then the case will be altered with the presumptuous world.

6. Lastly, A true believer is *careful to prevent a threatened misery which he never felt*; and is awakened by holy fear to flye from the *wrath to come*, and is indoltrious to escape that place of torment which he never saw, as if he had seen it with his eyes. When he heareth but the *sound of the trumpet*, he takes warning that he may save his soul, Ezek. 33. 4. The evils that are *here felt and seen*, are not so dreadful to him, as those that he never saw or felt. He is not so careful and resolute, to avoid the ruine of his estate or name, or to avoid the plague, or sword, or famine, or the scorching flames, or death, or torments, as he is to avoid the endless torments, which are threatened by the righteous God. It is a greater misery in his esteem, to be *really undone for ever*, than *seemingly only for a time*, and to be cast off by God, than by all the world; and to lie in Hell, than to suffer any temporal calamity. And therefore he fears it more, and doth more to avoid it; and is  
more

more cast down by the fears of Gods displeasure, than by the feelings of these present sufferings. As *Noah* did for his preservation from the threatned deluge, so doth the true Believer for his preservation from everlasting wrath, *Heb. 11. 7.* [*By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, by the which he condemned the world, and became heir of the righteousness, which is by faith.*] God first giveth warning of the flood: *Noah* believeth it: not with a lifeless, but a working faith: that first moved in him a self-preserving fear: This fear moveth *Noah* to obey the Lord in the use of means, and to prepare the Ark; and all this was, to save himself and his house from a flood, that was as yet unseen, and of which in nature there was no appearance. Thus doth God warn the sinful world, of the day of judgement, and the fire that is unquenchable; and true believers take his warning; and believing that which they cannot see, by fear they are moved to flye to Christ, and use his means to scape the threatned calamity. By this they become the heirs of that Righteousness which is by faith, and condemn the unbelieving careless world, that take not the warning, and use not the remedy.

By this time you may see that the Life of Faith is quite another thing, than the lifeless opinion of multitudes that call themselves believers. To say [*I believe there is a God, a Christ, a Heaven, a Hell,*] is as easie as it is common. But the faith of the ungodly is but an uneffectual dream. To dream that you are fighting, wins no victories: To dream that you are eating, gets no strength. To dream that you are running, rides no ground: To dream that you are plowing, or sowing, or reaping, procureth but a fruitless harvest. And to dream that you are Princes, may consist with beggery. If you do any more than dream of Heaven and Hell, how is it that you stir not, and make it not appear by the diligence of your lives, and the fervour of your duties, and the seriousness of your endeavours, that such wonderful unexpressible overpowering things, are indeed the matters of your belief? As you love your souls, take heed lest you take an image of faith to be the thing it self. Faith sets on work the powers of the soul, for the obtaining of that joy, and the escaping of that misery

mifery which you believe. But the *image* of faith in self-deceivers, neither *warms* nor *works*: it conquereth no difficulties; it ftirs not up to faithful duty. It's *blind*, and therefore *feeth* not *God*; and how then should he be feared and loved? I *feeth* not *Hell*, and therefore the senselefs foal goes on as fearlefsly and merrily to the unquenchable fire, as if he were in the safeft way. This image of faith annihilerh the moft potent objeets, as to any due impreffion on the foal. God is as no God, and Heaven as no Haven, to thefe *imaginary* *Chriftians*. If a Prince be in the room, an image reverenceth him not: If muſick and feafting be there, an image finds no pleasure in them. If fire and ſword be there, an image fears them not. You may perceive by the ſenfelefs neglectful carriage of ungodly men, that they *fee* not by faith the God that they ſhould love and fear; the Heaven that they ſhould ſeek and wait for; or the Hell that they ſhould with all poſſible care avoid. He is indeed the true Believer that (allowing the difference of degrees) doth pray as if he ſaw the Lord; and ſpeak and live as alwaies in his preſence; and redeem his time as if he were to die to morrow, or as one that ſeeth death approach, and ready to lay hands upon him; that begs and cries to God in prayer, as one that *forefeeth* the day of judgement; and the endlefs joy or miſery that followeth: that beſtirreth him for everlaſting life, as one that *feeth* Heaven and Hell, by the eye of faith. Faith is a ſerious apprehenſion, and cauſeth a ſerious converſation: for it is inſtead of *ſight* and *preſence*.

From all this you may eaſily and certainly infer, 1. That *true faith* is a Jewel, rare and precious: and not ſo common as nominal carelefs Chriftians think. What ſay they, *Are we not all believers? will you make Infidels of all that are not Saints? are none Chriftians, but thoſe that live ſo ſtrictly?* Answer, I know they are not *Infidels* by *profefſion*: but what they are indeed, and what God will take them for, you may ſoon perceive, by comparing the deſcription of faith, with the inſcription legible on their *lives*. It's comon to ſay, *I do believe*: but is it comon to find men, *pray* and *live* as thoſe that do believe indeed? It is both in works of *charity* and of *piety*, that a *living faith* will ſhew it ſelf. I will not therefore contend about the name: If you are *ungodly*, *unjuſt*, or *uncharitable*,



uncharitable, and yet will call your selves *Believers*, you may keep the name, and see whether it will save you. Have you forgotten how this case is determined by the holy Ghost himself, *James 2. 14, &c.* *What doth it profit my Brethren, if a man say, he hath faith, and hath not works? Can faith save him? Faith if it hath not works is dead, being alone. Thou believest that there is one God: thou doest well: the Devils also believe and tremble. It such a belief be it, that thou gloryest in, it's not denyed thee! But wilt thou know, oh vain man, that faith without works is dead? &c.* Is there life where there is no motion? Had you that *Faith* that is instead of *fight*, it would make you more *solicitous* for the things *unseen*, than you are for the *visible trifles* of this world.

2. And hence you may observe, that *most true Believers are weak in Faith*. Alas, how far do we all fall short of the love, and zeal, and care, and diligence, which we should have if we had but *once beheld* the things which we do *believe*? Alas, how dead are our affections? how flat are our duties? how cold, and how slow are our endeavours? how unprofitable are our lives, in comparison of what *one hours fight of Heaven and Hell* would make them be? O what a comfortable converse would it be, if I might but joyn in prayer, praise, and holy conference one day or hour, with a person that had *seen the Lord*, and *been in Heaven*; and born a part in the *Angelicall Praises*! Were our Congregations composed of such persons, what manner of worship would they perform to God? How unlike would their heavenly ravishing expressions be to these our sleepy heartless duties? Were Heaven open to the view of all this Congregation while I am speaking to you, or when we are speaking in prayer and praise to God, imagine your selves what a change it would make upon the best of us in our services! What apprehensions, what affections, what resolutions it would raise! and what a posture it would cast us all into! And do we not all profess to *believe* these things, as revealed from Heaven by the infallible God? Do we not say, that such a Divine Revelation is as sure as if the things were in themselves laid open to our sight? Why then are we no more affected with them? Why are we no more transported by them? Why do they no more command

our souls, and stir up our faculties to the most vigorous and lively exercise? and call them off from things that are not to us considerable, nor fit to have one glance of the eye of our observation, nor a regardful thought, nor the least affection, unless as they subserve these greater things? When you observe how much, in your selves and others, the frame of your souls in holy duty, and the tenour of your lives towards God and man, do differ from what they would be, if you had *seen* the things that you believe, let it mind you of the great imperfection of faith, and humble us all in the sense of our imbecility. For though I know that the most perfect Faith, is not apt to raise such high affections in degree, as shall be raised by the *beatifical vision* in the glorified, and as present intuition now would raise, if we could attain it; yet seeing Faith hath as sure an Object and Revelation as sight it self, though the manner of apprehension be less affecting, it should do much more with us than it doth, and bring us nearer to such affections and resolutions, as sight would cause.

*Use 2.* If Faith be given us to make things to come as if they were at hand, and things unseen as if we saw them, you may see from hence, 1. The reason of that holy seriousness of Believers, which the ungodly want. 2. And the reason why the ungodly want it. 3. And why they wonder at, and distaste and deride this serious diligence of the Saints.

1. Would you make it any matter of wonder, for men to be more careful of their souls, more fervent in their requests to God, more fearful of offending him, and more laborious in all holy preparation for eternal life, than the holiest and precious person that you know in all the world, if so be that Heaven and Hell were seen to them? Would you not rather wonder at the dulness and coldness, and negligence of the best, and that they are not far more holy and diligent than they are, if you and they did see these things? Why then do you not cease your wondering at their diligence? Do you not know that they are men, that have seen the Lord, whom they daily serve? and seen the glory which they daily seek? and seen the place of torments which they fly from? By Faith in the glass of Divine Revelations they have seen them.

2. And

2. And the reason why the *careless world* are not as diligent, and holy as *Believers*, is because they have not this eye of Faith, and never saw those powerful objects, that *Believers* see. Had you *their eyes*, you would have their *hearts* and *lives*. O that the Lord would but illuminate you, and give you such a *sight* of the things *unseen*, as every true *Believer* hath! What a happy change would it make upon you? Then instead of your deriding or opposing it, we should have your company in the holy path: You would then be such your selves, as you now deride. If you *saw* what they see, you would *do* as they *do*. When the heavenly light had appeared unto *Saul*, he ceaseth persecuting, and enquires what Christ would have him to do, that he might be such a one as he had persecuted: And when the scales fell from his eyes, he falls to prayer, and gets among the *Believers* whom he had persecuted, and laboureth and suffereth more than they.

3. But till this light appear to your darkned souls, you cannot see the reasons of a holy heavenly life: and therefore you will think it hypocrisie, or pride, or fancy, and imagination, or the foolishness of crackt-brain'd self-conceited men. If you see a man do reverence to a Prince, and the Prince himself were invisible to you, would you not take him for a mad man; and say that he cringed to the stools or chairs, or bowed to a post, or complemented with his shadow? If you saw a mans action in eating and drinking, and see not the meat and drink it self, would you not think him mad? If you heard men laugh, and hear not so much as the voice of him that gives the jest, would you not imagine them to be brain-sick? If you see men dance, and hear not the musick; if you see a Labourer threshing, or reaping, or mowing, and see no corn or grass before him; if you see a Souldier fighting for his life, and see no enemy that he spends his stroaks upon, will you not take all these for men distracted? Why this is the case between you and the true *Believers*. You see them reverently worship God, but you see not the Majesty which they worship, as they do: You see them as busie for the saving of their souls, as if an hundred lives lay on it; but you see not the Hell from which they fly, nor the Heaven they seek: and therefore you marvel why they make so

much ado about the matters of their salvation; and why they cannot do as others, and make as light of Christ and Heaven, as they that desire to be excused, and think they have more needful things to mind. But did you see with the eyes of a true Believer, and were the amazing things that God hath revealed to us, but open to your sight, how quickly would you be satisfied, and sooner mock at the diligence of a drowning man, that is striving for his life, or at the labour of the City, when they are busily quenching the flames in their habitations, than mock at them that are striving for the everlasting life, and praying and labouring against the ever-burning flames?

How soon would you turn your admiration, against the stupidity of the careless world, and wonder more that ever men that hear the Scriptures, and see with their eyes the works of God, can make so light of matters of such unspeakable eternal consequence? Did you but see *Heaven and Hell*; it would amaze you to think that ever many, yea so many, and so seeming wise, should wilfully run into everlasting fire, and sell their souls at so low a rate, as if it were as easie to be in Hell as in an Ale-house, and Heaven were no better than a beastly lust? O then with what astonishment would you think! [Is this the fire that sinners do so little fear? Is this the glory that is so neglected?] You would then see that the *madness* of the *ungodly* is the *wonder*.

*Use 3.* By this time I should think that some of your own Consciences have prevented me, in the *Use of Examination*, which I am next to call you to. I hope while I have been holding you the glass, you have not turned away your faces, nor shut your eyes: - But that you have been *judging your selves* by the light which hath been set up before you. Have not some of your consciences said by this time [If this be the nature and use of Faith, to make things unseen, as if we saw them, what a desolate case then is my soul in? how void of *Faith*? how full of *Infidelity*? how far from the *truth* and *power* of *Christianity*? How dangerously have I long deceived my self in calling my self a true Christian, and pretending to be a true Believer? When I never knew the *life of Faith* but took a dead opinion, bred only by education, and the

the custom of the Countrey instead of it; little did I think that I had been an Infidel at the heart, while I so confidently laid claim to the name of a Believer! Alas, how far have I been from living, as one that *seeth* the things that he *professeth to Believe*?] If some of your consciences be not thus convinced, and perceive not yet your want of faith, I fear it is because they are *scared*, or *asleep*.

But if yet *conscience* have not begun to plead this cause against you, let me begin to plead it with your *consciences*: Are you *Believers*? Do you *live the life of Faith*, or not? Do you *live upon things that are unseen*, or upon the present visible baits of sensuality? That you may not turn away your ears, or hear me with a sluggish senseless mind, let me tell you first, how nearly it concerneth you, to get this Question soundly answered; and then, that you may not be deceived, let me help you toward the true resolution.

1. And for the first, you may perceive by what is said, that saving Faith is not so common, as those that know not the nature of it, do imagine. [*All men have not faith*,] 2 Thes. 3. 2. O what abundance do deceive themselves with *Names*, and *shews*, and a *dead Opinion*, and *customary Religion*, and take these for the *life of faith*!

2. Till you have this *faith*, you have no *special interest in Christ*. It is only *Believers* that are *united to him*, and are his living *Members*: and it is by *faith* that he *dwelleth in our hearts*, and that we live in him, *Ephes. 3. 17. Gal. 2. 20*. In vain do you boast of Christ, if you are not true *Believers*. You have no part or portion in him: None of his *special Benefits* are yours, till you have this living working *Faith*.

3. You are still in the state of *enmity to God*, and *unreconciled to him*, while you are *unbelievers*. For you can have no *peace with God*, nor *access unto his favour*, but by Christ, *Rom. 5. 1, 2, 3, 4. Ephes. 2. 14, 15, 17*. And therefore you must *come by faith to Christ*, before you can *come by Christ unto the Father*, as those that have a *special interest in his love*.

4. Till you have this *Faith*, you are *under the guilt and load of all your sins*, and under the *curse and condemnation of the Law*; For there is no *Justification or forgiveness*, but by *Faith*, *Act. 26. 18. Rom. 4, & 5, &c.*

5. Till you have this *sound Belief of things unseen*, you will be *carnal minded*, and have a *carnal end* to all your actions, which will make those to be *evil*, that *materially* are *good*, and those to be *fleshly*, that *materially* are *holy*: *Without Faith it is impossible to please God*, Rom. 8. 5, 8, 9. Prov. 28. 9. Heb. 11. 6.

6. Lastly, Till you have this *living Faith*, you have *no right to Heaven*, nor could be *saved* if you die this hour. [*Whoever believeth shall not perish, but have everlasting life: He that believeth on him, is not condemned: but he that believeth not, is condemned already: 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*, Joh. 3. 16, 18, 36.

You see, if you love your selves, it concerneth you, to try whether you are true Believers: Unless you take it for an *indifferent thing*, whether you live for ever in *Heaven* or *Hell*; it's best for you to put the question close to your consciences betimes. Have you that Faith that serves instead of sight? Do you carry *within you the evidence of things unseen*, and the *substance of the things* which you say you *hope for*? Did you know in what manner this question must be put and determined at judgement, and how all your comfort will then depend upon the answer, and how near that day is, when you must all be sentenced to *Heaven* or *Hell*, as you are found to be *Believers* or *Unbelievers*, it would make you hearken to my counsel, and presently try whether you have a *saving Faith*.

2. But lest you be deceived in your trial, and lest you mistake me as if I tryed the weak by the measure of the strong, and laid all your comfort upon such *strong affections*, and *high degrees*, as *sight* it self would work within you, I shall briefly tell you, how you may know whether you have *any faith* that's *true and saving*, though in the *least degree*. Though *none of us* are affected to that *height* as we should be, if we had the sight of all that we do believe, yet all that have *any saving belief of invisible things*, will have these four signs of faith within them.

1. *A sound belief of things unseen, will cause a practical estimation of them, and that above all earthly things.* A glimpse of the

the heavenly glory as in a glass, will cause the soul deliberately to say, [This is the chief desirable felicity; this is the Crown, the Pearl, the Treasure; nothing but this can serve my turn. It will debase the greatest pleasures, or riches, or honours of the world in your esteem. How contemptible will they seem, while you see God stand by, and Heaven as it were set open to your view; you'll see there's little cause to envy the prosperous servants of the world; you will pity them, as miserable in their mirth, and bound in the fetters of their folly and concupiscence; and as strangers to all solid joy and honour. You will be moved with some compassion to them in their misery, when they are braving it among men, and domineering for a little while; and you will think, alas poor man! Is this all thy glory! Hast thou no better wealth, no higher honour, no sweeter pleasures than these husks? With such a practical judgment as you value gold above dirt, and jewels above common stones; you will value Heaven above all the riches and pleasures of this world, if you have indeed a living saving faith, Phil. 3. 7, 8, 9.

2. A sound belief of the things unseen will habitually incline your wills to embrace them, with consent and complacence, and resolution, above and against those worldly things, that would be set above them, and preferred before them. If you are true believers, you have made your choice, you have fixed your hopes, you have taken up your resolutions, that God must be your portion, or you can have none that's worth the having: that Christ must be your Saviour, or you cannot be saved: and therefore you are at a point with all things else: they may be your Helps, but not your Happiness: you are resolved on what Rock to build, and where to cast anchor, and at what port and prize your life shall aim. You are resolved what to seek, and trust to God or none: Heaven or nothing: Christ or none; is the voice of your rooted, stable resolutions. Though you are full of fears sometimes whether you shall be accepted, and have a part in Christ, or no? and whether ever you shall attain the Glory which you aim at; yet you are off all other hopes; having seen an end of all perfections, and read vanity and vexation written upon all creatures, even on the most flattering state on earth, and are unchangeably resolved.

solved not to change your *Master*, and your *hopes*, and your *holy course*, for any other *life* or *hopes*. Whatever come of it you are resolved that here you will venture all: Knowing that you have no other game to play, at which you are not sure to lose, and that you can lay out your love, and care, and labour on nothing else that will answer your expectations; nor make any other bargain whatsoever, but what you are sure to be utterly undone by, *Psal.* 73. 25. & 4. 6, 7. *Mat.* 6. 20, 21. & 13. 45, 46. *Luke* 18. 33.

3. A sound belief of things invisible, will be so far an effectual spring of a holy life, as that you will [*seek first the Kingdom of God, and its Righteousness,*] *Mat.* 6. 33. and not in your Resolutions only, but in your Practices, the bent of your lives will be for God, and your invisible felicity. It is not possible that you should see by faith, the wonders of the world to come, and yet prefer this world before it. A dead opinionative belief, may stand with a worldly fleshly life; but a working faith will make you stir, and make the things of God your business: and the labour and industry of your lives will shew whether you soundly believe the things unseen.

4. If you savingly believe the invisible things, you will purchase them at any rate, and hold them faster than your worldly accommodations; and will suffer the loss of all things visible, rather than you will cast away your hopes of the glory which you never saw. A humane faith and bare opinion, will not hold fast when trial comes. For such men take Heaven but for a reserve, because they must leave earth against their wills, and are loth to go to Hell: but they are resolved to hold the world as long as they can, because their faith apprehendeth no such satisfying certainty of the things unseen, as will encourage them to let go all that they see, and have in sensible possession. But the weakest faith that's true and saving, doth habitually dispose the soul, to let go all the hopes and happiness of this world, when they are inconsistent with our spiritual hopes and happiness, *Luke* 14. 33.

And now I have gone before you with the light, and shewed you what a Believer is, will you presently consider how far your hearts and lives agree to this description? To know [*Whether you live by faith or not*] is consequentially to know, *whether*



whether God or the world be your portion and felicity; and to whether you are the heirs of Heaven or Hell. And is not this a question that you are most nearly concerned in? O therefore for your souls sakes, and as ever you love your everlasting peace, *Examine your selves, whether you are in the faith or not? Know you not that Christ is in you (by faith) except you be reprobates?* 2 Cor. 13. 5. will you hearken now as long to your consciences, as you have done to me? As you have heard me telling you, *what is the nature of a living, saving faith* will you hearken to your consciences, while they impartially tell you, *whether you have this life of faith, or not?* It may be known if you are *willing, and diligent, and impartial:* If you search on purpose as men that would know whether they are alive or dead, and whether they shall live or die for ever: and not as men that would be flattered and deceived, and are resolved to think *well* of their state, be it true or false.

Let conscience tell you: What eyes do you see by, for the conduct of the chief employment of your lives? Is it by the eye of sense, or faith? I take it for granted that it's by the eye of Reason. But is it by Reason corrupted and byassed by sense, or is it by Reason elevated by faith? What Country is it that your hearts converse in? Is it in Heaven or Earth? What company is it that you solace your selves with? Is it with Angels and Saints? Do you walk with them in the Spirit, and joyn your eccho's to their triumphant praises, and say, Amen, when by faith you hear them ascribing honour, and praise, and glory to the ancient of daies, the Omnipotent *Jehovah*, that is, and that was, and is to come? Do you fetch your Joyes from Heaven or Earth? from things unseen or seen? things future or present? things hoped for, or things possessed? What Garden yieldeth you your sweetest flowers? Whence is the food, that your hopes and comforts live upon? Whence are the spirits and cordials that revive you; when a frowning world doth cast you into a fainting fit, or swoon? Where is it that you repose your souls for Rest, when sin or sufferings have made you weary? Deal truly, Is it in Heaven or Earth? Which world do you take for your pilgrimage, and which for your home? I do not ask you, *where you are,* but *where you dwell?* not where are your persons, but where

are your hearts? In a word, Are you in good earnest, when you say, you believe a Heaven and Hell? And do you think, and speak, and pray, and live, as those that do indeed believe it? Do you spend your time, and abuse your condition of life, and dispose of your affairs, and answer temptations to worldly things, as those that are serious in their belief? Speak out; do you live the life of faith upon things unseen? or the life of sense on things that you behold? Deal truly; for your endless joy or sorrow doth much depend on it. The life of faith is the certain passage to the life of glory. The fleshly life on things here seen, is the certain way to endless misery. If you live after the flesh, ye shall die: but if ye by the spirit, do mortifie the deeds of the loe, ye shall live, Rom. 8. 13. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap everlasting life, Gal. 6. 7, 8. If you would know where you must live for ever, know how, and for what, and upon what it is, that you live here.

Use 4. Having enquired whether you are Believers, I am next to ask you, what you will be for the time to come? will you live upon things seen or unseen? While you arrogate the name and honour of being Christians, will you be-think you what Christianity is? and will you be indeed what you say you are, and would be thought to be? Oh that you would give credit to the Word of God? that the God of Heaven might be but heartily believed by you! And that you would but take his Word to be as sure as sense? and what he hath told you is or will be, to be as certain as if you saw it with your eyes? Oh what manner of persons would you then be? how carefully and fruitfully would you speak and live? How impossible were it then that you should be careless and prophane? And here that I may by seriousness bring you to be serious, in so serious a business, I shall first put a few suppositions to you, about the invisible objects of faith; and then I shall put some applicatory questions to you, concerning your own resolutions and practice thereupon.

1. Suppose you saw the Lord in glory continually before you; When you are hearing, praying, talking, jesting, eating, drinking,

drinking, and when you are tempted to any wilful sin : Suppose you saw the Lord stand over you, as verily as you see a man ! (As you might do if your eyes could see him : for it's most certain that he is still present with you) suppose you saw but such a glimpse of his back parts as *Moses* did, *Exod.* 34. when God put him into a cleft of the Rock, and covered him while he passed by (*Chap.* 33. 23.) when the face of *Moses* shined with the light, that he was fain to veil it from the people, *Exod.* 34. 33, 34, 35. Or if you had seen but what the Prophet saw, *Isa.* 6. 1, 2, 3, 4, 5, 6. when he beheld the Lord upon a Throne, high and lifted up, &c. and heard the Seraphim cry, *Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory.* When he said, *Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips ! for mine eyes have seen the King the Lord of Hosts.* Or if you had seen but what *Job* saw, *Job* 42. 5, 6. when he said, [ *I have heard of thee by the hearing of the ear ; but now mine eye seeth thee ; wherefore I abhor my self and repent in dust and ashes.* ] What course would you take, what manner of persons would you be after such a sight as this ? If you had seen but *Christ* appearing in his glory, as the Disciples on the holy Mount, *Matth.* 17. or as *Paul* saw him at his conversion, when he was smitten to the earth, *Acts* 9. or as *John* saw him, *Rev.* 1. 13. where he saith [ *He was clothed with a garment down to the foot, and girt with a golden girdle ; his head and his hairs were white like Wool or Snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters ; and he had in his right hand seven Stars, and out of his mouth went a sharp two edged Sword, and his countenance was as the Sun shineth in his strength : and when I saw him, I fell at his feet as dead ; and he laid his right hand upon me, saying unto me, fear not ; I am the first and the last ; I am he that liveth and was dead ; and behold I am alive for evermore, Amen, and have the keys of hell and death.* ] What do you think you should be and do, if you had seen but such a sight as this ? Would you be godly or ungodly after it ? As sure as you live, and see one another, God always seeth you : He seeth your secret filthiness, and deceit, and malice, which you think

is hid; he seeth you in the dark: the locking of your doors, the drawing of your curtains, the setting of the Sun, or the putting out of the Candle, doth hide nothing from him that is *Omniscient*, Psal. 94. 8, 9. [*Understand oh ye brutists among the people! and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*] The lust and filthiness, and covetousness, and envy, and vanity of your very *thoughts* are as open to his view as the Sun at noon. And therefore you may well suppose him *present* that cannot be *absent*; and you may suppose you saw him that still seeth you, and whom you must see. Oh what a change, a *glimpse* of the glory of his *Majesty*, would make in this Assembly! Oh what amazements, what passionate workings of soul would it excite! Were it but an *Angel* that did thus appear to you, what manner of hearers would you be? how serious? how affectionate? how sensible? And yet are you *Believers*, and have *none* of this? when faith makes unseen things to be as seen? If thou have *faith* indeed, thou seest him that is invisible: thou speakest to him: thou hearest him in his Word: thou seest him in his Works: thou walkest with him: he is the life of thy comforts, thy converse and thy life.

2. Suppose you had *seen the matters revealed in the Gospel to your faith, as to what is past and done already?* If you had seen the deluge and the *Ark*, and preservation of one righteous family: the burning of *Sodom* and *Gomorrab* with fire from Heaven; and the saving of *Lot* whose *righteous soul was grieved* at their sins, and hunted after as a prey to their ungodly rage, because he would have hindered them from transgressing? Suppose you had *seen* the opening of the Red Sea, the passage of the *Israelites*, the drowning of *Pharaoh* and his *Ægyptians*; the *Manna* and the *Quails* that fell from Heaven, the flaming Mount, with the terrible Thunder, when God delivered the Law to *Moses*! what manner of people would you have been? what lives would you have led, after such sights, as all or any one of these? Suppose you had *seen* Christ in his state of Incarnation, in his examples of lowliness, meekness, contempt of all the glory and vanities of this world, and had heard him speak his heavenly Doctrine with power and authority, as never man spake. Suppose you had seen him heal the blind, the

the lame, the sick, and raise the dead; and then him after all this made the scorn of sinners, buffeted, spit upon, when they had crowned him with thorns, and arrayed him gorgeously in scorn; and then nailed between malefactors on a Cross, and pierced, and die a shameful death, and this for such as you and I. Suppose you had seen the Sun darkned without any eclipse, the Vail of the Temple rent, the Earth tremble; the Angels terrifying the Keepers, and Christ rise again! Suppose you had been among the Disciples when he appeared in the midst of them, and with *Thomas*, had put your fingers into his wounded side: and had seen him walking on the waters, and at last seen him ascending up to Heaven. Suppose you had seen when the Holy Ghost came down on the Disciples in the similitude of cloven tongues, and had heard them speak in the various languages of the Nations, and seen the variety of Miracles, by which they convinced the unbelieving world: What persons would you have been? what lives would you have led, if you had been eye-witnesses of all these things? And do you not profess to believe all this? and that these things are as certain truths, as if you had seen them? why then doth not your belief affect you, or command you more? why doth it not do what sight would do, in some good measure, if it were but a lively saving faith indeed that serveth instead of sense? Yea I must tell you, Faith must do more with you, in *this case*, than the sight of Christ alone, could do, or the sight of his Miracles did on most. For many that saw him, and saw his works, & heard his Word, yet perished in their unbelief.

3. Suppose you saw the everlasting Glory which Christ hath purchased and prepared for his Saints: That you had been once with *Paul*, rapt up into the third Heavens, and seen the things that are unutterable: would you not after that have rather lived like *Paul*, and undergone his sufferings and contempt, than to have lived like the brain-sick brutish world? If you had seen what *Stephen* saw before his death, *Acts* 7. 55, 56. the Glory of God, and Christ standing at his right hand; If you had seen the thousands and millions of holy glorious spirits, that are continually attending the Majesty of the Lord; If you had seen the glorified spirits of the just, that were once in flesh, despised by the blind ungodly world, while they

waited on God in faith, and holiness, and hope, for that blessed Crown which now they were : If you had felt one moment of their joys ; if you had seen them shine as the Sun in glory, and made like unto the Angels of God ; if you had heard them sing the song of the Lamb, and the joyful Hallelujahs, and praise to their eternal King : what would you be, and what would you resolve on after such a sight as this ? If the rich man *Luke 16.* had seen *Lazarus* in *Abrahams* bosom in the midst of his bravery, and honour, and feasting, and other sensual delights, as afterwards he saw it when he was tormented in the flames of Hell, do you think such a sight would not have cooled his mirth and jollity, and helpt him to understand the nature and value of his earthly felicity ; and have proved a more effectual argument than a despised Preachers words ? at least to have brought him to a freer exercise of his Reason, in a sober consideration of his state and waies ? Had you seen one hour what *Abraham, David, Paul,* and all the Saints now see, while sin and flesh doth keep us here in the dark, what work do you think your selves it would make upon your hearts and lives ?

4. Suppose you saw the face of Death, and that you were now lying under the power of some mortal sickness, Physicians having forsaken you, and said, There is no hope : Your friends weeping over you, and preparing your winding sheet and coffin, digging your graves, and casting up the skulls, and bones, and earth, that must again be cast in to be your covering and company : Suppose you saw a Messenger from God to tell you that you must die to morrow ; or heard but what one of your predecessors heard, *Luke 12. 20.* *Thou fool, this night shall thy soul be required of thee : then whose shall these things be that thou hast provided ?* ] How would such a Message work with you ? would it leave you as you are ? If you heard a voice from God this night in your chamber in the dark, telling you, that *this is the last night that you shall live on earth, and before to morrow your souls must be in another world, and come before the dreadful God :* what would be the effect of such a Message ? And do you not verily believe that all this will very shortly be ? Nay, do you not know without believing, that you must die, and leave your worldly glory ?  
and

and that all your pleasures and contents on earth, will be as if they had never been, (and much worse!) O wonderful! that a change so sure, so great, so near, should no more affect you, and no more be fore-thought on, and no more prepared for! and that you be not awakened by so full and certain a fore-knowledge, to be in good sadness for eternal life, as you seem to be when death is at hand!

5. Suppose you saw the great and dreadful day of Judgement, as it is described by Christ himself in *Matth.* 25. [*When the Son of man shall come in his glory, and all his holy Angels with him, and shall sit upon his glorious Throne, and all Nations shall be gathered before him, and he shall separate them one from another, as a Shepherd divideth his sheep from the goats, and shall set the sheep on his right hand, and the goats on his left.*] v. 31, 32, 33. and shall sentence the righteous to eternal life, and the rest into everlasting punishment. If you did now behold the glory and terror of that great appearance, how the Saints will be magnified, and rejoyce, and be justified against all the accusations of Satan, and calumnies of wicked men; and how the ungodly then would fain deny the words and deeds that now they glory in; and what horrour and confusion will then overwhelm those wretched souls, that now out-face the Messengers of the Lord? Had you seen them trembling before the Lord, that now are braving it out in the pride and arrogance of their hearts: Had you heard how then they will change their tune, and wish they had never known their sins: and wish they had lived in greater holiness than those whom they derided for it: What would you say, and do, and be, after such an amazing sight as this? Would you sport it out in sin as you have done? Would you take no better care for your salvation? If you had seen those sayings out of the holy Ghost fulfilled, *Jude* 14, 15. *2 Thes.* 1. 7, 8, 9. [*When the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*] What mind do you think you should be of? What course would you take, if you had but seen this dreadful day? Could you go on to think, and speak,

Speak, and live as sensually, stupidly and negligently as now you do? 2 Pet. 3: 10, 11, 12. [*The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up: Is it possible soundly to believe such a day, so sure, so near, and no more regard it, nor make ready for it, than the careless and ungodly do?*

6. Suppose at that day you had heard the Devil accusing you of all the sins that you have committed; and set them out in the most odious aggravations, and call for justice against you to your Judge: If you heard him pleading all those sins against you that now he daily tempts you to commit, and now maketh you believe are harmless, or small inconsiderable things: If you heard him saying, At such a time this sinner refused grace, neglected Christ, despised Heaven, and preferred Earth: at such a time he derided godliness, and made a mock of the holy Word and Counsels of the Lord: at such a time he profaned the name of God, he coveted his neighbours wealth; he cherished thoughts of envy or of lust; he was drunk, or gluttonous, or committed fornication, and he was never thoroughly converted by renewing grace, and therefore he is an heir of Hell, and belongs to me: I ruled him, and I must have him.] What would you think of a life of sin, if once you had heard such accusations as these? How would you deal by the next temptation, if you had heard what use the tempter will hereafter make of all your sins?

7. What if you had seen the damned in their misery, and heard them cry out of the folly of their impenitent careless lives; and wishing as Dives, Luke 16. that their friends on earth might have one sent from the dead, to warn them that they come not to that place of torment (I speak to men that say they are believers) what would you do upon such a sight? If you had heard them there torment themselves in the remembrance of the time they lost, the mercy they neglected, the grace resisted, and wish it were all to do again, and that they might once more be tried with another life. If you saw how the world is altered with those, that once were as proud and confident as others, what do you think such a sight would do with you?

And



And why then doth the *believing* of it do no more, when the thing is certain?

8. Once more; suppose that in your *temptations* you saw the tempter appearing to you, and *pleading* with you as he doth by his inward suggestions, or by the mouths of his instruments. If you saw him, and heard him hissing you on to sin, perswading you to gluttony, drunkenness, or uncleanness? If the Devil appeared to you, and led you to the place of lust, and offered you the harlot, or the cup of excess, and urged you to swear, or curse, or rail, or scorn at a holy life; would not the sight of the Angler mar his game, and cool your courage, and spoil your sport, and turn your stomachs? would you be drunk, or filthy, if you saw him stand by you? Think on it the next time you are tempted. Stout men have been apaled by such a sight. And do you not *believe* that it's *be indeed* that tempteth you? As sure as if your eyes beheld him, it's he that prompteth men to jeer at god incels; and puts your wanton ribbald speeches, and oaths, and curses into your mouths: *He* is the Tutor of the enemies of grace, that teacheth them *do&e delirare, ingeniosè insanire*, ingeniously to quarrel with the way of life, and learnedly to confute the arguments that would have saved them; and subtilly to dispute themselves out of the hands of mercy, and gallantly to scorn to stoop to Christ, till there be no remedy; and with plausible eloquence to commend the plague and sickness of their souls; and irrefragably maintain it, that the way to Hell will lead to Heaven; and to *justify* the sins that will condemn them; and honourably and triumphantly to overcome their friends, and to serve the Devil in mood and figure, and valiantly to cast themselves into Hell, in despite of all the laws and reproofs of God or man that would have hindered them. It being most certain that this is the Devils work, and you durst not do it if he moved you to it with open face, how dare you do it when *faith* would assure you, that it's as verily he, as if you saw him?

More distinctly, answer these following Questions, upon the foregoing suppositions.

Quest. 1. If you saw but what you say you do *believe*, would you not be convinced that the most pleasant gainful sin, is worse

than madness? and would you not spit at the very name of it, and openly cry out of your open folly, and beg for prayers, and love reprovers, and resolve to turn without delay?

Quest. 2. What would you think of the most serious holy life, if you had seen the things that you say you do believe? would you ever again reproach it as preciseness? or count it more ado than needs? and think your time were better spent in playing, than in praying; in drinking, and sports, and filthy lusts, than in the holy services of the Lord? would you think then that one day in seven, were too much for the work for which you live; and that an hour on this holy day were enough to be spent in instructing you for eternity? Or would you not believe that he is the blessed man, whose delight is in the Law of God, and meditateth in it day and night? Could you plead for sensuality or ungodly negligence, or open your mouths against the most serious holiness of life, if Heaven and Hell stood open to your view?

Quest. 3. If you saw but what you say you do believe, would you ever again be offended with the Ministers of Christ, for the plainest reproofs, and closest exhortations, and strictest precepts and discipline, that now are disrelished so much? Or rather, would you not desire them to help you presently to try your states, and to search you to the quick, and to be more solicitous to save you than to please you? The patient that will take no bitter medicine in time, when he sees he must die, would then take any thing. When you see the things that now you bear of, then you would do any thing: O then might you have these daies again, Sermons would not be too plain or long: In season and out of season would then be allowed of. Then you would understand what moved Ministers to be so importunate with you for conversion; and whether trifling or serious preaching was the best.

Quest. 4. Had you seen the things that you say you do believe, what effect would Sermons have upon you, after such a sight as this? O what a change it would make upon our preaching, and your hearing, if we saw the things that we speak and hear of? How fervently should we importune you, in the name of Christ? How attentively would you hear, and carefully consider and obey? we should then have no such sleepy preaching and

and hearing, as now we have. Could I but shew to all this Congregation, while I am preaching, the invisible world of which we preach, and did you hear with Heaven and Hell in your eye sight, how confident should I be (though not of the saving change of all) that I should this hour teach you to plead for sin, and against a holy life no more? and send you home another people than you came hither. I durst then ask the worst that heareth me, [Dare you now be drunk, or gluttonous, or worldly? dare you be voluptuous, proud, or fornicators any more? Dare you go home, and make a jest at piety, and neglect your souls as you have done?] And why then should not the *believed* truth prevail, if indeed you *did believe* it, when the thing is as *sure*, as if you *saw* it?

*Quest. 5.* If you had seen what you say you do *believe*, would you *hunt as eagerly for wealth, or honour*, and regard the thoughts or words of men, as you did before? Though it's only the *Believer* that truly honoureth his Rulers, (for none else honour them for God, but use them for themselves;) yet wonder not if he fear not much the face of man, and be no admirer of worldly greatness, when he *seeth* what they *will be*, as well as what they *are*. Would not usurpers have been less scared, if all could have *foreseen* their fall? Even common *reason* can *foresee*, that shortly you will all be dust: Methinks I *foresee* your ghastly paleness, your loathsome blackness, and your habitation in the dark: And who can much envy, or desire the advancements that have such an end? One sight of God would *blast all the glory* of the world, that's now the bait for mans perdition.

*Quest. 6.* Would *temptations be as powerful*, as now they are, if you did but *see* the things you *bear* of? Could all the beauty or pleasures in the world, entice you to filchiness or sensuality, if you saw God over you, and judgement before you, and saw what damned souls now suffer, and what believers now enjoy? Could you be persuaded by *any* company or recreation, to waste your precious time in vain, with such things in your eye? I am confident you would abhor the motion; and entertain temptations to the most honoured, gainful, pleasant sin, as now you would do a motion to cut your own throats, or leap into a coal-pit, or thrust your head into a burning-oven.

Why then doth not *faith* thus shame *temptations*, if indeed you do believe these things? Will you say, [It is your *weakness*, you cannot *chuse*] or that [it is your nature to be *lustful*, *revengeful*, *sensual*, and you cannot overcome it.] But if you had a sight of *Heaven and Hell*, you could then resist: you cannot now, because you will not: But did you see that which would make you willing, your power would appear. The sight of a Judge or Gallows can restrain men: The sight of a person whom you reverence, can restrain the exercise of your disgraceful sins; much more would the sight of *Heaven and Hell*. If you were but *dying*, you would shake the head at him that would then tempt you to the committing of your former sins. And is not a lively *foreseeing faith* as effectual?

Quest. 7. Had you seen what you say you do believe, you would not so much stick at *sufferings*, nor make so great a matter of it, to be reproached, slandered, imprisoned, or condemned by man, when God and your salvation command your patience. A sight of Hell would make you think it worse than madness, to run thither to escape the wrath of man, or any sufferings on earth, Rom. 8. 18.

Quest. 8. And O how such a sight would advance the Redeemer, and his Grace, and Promises, and Word, and Ordinances, in your esteem! It would quicken your desires, and make you fly to Christ for life, as a drowning man to that which may support him. How sweetly then would you relish the name, the word, the waics of Christ, which now seem dry and common things!

Quest. 9. Could you live as merrily, and sleep as quietly in a negligent uncertainty of your salvation, if you had seen these things, as now you do? Could you live at hearts ease, while you know not where you shall be to morrow, or must live for ever? Oh no: Were *Heaven and Hell* but seen before you, your Consciences would be more busie in putting such questions [Am I regenerate, sanctified, reconciled, justified, or not?] Then any the most zealous Minister is now.

Quest. 10. I will put to you but one Question more. If we saw God, and Heaven, and Hell before us, do you think it would not effectually reconcile our differences, and heal our unbrotherly exasperations and divisions? would it not hold the bands that

that itch to be using violence, against those that are not in all things of their minds ! what abundance of vain controversies would it reconcile ! As the coming in of the Master doth part the fray among the School-boys ; so the sight of God would frighten us from contentions, or uncharitable violence. This would teach us how to preach and pray better than a storm at Sea can do ; which yet doth it better than some in prosperity will learn : Did we see what we *preach of*, it would drive us out of our man-pleasing, self-seeking, sleepy strain, as the cudgel drives the beggar from his canting, and the breaking loose of the Bear did teach the affected cripple to find his legs, and cast away his crutches. I would desire no better outward help to end our controversies about indifferent modes of worship, than a sight of the things of which we speak : This would excite such a serious frame of soul, as would not suffer Religion to evaporate into formality, nor dwindle into affectation, complement and ceremony : nor should we dare to beat our fellow-servants, and thrust them out of the vineyard, and say, you shall not *preach*, or *pray*, or *live*, but upon these or those unnecessary terms : But the sense of our own frailty, and fear of a severe disquisition of our failings, would make us compassionate to others, and content that *necessaries* be the matter of our unity, *unnecessaries* of our liberty, and *both* of charity.

If *fight* in all these ten particulars would do so much, should not *faith* do much, if you verily believe the things you *see* not ?

Alas, corrupted reason is asleep, (with men that seem wise in other things) till it be awakt by *faith* or *fight*. And sleeping reason is as unserviceable as folly. It doth no work : it avoids no danger. A Doctor that's asleep, can defend the truth no better than a waking child. But reason will be reason, and conscience will be conscience, when the dust is blown out of mens eyes, and *fight* and *feeling* have awakened, and so recovered their understandings ; or *Faith* more *seasonably* and *happily* awaked them.

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**A**ND O that now we might all consent to addict our selves to the *Life of Faith* : And

1. That we live not too much on visibles. 2. That we live on the things invisible.

1. One would think that worldliness is a disease that carryeth with it a cure for it self; and that the rational nature should be loth to love at so dear a rate, and to labour for so poor a recompence. It is pittie that Gebzi's leprosie, and Judas's death, should no more prevent a succession of Gebzi's and Judas's in all generations. Our Lord went before us most eminently in a contempt of earth: His Kingdom was not of this world. No men are more unlike him than the worldlings. I know necessity is the pretence: But it is the droppe of Covetousness that causeth the thirst which they call Necessity: And therefore the cure is non addere opulus, sed imminuere cupiditatem: The disease must not be fed but healed, Satis est divitiarum non amplius velle. It hath lately been a controversie, whether this be not the golden age? that it is *etas ferrea* we have felt; our demonstrations are undeniable: that it is *etas aurata*, we have sufficient proof: and while gold is the god that rules the most, we will not deny it to be *etas aurea*, in the Poets sense,

*Aurea nunc vere sunt secula: plurimus auro  
Vanis honor: auro conciliatur amor.*

This prevalency of things seen, against thing unseen, is the Idolatry of the world; the subversion of nature; the perversion of our faculties and actions; making the soul a drudge to flesh, and God to be used as a servant to the world. It destroyeth Piety, Justice and Charity: It turneth JUS by perversion into VIS; or by reversion into SUI. No wonder then if it be the ruine of societies, when

*Gens sine justitiâ, sine remige navis in undâ.*

It can possess even Demosthenes with a Squinancy, if there be but an Harpalus to bring him the infection. It can make a Judicature to be as Plutarch called that of Rome, [*ἀσεβῶν χάραξ*] *impiorum regionem*;] contrary to Cicero's description of Sulpitius, who was [*magis justitiæ quam juris consultus, & ad facilitatem*

*facilitatem equitatemque omnia contulit; nec maluit litium actiones constituere, quam controversias tollere.*] In a word, if you live by *sense* and not by *Faith*, on *things present*, and not on *things unseen*, you go *backward*; you stand on your *heads*, and turn your heels against Heaven; you cause the *beast* to ride the *man*; and by *turning all things upside down*, will turn your selves into confusion.

2. Consider that it is the *unseen things* that are only *Great* and *Necessary*, that are worthy of a man, and answer the excellency of our nature, and the ends of our lives, and all our mercies. All other things are inconsiderable toys, except as they are dignified by their relation to these. Whether a man step into eternity from a Palace or a Prison, a Lordship or a *Lazarus* state, is little to be regarded. All men in the world, whose designs and business take up with any thing short of Heaven, are in the main of *one condition*, and are but in several *degrees* and *forms* in the School of folly. If the intendment of your lives fall short of God, it matters not much what it is you seek, as to any great difference. If *lesser children* play for *pins*, and bigger boyes for *points* and *pence*, and *aged children* for lands and money, for titles of honour, and command, What difference is there between these, in point of wisdom and felicity? but that the little ones have more *innocent* delights, and at a cheaper rate, than the aged have, without the vexatious cares and dangers that attend more grave and serious doage. As *Holiness to the Lord* is written upon all that is faithfully referred to his *Will* and *Glory*; so *Vanity* and *Sin*, is written upon *all* that is but made *provision for the flesh*, and hath no higher end than *Self*. To go to Hell with *greater stir*, and *attendance*, and *repute*, with greater pomp and pleasure than the poor, is a poor consolation, a pitiful felicity!

3. *Faith* is the *wisdom* of the *soul*: and *unbelief* and *sensuality* are its *blindness*, *folly* and *brutishness*. How *short* is the *knowledge* of the wisest unbelievers? They know not much of what is past; (and less they would know, if *Historians* were not of more credit with them, than the *Word of God*;) But alas, how little do they know of what is to come? *sense* tells them *where* they are, and what they are *now doing*; but it tells them not where they shall be: to morrow. But *Faith* can tell a true Believer,

Believer, what will be when this world is ended, and where he shall live to all eternity, and what he shall be *doing*, what thoughts he shall be thinking, what affections shall be the temper and employment of his soul: what he shall *see*, and *feel*, and *enjoy*; and with what company he shall converse for ever. If the pretenders to Astrological prediction, could but foretel the changes of mens lives, and the time and manner of their deaths, what resort would be to them? and how *wise* would they be esteemed? but what is all this to the infallible predictions of the All-knowing God, that hath given us a prospect into another world, and shewed us what will be for ever, more certainly than you know what a day may bring forth.

So necessary is *fore-knowledge* in the common affairs of men, that without it the actions of the world would be but mad tumultuary confusion: What would you think of that mans understanding, or how would you value the employments of his life, that lookt no further in all his actions, than the present hour, and saw no more than the things in hand? What would you call him that so spends the day, as one that knoweth not there will be any night: and so pass the night, as one that looked not for that day? that knew not in the Spring, there would be an Harvest, or in the Summer, that there would be any Winter: or in Youth, that there would be Age or Death? The silly brutes that have no fore-knowledge, are furnished with an instinct that supplieth the want of it, and also have the help of mans fore-knowledge, or else their kind would be soon extinct. The Bees labour in Summer, as if they foresaw the Winters need. And can that man be wise, that *foreseeth* not his everlasting state? Indeed he that knoweth not what is to come, hath no true knowledge of what is present: For the worth and use of present things, is only in their respect to things eternal: And there is no *means*, where there is no end. What *wisdom* then remains in Unbelievers, when all their *times* are mis-employed, because they know not the *end* of life? and when all their actions are utterly debased, by the baseness of those brutish ends, to which they serve and are referred. Nothing is truly wise or honourable, that is done for small and worthless things. To draw a curious picture of a shadow,



shadow, or elegantly write the history of a dream, may be an ingenuous kind of foolery; but the *end* will not allow it the name of *Wisdom*: And such are all the actions of the world (though called Heroick, Valiant and Honourable) that aim at transitory trifles, and tend not to the everlasting *end*. A bird can neatly build her nest, but is not therefore counted *Wise*. How contrary is the judgement of the world to Christs? When the same description that he giveth of a *fool*, is it that worldlings give of a wise and happy man, *Luke 12. 20, 21.* [*One that layeth up riches for himself, and is not rich towards God.*] Will you perswade us that the man is *wise*, that can climb a little higher than his neighbours, that he may have the greater fall? That is attended in his way to Hell with greater pomp and state than others? That can sin more Syllogistically and Rhetorically than the vulgar; and more prudently and gravely run into damnation; and can learnedly defend his madness, and prove that he is safe at the brink of Hell? Would you perswade us that he is *wise*, that contradicts the God and Rule of Wisdom, and that parts with Heaven for a few merry hours, and hath not wit to save his soul? When they see the *end*, and are arrived at eternity, let them boast of their Wisdom, as they find cause: We will take them then for more competent Judges. Let the Eternal God be the portion of my soul; let Heaven be my inheritance and hope; let Christ be my Head, and the promise, my security, let *Faith* be my *Wisdom*, and Love be my very heart and will, and patient persevering Obedience be my life; and then I can spare the *wisdom of the world*, because I can spare the trifles that it seeks, and all that they are like to get by it.

What abundance of complaints and calamity would *forefighe* prevent? Had the events of this one year been (conditionally) *foreseen*, the actions of thou sands would have been otherwise ordered, and much sin and shame have been prevented. What a change would it make on the *judgements* of the world? how many words would be otherwise spoken? and how many deeds would be otherwise done? and how many hours would be otherwise spent, if the change that will be made by Judgement and Execution, were well foreseen? And *why is it not foreseen*, when it is *foreshewn*? When the omniscient God, that will certainly perform his Word, hath so plainly

revealed it, and so frequently and loudly warns you of it? Is he wise, that after all these warnings will lie down in everlasting woe, and say, [*I little thought of such a day: I did not believe I should ever have seen so great a change?*]

Would the servants of Christ be used as they are, if the malicious world foresaw the day, when *Christ shall come with ten thousands of his Saints, to execute Judgement on all that are ungodly?* Jude 14, 15. When he shall come to be glorified in his Saints, and admired in all them that do believe, 2 Thes. 1. 10. When the Saints shall judge the world, 1 Cor. 6. 2, 3. and when the ungodly seeing them on Christs right hand, must hear their sentence on this account [*Verily I say unto you, in as much as you did it (or, did it not) to one of the least of these (my Brethren) you did it unto me.*] Matth. 25. Yet a few daies, and all this will be done before your eyes: but the unbelieving world will not foresee it.

Would malignant *Cain* have slain his brother, if he had foreseen the punishment, which he calleth afterward intolerable, *Gen. 4. 13.* Would the world have despised the preaching of *Noah*, if they had believed the deluge? Would *Sodom* have been *Sodom*, if they had foreseen that an Hell from Heaven would have consumed them? Would *Achan* have medled with his prey, if he had foreseen the stones that were his Executioners and his Tomb? Would *Gebezi* have obeyed his covetous desire, if he had foreseen the leprosie? Or *Judas* have betrayed Christ, if he had foreseen the hanging himself in his despair? It is *fore-seeing Faith* that saves those that are saved; and *blind unbelief* that causeth mens perdition.

Yea present things as well as future, are unknown to foolish Unbelievers. Do they know who seeth them in their sin? and what many thousands are suffering for the like, while they see no danger? Whatever their tongues say, the hearts and lives of fools deny that there is a God that seeth them, and will be their Judge, *Psalme 14. 1.* You see then that you must live by *Faith*, or perish by folly.

4. Consider that things visible are so transitory, and of so short continuance, that they do but deserve the name of things; being nothings, and less than nothing, and lighter than vanity it self, compared to the necessary eternal Being, whose name is

is *I AM*. There is but a few daies difference between a Prince and no Prince; a Lord and no Lord; a man and no man; a world and no world. And if *this be all*, let the time that is past inform you how *small* a difference this is. Rational foresight may teach a *Xerxes* to weep over his numerous Army, as knowing how soon they were all to be dead men. Can you forget that death is ready to undress you? and tell you, that your sport and mirth is done? and that now you have had all that the world can do, for those that serve it, and take it for their part? How quickly can a seaver, or the choice of an hundred Messengers of death, bereave you of all that earth afforded you, and turn your sweetest pleasures into gall, and turn a Lord into a lump of clay? It is but as a wink, an inch of time, till you must quit the stage; and speak, and breath, and see the face of man no more. If you foresee this, O live as men that do foresee it. I never heard of any that stole his winding-sheet, or fought for a Coffin, or went to Law for his grave. And if you did but see (as wise men should) how near your Honours and Wealth, and Pleasures do stand unto Eternity, as well as your Winding sheets, your Coffins, and your Graves, you would then value, and desire, and seek them regularly and moderately, as you do these. Oh what a fading flower is your strength? How soon will all your gallantry shrink into the shell? *Si vestra sunt tollite ea vobiscum. Bern.* But yet this is not the great part of the change. The terminus ad quem doth make it greater: It is great, for persons of renown and honour, to change their Palaces for graves, and turn to noisom rottenness and dirt: and their Power and Command into silent impotency, unable to rebuke the poorest worm, that sawcily feedeth on their hearts or faces. But if you are Believers, you can look further, and foresee much more. The largest and most capacious heart alive, is unable fully to conceive what a change the stroak of death will make.

For the holy soul so suddenly to pass from prayer to Angelical praise, from sorrow unto boundless joyes: from the slanders, and contempt, and violence of men, to the bosom of eternal Love; from the clamours of a tumultuous world, to the universal harmony and perfect uninterrupted Love and Peace; O what a blessed change is this; which believing now, we shall shortly feel.

For an *unboly unrenewed soul*, that yesterday was drowned in flesh, and laught at threatnings, and scorned reproofs, to be suddenly snatcht into another world; and see the *Heaven* that he hath lost; and feel the *Hell* which he would not believe: to fall into the gulf of *bottomless eternity*, and at once to find, that *Joy* and *Hope* are both departed; that *horror* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesome for mentioning such ungrateful things, what a trouble wil it be to feel them? May it teach you to prevent that greater trouble, you may well bear this. Find but a medicine against death, or any security for your continuance here, or any prevention of the *Change*, and I have done: But that which unavoidably must be seen, should be foreseen.

But the *unseen world* is not thus mutable; *Eternal life* is begun in the *Believer*. The *Church* is built on *Christ the Rock*; and the *gates of Hell* shall not prevail against it. Fix here, and you shall never be removed.

4. Hence followeth another difference: The *mutable creature* doth impart a *disgraceful mutability* to the soul that abuseth it. It disappointeth and deceiveth: And therefore the *ungodly* are of one mind to day, and another to morrow! In health they are all for *pleasure*, and *commodity*, and *honour*: and at death they cry out on it as *deceitful Vanity*: In health they cannot abide this *strictness*, this *meditating*, and *seeking*, and *preparing* for the life to come; but at death or judgement, they will all be of another mind! Then O that they had been so wise as to know their time: and O that they had lived as *holy* as the best! They are now the bold opposers and reproachers of an holy life: But then they would be glad it had been their own: They would eat their words, and will be down in the mouth, and stand to never a word they say, when *fight*, and *sense*, and *judgement*, shall convince them.

But *things unchangeable* do fix the soul. Piety is no matter for Repentance. Doth the *Believer* speak against sin and sinners: and for an holy, sober, righteous life? He will do so to the last: Death and Judgement shall not change his mind in this, but much confirm it. And therefore he perseveres through sufferings, to death, *Rom. 8. 35, 36, 37.* [For this

cause

cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory: While we look not at the things that are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. 4. 16, 17.

6. Lastly, let this move you to live by a foreseeing Faith, that it is of necessity to your salvation. Believing Heaven, must prepare you for it, before you can enjoy it. Believing Hell, is necessary to prevent it. Mark 16. 16. John 3. 18, 36. [The just shall live by Faith; but if any man draw back (or, be lifted up) the Lord will have no pleasure in him. Heb. 10. 38. Hab. 2. 4. Take heed that there be not in any of you an evil heart of unbelief, to depart from the living God. Heb. 3. 12. And be not of them that draw back to perdition, but of them that believe to the saving of the soul. Heb. 10. 39. It is God that saith [They shall all be damned that believed not the truth, but had pleasure in unrighteousness.] 2 Thes. 2. 10, 11, 12.

May I now in the conclusion more particularly exhort you,  
1. That you will live upon things foreseen. 2. That you will promote this life of faith in others, according to your several capacities.

Princes and Nobles live not alwaies: You are not the Rulers of the unmoveable Kingdom; but of a boat that is in an hasty stream, or a ship under sail, that will speed both Pilot and Passengers to the shore. Dixi, estis Dii: et moriemini ut homines. It was not the least or worst of Kings, that said, [I am a stranger upon earth] Psal. 119. 19. Vermis sum, non homo: I am a worm, and no man, Psal. 22. 6. You are the greater worms, and we the little ones: but we must all say with Job, ch. 17. 13, 14. [The grave is our house, and we must make our beds in darkness: Corruption is our Father, and the Worm our Mother and our Sister.] The inexorable Leveller is ready at your backs, to convince you by irresistible argument, that dust you are, and to dust you shall return. Heaven should be as desirable, and Hell as terrible to you as to others. No man will

fear you after death : much less will Christ be afraid to judge you. Luke 19. 27. As the Kingdoms and glory of the world were contemned by him in the hour of his temptation ; so are they *inconsiderable* to procure his approbation. Trust not therefore to *uncertain* riches. Value them but as they will prove at last. As you stand on *higher ground* than others, it is meet that you should see further. The greater are your advantages, the wiser and better you should be : and therefore should better perceive the *difference* between things *temporal* and *eternal*. It is alwaies dark where these glow-worms shine, and a rotten post doth seem a fire.

Your *difficulties* also should excite you ; You must go as through a *Needles eye* to Heaven. To live as in Heaven, in a crowd of business, and stream of temptations, from the confluence of all worldly things, is so hard, that few such come to Heaven. Withdraw your selves therefore to the frequent serious fore-thoughts of eternity, and live by faith.

Had time allowed it, I should have come down to some particular instances : As, 1. Let the *things unseen* be still at hand, to answer every temptation, and shame and repel each motion to sin.

2. Let them be still at hand, to quicken us to duty, when backwardness and coldness doth surprize us. What, shall we do any thing-coldly for eternity ?

3. Let it resolve you what *company to delight in* ; and what society to be of ; even those with whom you must dwell for ever : What *side* soever is uppermost on earth, you may foresee which *side* shall reign for ever.

4. Let the *things invisible* be your *daily solace*, and the *satisfaction* of your souls. Are you slandered by men ? Faith tells you, it is enough that Christ will justify you. O happy day, when he will bring forth our righteousness as the light, and set all strait, which all the false histories, or slanderous tongues or pens in all the world made crooked. Are you frowned on or contemned by men ? Is it not enough that you shall everlastingly be honoured by the Lord ? Are you wronged, oppressed, or trodden on by pride or malice ? Is not Heaven enough to make you reparation ? and eternity long enough for your joyes ? O pray for your malicious enemies, lest they suffer more than you can wish them.

2. Lastly,

2. Lastly, I should have become on the behalf of Christ, a petitioner to you for protection and encouragement to the heirs of the invisible world. For them that *preach*, and them that *live this life of faith*: not for the honours and riches of the world; but for *leave and countenance* to work in the Vineyard, and peaceably travel through the world as strangers, and live in the *Communion of Saints*, as they believe. But, though it be for the beloved of the Lord, the apple of his eye, the people that are sure to prevail and reign with Christ for ever; whose prayers can do more for the greatest Princes, than you can do for them; whose joy is hastened by that which is intended for their sorrow, I shall now lay by any further suit on their behalf.

But for your selves, O use your *seeing* and *fore-seeing* faculties: Be often looking through the prospective of the promise: and live not by sense on present things; but live as if you saw the glorious things which you say you do believe. That when worldly titles are insignificant words, and fleshly pleasures have an end, and Faith and Holiness will be the marks of honour; and *unbelief* and *ungodliness* the badges of perpetual shame, and when you must give account of your Stewardship, and shall be no longer Stewards, you may then be brought by *Faith* unto *Fruition*, and see with joy the glorious things that you now believe. Write upon your Palaces and goods, that sentence, 2 Pet. 3. 11. *Seeing all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening to the coming of the day of God!*

H E B.



## HEBREWS II. I.

Now Faith is the substance of things hoped for ; the evidence of things not seen.

## CHAP. I.

## For Conviction.

**I**N the opening of this Text, I have already shewed, that [it is the nature and use of Faith to be instead of presence and sight ; or to make things absent future and unseen, to be to us, as to our Estimation, Resolution and Conversation, as if they were present, and before our eyes : Though not as to the degree, yet as to the sincerity of our acts.

In the handling of this Doctrine, I have already shewed, that this Faith is a grounded justifiable knowledge, and not a fancy, or uneffectual opinion ; having for its object the infallible Revelation, and certain Truth of God ; and not a fallhood, nor a meer probability or *verisimile*. I have shewed how such a Faith will work ; how far it should carry us, if its evidence were fully entertained and improved ; and how far it doth carry all that have it sincerely in the least degree ; and I have shewed some of the moving considerations, that should prevail with us to live upon the things *unseen*, as if they were open to our sight.

I think I may suddenly proceed here to the remaining part of the Application, without any recital of the *explication* or *confirmation*, the truth lying so naked in the Text it self.

The *Life of Faith*, and the *Life of Sense*, are the two waies that



that all the world do walk in, to the two extremely different ends, which appear when death withdraws the veil. It is the ordination of God, that mens own estimation, choice and endeavours, shall be the necessary preparative to their Fruition. *Nemo nolens bonus aut beatus est.* Men shall have no better than they value, and chuse, and seek: Where earthly things are highest in the esteem, and dearest to the mind of man, such persons have no higher, nor more durable a portion. Where the heavenly things are highest and dearest to the soul, and are practically preferred, they are the portion of that soul. Where the Treasure is, the heart will be, Matth. 6. 21. The sanctifying spirit doth lead the spiritual man, by a spiritual Rule, in a spiritual way, to a spiritual, glorious, durable felicity. The sensual part, with the sensual inclination communicated to the corrupted mind and will, doth by carnal reasonings, and by carnal means, pursue and embrace a present, fading, carnal interest: and therefore it findeth and attaineth no more. *The flesh lusteth against the Spirit, and the spirit against the flesh; and these are contrary the one to the other,* Gal. 5. 17. *They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. To be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be: So then, they that are in the flesh cannot please God. If any man have not the Spirit of Christ, the same is none of his. If we live after the flesh, we shall die: but if by the spirit we mortifie the deeds of the body, we shall live.* Rom. 8. to v. 14. *Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap everlasting life,* Gal. 6. 7, 8. As a man is, so he loveth and desireth; as he desireth, he seeketh; and as he seeketh, he findeth and possesseth. If you know which world, what riches a man prefers, intends, and liveth for, you may know which world is his inheritance, and whither he is going as to his perpetual abode.

Reason enableth a man to know and seek more than he seeth: And Faith informeth and advanceth Reason, to know, that by the means of supernatural Revelation, that by no other means

is fully known. To seek and hope for no better than we know, and to know no more than is objectively revealed, (while we hinder not the revelation) is the blameless imperfection of a creature, that hath limited faculties and capacities. To know what's Best, and yet to *chuse*, and seek an inferiour inconsistent Good; and to refuse and neglect the Best, when it is discerned; is the course of such as have but a superficial opinion of the good refused, or a knowledge not wakened to speak so loudly as may be effectual for choice; and whose sensuality mastereth their wills and reason, and leads them backward. And those that *know not*, because they *would not know*; or *hear not*, because they *would not hear*, are under that same dominion of the flesh, which is an enemy to all knowledge, that is an enemy to its delights and interest. To profess to know good, and yet refuse it; and to profess to know evil, and yet to chuse it, and this predominantly, and in the main, is the description of a self-condemning Hypocrite: And if malignity and opposition of the Truth profess'd, be added to the Hypocrisie, it comes up to that Pharisaical blindness and obdurateness, which prepareth men for the remediless sin.

Consider then but of the *profession* of many of the people of this Land, and compare their *practice* with it, and judge what compassion the condition of many doth bespeak. If you will believe them, they profess that they verily believe in the invisible God; in a Christ unseen to them; in the Holy Spirit, gathering a holy Church to Christ, and imploying them in a communion of Saints: that they believe a judgement to come, upon the glorious coming of the Lord; and an everlasting life of joy or torment thereupon. All this is in their Creed: they would take him for a damnable Heretick that denyeth it; and perhaps would consent that he be burnt at a stake: So that you would think these men should live, as if Heaven and Hell were open to their sight. But O what an Hypocritical Generation are the *ungodly*! how their *lives* do give their *tongues* the lye! (Remember that I apply this to no better men.) It is a wonder that such men can believe themselves, when they say they do indeed believe the Gospel: And shews what a monster the blind deceitful heart of an impenitent sinner is: In good sadness can they think that they truly believe that God is God,

God, and yet so wilfully disobey him? that Heaven is Heaven, and yet prefer the world before it? that Hell is Hell, and yet will venture upon it for a lust, or a thing of nought? What! believe that there is at hand a life of endless joy! and no more mind it! but hate them that set their hearts upon it! Do they believe, that except a man be converted and new born, he shall not enter into the Kingdom of Heaven? as Christ hath told them, *Matth. 18. 3. John 3. 3, 5.* and yet never trouble their minds about it, to try whether they are converted and new born, or not? Do they believe God, that no man shall see him without holiness? *Heb. 12. 14.* and yet dare they be unholy? and perhaps deride it? Do they believe that Christ will come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, *2 Thes. 2. 8, 9.* and yet dare they disobey the Gospel! Do they take God for their absolute Lord and Governour, while they will not so much as meditate on his Laws, but care more what a mortal man saith, or what their flesh and carnal reason saith, than what he saith to them in his holy Word? Do they take Christ for their Saviour, and yet would not be saved by him from their sins, but had rather keep them? Do they take the Holy Ghost for their Sanctifier, while they will not have a sanctified heart or life, and love it not in those that have it? Do they take Heaven for their endless home and happiness? while they neither mind nor seek it, in comparison of the world? And do they take the world for vanity and vexation, while they mind and seek it more than Heaven? Do they believe the communion of Saints, while they fly from it, and perhaps detest and persecute it? Is light and darkness more contrary than their words and deeds? And is not **HYPOCRISIE** as visible in their practice, as Christianity in their profession? It is the complexion of their Religion. **HYPOCRITE** is legibly written in the forehead of it. They proclaim their shame to all that they converse with. When they have said, they believe the life to come, they tell men by your ungodly worldly lives, that they are dissemblers. When their tongue hath loudly said, that they are Christians, their tongue and

hand more loudly say, that they are *Hypocrites*. And when they profess their *Faith* but *now and then*, in a lifeless outside piece of worship, they profess their *Hypocrisie* *all the day long*: in their impious neglect of God and their salvation; in their carnal speeches; in their worldly lives, and in their enmity to the practice of the same Religion which they profess. Their *Hypocrisie* is a web, so thin, and so transparent, that it leaves their nakedness open to their shame. They have not *Profession enough* to make a considerable cover for their *unbelief*. They hide but their tongues: the rest even, heart and all, is bare.

O the stupendous power of *self-love*! the wonderful blindness and stupidity of the ungodly! the dreadfulnes of the judgement of God in thus deserting the wilful resisters of his grace! That ever men (in other things of seeming wisdom) should be such strangers to themselves, and so deceived by themselves, as to think they *love* the thing they *bate*! and to think that their hearts are set upon Heaven, when they neither love it; nor the way that leadeth to it; but are principally bent another way: that when they are strangers or enemies to a holy life, they can yet make themselves believe, that they are holy; and that they *seek* that *first*, which they *never seek*; and make that the *drift and business* of their lives, which was never the *serious business* of an *hour*! O Hypocrites! ask any impartial man of reason, that sees your lives, and hears your prayers, whether you *pray*, and *live*, like men that believe that Heaven or Hell must be their reward! Ask your families, whether they perceive by your constant prayer, and diligent endeavours, and holy conversations, that your hearts are set on a life to come! It was a cutting answer of a late Apostate, to one that told him of the unreasonableness of Infidels that denied the life to come; saith he, *There's none in the world so unreasonable as you Christians, that believe that there is an endless life of joy or misery to come, and do no more to obtain the one, and escape the other. Did I believe such a life as this, I would think all too little that I could do or suffer, to make it sure. Who sees the certainty, greatness, and eternity of the Crown of Life, in the resolvedness, fervency, and constancy of your holy labour! You take up with the picture of Sermons and Prayers,*

and

and with the *name* of Christianity and holy obedience: A little more Religion you will admit, than a Parrot may learn, or a Poppet may exercise. Compare your care, and labour, and cost, for Heaven, and for this world. That you *believe* the flattering deceitful world, we *see* by your daily sollicitousness about it: You *seek* it; you *strive* for it; you *fall out* with all that stand in your way; you are at it daily, and have never done: But who can *see*, that you seriously believe another world? you talk idly, and wantonly, and proudly by the *hours*; but you talk of Heaven and holiness but by the *minutes*: You do not turn the glass when you go to your unnecessary recreations, or your vain discourse; or at least, you can stay when the glass is run: But in hearing the most necessary truths of God, or in praying for everlasting life, the hour seems long to you; and the tedious Preacher is your weariness and molestation. You do not feast and play by the glass; but if we do not preach and pray by it *exactly*, but exceed our hour, though in speaking of, and for eternity, we are your burden, and put your languid patience to it, as if we were doing you some intollerable wrong.

In worldly matters, you are weary of *giving*, but seldom of *receiving*: you grudge at the *asker*, but seldom at the *giver*. But if the gift be *spiritual* and *heavenly*, you are awearry to *hear talk* of it, and expostulate the case with him that offereth it: and he must shew by what authority he would do you good: If by *serious*, *holy*, confidence he would further your preparations for the life to come, or help you to make sure of life eternal, he is examined what power he hath to meddle with you, and promote your salvation: And perhaps he is snappishly told, he is a busie, sawcy fellow, and you bid him meddle with his own matters, and let you speed as you can, and keep his compassion and charity for himself; you give him no thanks for his undesired help. The most laborious faithful *servant* you like best, that will do you the most work, with *greatest* skill, and care, and diligence: But the most laborious faithful instructor and watchman for your souls, you most ungratefully vilifie, as if he were more busie and precise than needs, and were upon some unprofitable work; and you love a superficial hypocritical Ministry, that

teacheth you but to complement with Heaven, and leads you such a dance of comical, outside, hypocritical worship, as is agreeable to your own hypocrisy: And thus when you are mocking God, you think you worship him, and merit Heaven by the abuse. Should a Minister or other friend be but half as earnest with you, for the life of your immortal souls, as you are your selves for your estates, or friends, or lives in any danger, you would take them for Fanaticks, and perhaps do by them as his carnal friends did once by Christ, *Mark 3. 21.* that went out to lay hold on him, and said, *He is beside himself.*] For trifles you account it wisdom to be serious: but for everlasting things, you account it folly, or to be more busie and sollicitous than needs. You can believe an act of pardon and indemnity from man; when as you are little sollicitous about a pardon from God, to whose Justice you have forfeited your souls: and if a man be but earnest in begging his pardon, and praying to be saved from everlasting misery, you scorn him, because he does it without book, and say, he *whines*, or speaks through the nose; forgetting that we shall have you one of these daies, as earnest in vain, as they are that shall prevail for their salvation; and that the terrible approach of death and judgement, shall teach you also to pray without book, and cry, *Lord, Lord, open to us, when the door is shut, and it's all too late, Mat. 25. 11.*

O Sirs, had you but a *lively, serious foreseeing faith*; that openeth Heaven and Hell as to your sight, what a cure would it work of this Hypocrisy!

1. Such a sight would quicken you from your *sloth*, and put more *life* into your thoughts, and words, and all that you attempt for God.
2. Such a sight would soon abate your *pride*, and humble you before the Lord, and make you see how short you are of what you should be.
3. Such a sight would dull the edge of your *covetous desires*, and shew you that you have greater things to mind, and another kind of world than this to seek.
4. Such a sight would make you esteem the temptations of *mens reports*, but as the shaking of a leaf, and their *assurances* and threats as impertinent speeches, that would cast a feather

or a fly into the ballance against a mountain, or against the world.

5. Such a fight would allay the itch of *lust*, and quench the drunkards insatiable *thirst*, and turn your *gulosity* into moderation and abstinence; and acquaint you with a *higher* sort of pleasures, that are durable, and worthy of a man.

6. Such a fight would cure your desire of *pastime*, and shew you that you have *no time to spare*, when all is done that necessity and everlasting things require.

7. Such a fight would change your relish of Gods Ordinances, and esteem of Ministers, and teach you to love and favour that which is spiritual and *serious*, rather than *hypocritical strains and shews*: It would teach you better how to judge of Sermons and of Prayers, than unexperienced minds will ever do.

8. Such a fight would cure your malignity against the waies, and diligent servants of the Lord; and instead of opposing them, it would make you glad to be among them, and fast, and pray, and watch, and rejoyce with them, and better to understand what it is to *believe the communion of Saints*.

In a word, did you but see *what God reveals*, and *Saints believe*, and *must be seen*, I would scarce thank you to be all as serious and solicitous for your souls, as the holiest man alive; and presently to repent and lament the folly of your negligence and delays, and to live as men that know no other work to mind, in comparison of that which extendeth to eternity. I would scarce thank the proudest of you all, to lie down in the dust, and in sackcloth and ashes, with tears and cries, to beg the pardon of those sins, which before you felt no weight in. Nor the most sensual wretch, that now sticks so close to his ambition, covetousness and lust, that he saith, he *cannot* leave them, to spit them out as loathsome bitterness, and be ashamed of them as fruitless things. You would then say to the most godly, that now seem too precise, [O why do you not make more haste, and lay hold on Heaven with greater violence! why do you pray with no more fervency, and bear witness against the sins of the world with no more undaunted courage and resolution; and why do you not

not more freely lay out your time, and strength, and wealth, and all that you have on the work of God? Is Heaven worth no more ado than this? Can you do no more for an endless life, and the escaping of the wrath to come? Shall worldlings over-do you?] These would be your thoughts on such a sight.

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CHAP. II.

*Use of Exhortation.*

WHAT now remains but that you come into the light and beg of God, as the Prophet for his servant, 2 King 6. 17. *to open your eyes, that you may see the things that would do so much [That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of revelation, in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, Ephes. 1. 17, 18.]* O set those things continually before your eyes, that must forever be before them! Look seriously into the infallible word; and whatsoever that fore-tells, believe it as if it were come to pass. The unbelief of Gods *threatnings*, and *penal Laws*, is the perdition of souls, as well as the unbelief of *Promises*. God giveth not false fire, when he dischargeth the Canons of his terrible comminations: If you fall not down, you shall find that the lightening is attended with the thunder, and execution will be done before you are aware. If there were any doubt of the things *unseen*, yet you know it is *past all doubt*, that there's *nothing else* that's durable and worthy of your estimation and regard: You must be Knights and Gentlemen but a little while: speak but a few words more, and you'll have spoke your last. When you have slept a few nights more, you must sleep till the Resurrection awake you (as to the flesh.) Then where are your pleasant habitations and contents? your honours and attendance? Is a day that is *spent*, or a life that is *spent*, any thing, or nothing? Is there any sweetness in a feast that *was eaten*, or drink that *was drunk*, or time that



was spent in sports and mirth, a year ago? Certainly a known vanity should not be preferred before a probable endless joy: But when we have certainty as well as excellency and eternity, to set against certain, transitory vanity, what room is left for further deliberation? whether we should prefer the Sun before a squib, or a flash of lightening that suddenly leaves us in the dark, one would think should be an easie question to resolve.

(Up then, and work while it is day: and let us run and strive with all our might. Heaven is at hand as sure as if you saw it. You are certain you can be no losers by the choice. You part with *nothing*, for *all things*: you escape the tearing of your heart, by submitting to the scratching of a bryer: You that will bear the opening of a vein, for the cure of a Fever, and will not forbear a necessary Journey for the barking of a Dog, or the blowing of the wind: O leap not into Hell to scape the stinking breath of a scorner! Part not with God, with Conscience, and with Heaven, to save your purses or your flesh. Chuse not a merry way to misery, before a prudent sober preparation for a perfect everlasting joy. You would not prefer a *merry cup* before a *Kingdom*. You would let go a *lesser delight* or commodity for a *greater* here: Thus a *greater sin* can forbid the exercise of a *lesser*: And shall not *endless joy* weigh down a brutish lust or pleasure?

If you love pleasure, take that which is true, and full, and durable. For all that he calleth you to *Repentance* and *Mortification*, and necessary strictness, there is none that's more for your pleasure and delight than God: or else he would not offer you the rivers of pleasure that are at his right hand; nor himself to be your perpetual delight. If you come into a room where are variety of pictures, and one is gravely reading or meditating; and another with a cup or harlot in his hand, is profusely laughing, with a gaping grining mouth; would you take the latter or the former to be the picture of a wife and happy man? Do you approve of the state of those in Heaven? and do you like the way that brought them thither? If not, why speak you of them so honourably? and why would you keep holy-daies in remembrance of them? If you do; examine the sacred records, and see whether the Apostles and

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others that are now honoured as glorified Saints, did live as you do, or rather as those that you think are too precise? Did they spend the day in feasting and sports, and idle talk? Did they swagger it out in pride and wealth, & hate their brethren that were not in all things of their conceits? Did they come to Heaven by a worldly, formal, hypocritical, ceremonious Religion? or by faith, and love, and self-denial, and unweari'd labouring for their own and other mens salvation, while they became the wonder and the scorn of the ungodly, and as the off-scouring and refuse of the world? Do you like holiness, when it is far from you? in a dead man, that never troubled you with his presence or reproofs, or in a Saint in Heaven, that comes not near you? Why then do you not like it for your selves? If it be good, the nearer the better. Your own health, and your own wealth, do comfort you more than another mans: And so would your own holiness, if you had it. If you would speed as they that are now beholding the face of God, believe, and live, and wait, as they did. And as the righteous God did not forget their work and labour of love for his Name; so he will remember you with the same reward, if you shew the same diligence to the full assurance of hope unto the end; and be not slothful, but followers of them, who through faith and patience inherit the Promises, Heb. 6. 10, 11, 12.

O did you but see what they now enjoy, and what they see, and what they are, and what they do; you would never sure scorn or persecute a Saint more? If you believe, you see, though not as they, with open face. If you believe not, yet it is not your unbelief, that shall make Gods Word of none effect, Rom. 3. 3. God will be God if you be Atheists. Christ will be Christ if you be Infidels. Heaven will be Heaven if you by despising it go to Hell. Judgement sleepeth not when you sleep: 'Tis coming as fast when you laugh at it, or question it, as if your eyes were open to foresee it. If you would not believe that you must die, do you think that this would delay your death one year or hour? If ten or twenty years time more be allotted you, it passeth as swiftly, and death and judgement come as surely, if you spend it in voluptuousness, and unbelief, as if you watcht and waited for your change.

We preach not to you *Ifs* and *Ands*: It is not, perhaps there is a *Heaven and Hell*: But as sure as you are here, and must anon go hence, you must as shortly quit this world, and take up your abode in the world that's now to us invisible. And no tongue can express how sensible you will then be of the things that you will not now be made sensible of. O then with what a dreadful view will you look *before you and behind you*! *Behind you*, upon *Time*, and say, *It is gone, and never will return*: and hear conscience ask you, *How you spent it, and what you did with it*? *Before you* upon *Eternity*, and say, *It is come*; and to the ungodly will be an *Eternity of woe*. What a peal will conscience then ring in the unbelievers ears? [Now the day is come that I was forewarned of! the day and change which I would not believe! whither must I now go! what must I now do! what shall I say before the Lord for all the sin that I have wilfully committed! for all the time of mercy which I lost! How shall I answer my contempt of Christ! my neglect of means, and enmity to a holy serious life! What a distracted wretch was I, to condemn and dislike them that spent their lives, in preparation for this day! when now I would give a thousand worlds, to be but one of the meanest of them! O that the Church doors, and the door of grace, were open to me now, as once they were, when I refused to enter. Many a time did I hear of this day, and would not believe, or soberly consider of it. Many a time was I intreated to prepare: and I thought an hypocritical trifling shew, would have been taken for a sufficient preparation! Now who must be my companions! How long must I dwell with woe and horror! God by his Ministers was wont to call to me, *How long, O scorner, wilt thou delight in scorning? How long wilt thou go on impudently in thy folly? And now I must cry out, How long! How long must I feel the wrath of the Almighty! the unquenchable fire! the immortal worm! Alas, for ever!* When shall I receive one moments ease? when shall I see one glimpse of hope? O never, never, never! Now I perceive what Satan meant in his temptations! what sin intended! what God meant in the threatenings of his Law! what grace was good for! what Christ was sent for! and what was the design and meaning of the Gospel! and how I should have

valued the offers and promises of life ! Now I understand what Ministers meant to be so importunate with me for my conversion ; and what was the cause that they would even have kneeled to me, to have procured my return to God in time. Now I understand that holiness was not a needless thing ; that Christ and Grace deserved better entertainment than contempt ; that precious time was worth more than to be wasted idly ; that an immortal soul, and life eternal should have been more regarded, and not cast away for so short, so base a fleshly pleasure. Now all these things are plain and open to my understanding : But alas, it's now too late ! I know that now to my woe and torment, which I might have known in time to my recovery and joy.

For the Lords sake, and for your souls sake, open your eyes, and *foresee* the things that are even at hand, and prevent these fruitless lamentations. Judge but as you will *all shortly judge*, and live but as you *will wish that you had lived*, and I desire no more. Be serious as if you saw the things that you say you do believe.

I know this serious discourse of another life, is usually ungrateful, to men that are conscious of their strangeness to it, and taking up their portion here, are loth to be tormented before the time. This is not the smoothing pleasing way. But remember that *we have flesh* as well as you, which longs not to be accounted troublesome or precise : which loves not to displease or be displeas'd : And had we no higher light and life, we should talk as men that saw and felt no more than sight and flesh can reach : But when *we are preaching and dying*, and you are *hearing and dying*, and *we believe and know*, that you are *now going to see* the things we speak of, and death will straightway draw aside the veil, and shew you the great amazing sight, it's time for *us to speak*, and *you to bear*, with all our hearts. It's time for us to be *serious*, when we are so near the place where *all are serious*. There are none that are in jest in Heaven or Hell : pardon us therefore if we jest not at the door, and in the *way* to such a serious state. All that *see and feel* are serious : and therefore all that *truly believe*, must be so too. Were your eyes all opened this hour to see what *we believe*, we appeal to your own consciences, whether

it would not make you more serious than we.

Marvel not if you see Believers make another matter of their salvation, than those that have hired their understandings in service to their sense; and think the world is no bigger or better than their globe or map; and reacheth no further than they can know. As long as we see you serious about Lands and Lordships, and titles and honours, the rattles and tarrying Irons of the cheating world, you must give us leave (whether you will or no) to be serious about the life eternal. They that scramble so eagerly for the bonds of worldly riches, and devour so greedily the dross of sensual delights, methinks should blush (if such animals had the blushing property) to blame or deride us for being a little (alas, too little) earnest in the matters of God and our salvation. Can you not pardon us if we *love God a little more* than you love your lusts; and if we *run as fast* for the Crown of Life, as you run after a feather or a fly? or if we breath as hard after Christ in holy desires, as you do in blowing the bubble of vain-glory? If a thousand pound a year in passage to a grave, and the chains of darkness, be worth *your labour*; give us leave to believe that mercy in order to everlasting mercy, grace in order to glory, and glory as the end of grace, is worth *our labour*, and infinitely more.

Your *end* is narrow, though your *way* be broad: and our *end* is broad, though our *way* be narrow. You build as Miners in Cole-pits do, by digging *downwards* into the dark; and yet you are *laborious*: Though we begin on earth, we build towards Heaven, where an attractive loadstone draws up the workmen and the work; and shall we loiter under so great encouragements? Have you considered that *Faith* is the *beholding grace*? the evidence of things not *seen*? and yet have you the hearts to blame Believers, for doing all that they can do, in a case of such unspeakable everlasting consequence. If we are Believers, Heaven and Hell are as it were open to our sight? And would you wish us to trifle in the sight of Heaven? or to leap into Hell, when we see it as before us? what name can express the inhumane cruelty of such a wish or motion? or the unchristian folly of those that will obey you?

O give us leave to be *serious* for a Kingdom which by *Faith* we see! Blame us for this, and blame us that we are not beside our selves. Pardon us that we are *awake*, when the thunder of *Jehovah's* voice doth call to us, denouncing everlasting wrath to all that are sensual and ungodly. Were we asleep, as you are, we would lie still and take no heed what God or man said to us.

Pardon us that we are Christians, and believe these things, seeing you profess the same your selves. Disclaim not the *practice* till you dare disclaim the *profession*. If we were Infidels, we would do as the ungodly world: we would pursue our present pleasures and commodity, and say, that things above us are nothing to us; and would take Religion to be the Troubler of the world: But till we are Infidels or Atheists at the heart, we cannot do so.

Forgive us *that we are men*; if you take it to be pardonable. Were we bruits, we would eat, and drink, and play, and never trouble our selves or others, with the care of our salvation, or the fears of any death but one; or with resisting sensual inclinations, and meditating on the life to come; but would take our ease and pleasure while we may.

At least forgive us that we are *not blocks or stones*; that we have *life and feeling*. Were we insensate clods, we would not see the light of Heaven, nor hear the roaring of the Lion, nor fear the threats of God himself: we would not complain, or sigh, or groan, because we feel not.

If therefore we may have leave to be *awake*, and to be *in our wits*, to be *Christians*; to be *men*; to be creatures that have *life and sense*, forgive us that we believe the living God; that we cannot laugh at Heaven and Hell, nor jest at the threatned wrath of the Almighty. If these things must make us the object of the worlds reproach and malice, let me rather be a reproached *man*, than an honoured beast; and a *bated Christian*, than a *belov'd Infidel*; and rather let me live in the midst of *malice* and contempt, than pass through honour unto shame, through mirth to misery, and a *sensless*; to a *feeling death*. Hate us when we are in Heaven, and see who will be the sufferer by it. If ever we should begin to nod and relapse towards your hypocritical formality, and senseless indifferency,

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our lively sight of the world invisible, by a serious faith, would presently awake us, and force us confidently to conclude, *AUT SANCTUS AUT BRUTUS* : There is practically and predominantly no Mean. He'll prove a *BRUT* that is not a *SAINTE*.

### CHAP. III.

**H**AVING done with this general conviction and exhortation to unbelieving Hypocrites, I proceed to acquaint Believers with their Duty, in several particulars.

1. *Worship God as Believers; serve him with reverence and godly fear, for our God is a consuming fire, Heb. 12. 28, 29.* A seeing faith, if well excited, would kindle love, desire, fear, and all praying graces. No man prays well, that doth not well know what he prays for. When it comes to seeing, all men can cry loud, and pray when praying will do no good. They will not then speak sleepily, or by rote, *Fides intuendo, amorem recipit, amorem suscitatur: Cor flagrans amore desideria, gemitus, orationes spirat.* Faith is the burning-glass which beholding God, receiveth the beams of his communicated love, and inflameth the heart with love to him again; which mounteth up by groans and prayers, till it reach its original, and love for ever rest in love.

2. *Desire and use the creature as Believers.* Interpret all things as they receive their meaning, from the things unseen: understand them in no other sense. It's only God and the life to come that can tell you what's good or bad for you in the world. And therefore the ungodly that cannot go to Heaven for counsel, are carryed about by meer deceits. Take heed what you love: and take heed of that you love. God is very jealous of our love: He sheds abroad his own love in our hearts, that our hearts may be fruitful in love to him, which is his chief delight. By love he commandeth love; that we may suitably move toward him, and center in him. He communicateth so much for the procuring of a little, that we should endeavour to give him all that little, and shed none of it inordinately upon the creature by the way. Nothing is great, or greatly.

greatly to be admired, while the great God is in sight. And it is unsuitable for *little things*, to have *great affections*; and for low matters to have a high esteem. It is the corruption and folly of the mind, and the delusion of the affections to exalt a Shrub above a Cedar, and magnifie a Mole-hill above a Mountain; to embrace a shadow or *spectrum* of felicity, which vanisheth into *Nothing*, when you bring in the light. The creature is *nihil & nullipotens*: *Nothing* should have no interest in us, and be able to do *Nothing* with us (as to the motions that are under the dominion of the will.) God is *All* and *Allmighty*: And he that is *All*, should have *All*, and command *All*: And the *Omnipotent* should do *All things* with us, by his *Interest* in *Morals*; as he *will do* by his *force* in *Naturals*. I deny not but we may *love a friend*: One soul in two bodies will have one mind, and will, and love. But as it is not the body of my *friend*, that I love or converse with principally, but the soul; (and therefore should have no mind of the case, the corps, the empty nest, if the bird were flown) so is it not the person, but Christ in him, or that of God which appeareth on him, that must be the principal object of our love. The man is *mutable*, and must be loved, as *Plato* did commend his friend to *Dionysius*: *Hæc tibi scribo de homine, viz. animante naturâ mutabili*: and therefore must be loved with a reserve. But God is unchangeable, and must be absolutely and unchangeably loved. That life is best that's likest Heaven: There God will be *All*; and yet even there, it will be no *id* shonour or displeasure to the Deity, that the glorified humanity of *Christ*, and the *New Jerusalem*, and our holy society, are loved more dearly than we can love any creature here on earth: So here, God taketh not that affection as stoln from *him*, that's given to his servants for *his sake*, but accepts it as sent to *him* by *them*. Let the creature have it, so God have it finally in and by the creature; and then it is not so properly the creature that hath it, as God. If you *chuse*, and *love* your friends for God, you will *use* them for God: not flattering them, or desiring to be flattered by them; but to kindle in each other the holy flame which will aspire and mount, and know no bounds, till it reach the boundless element of love. You will not value them as friends, *qui omnia dicta & facta vestra laudant*,



laudant, sed qui errata & delicta amice reprehendunt : Not them that call you good ; but them that would make you better. And you will let them know, as Phocian did Antipater, that they can never use you, & amicus & adulatoribus ; as friends and flatterers ; that differ as a wife and a barlot.

It's hard to love the imperfect creature, without mistakes, and inordinacy in our love : And therefore usually where we love most, we sin most ; and our sin finds us out ; and then we suffer most : and too much affection is the forerunner of much affliction ; which will be much prevented, if Faith might be the guide of Love, and Humane Love might be made Divine ; and all to be referred to the things unseen, and animated by them. Love where you can never love too much ; where you are sure to have no disappointments ; where there is no unkindness to eclipse or interrupt ; where the only error is, that God hath not all ; and the only grief, that we love no more.

Especially in the midst of your enticing pleasures, or enticing employments and profits in the world, foresee the end ; do all in Faith, which telleth you, [*The time is short ; it remaineth therefore, that both they that have wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoyce, as though they rejoyced not ; and they that buy, as though they possessed not ; and they that use this world, as though they used it not (or not abusing it :) for the fashion of this world passeth away,* 1 Cor. 7. 29, 30.

3. *Impley your time as becomes Believers.* Faith only can acquaint you, what an unconceivable weight doth lye upon this inch of hasty time. As you behave your selves for a few daies, it must go with you in joy or misery for ever : You have your appointed time, for your appointed work. God hath turned the glass upon you ; much of it is run out already. No price can call back one hour that you have lost. No power or policy can retard its course ; *Sic fugiunt freno non remor ante dies.* When it comes to the last sand, and time is gone, you'l know the worth of it : You'l then confess it should have seemed more precious in your eyes, than to have been cast away upon things of nought. O precious time ! more worth than all the riches of the world ! How highly is

it valued by all at *last*? And how basely is it esteemed *now* by the most? Now it is no more worth with them, than to be sold for unnecessary sports, and ease, and wasted in idleness and vain delights: But *then*, when it's gone, and all's too late, how loud would they cry, if cries could call back *Time* again! O then what a mercy would it seem, if God would try them once again! and trust them but with another life, or with *Hezekiah's* fifteen years! or but with fifteen daies, or hours, upon such terms of grace, as they held that life which they abused! It amazeth me to observe the lamentable stupidity of the world, how hard they beg for time when they think it is near an end! and how carelessly they let it slide away, when they have strength and faculties to improve it! They are grievously afraid lest death deprive them of it; and yet they are not afraid to deprive themselves of the use and fruit of it, and to cast it away as contemptuously, as if it were an useless thing. I seldom come near a dying man, but I hear him complain of the loss of *Time*, and wish it were to spend again, that it might be better valued and used. And yet the *living* will not be warned. O value *Time*, as wise men, while you have it; and not as miserable fools, when it is gone! If our Lord said, *I must do the work of him that sent me while it is day; for the night cometh when no man can work*, Joh. 9.4. What need then have such as we to be doing, and make much of time? O let not company, mirth or business, make you forget the work of *Time*! Can you play, or loiter away your hours, with Eternity in your eye? Get the Sun to stand still, and *Time* to make a truce with you, and to waste no more of the oyl of life, before you lose another hour.

O what heads, what hearts have all those men, that standing against the verge of an endless world, can think they have any time to spare! Hath God given you too much? If not, why do you lose it? If he hath, why are you loth that he should shorten it? You would not throw away your gold, as contemptuously as you do your time; when an hours time is more valuable than gold. Frown on that company that would rob you of half an hours time. Tell them you have something else to do, than to feast, or play, or talk away your time unnecessarily. O tell them you were not made for nothing.

nothing. You are in a race, and must not stand still : You are in a fight, and must not cease. Your work is great ; much of it is undone. Your enemies are not idle : Death will not stop : the Judge is coming, and still beholds you : and Heaven or Hell are ready to receive our ending life, and tell us how we spent our time : And can you find time to spare ? You are not made as Weather-cocks, to stand up on high for men to look at, and by turning about with every wind, to shew them which way it standeth. Turn not your lives into that curse, *Levit.* 26. 20. [*You shall spend your strength in vain.*] Believe it, Time must be reviewed. The day is near, when every man of you had rather find it in your accounts, [so many hours spent in self-examination, and holy meditation ; so many in reading the Word of God ; so many spent in fervent prayer ; and so many in doing good to others] than [so many spent in needless sports and pleasures ; so many in idleness and vain discourses ; and so many in the less necessary matters of the world.] Ask those that tempt you to mis-spend your time, whether at death and Judgement they had rather themselves have a life of holy diligence to review, or a life consumed in vanity, and transitory delights.

You will not suffer impertinencies to interrupt your counsels, and serious business in the world : You'll tell intruders, that you are busie, and cannot have while to attend them. And are you going into Heaven or Hell, and have but a few daies time of preparation (God knows how few) and yet can you have while to pass this precious time in vain ? O what would you not give ere long for one of the hours that you now mis-spend ? When the oath is performed, *Rev.* 10. 6. [*That Time shall be no longer.*] Wonderful ! that men can find Time for any thing, save that for which they had their time ! *Non tam bene vivant, sed quamdiu considerant* (inquit *Seneca*) *cum omnibus possit contingere ut bene vivant ; ut diu nulli.*] To live well is both possible and necessary, and yet is disregarded ; To live long, is neither possible, nor necessary ; and yet is sought by almost all. *Incipiunt vivere cum desinendum est : immo quidam ante deserunt vivere, quam inciperent.* *Sen.* It's unreasonable we should begin to live, when we should make an end : but it's most unhappy to have made an end, before they do

begin: *Pulchrum est (inquit idem) consummare vitam ante mortem; & expectare secure reliquam temporis partem.*] Do the great work, and then you may comfortably spend the rest in waiting for the conclusion. Yet you have time, and leave, and helps: you may read, and meditate, and pray, if you will: but shortly Time will be no more. O let not Satan insult over your carcases and tormented souls, and say, [Now it is too late! Now murmur and repent as long as you will! Now pray, and cry, and spare not!] O use that Faith which beholdeth the invisible world, and maketh future things as present, and then delay and loiter if you can: Then waste your hours in idleness or vanity if you dare! either light or fire shall awake you.

4. *Suffer as Believers.* Fear not the wrath of man; but *indure as seeing him that is invisible*, Heb. 11. 27. shew plainly, that you seek a better Country, *vers. 14, 16.* Read often, *Heb. 11, and 12 chapters*, Behold the Kingdom prepared and secured for you by Christ, and then you will be indifferent which way the wind of humane favour or applause shall sit; or what weather Lunatick influences and aspects shall produce. Such a Faith will make you with *Abraham*, to turn your back on all, and engage in Pilgrimage for an inheritance after to be received; though he *knew not whither he went*, (with a distinct particular knowledge) *Heb. 11. 8.* As strangers and travellers, you will not be troubled to leave towns and fields; buildings and wealth, and walks behind you; as knowing that you were but to pass by them, desiring and seeking a better, *that is, an heavenly*: And you shall lose nothing by this passing by all in the world: *For God will not be ashamed to be called your God; and he hath prepared for you a City*, Heb. 11. 13, 16. Seriously respect the recompence of reward, and it will make you chuse rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches. than the treasures of the world, v. 25, 26. Stephen's sight would cause Stephen's patience. Hold on as Christians; the end is near: *Let us run with patience the race that is set before us; looking to Jesus the Author and Finisher of our Faith; who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand*

of the Throne of God: Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds, Heb. 12. 2, 3.

You may well endure the buffeting, and scorn, if you foresee the honour. You may well endure the Crown of Thorns, if you foresee the Crown of Glory: You may endure to be forsaken of all, if you see him that will never fail you, nor forsake you: This foretaste of the Rivers of pleasure with the Lord, will drown the taste of the Vinegar and Gall. Whine not like worldlings that have lost their portion, when you are stript as bare as Job. If you are true Believers, you have All still, for God is All: You have lost Nothing; for Faith hath made the world as Nothing to you: And will you whine and vex your self for Nothing? Can you call it Nothing so frequently and easily in your prayers, and ordinary speech; and do you now recall this; or tell us by your serious grief, that you speak but in hypocrisie and jeast. [*Frangitur nimo molestia adversorum, qui non capitur delectatione prosperorum. August.* Had there been less Idolatrous Love, there would have been less tormenting grief and care. Our life consisteth not in the abundance of the things that we possess. He is not happy that hath them; but he that neither needeth nor desireth them. [*Cum in his que homines eripiunt, optant, custodiunt, nihil inveneris, non dico quod malis, sed quod velis. Sen.*] Superfluity doth but burden and break down: The Corn that's too rank lodgeth; and the branches break that are overladen with fruit. [*Omnia que superfluunt nocent: segetem nimia sternit ubertas: rami onere franguntur ad maturitatem non pervenit secunditas: Idem quoque animis evenit, quos immoderata prosperitas rumpit; quia non tantum in aliorum injuriam, sed etiam in suam utuntur. Sen.*] It's pleasure, and not pain, that is the worlds most deadly sting: It hath never so much hurt us, as when it hath flattered us into delights or hopes. [*Et fera & piscis spe aliqua oblectante decipitur. Sen.*] Hope is the bait; prosperity and pleasure the net, that souls are ordinarily ensnared by. Men lose not their souls for poverty, but for riches; nor for dishonour, but for honour; nor for sorrow, but for delights.

[*Luxuriant animi rebus plerumque secundis.*]

The luxuriances of prosperity, bring us so frequently under the pruning hook. The surfeits and summer fruits of fulness and carnal contentments and delights, do put us to the trouble of our sicknesses and our Physick. [*How hardly shall rich men enter into Heaven?*] saith he that well knew who should enter. Saith *Augustine* [*Difficile, immo impossibile est, ut presentibus & futuris quis fruatur bonis: ut hic ventrem, & ibi mentem impleat; ut à deliciis ad deliciis transeat; & in utroque seculo primus sit; ut in terrâ & in cælo appareat gloriosus?*] The hope is, that [*with God such humane impossibilities are possible*] But it's more terrible, than desirable to be put upon so great a difficulty. Sweet dishes will have wasps and flies; but most of them are drowned in their delights. Saith *Boetius* of Prosperity and Adversity; *Illâ fallit, hæc instruit: illâ mendacium specie bonorum mentes fruuentium ligat: hæc cogitatione fragilis felicitatis absoluit: Itaque illam videas ventrosam fluentem, sui que semper ignaram: hæc sobriam, succinctamque ac ipsius adversitatis exercitatione prudentem.* A full meal seems best in the eating; but a light meal is better the next day. More thank God in Heaven for adversity, than for prosperity: And more in Hell cry out of the fruit of prosperity, than of adversity. Many did never look towards Heaven, till affliction cast them on their backs, so that they could look no other way. [*It is good for me that I have been afflicted, that I might learn thy statutes*] saith David, *Psal.* 119. 71. [*Before I was afflicted, I went astray.*] v. 67. [*In very faithfulness thou hast afflicted me*] v. 75. One sight of Heaven by faith will force you to reckon that the sufferings of this present time are unworthy to be compared with the glory which shall be revealed in us] *Rom.* 8. 18. To suffer for Christ and righteousness sake, is but to turn an unavoidable fruitless pain, into that which being voluntary, is the more easie, and hath a great reward in Heaven, *Matth.* 5. 11, 12. And to part with that for a Crown of Life, which else we must part with for nothing. Worldly friends, and wealth, and honour, are summer fruit, that will quickly fall. Hungry fowl know where it's harvest [*At simul intonuit fugiunt: Those that must dwell with you in Heaven,* are your sure and steadfast friends [*Cætera fortuna, &c.*] Those that are now highest, and least acquainted with the tongue

of malice, the unfaithfulness of friends, or rage of enemies, shall shortly say,

[*Atque hæc exemplis quondam cælestia priorum :  
Nunc mihi sunt propriis, cognita vera malis.*]

There is but the difference of an *Est* and an *Erit*, between their mirth and endless sorrows: Their honour, and their endless shame; nor between our sorrow and our endless joy. Their final honour is to be *embalmed*, and their dust to be covered with a sumptuous monument, and their names extolled by the mouths of men, that little know how poor a comfort all this is to the miserable soul. In the height of their honour you may foresee the Chyrurgion opening their bowels, and shewing the receptacles of the treasure of the Epicure, and what remains of the price that he received for his betrayed soul. He cuts out the heart with a [*Hæ fedes livoris erant: jam pascua vermis*] you next tread on his interred corps, that's honoured but with a [*Hic jacet*] [*Here lyes the body of such a one*] And if he have the honour to be magnified by fame or history, it's a fool-trap to ensnare the living, but easeth not the soul in Hell. And shall we envy men such a happiness as this? what if they be able to command mens lives, and to hurt those that they hate for a little while? Is this a matter of honour or of delight? A Pestilence is more honourable, if destroying be an honour. The Devil is more powerful (if God permit him) to do men hurt, than the greatest Tyrant in the world: And yet I hope you envy not his happiness, nor are ambitious to partake of it. If Witches were not kin to Devils, they would never sell their souls for a power to do hurt: And how little do tyrannical worldlings consider, that under a mask of Government and Honour, they do the same?

Let the world then *rejoyce* while *we lament* and weep: Our sorrow shall be speedily turned into joy; and our joy shall no man then take from us, Joh. 16. 20, 22. Envy not a dying man the happiness of a feather-bed, or a merry dream. You think it hard *in them* to deny you the liberties and comforts of this life, though you look for Heaven: And will you be more

cruel

cruel than the *ungodly*? Will you envy the trifling commodities or delights of earth, to those that are like to have no more, but to lye in Hell when the sport is ended? It is unreasonable impatience that cannot endure to see them in silks and gallantry a few daies, that must be so extreemly miserable for ever. Your crums, and leavings, and overplus is their All: And will you grudge them *this much*? In this you are unlike your heavenly Father, that doth good to the just and unjust: would you change cales with them? would you change the *fruit of your adversity*, for the *fruit of their prosperity*.

Affliction maketh you somewhat more calm, and wise, and sober, and cautelous, and considerate, and preventeth as well as cureth sin. Prosperity makes them (through their abuse) inconsiderate, rash, insensible, foolish, proud, unperswadable. *And the turning away of the simple slayeth them, and the prosperity of fools destroyeth them*, Prov. 1. 32. It's long since Lazarus's sores were healed, and his wants relieved; and long since Dives feast was ended. O let me rather be afflicted, than rejected; and be a door-keeper in the house of God, than dwell in the tents of wickedness: and rather be under the rod, than turned out of doors. Look with a serious Faith upon Eternity, and then make a great matter of enjoyments or sufferings here if you can. Great joyes and sorrows forbid men to complain of the biting of a Flea. Thunder claps drown a whispering voice.

O what unbelief our impatiency and disquietness in sufferings do discover! Is this living by faith? and conversing in another world? and taking God for All, and the world for Nothing? What! make such a do of poverty, imprisonment, injuries, disgrace, with Heaven and Hell before our eyes? *The Lord vouchsafe me that condition, in which I shall be nearest to himself, and have most communion with Heaven; be it what it will be for the things of earth.* These are the desires to which I'll stand.

To thank God for the fruit of *past afflictions*, as the most necessary mercies of our lives (as some of us have daily cause) and at the same time to be impatient under *present afflictions*, or inordinately afraid of those to come, is an irrational as well as unbelieving incongruity.



Are we derided, slandered, abused by the ungodly? If we repine that we have enemies and must fight; we repine that we are Christs souldiers, and that is, that we are Christians. [*Quomodo potest imperator militum suorum virtutem probare, nisi habuerit hostem*] saith Laëtantius. Enemies of God do not use to fight professedly against himself, but against his souldiers [*Non qui contra ipsam Deum pugnent, sed contra milites ejus inquit idem*] If the remnants of goodness had not been a derision among the Heathens themselves, in the more sober sort, a Heathen would not have said, [*Nondum salix es, si non te turba deriserit: sibeatus vis esse, cogit a hoc primum contemere, & ab aliis contemni. Sen.*] Thou art not yet happy, if the rabble deride thee not: If thou wilt be blessed, learn first to contemn this, and to be contemned of others.] No body will deride or persecute us in Heaven.

5. Improve your talents and opportunities in your callings as Believers; especially you that are Governours. God is the original and end of Government. The highest are but his ministers, Rom. 13. 6. This world is but the way unto another. Things seen are for things unseen: And Government is to order them to that end: Especially by terrifying evil doers, and by promoting holiness in the earth. The Moral as well as the Natural motion of inferiour agents, must proceed from the influence of the superiour. The spring and the end of every action truly good, are out of sight. Where these are not discerned, or are ignorantly or maliciously opposed, the action is vitiated, and tendeth to confusion and ruine. God is the end of all holy actions; and carnal self is the end of sin. If God and self are infinitely distinct; you may easily see that the actions materially the same, that are intended to such distant ends, must needs be very distant. Nothing but saving Faith and Holiness can conquer selfishness in the lowest of the people. But where the flesh hath more plentiful provision, and self is accommodated with the fullest contents of honour and pleasure that the world affords, how difficult a work then is self-denial! And the reign of the flesh is contrary to the reign of Christ. Where the flesh and visible things bear sway, the enemy of Christ bears sway. *The carnal mind is enmity against God; for it is not subject to his Law, nor can be,* Rom, 8. 7. And how

Christ's enemies will receive his *Laws*, and use his *Messengers*, and regard his *waies* and *servants*, the most of the world have experience to their cost. The interest of the flesh, being contrary to Christ's interest, the competition maintaineth a continual conflict. The Word of God doth seem to be against them: The faithful Ministers that would save them from their sins, do seem to wrong them, and deal too boldly with them. Were it an *Elijah*, he would be called, *The troubler of Israel*; and met with an [*Hast thou found me O mine enemy*] No measure of prudense, knowledge, piety, innocency, meekness or self-denyal, will serve to appease the wrath and displeasure of this carnal enmity. If it would, the Apostles had escaped it: or at least it would not have fallen so furiously upon Christ himself. Nay, these are the oyl that increase the flame. And Satan hath still the bellows in his hand: He knoweth that if he can corrupt or win the Commander, he can rout the Army, and ruine them with the greatest ease. It hath been Satans grand design, since the Christian name was known on earth, to advance the *selfish* interest of men against the interest of Christ; and to entangle the Rulers of the world in some cause, that Christ, and his Word, and Servants cannot favour, and so to make them believe that there is a necessity on them to watch against, and subdue the interest of Christ. As if it were necessary that the shore be brought to the boat, and not the boat to the shore: And that the Physician be brought to the Patients mind, or else destroyed or used as his enemy. I am afraid to speak out the terrible words of God in Scripture, that are against such persons, lest you should misunderstand me, and think I misapply them. But Christ feareth no man, and hath not spoken his Word in vain; and his Messengers must be faithful; for he will bear them out; and preventive cautions are easier and safer than reprehensive corraives. I will but refer you to the texts, that you may peruse them, *Matth.* 21. 44. *Matth.* 18. 3. 6. *Matth.* 25. 40, 45. *Luke* 18. 7. *Psal.* 2. *Luke* 19. 27. *Acts* 9. 4, 5. *1 Th.* 5. 2. 15, 16. Read them with fear as the Words of God. Blessed are those Rulers and Nations of the Earth, that perceive and escape this pernicious snare of the grand deceiver; that with all his subtilty and industry, endeavoureth to breed quarrels, and sow dissentions between them and the universal King.

The

The more God giveth to the carnal and unwise, the more they think themselves engaged against him ; because by his commands he seems to take it from them again, by crossing the flesh, which would use it only to fulfil its lusts. Like a Dog that fawneth on you till he have his bone ; and then snarleth at you, lest you take it from him ; and will fly in your face if you offer to meddle with it. Men readily confess that they have their wealth *from God* ; because it cannot be denyed, and because they would use the name of God, as a cover to hide their covetousness, and unlawful waies of getting : But if you judge by their *usage* of it, and their returns to God ; you would think that they believed, that they had nothing at all from God, but some injuries ; and that all their benefits and good were from themselves. The Turkish and Tartarian Emperour will say, that all his grandeur and power is from God ; that by making it most Divine, he may procure the more reverence and obedience to himself : But when he hath said so for his own interest, he useth the same power *against God and his interest* ; to the banishing of his Word and holy Worship, and the forbidding the preaching of the Gospel of salvation ; and to the cherishing of tyranny, pride and lust : As if God had armed them against himself, and made his *Officers* to be his enemies ; and gave them power that they might powerfully hinder mens salvation, and made great, to be great oppressors.

As a *believing Pastor* is a *Priest* that standeth between God and the people, to mediate under the great Mediatour ; to receive from God his Word and Ordinances, and deliver them to the flocks ; and to offer up supplications in their names to God : So *believing Governours* of civil Societies or Families, receive from God a power to rule the subjects for their good, and they use it to make the subjects good, that God may be pleased and honoured by all ! And the obedience which they require, is such as may be given to *God in them*. They take power from God to use it for God, and are so much more excellent than the greatest of ambitious carnal Princes, as the pleasing and honouring of God, is a more excellent design and work, than the gratifying of fleshly lust, and the advancement of a lump of clay. The Kingdoms of the world would all be

used as the Kingdoms of the Lord, if the everlasting Kingdom were well believed. The families of men would be sanctified as Churches unto God, if the eternal house not made with hands, were truly taken for their home, and their trade were to lay up a treasure in Heaven. In Cities and Countries Brethren would dwell in holy peace, and all concur in honouring God, if once they were made fellow Citizens with the Saints, and their Burghship and conversation were in Heaven, *Ephes. 2. 19 Phil 3. 20, 21.*

6. *Resist Temptations as Believers.* If you live by Faith, then fight against the *world* and *flesh* by Faith. Faith must be your *helmet*, and the Word of Faith must be your *shield*, *Eph. 6. 16.* And your victory it self must be by Faith, 1 *Job. 5. 4.* If Satan tell the flesh of the preferment, riches, or the pleasures of lust, answer him with a *believing foresight* of Gods *Judgement*, and the *life* to come. Never look on the baits of sin alone, but still look at once on God and on *Eternity*: As a just Judge will hear both parties speak, or see their evidences before he will determine: So tell the Tempter, that as you have heard what fleshly allurements can say, you will see also what the Word of God saith, and take a view of Heaven and Hell, and then you will answer him.

7. *Rejoyce as Believers.* Can Faith set open the windows of the soul, and no light of heavenly pleasures enter? Can it peruse the *Map* of the Land of Promise, or see and taste the bunch of Grapes, without any sweetness to the soul? That is the truest *Belief* of Heaven, which maketh men likest those that are in Heaven: And what is their *character, work* and *portion*, but the *Joyes* of Heavenly Light and Love! Can we believe that we shall live in Heaven for ever? Can we believe that very shortly we shall be there? and not rejoyce in such believing? I know we commonly say, that the uncertainty of our proper title, is the cause of all our want of joy: But if that were all, if that were the *first* and *greatest* cause, and our belief of the *promise* it self were *truly*; we should at least set our hearts on Heaven as the most *delightful* and *desirable* state: and Love would work by more eager *desires*, and diligent *seekings*, till it had reacht assurance, and cast out the hinderances of our joy. How much would a meer Philosopher rejoyce, if he

he could find out natural evidence, of so much as we know by Faith? You may perceive what their content in *finding* it, would be, by their exceeding pains in *seeking*. The unwearied studies by day and night, which many of them used, with the contempt of the riches and greatness of the world, do tell us how glad they would have been, to have seen but half so far as we may. If they could but discover more clearly and certainly, the principles, and elements, and forms of Beings; the nature of spirits; the causes of motion; the nature and cause of light and heat; the order, course and harmony of the universal systeme of the world; what joyful acclamations would this produce, in the literal studious sort of men! what joy then should it be to us, to know by Faith the God that made us; the Creation of the world, the Laws and Promises of our Creatour, the Mysteries of Redemption and Regeneration; the frame of the new Creature, the entertainment of the spirits of the just with Christ, the Judgement which all the world must undergo, the work and company which we shall have hereafter, and the endless joyes which all the sanctified shall possess in the sight and Love of God for ever? How blessed an invention would it be, if all the world could be brought again to the use of one universal language? Or if all the Churches could be perfectly reconciled, how joyful would the Author of so great a work be? should we not then rejoyce who foresee by *Faith*, a far more perfect union and consent, than ever must be expected here on earth.

Alas, the ordinary *lowness* of our *Comforts* doth tell us, that our Faith is very small! I say not so much [*The sorrows of a doubting heart*] as the *litttle joy* which we have in the forethoughts of Heaven, when our title seemeth not much doubtful to us: For *those sorrows* shew, that such esteem it a joyful place, and would rejoyce if their title were but cleared: But when we have neither the *sorrow* or solicitousness of the afflicted soul, nor yet the joy which is any whit suitable to the belief of such everlasting joyes, we may know what to judge of such an uneffectual belief; at best, it is very low and feeble. It is a joy *unspeakable*, and full of glory, which *unseen things* should cause in a Believer, 1 Pet. 1. 6, 7, 8. Because it is an exceeding eternal weight of glory, which he believeth, 2 Cor. 4. 17, 18.

8. Finally, Learn to *Die also as Believers*. The *life of Faith* must bring you to the very entrance into *glory*: where one doth *end*, the other *begins*. As our dark life in the womb by nutriment from the Mother, continueth till our passage into the open world. You would die in the womb, if Faith should cease, before it bring you to full intuition and fruition, *Heb. 11. 22*. By faith Joseph when he died made mention of the departing of the children of Israel. Josephs faith did not die before him, *Heb. 11. 3*. These all died in faith, confessing that they were strangers and pilgrims on the earth, and declaring that they sought a better Country. They that live by faith, must die in faith; yea and die by faith too. Faith must fetch in their dying comforts. And O how full, and how near a treasure hath it to go to? To die to this world, is to be born into another. Beggars are best when they are abroad. The *travail* of the ungodly is better to them than their home. But the Believers home is so much better than his *travail*, that he hath little cause to be afraid of coming to his Journeys end; but should rather every step cry out, O when shall I be at home with Christ! Is it *Earth* or *Heaven* that you have prayed for, and laboured for, and waited, and suffered for till now? And doth he indeed pray, and labour, and suffer for *Heaven*, who would not come thither?

It is *Faith* which overcometh the world and the flesh, which must also overcome the fears of death; and can look with boldness into the loathsome grave, and can triumph over both as victorious through Christ. "It is *Faith* which can  
 "say, [Go forth O my soul; depart in peace: Thy course is  
 "finished: Thy warfare is accomplished: The day of triumph  
 "is now at hand: Thy patience hath no longer work: Go  
 "forth with joy: The-morning of thy endless joys is near;  
 "and the night of fears and darkness at an end. Thy terrible  
 "dreams are ending in eternal pleasures: The glorious light  
 "will banish all thy dreadful specters, and resolve all those  
 "doubts which were bred and cherished in the dark: They  
 "whose employment is their weariness and toil, do take the  
 "night of darkness and cessation for their rest: But this is thy  
 "weariness: Deseñ of action is thy toil; and thy most grie-  
 "vous labour is to do too little work: And thy uncessant

"*Vision,*

" *Vision, Love and Praise*, will be thy unceffant ease and plea-  
 " sure; and thy endless work, will be thy endless rest! De-  
 " part, O my soul, with peace and gladness! Thou leavest  
 " not a world, where Wisdom and Piety, Justice and Sobrie-  
 " ty, Love, and Peace, and Order, do prevail; but a world  
 " of ignorance and folly; of brutish sensuality and rage; of  
 " impiety and malignant enmity to good; a world of inju-  
 " stice and oppression; and of confusion and distracting strifes!  
 " Thou goest not to a world of darkness, and of wrath; but  
 " of Light and Love! From hellish malice, to perfect amity;  
 " from Bedlam rage, to perfect wisdom; from mad confusion,  
 " to perfect order; to sweetest unity and peace; even to the  
 " spirits of the just made perfect, and to the celestial glorious  
 " City of God! Thou goest not from Heaven to Earth, from  
 " holiness to sin, from the sight of God, into an infernal dun-  
 " geon; but from Earth to Heaven; from sin and imper-  
 " fection unto perfect holiness; and from palpable darkness,  
 " into the vital splendour of the face of God! Thou goest  
 " not amongst enemies, but to dearest friends; nor amongst  
 " meer strangers, but to many whom thou hast known by  
 " sight, and to more whom thou hast known by faith, and  
 " must know by the sweetest communion for ever. Thou  
 " goest not to unsatisfied Justice, nor to a condemning unre-  
 " conciled God; but to Love it self; to infinite Goodness; the  
 " fountain of all created and communicated good; to the  
 " Maker, Redeemer and Sanctifier of souls; to him who pre-  
 " pared Heaven for thee, and now hath prepared thee for  
 " Heaven! Go forth then in triumph, and not with terrour,  
 " O my soul! The prize is won: Possess the things which  
 " thou hast so long prayed for, and sought! Make haste and  
 " enter into thy Masters joy! Go view the glory which thou  
 " hast so long heard of; and take thy place in the heavenly  
 " Chöre; and bear thy part in their celestial melody! Sit  
 " down with *Abraham, Isaac and Jacob* in the Kingdom of  
 " God! And receive that which Christ in his Covenant did  
 " promise to give thee at the last. Go boldly to that blessed  
 " God, with whom thou hast so powerful a Mediatour; and  
 " to the Throne of whose grace, thou hast had so oft and  
 " sweet access. If Heaven be thy fear or sorrow, what can  
 " be

"be thy joy? and where wilt thou have refuge, if thou fly  
 "from God? If perfect endless pleasures be thy terrour,  
 "where then dost thou expect content! If grace have taught  
 "thee long ago, to prefer the heavenly and durable felicity;  
 "refuse it not now when thou art so near the port! if it have  
 "taught thee long ago, to be as a stranger in this *Sodom*, and  
 "to renounce this sinful world and flesh; linger not now as  
 "unwilling to depart; repent not of thy choice, when all  
 "that the world can do for thee is past, repent not of thy  
 "warfare, when thou hast got the victory; nor of thy voy-  
 "age, when thou art past the storms and waves, and ready  
 "to land at the haven of felicity.

Thus Faith may sing our *Nunc dimitte*, when the flesh is lothest to be dissolved.

But we must *live* by faith, if we would thus *die* by faith. Such a death doth not use to be the period of a fleshly worldly life; nor of a careless, dull and negligent life. Nature, which brought us into the world, without our forecast or care, will turn us out of the world without it: But it will not give us a joyful passage, nor bring us to a *better* world without it. It costeth worldlings no small care to *die* in an *honourable* or *plentiful estate*, (that they may fall from an higher place than others, and may have something to make death more grievous and unwelcome to them, and may have a greater account to make at Judgement; and that their passage to Heaven may be as a Camels through a Needle.) And may a believing joyful death be expected, without the preparations of *exercise* and *experience* in a *believing life*? Nature is so much afraid of dying, and an *incorporated soul* is so incarcerated in *sense*, and so hardly riseth to serious and satisfying apprehensions of the unseen world, that even true Believers, do find it a work of no small difficulty, to desire to depart, and be with Christ, and to die in the joyful hopes of faith. A little *abatement* of the *terrors* of death, a little *supporting hope* and *peace*, is all that the greater part of them attain, instead of the fervent desires, and triumphant joys, which the lively belief of endless glory should produce. O therefore make it the work of your lives! of all your lives! your greatest work, your constant work, to live by faith; that the faith which hath



first conquered all the rest of your enemies, may be able also to overcome the last; and may do your last work well, when it hath done the rest.

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PART. II.

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CHAP. I.

*Directions how to live by Faith: And first how to strengthen Faith: And secondly, the natural Truths presupposed to be considered.*

**T**HE Directions which I shall give you, as helps to *live by Faith*, are of two ranks. 1. Such as tend to the *strengthening* of your Faith. 2. Such as tell you how to *use it*.

The first is the greatest part of our task: for no man can use that faith which he hath not; nor can use more of it than he hath. And the commonest reason why we *use but little*, is because we *have but little* to use.

But on this subject (supposing it most weighty) I have written many Treatises already (The second part of the Saints Rest: The Unreasonableness of Infidelity: And last of all, The Reasons of the Christian Religion: Besides others which handle it on the by.) And somewhat is said in the beginning of this discourse. But yet because in so great a matter I am more afraid of doing too little than too much; I will here give you an Index of some of the chief *Helps*, to be close together before you for your memories, to be the constant fuel of your Faith.

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In the work of *Faith*, it is first needful that you get all the prerequisite Helps of *Natural Light*, and be well acquainted with their *Order* and *Evidence*, and their *Usefulness* to befriend the supernatural revelations: For it is supposed that we are *men* before we are *Christians*: We were *created* before we were *redeemed*: And we must know that there *is a God*, before we can know that we have *offended him*, or that we need a *Saviour* to reconcile us to him: And we must know that we

have reasonable souls, before we can know that *sin* hath corrupted them, or that *grace* must sanctifie them: And we must know, that whatsoever God saith is true, before we can believe that the *Scripture* is true, as being *his* revelation. Faith is an act of Reason; and Believing is a kind of knowing; even a knowing by the testimony of him whom we believe; because we have sufficient reason to believe him.

2. And next we must be well acquainted with the evidence of supernatural Truth, which presupposeth the foresaid Natural Verities. I shall set both before you briefly in their order.

1. Think well of the nature of your souls; of their faculties or powers; their excellency, and their proper use: And then you will find, that you are not meer brutes, who know not their Creatour, nor live not by a Law; nor think not of another world; nor fear any sufferings after death: But that you have reason, free-will, and executive power to know your Maker, and to live by Rule, and to hope for a Reward in another life, and to fear a punishment hereafter. And that as no wise Artificer maketh any thing in vain; so God is much less to be thought to have given you such souls and faculties in vain.

2. Consider next how all the world declareth to you, that there is a God, who is infinitely powerful, wise and good. And that it is not possible that all things which we see should have no cause, or that the derived Power, and Wisdom, and Goodness of the creature, should not proceed from that which is more excellent in the first and total cause: Or that God should give more than he had to give.

3. Consider next, in what Relation such a creature must needs stand to such a Creatour: If he made us of Nothing, it is not possible, but that he must be our Owner, and we and all things absolutely his Own: And if he be our Maker and Owner, and be infinitely powerful, wise and good; and we be reasonable-free-agents, made to be guided by Laws or Moral Means unto our end; it is not possible but that we should stand related to him, as subjects to their rightful Governour. And if he be our Creatour, Owner and Ruler, and also infinitely Good, and the grand Benefactor of the world; and if the

nature of our souls be, to *Love Good* as Good; it cannot be possible, that he should not be *our End*, who is our *Greatour*; and that we should not be related to him as to the *Chiefest Good*, both *originally* as our *Benefactor*, and *finally* as our *End*.

4. And then it is easie for you next to see, what *duty* you owe to that God to whom you are thus related. That if you are *absolutely his Own*, you should willingly be at his *absolute dispose*: And if he be your *Soveraign Ruler*, you should labour most diligently to *know his Laws*, and *absolutely to obey them*. And if he be infinitely *Good*, and your *Benefactor* and your *End*, you are absolutely bound to *Love* him most devotedly, and to place your *own felicity* in *his Love*. All this is so evidently the duty of man to God by *nature*, that nothing but madness can deny it. And this is it which we call *Sanctification*, or *Holiness to the Lord*. And our cohabitation and relation to *men*, will tell us, that *Justice* and *Charity* are our duty as to *them*. And when a man is fully satisfied that *Holiness*, *Justice* and *Charity*, are our *duty*, he hath a great advantage for his progress towards the Christian Faith.

To which let me add, that as to *our selves* also, it is undeniably our duty to take more care for our *souls*, than for our *bodies*, and to rule our *senses* and *passions* by our *Reason*, and to subject our *lower faculties* to the *higher*, and so to use all *sensible* and *present things*, as conduceth to the *publick good*, and to the advancement of our *nobler part*, and to our greatest benefit, though it cross our sensual appetites.

All this being unquestionably our *natural duty*, we see that man was made to live in *Holiness*, *Justice*, *Charity*, *Temperance*, and *rational regularity* in the world.

5. When you have gone thus far, consider next *how far men are generally from the performance of this duty*: And how backward humans nature is to it, even while they cannot deny it to be their duty: And you will soon perceive that *God* who made it their duty, did never put in them *this enmity* thereto: nor ever made them without *some aptitude* to perform it. And if any would infer that their *indisposedness* proveth it to be *none* of their duty, the nature of man will fully confute him; and the conscience and confession of all the sober part of the world. What wretch so blind (if he believe a Deity) who

will not confess that he should love God with all his heart, and that Justice, Charity and Sobriety are his duty; and that his *sense* should be ruled by his *reason*, &c? The evidence before given is not to be denied. And therefore something is mark'd in nature. Some enemy hath seduced man. And some deplorable change hath befallen him.

6. Yea, if you had no great backwardness to this duty your self, consider *what it must cost you faithfully to perform it*, in such a malignant world as we now live in? what envy and wrath, what malice and persecution, what opposition and discouragements on every side we must expect? Universal experience is too full a proof of this. (Besides what it costeth our restrained flesh)

7. Proceed then to think further, that *certainly God hath never appointed us so much duty, without convenient Motives to perform it*. It cannot be that he should make us *more noble than the brutes*, to be *more miserable*: Or that he should make *Holiness our duty*, that it might be our *loss*, or our *calamity*. If there were no other life but this, and men had no hopes of future happiness, nor any fears of punishment, what a Hell would this world be? *Heart-wickedness* would be but little feared; nor *heart-duty* regarded: *Secret sin* against Princes, States, and all degrees, would be boldly committed, and go unpunished (for the most part.) The sins of *Princes*, and of *all that have power* to defeat the Law, would have little or no restraint: Every *mans interest* would oblige him, rather to *offend God*, who so seldom punisheth here, than to *offend a Prince, or any man in power*, who seldom lets offences against himself go unrevenge'd: And so *man*, more than *God*, would be the *Ruler of the world*, that is, *our God*.

Nay *actually the hopes and fears of another life*, among most Heathens, Infidels and Hereticks, is the principle of Divine Government, by which God keepeth up most of the order and virtue which is in the world.

Yea, think what you should *be and do your self*; as to enemies, and as to secret faults, and as to sensual vices, if you thought there were no life but this: And is it possible that the infinitely powerful, wise and good Creatour, can be put to govern all mankind, by meer deceit, and a course of lyes? as if he wanted better means?

By how much the better any man is, by so much the more regardful is he of the life to come, and the *hopes* and *fears* of another life, are so much the more prevalent with him : And is it possible that God should make *men good*, to make them the most deceived, and most *miserable* ? Hath he commanded all these *cares* to be our *needless torments*, which brutes, and fools, and sottish sinners do all scape ? Is the greatest obedience to God, become a sign of the greatest folly, or the way to the greatest loss or disappointment ?

We are all sure that this life is short and vain : No Infidel can say that he is *sure* that there is no other *life* for us : And if this be so, reason commandeth us to prefer the *possibilities* of such a life to come, before the *certain vanities* of this life : So that even the *Infidels uncertainty* will unavoidably infer, that the *preferring of the world to come* is our *duty* : And if it be *our duty*, then the thing in it self is *true* : For God will not make it all *mens duties* in the frame of their *nature*, to seek an *Utopia*, and pursue a shadow ; and to spend their daies and chiefest cares for that which is not ; *Godliness* is not such a dreaming night-walk.

Conscience will not suffer dying men to believe that they have more cause to *repent* of their *Godliness*, than of their *sin*, and of their *seeking Heaven*, than of wallowing in their lusts.

Nay then, these *heavenly desires* would be *themselves our sins*, as being the following of a *lye*, the aspiring after a state which is *above us*, and the abuse and loss of our faculties and time : And *sensuality* would be liker to be our *virtue*, as being *natural* to us, and a seeking of our most *real felicity*.

The common conscience of mankind doth justify the wisdom and virtue of a temperate, holy, heavenly person ; and acknowledgeth that our *heavenly desires* are of *God* : And doth God give men both *natural faculties*, which shall never come to the *perfection* which is their *End* ? and also *gracious desires*, which shall but *deceive* us, and never be satisfied ? If God had made us for the *enjoyments* of brutes, he would have given us but the *knowledge* and *desires* of brutes.

Every King and mortal Judge can punish faults against *Man* with death : And hath God no greater or further punish-

ment, for sins as committed against *himself*? And are his rewards no greater than a *mans*?

These, and many more such Evidences may assure you, that there is *another life* of Rewards and punishments; and that this life is not our final state, but only a time of preparation thereunto. Settle this deeply and fixedly in your minds.

8. And look up to the *heavenly Regions*, and think, Is *this world* so replenished with inhabitants, both Sea, and Land, and Air it self? And can I dream that the *vast and glorious Orbs and Regions*, are all *uninhabited*? Or that they have not more *numerous and glorious* possessors, than this small opacous spot of earth.

And then think, that those *higher creatures* are *intellectual spirits*: (This is many waies apparent) and also of the communion which they have with man: And when we find also an *intellectual nature* in our *selves*, why should we not believe, that our *likeness of nature*, doth infer our *likeness* in our *future duration* and *abode*.

9. And mark well but the *inward and outward temptations*, which *solicite all the world to sin*; and what notable Evidences there be in many of them, of an *invisible power*; and you will easily believe that man hath a soul to save or lose, which is of longer duration than the body.

10. Lastly, If yet there be any doubt, consider but of the *sensible Evidences of Apparitions, Witchcraft and Possessions*, and it cannot chuse but much confirm you: Though much be feigned in histories of such things, yet the world hath abundant evidence of that which was certainly unfeigned. See the Devil of *Mascon*, Mr. *Mompesson's* story lately acted and published: *Remigius, Bodins, Daneus, &c.* of Witches, *Lavater de Spectris*; and what I have written elsewhere.

CHAP. II.

*The true Method of enquiry into the supernatural Evidences of Faith, and Rules therein to be offered.*

WHEN you have thus seen what evidence there is of GOD, and his Government, and of a life of reward and punishment hereafter, and of the natural obligations which lie on man to a *holy, just, and sober life*; and of the depraved state of the world, which goeth so contrary to such undoubted duty; and how certain all this is even by natural revelation; proceed next to consider what *supernatural revelation* God hath added, both to confirm you in the *same Truths*, and to make known *such other*, as were necessary for mankind to know. Where I must first direct you in the *true Method of Enquiry*, and then set before you the *things themselves*, which you are to know.

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1. *Think not that every unprepared mind is immediately capable of the Truth (either this, or any other, except the first principles which are nota per se, or are next to sense.) All truth requireth a capacity, and due preparation of the recipient: The plainest principles of any Art or Science, are not understood by novices at the first sight or hearing. And therefore it were vain to imagine that things of the greatest distance in history, or profundity in doctrine, can be comprehended at the first attempt, by a disused and unfurnished understanding. There must be at least, as much time, and study, and help supposed and used, to the full discerning of the evidences of faith, as are allowed to the attainment of common Sciences. Though grace, in less time, may give men so much light as is necessary to salvation; yet he that will be able to defend the Truth, and answer Objections, and attain establishing satisfaction in his own mind, must (ordinarily) have proportionable helps, and time, and studies; unless he look to be taught by miracles.*

2. *Remember that it is a practical and heavenly doctrine which*

which you are to learn: It is the Art of loving God, and being happy in his love. And therefore a worldly, sensual, vicious soul, must needs be under very great disadvantage for the receiving of such a kind of Truths. Do not therefore impute that to the doubtfulness of the Doctrine, which is but the effect of the enmity and incapacity of your minds: How can he presently relish the spiritual and heavenly doctrine of the Gospel, who is drowned in the love and care of contrary things? Such men receive not the things of the Spirit; They seem to them both foolishness and undesirable.

3. Think not that the history of things done so long ago, and so far off, should have no more obscurities, nor be liable to any more Objections, than of that which was done in the time and Country where you live. Nor yet that things done in the presence of others, and words spoken in their hearing only, should be known to you otherwise than by historical evidence, (unless every Revelation to others, must have a new Revelation to bring it to each individual person in the world.) And think not that he who is a stranger to all other helps of Church-history, should be as well able to understand the Scripture-history, as those that have those other helps.

4. Think not that the narrative of things done in a Country and Age so remote, and to us unknown, should not have many difficulties, arising from our ignorance of the persons, places, manners, customs, and many circumstances, which if we had known, would easily have resolved all such doubts.

5. Think not that a Book which was written so long ago, in so remote a Country, in a language which few do fully understand, and which may since then have several changes, as to phrases, and proverbial and occasional speeches, should have no more difficulties in it, than a Book that were written at home, in the present Ages in our Country language, and the most usual dialect. To say nothing of our own language, what changes are made in all other tongues, since the times that the Gospel was recorded? Many proverbial speeches and phrases may be now disused and unknown, which were then most easy to be understood. And the transcribing and preserving of the Copies, require us to allow for some defects of humane skill and industry therein.

6. Under-



6. *Understand the different sorts of Evidence, which are requisite to the different matters in the holy Scriptures.* The matters of fact require historical evidence (which yet is made infallible by additional miracles.) The miracles which were wrought to confirm our history, are brought to our knowledge only by other history. The Doctrines which are evident in nature, have further evidence of supernatural revelation, only to help us whose natural sight is much obscured. But it is the supernatural Doctrines, Precepts and Promises, which of themselves require supernatural revelation, to make them credible to man.

7. *Mistake not the true Use and End of the holy Scriptures.*

1. Think not that the Gospel as written was the first Constitutive or Governing Law of Christ, for the Christian Churches. The Churches were constituted, and the Orders, and Offices, and Government of it settled, and exercised very many years together, before any part of the New Testament was written to them; much more before the writing of the whole. The Apostles had long before taught them what was commanded them by Christ; and had settled them in the order appointed by the Holy Ghost: And therefore you are not to look for the first determination of such doctrines or orders in the Scripture as made thereby; but only for the Records of what was done and established before: For the Apostles being to leave the world, did know the slipperiness of the memory of man, and the danger of changing and corrupting the Christian Doctrine and Orders, if there were not left a sure record of it: And therefore they did that for the sake of posterity.

2. You must not think that all is essential to the Christian Religion, which is contained in the holy Scriptures: Nor that they are only the adequate form or record of that which is strictly and primarily called our Religion, or Christianity. For there are divers particular Books of the New Testament, which contain much more than is essential to Christianity: And many appurtenances, and histories, and genealogies, and circumstances are there recorded, which are indeed subservient helps to our Religion; but are not strictly our Religion itself.

8. As the use of the Scripture must thus be judged of,  
N according

according to the purpose of the holy Spirit; so the *Perfection of the Scripture must be judged of, in relation to its intended use.* It was not written to be a system of *Physicks*, nor *Oratory*; nor to decide grammatical *Controversies* about words; but to record in apt expressions the things which God would have men to know, in order to their *faith*, their *duty*, and their *happiness*. And in this respect it is a perfect word. But you must not imagine that it is so far the word of God himself, as if God had shewed in it his fullest skill, and made it as perfect in every respect, both phrase and order, as God could do. And if you meet in it with several words, which you think are less grammatical, logical, or rhetorical, than many other men could speak, and which really favour of some humane imperfection, remember that this is not at all derogatory to Christianity; but rather tendeth to the strengthening of our faith: For the Scriptures are perfect to their intended use: And God did purposely chuse men of imperfect Oratory, to be his Apostles, that his Kingdom might not be in *word*, but in *power*; and that our faith might not be built upon the *wisdom* and oratory of man, but on the supernatural operations of the Almighty God: As *David's* sling and stone must kill *Goliath*: So unlearned men, that cannot out-wit the world to deceive them, shall by the *Spirit* and *Miracles* convince them. Looking for that in the Scripture, which God never intended it for, doth tempt the unskilful into unbelief.

9. Therefore you must be sure to distinguish the *Christian Religion*, which is the *vital part* or *kernel* of the *Scriptures*, from all the *rest*: And to get well planted in your mind, the summ of that Religion it self. And that is briefly contained in the two *Sacraments*, and more *largely* in the *Creed*, the *Lords Prayer*, and the *Decalogue*, the summaries of our *Belief*, *Desire* and *Practice*. And then wonder no more that the other parts of Scripture, have some things of less moment, than that a man hath fingers, nails and hair, as well as a stomach, heart and head.

10. Distinguish therefore between the *Method* of the *Christian Religion*, and the *Method* of the *particular Books* of *Scriptures*. The *Books* were written on several occasions, and in several

several *Methods*; and though that method of them all, be perfect, in order to their proper end; yet is it not necessary that there be in the *Method* no *humane imperfection*, or that one or all of them, be written in that method which is usually most logical, and best. But the *frame* of *Religion* contained in those Books, is composed in the most perfect method in the world. And those *systemes* of *Theology* which endeavour to open this method to you, do not *feign* it, or make it of themselves; but only attempt the explication of what they find in the holy Scriptures, Synthetically or Analytically: (Though indeed all attempts have yet fallen short of any full explication of this divine and perfect harmony.)

II. Therefore the true Order of settling your faith, is not first to require a proof that all the Scriptures is the Word of God; but first to prove the marrow of them, which is properly called the Christian Religion, and then to proceed to strengthen your particular belief of the rest. The contrary opinion, which hath obtained with many in this Age, hath greatly hindered the faith of the unskilful: And it came from a preposterous care of the honour of the Scriptures, through an excessive opposition to the Papists who undervalue them. For hence it comes to pass, that every seeming contradiction, or inconsistency in any Book of Scripture, in Chronology or any other respect, is thought to be a sufficient cause, to make the whole cause of Christianity as difficult as that particular text is: And so all those Readers, who meet with great or inseparable difficulties, in their daily reading of the Scriptures, are thereby exposed to equal temptations, to damning infidelity it self: So that if the Tempter draw any man to doubt of the standing still of the Sun in the time of *Jeshua*; of the life of *Jonas* in the belly of the Whale; or any other such passage in any one Book of the Scriptures, he must equally doubt of all his Religion.

But this was not the ancient method of faith: It was many years after Christs resurrection, before any one Book of the New Testament was written; and almost an Age before it was finished: And all that time the Christian Churches had the same Faith and Religion as we have now; and the same foundation of it: That is, the Gospel preached to them by the

Apostles: But what they delivered to them by word of mouth, is now delivered to us in their writings, with all the appurtenances and circumstances, which every Christian did not then hear of. And there were many Articles of the Christian Faith, which the Old Testament did not at all make known: (As that *this Jesus* is the Christ; that he *was* born of the *Virgin Mary*, and is actually crucified, risen and ascended, &c.) And the method of the Apostles was, to teach the people, the *summ of Christianity* (as *Paul* doth, *1 Cor.* 15. 3, 4, &c. and *Peter*, *Act.* 2.) and to bring them to the *belief of that*, and then baptize them, before they *wrote* any thing to them, or taught them the rest which is now in the holy Scriptures; They were first to *Disciple the Nations and baptize them*, and then to *teach* them to *observe all things whatever Christ commanded*: And the main bulk of the Scriptures is made up of this last, and of the main subservient histories and helps.

And accordingly it was the custom of all the Primitive Churches, and ancient Doctors, to teach the people first the Creed and summ of Christianity, and to make them Christians before they taught them so much as to know what Books the Canonical Scriptures did contain: For they had the summ of Christianity it self delivered down collaterally by the two hands of tradition. 1. By the continuation of Baptism; and publick Church-professions, was delivered the Creed or Covenant by it self: And 2. By the holy Scriptures, where it was delivered with all the rest; and from whence every novice was not put to gather it of himself; but had it collected to his hand by the Churches.

And you may see in the writings of all the ancient defenders of Christianity (*Justin, Athenagoras, Talianus, Clemens Alexandrinus, Arnobius, Theoph. Antioch. Lactantius, Tertullian, Euseb us, Augustine, &c.*) that they used the method which I now direct you to.

And if you consider it well, you will find that the miracles of Christ himself, and all those of his Apostles after him, were wrought for the confirmation of *Christianity it self immediately*, and mostly before the particular Epistles or Books were written; and therefore were only remotely and consequentially for the confirmation of those Books as such: as they

they proved that the Writers of them were guided by the infallible Spirit, in all the proper work of their office; of which the writing of the Scriptures was a part.

1. Therefore settle your belief of Christianity it self; that is, of so much as *Baptism* containeth, or importeth: This is more easily proved, than the truth of every word in the Scriptures; because there are controversies about the Canon, and the various readings, and such like: And this is the natural method, which Christ and his Spirit have directed us to, and the Apostles and the ancient Churches used. And when this is first soundly proved to you, then you cannot justly take any textual difficulties, to be sufficient cause of raising difficulties to your faith in the essentials: But you may quietly go on in the strength of faith, to clear up all those difficulties by degrees.

I know you will meet with some who think very highly of their own mistakes, and whose unskilfulness in these things is joynd with an equal measure of self conceitedness, who will tell you that this method smells of an undervaluing of the Scripture: But I would advise you not to depart from the way of Christ, and his Apostles and Churches, nor to cast your selves upon causeless hinderances, in so high a matter as *Saving Faith* is, upon the reverence of the words of any perverted factious wrangler, nor to escape the fangs of censorious ignorance. We cannot better justify the holy Scriptures in the *true Method*, than they can in their *false one*: And can better build up, when we have laid the right foundation, than they can who begin in the middle, and omit the foundation, and call the superstructure by that name.

2. Suspect not all Church-history or Tradition, in an extreme opposition to the Papists, who cry up a private unproved Tradition of their own. They tell us of Apostolical Traditions, which their own faction only are the keepers of; and of which no true historical evidence is produced: And this they call the Tradition of the Church: But we have another sort of Tradition, which must not be neglected or rejected, unless we will deny humanity, and reject Christianity. Our *Traditio tradens*, or *active Tradition*, is primarily nothing but the certain history or usage of the universal

Christian Church; as Baptism, the Lords day, the Ministry, the Church Assemblies, and the daily Church exercises; which are certain proofs what Religion was then received by them. And 2. The Scriptures themselves. Our *Traditio tradita* is nothing else but these two conjunctly: 1. The Christian Religion, even the *Faith* then professed, and the *Worship* and *Obedience* then exercised. 2. The *Books* themselves, of the holy Scriptures, which contain all this, with much more. But we are so far from thinking that Apostolical Oral Tradition, is a supplement to the Scriptures, as being larger than them, that we believe the Scriptures to be much larger than such Tradition; and that we have no certainty by any other than Scriptural Tradition, of any more than the common matters of Christianity, which all the Churches are agreed in. But he that will not believe the most universal practice and history of the Church or world in a matter of fact, must in reason much less believe his eye-sight.

13. *When you have soundly proved your foundation, take not every difficult objection which you cannot answer, to be a sufficient cause of doubting:* For if the fundamentals be proved truths, you may trust to that proof, and be sure that there are waies of solving the seeming inconsistent points, though you are not yet acquainted with them. There are few Truths so clear, which a sophister may not clog with difficulties: And there is scarce any man that hath so comprehensive a knowledge of the most certain Truths, as to be able to answer all that can be said against it.

14. *Come not to this study in a melancholy or distracted frame of mind:* For in such a case you are (ordinarily) incapable of so great a work, as the tryal of the grounds of Faith: And therefore must live upon the ground-work before laid, and wait for a fitter time to clear it.

15. *When new doubts arise, mark whether they proceed not from the advantage which the tempter findeth in your minds, rather than from the difficulty of the thing it self:* And whether you have not formerly had good satisfaction against the same doubts which now perplex you: If so, suffer not every discomposure of your minds, to become a means of unbelief: And suffer not Satan to command you to dispute your faith

at his pleasure: For if he may chuse the time, he may chuse the success. Many a man hath cast up a large account well, or written a learned Treatise or Position well, who cannot clear up all objected difficulties on a sudden, nor without Books tell you all that he before wrote; especially if he be half drunk or sleepy, or in the midst of other thoughts or business.

15. When you are once perswaded of the truth of Christianity, and the holy Scriptures, *think not that you need no study it any more, because you do already confidently believe it*: For if your faith be not built on such cogent evidence as will warrant the conclusion (whether it be at the present sound or not) you know not what change assaults may make upon you (as we have known them do on some ancient eminent Professors of the strictest Godliness, who have turned from Christ, and the belief of immortality.)

Take heed how you understand the common saying of the Schools, that *Faith differeth from Knowledge, in that it hath not Evidence*: It hath not evidence of sense indeed; nor the immediate evidence of things invisible, as in themselves; but as they are the conclusions which follow the principles which are in themselves more evident. It is evident that God is true; and we can prove by good evidence, that the Christian Verity is his Revelation: And therefore it is evident (though not immediately in it self) that the matter of that word or revelation is true. And as Mr. Rich. Hooker truly saith, [No man indeed believeth beyond the degree of evidence of truth which appeareth to him, how confidently soever they may talk.] I remember that our excellent *Usher* answered me to this case, as out of *Ariminensis*, that [faith hath evidence of Credibility, and science hath evidence of Certainty.] But undoubtedly an evidence of *Divine Revelation*, is evidence of *Certainty*. And all evidence of *Divine Credibility*, is evidence of *Certainty*; though of *humane faith and credibility*, the case be otherwise.

16. Yea, *think not that you have done the settling of your faith, when once you have found out the soundest evidences, and are able to answer all Objections*: For you must grow still in the fuller discerning and digesting the same evidences which you have discerned:

discerned : For you may hold them so loosely, that they may be easily wrested from you : And you may see them with so clear and full a knowledge, as shall stablish your mind against all ordinary causes of mutation. It is one kind (or degree rather) of knowledge of the same things, which the Pupil, and another which the Doctor hath. I am sure the knowledge which I have now of the evidences of the Christian Verity, is much different from what I had thirty years ago, when perhaps I could say near as much as now ; and used the same Arguments.

17. Consider well the great contentions of Philosophers ; and the great uncertainty of most of those Nations, to which the Infidels would reduce our faith, or which they would make the test by which to try it. They judge Christianity uncertain, because it agreeth not with their uncertainties, or certain errors.

18. Enslave not your Reason to the objects of sense : While we are in the body, our souls are so imprisoned in flesh, and have so much to do with worldly things, that most men by averse-ness and disuse, can hardly at all employ their minds about any higher things than sensitive ; nor go any further than sense conduceth them. He that will not use his soul to contemplate things invisible, will be as unfit for believing, as a Lady is to travel a thousand miles on foot, who never went out of her doors, but in a Sedan or Coach.

19. Where your want of learning, or exercise or light, doth cause any difficulties which you cannot overcome, go to the more wise and experienced Believers, and Pastors of the Church, to be your helpers : For it is their office to be both the preservers and expounders of the sacred Doctrine, and to be the helpers of the peoples faith. The Priests lips should preserve knowledge, and they should seek the Law at his mouth : for he is the messenger of the Lord of Hosts, Mal. 2. 7.

20. Lastly, Faithfully practise with Love and alacrity what you do believe, lest God in justice leave you to disbelieve that which you would not love and practise.

So much to direct you in the method of your endeavours, for the getting and strengthening of faith.



## CHAP. III.

## The Evidences of Faith.

THESE things in the *Order* of your enquiry being presupposed, proceed to the consideration of the Evidences themselves, which fully prove the Christian Verity: And here (omitting the preparatory considerations recited at large in my [*Reasons of the Christian Religion*]) I shall only set before you the *grand Evidence it self*, with a brief recital of some of those means, which bring it down to our notice in these times.

The great infallible witness of *CHRIST*, is the *SPIRIT of GOD*, or the *Holy Ghost*: Or that divine operation of the *Holy Spirit*, which infallibly proveth the attestation of *God himself*, as *interest*ing him in it, as the *principal cause*.

As we know the Coin of a *Prince* by his *image* and *supercription*, and know his acts by his publick proper *Seal*: And as we know that *God* is the Creatour of the world, by the *Seal* of his likeness which is upon it: Or as we know the *Father* of a *child*, when he is so like him, as no other could beget: So know we *Christ* and *Christianity* to be of *God*, by his unimitable *image* or *impression*.

The *Power*, *Wisdom* and *Goodness* of *God*, are the essentialities which we call the *Nature* of *God*: These in their proper form, and transcendent perfection, are *incommunicable*: But when they produce an effect on the creature, which for the resemblance may analogically be called by the same names; the names are logically *communicable*, though the thing it self (which is the Divine Essence or Perfections) be still *incommunicable*: But when they only produce effects more heterogeneal or equivocal, then we call those effects only the *footsteps* or *demonstrations* of their cause. So *GOD*, whose *Power*, *Wisdom* and *Goodness* in it self is *incommunicable*, hath produced *intellectual natures*, which are so like him, that their likeness is called his *Image*; and analogically (yet equivocally) the created faculties of their *Power*, *Intellect* and *Will*; are called  
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by such names, as we are said (for want of other words) to apply to God (the things signified being transcendently and unexpressibly in God, but the *words* first used of, and applied to the creature.) But the same God hath so demonstrated his *Power*, and *Wisdom*, and *Goodness* in the Creation of the material or corporeal parts of the world, that they are the *vestigia* and infallible proofs of his causation and perfections, (being such as no other cause without him can produce) but, yet not so properly called his *Image*, as to his *Wisdom* and *Goodness*, but only of his *Power*. But no wise man who seeth this world, can doubt whether a God of perfect *Power*, *Wisdom* and *Goodness*, was the maker of it. Even so the person and doctrine of *Christ*, or the *Christian Religion* objectively considered, hath so much of the *Image*, and so much of the *demonstrative impressions* of the Nature of God, as may fully assure us that he himself is the approving cause.

And as the *Sun* hath a double *Light*, *Lux & Lumen*, its *essential Light* in it self, and its *emitted beams*, or *communicated Light*; so the *Spirit* and *Image* of God, by which *Christ* and *Christianity* are demonstrated, are partly that which is *essential, constitutive, and inherent*, and partly that which is *sent and communicated* from him to others.

In the person of *Christ* there is the most excellent *Image* of God. 1. Wonderful *Power*, by which he wrought miracles, and commanded Sea and Land, Men and Devils, and raised the dead, and raised himself; and is now the glorious Lord of all things. 2. Wonderful *Wisdom*, by which he formed his *Laws*, and *Kingdom*, and by which he knew the hearts of men, and prophecied of things to come. 3. Most wonderful *Love* and *Goodness*, by which he healed all diseases, and by which he saved miserable souls, and procured our happiness at so dear a rate.

But as the *essential Light* of the Sun, is too glorious to be well observed by us; but the *emitted Light* is it which doth affect our eyes, and is the immediate object of our sight; at least that we can best endure and use; so the *Essential Perfections* of *Jesus Christ*, are not so immediately and ordinarily fit for our observation and use, as the *lesser communicated beams*, which he sent forth. And these are either such as were the  
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immediate effects of the Spirit in Christ himself, or his personal operations, or else the effects of his Spirit in others: And that is either such as went before him, or such as were present with him, or such as followed after him: Even as the emitted Light of the Sun, is either that which is next to its Essence; or that which streameth further to other creatures: And this last is either that which it sendeth to us before its own appearing or rising, or that which accompanieth its appearing, or that which leaveth behind it as it setteth or passeth away; so must we distinguish in the present case.

But all this is but *One Light*, and *One Spirit*.

So then, I should in order speak 1. Of that Spirit in the words and works of Christ himself, which constituted the Christian Religion. 2. That Spirit in the Prophets and Fathers before Christ, which was the antecedent light. 3. That Spirit in Christs followers, which was the concomitant and subsequent Light or witness: And 1. In those next his abode on earth: And 2. Of those that are more remote.

#### CHAP. IV.

##### *The Image of Gods Wisdom.*

I. AND first, observe the three parts of Gods Image, or impress upon the Christian Religion in it self as containing the whole work of mans Redemption, as it is found in the works and doctrine of Christ.

1. The WISDOM of it appeareth in these particular observations (which yet shew it to us but very defectively, for want of the clearness, and the integrality, and the order of our knowledge: For to see but here and there a parcel of one entire frame or work, and to see those few parcels as dislocated, and not in their proper places and order; and all this but with a dark imperfect sight, is far from that full and open view of the manifold Wisdom of God in Christ, which Angels and superiour intellects have.)

1. Mark how wisely God hath ordered it, that the three Essentialities in the Divine Nature, Power, Intellection and Will,

Omnipotency, Wisdom and Goodness, and the three persons in the Trinity, the Father, the Word and the Spirit; and the three Causalities of God, as the Efficient, Directive and final Cause, (of whom, and through whom, and to whom are all things) should have three most eminent *specimina* or impressions in the world, or three most conspicuous works to declare and glorify them; viz. Nature, Grace and Glory. And that God should accordingly stand related to man in three answerable Relations, viz. as our *Creatour*, our *Redeemer*, and our *Perfector* (by *Holiness* initially, and *Glory* finally.)

2. How wisely it is ordered, that seeing *Mans Love* to God is both his greatest duty, and his perfection and felicity, there should be some standing eminent means for the attraction and excitation of our Love: And this should be the most eminent manifestation of the Love of God to us; and withall, of his own most perfect Holiness and Goodness: And that as we have as much need of the sense of his Goodness as of his Power, (*Loving him* being our chief work) that there should be as observable a demonstration of his Goodness extant, as the world is of his Power.

3. Especially when man had fallen by sin from the Love of God, to the Love of his carnal self, and of the creature; and when he was fallen under vindictive Justice, and was conscious of the displeasure of his Maker, and had made himself an heir of Hell: And when mans nature can so hardly love one that in Justice standeth engaged or resolved to damn him, forsake him, and hate him: How wisely is it ordered that he that would recover him to his Love, should first declare his Love to the offender in the fullest sort, and should reconcile himself unto him, and shew his readiness to forgive him, and to save him, yea to be his felicity and his chiefest good: That so the Remedy may be answerable to the disease, and to the duty.

4. How wisely is it thus contrived, that the frame and course of mans obedience, should be appointed to consist in Love and Gratitude, and to run out in such praise and cheerful duty as is animated throughout by Love, that so sweet a spring may bring forth answerable streams: That so the Goodness of our Master may appear in the sweetness of our work; and we may not serve the God of Love and Glory, like slaves, with a grudging weary

weariness ; but like children with delight and quietness : And our *work* and *way* may be to us a foretaste of our *reward* and *end*.

5. And yet how meet was it, that while we live in such a dark material world, in a body of corruptible flesh, among enemies and snares, our duty should have somewhat of caution and vigilancy, and therefore of *fear* and godly sorrow to teach us to relish grace the more : And that our condition should have in it much of necessity and trouble, to drive us homeward to God, who is our rest. And how aptly doth the very permission of sin it self, subserve this end ?

6. How wisely is it thus contrived, that *Glory* at last should be better relished, and that *man* who hath the *Joy* should give *God* the *Glory* ; and be bound to this by a double obligation.

7. How aptly is this remedying design, and all the work of mans Redemption, and all the Precepts of the Gospel, built upon, or planted into the Law of *natural perfection* : *Faith* being but the means to recover *Love* ; and *Grace* being to *Nature*, but as *Medicine* is to the *Body* ; and being to *Glory*, as *Medicine* is to *Health* : So that as a man that was never taught to *speak*, or to *go*, or to do any *work*, or to know any science, or *trade*, or *business*, which must be known acquisitively, is a miserable man, as wanting all that which should help him to use his natural powers to their proper ends ; so it is much more with him that hath *Nature* without *Grace*, which must *heal* it, and use it to its proper ends.

8. So that it appeareth, that as the *Love of Perfection* is fitly called the *Law of Nature*, because it is agreeable to man in his *Natural state of Innocency* ; so the *Law of Grace* may be now called, the *Law of depraved Nature*, because it is as suitable to *lapsed man*. And when our pravity is undeniable, how credible should it be, that we have such a Law ?

9. And there is nothing in the Gospel, either unsuitable to the first Law of Nature, or contradictory to it, or yet of any alien nature ; but only that which hath the most excellent aptitude to subserve it : *Giving the Glory to God in the highest*, by restoring *Peace unto the Earth*, and *Goodness towards men*.

10. And when the *Divine Monarchy* is apt in the order of Government, to communicate some *Image* of it self to the *Creature*, as well as the *Divine Perfections* have communicated their *Image* to the *Creatures* in their *Natures* or *Beings*, how wisely it is ordered, that mankind should have *one universal Vicarious Head* or *Monarch*? There is great reason to believe that there is *Monarchy* among *Angels*: And in the world it most apparently excelleth all other forms of Government, in order to *Unity*, and *Strength*, and *Glory*: and if it be apter than some others to degenerate into *oppressing Tyranny*, that is only caused by the great corruption of humane Nature: and therefore if we have a *Head* who hath no such corruption, there is no place for that objection. And as it is not credible that God would make no communication of this *Image* of his Dominions in the world; so it is certain, that besides the Lord Jesus, the world hath no other *Universal Head* (whatever the Pope may pretend, to be an *Universal Vicarious Monarch*, under the *Universal Vicarious Monarch*.) Kingdoms have their *Monarchs* subordinate to Christ; but the world hath none but Christ alone.

11. And how meet was it that he who was the *Monarch* or *Deputy* of God, should be also the *Mediatour*! and that a polluted sinner dwelling in clay, should not come *immediately* to God, but by a *Reconciler*, who is *worthy* to prevail.

12. And when we had lost the *knowledge* of God, and of the world to come, and of the way thereto; yea and of our selves too, and our own immortality of soul; how meet was it that a *sure Revelation* should settle us; that we might know what to seek, and whither to return, and by what way! seeing *Light* must be the guide of our *Love* and *Power*. And who could so infallibly and satisfactorily do this, as a *Teacher* sent from God, of perfectest knowledge and veracity.

13. And when God intended the free forgiveness of our sins, how meet was it that he who would be the *Mediatour* of our pardon, should yield to those terms, which are consistent with the ends of Government, and expose not the wisdom, and veracity, and justice, and the *Laws* of God to the worlds contempt: If no mark of odiousness should be put upon sin, nor any demonstration of Justice been made, the Devil would have

have triumphed, and said, Did not I say truer than God? when he told you of *dying*, and I told you that you should not die? And if the grand penalty had been remitted to the world, for four thousand years together successively, without any sufficient demonstration of Gods Justice undertaken, why should any sinner have feared Hell to the worlds end? If you say, that *Repentance alone* might be sufficient, I answer, 1. That is no vindication of the *Justice and Truth* of the Law-maker. 2. Who should bring a sinner to *Repentance*, whose heart is corrupted with the love of sin? 3. It would hinder *Repentance*, if men knew that God can forgive all the world upon bare *Repentance*, without any reparation of the breaches made by sin, in the order of the world. For if he that threatneth future misery or death for sin, can absolutely dispense with that commination, they may think that he may do so<sup>l</sup> as easily by his threatning of death to the *impenitent*.

If you say, that *Threatnings* in a Law, are not *false*, when they are not fulfilled, because they speak not *de eventu*, but *de debito poena*; I answer, they speak directly only *de debito*; but withall, he that maketh a Law doth thereby say, *This shall be the Rule of your lives, and of my ordinary Judgement*. And therefore consequently they speak of an ordinary event also: And they are the Rule of *Just Judgement*, and therefore *Justice* must not be contemned by their contempt.

Or if any shall think, that all this proveth not a *demonstration* of *Justice* on the Redeemer to be absolutely necessary, but that God could have pardoned the penitent without it; it is nevertheless manifest, that this was a very wise and congruous way: As he that cannot prove that God could not have illuminated, and moved, and quickened the inferior sensitives without the Sun, may yet prove that the Sun is a noble creature, in whose operations Gods Wisdom, and Power, and Goodness do appear.

14. And how agreeable is this doctrine of the *Sacrifice of Christ*, to the common doctrine of *Sacrificing*, which hath been received throughout almost all the world! And who can imagine any other original of that practice, so early and so universally obtaining, than either divine revelation, or somewhat even in nature, which beareth witness to the necessity  
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of a demonstration of Gods Justice and displeasure against sin?

15. How wisely is it determined of God, that he who undertakes all • is, should be *Man*, and yet *more than Man*, even God? That the Monarch of Mankind, and the Mediator, and the Teacher of Man, and the Sacrifice for sin, should not be only of another kind; but that he be one that is fit to be familiar with man, and to be interested naturally in *his* concerns; and one that is by *nature* and *nearness* capable of these undertakings and relations? And yet that he be so high and near the *Father*, as may put a sufficient value on his works, and make him most meet to mediate for us?

16. How wisely is it ordered, that with a perfect doctrine, we should have the pattern of a *perfect life*, as knowing how agreeable the way of imitation is to our natures and necessities?

17. And as a *pattern of all other* vertue is still before us; so how fit was it, especially that we should have a lively example, to teach us to *contemn this deceitful world*, and to set little comparatively, by reputation, wealth, preheminance, grandeur, pleasures, yea and life it self, which are the things which all that perish prefer before God and immortality?

18. And how needful is it that they that must be overtaken with renewed faults, should have a daily remedy and refuge, and a plaister for their wounds; and a more acceptable name than their own to plead with God for pardon?

19. How meet was it that our Saviour should rise from the *dead* (and consequently that he should die) to shew us, that his Sacrifice was accepted, and that there is indeed another life for man; and that death and the grave shall not still detain us?

20. And how meet was it that our Saviour should ascend into *Heaven*, and therein our natures be glorified with God; that he might have all power to finish the work of mans salvation, and his possession might be a pledge of our future possession?

21. Most wisely also is it ordered of God, that man might not be left under the Covenant of Works, or of entire nature, which after it was broken, could never justify him, and which



was now unsuitable to his lapsed state, and that God should make a New Covenant with him as his *Redeemer*, as he made the first as his *Creatour*: and that an *Act* of general pardon and oblivion, might secure us of forgiveness and everlasting life: And that as we had a Rule to live by for preventing sin and misery, we might have a Rule for our duty in order to our recovery.

22. And what more convenient conditions could this Covenant have had, than [*a believing and thankful Acceptance of the mercy, and a penitent and obedient following of our Redeemer unto everlasting life?*]

23. And how convenient is it; that when our King is to depart from earth, and keep his residence in the Court of Heaven, he should appoint his Officers to manage the humane part of his remaining work on earth? And that some should do the extraordinary work, in laying the foundation, and leaving a certain Rule and Order to the rest, and that the rest should proceed to build hereupon; and that the wisest and the best of men, should be the Teachers and Guides of the rest unto the end.

24. And how necessary was it that our Sun in glory should continually send down his beams and influence on the earth? even the *Spirit* of the *Father* to be his constant *Agent* here below; and to plead his cause, and do his work on the hearts of men? and that the *Apostles*, who were to found the Church, should have that *Spirit*, in so conspicuous a degree, and for such various works of *Wonder* and *Power*, as might suffice to confirm their testimony to the world: And that all others as well as they to the end, should have the *Spirit*, for those works of *Love* and *Renovation*, which are necessary to their own obedience and salvation.

25. How wisely it is ordered, that he who is our *King*, is *Lord* of all, and able to defend his Church, and to repress his proudest enemies.

26. And also that he should be our *final Judge*, who was our *Saviour* and *Law-giver*, and made and sealed that Covenant of Grace by which we must be judged: That Judgement may not be over dreadful, but rather desirable to his faithful servants, who shall openly be justified by him before all.

27. How wisely hath God ordered it, that when death is naturally so terrible to man, we should have a Saviour that went that way before us, and was once dead, but now liveth, and is where we must be, and hath the keyes of death and Heaven; that we may boldly go forth as to his presence, and to the innumerable perfected spirits of the just, and may commend our souls to the hands of our Redeemer, and our Head.

28. As also that this should be *plainly revealed*; and that the Scriptures are written in a method and manner fit for all, even for the meanest, and that Ministers be commanded to open it, and apply it, by translation, exposition, and earnest exhortation; that the remedy may be suited to the nature and extent of the disease: And yet that there be some depths, to keep presumptuous daring wits at a distance, and to humble them, and to exercise our diligence.

29. As also that the life of faith and holiness should have much *opposition* in the world, that its glory and excellency might the more appear, partly by the presence of its contraries, and partly by its exercise and victories in its tryals; and that the godly may have use for patience, and fortitude, and every grace; and may be kept the easilier from loving the world, and taught the more to desire the presence of their Lord.

30. Lastly, And how wisely is it ordered, that God in Heaven, from whom all cometh, should be the end of all his graces and our duties? and that himself alone should be our home and happiness; and that as we are made by him, and for him, so we should live with him, to his praise, and in his love for ever: And that there as we shall have both glorified souls and bodies; so both might have a suitable glory; and that our glorified Redeemer might there be in part the *Mediatour of our fruition*, as here he was the Mediatour of *acquisition*.

I have recited hastily a few of the parts of this wondrous frame, to shew you, that if you saw them all, and that in the true order and method, you might not think strange that [*Now unto the principalities and powers in heavenly places is made known by the Church the manifold wisdom of God, Ephes. 2, 11.* which was the first part of *Gods Image* upon the *Christian Religion*, which I was to shew you.

But besides all his, the *WISDOM* of God is expressed in  
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the holy Scriptures these several waies: 1. In the Revelation of *things past*, which could not be known by any mortal man: As the Creation of the world, and what was therein done, before man himself was made: Which experience it self doth help us to believe, because we see exceeding great probabilities that the world was not eternal, nor of any longer duration than the Scriptures mention; in that no place on earth hath any true monument of ancienter original; and in that humane Sciences and Arts are yet so imperfect, and such important additions are made but of late.

2. In the Revelation of *things distant*, out of the reach of mans discovery. So Scripture, History, and Prophecy do frequently speak of preparations and actions of Princes and people afar of.

3. In the Revelation of the *secrets of mens hearts*: As Elisha told *Gebesi* what he did at a distance: Christ told *Nathaniel* what he said, and where: So frequently Christ told the Jews, and his Disciples, what they *thought*, and shewed that he knew the heart of man: To which we may add, the searching power of the Word of God, which doth so notably rip up the secrets of mens corruptions, and may shew all mens hearts unto themselves.

4. In the Revelation of *contingent things to come*, which is most frequent in the Prophecies and *Promises* of the Scripture: not only in the Old Testament, as *Daniel*, &c. but also in the Gospel. When Christ foretelleth his death and resurrection, and the usage and successes of his Apostles, and promiseth them the miraculous gifts of the Spirit; and foretold *Peters* thrice denying him; and foretold the grievous destruction of *Jerusalem*, with other such like clear predictions.

5. But nothing of all these predictions doth shine so clearly to our selves, as those great *Promises* of Christ, which are fulfilled to our selves, in all generations. Even the *Promises* and *Prophetical* descriptions of the great work of Conversion, Regeneration or Sanctification upon mens souls, which is wrought in all Ages, just according to the delineations of it in the world: All the humblings, the repentings, the desires, the faith, the joyes, the prayers, and the answers of them, which were foretold, and was found in the first Believers, are

performed and given to all true Christians to this day.

To which may be added, all the Prophecies of the extent of the Church; of the conversion of the Kingdoms of the world to Christ; and of the oppositions of the ungodly sort thereto; and of the persecutions of the followers of Christ, which are all fulfilled.

6. The *WISDOM* of God also is clearly manifested in the concatenation or harmony of all these Revelations: Not only that there is no real contradiction between them, but that they all conjunctly compose one entire frame: As the age of man goeth on from infancy to maturity, and nature fitteth her endowments and provisions accordingly to each degree; so hath the Church proceeded from its infancy, and so have the Revelations of God been suited to its several times: Christ who was promised to *Adam*, and the Fathers before *Moses*, for the first two thousand years, and signified by their Sacrifices; was more fully revealed for the next two thousand years, by *Moses* first in a typical Gospel (the adumbration of the grace to come) and then by the Prophets, (especially *Isaiab*, *Micab*, *Daniel* and *Malacbi*) in plainer predictions. And then came *John Baptist* the fore-runner, and Christ the Messiah, and the Spirit upon the Apostles, and finished the Revelation: So that it may appear to be all one frame, contrived and indited by one Spirit. And the effects of it have been according to these degrees of the Revelation.

And the end of the world (whether at the end of the last two thousand years, or when else God pleaseth) will shortly shew the unbelieving themselves, that the period shall fulfill what is yet unfulfilled to the least jot and tittle.

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## CHAP. V.

### *The Image of Gods Goodness.*

II. **T**HE second part of Gods Image on our Religion, is that of his matchless *GOODNESS*. The whole systeme of it is, the harmonious expression of *GODS HO-LINESS* and *LOVE*. The particulars I must but name, lest I be too long.

1. The *Author* of it, Jesus Christ, was perfectly *Good* himself; being *God* and man; sinless in nature, and in life; *living*, and *dying*, and *rising to do good*; and making it his *office* and his work, even in Heaven, to do mankind the greatest good.

2. The *Matter* of the Christian Religion, is *GOD* himself the infinite Good. The use of it is, to teach men to *know God*, and to bring us to him. To which end it maketh a fuller discovery of his blessed nature, attributes and works, than is any where else to be found in this world.

3. The utmost *End* of it is the highest imaginable; the pleasing and glorifying of God: For he that is the Beginning of all, must needs be the End of all.

4. It leadeth man to the highest state of felicity for himself (which is an *End* conjunct in subordination to the *highest*.) There can be no greater happiness imaginable, than the Christian Religion directeth us to attain.

5. It placeth our happiness so certainly and clearly in that which is happiness indeed, that it directeth mans intentions, and desires, and leaveth them no longer to the old variety of opinions about the chiefest good: Nature perfected, and working by its perfectest acts upon the most perfect object, and receiving the most full communications from him, and this for ever, must needs be the most perfect felicity of man. To have all our faculties fully perfect, and to live for ever in the perfect light and love of God, and to be accordingly beloved of him; this is the end of Christianity.

6. To *this end*, the whole design of the Christian Religion is to *make man good*, and to cure him of *all evil*, and to prepare him justly for that blessed state.

7. To *that end* the great work of Jesus Christ is, to send down the *sanctifying Spirit of God*, to make men new creatures; and to regenerate them to the Nature of God himself, and to a heavenly mind and life: That they may not only have precepts which are good, but the *power* of God to *make* them good, and a heavenly principle to fit them for Heaven.

8. To *that end*, the principal means is, the fullest revelation of the love of God to man, that ever was made, and more than is any where else revealed. All the design of Christianity

is but to shew God to man, in the fullest prospect of his *Goodness* and unmeasurable *Love*, that so he may appear more *amiable* to us; and may be more *beloved* by us; that *Loving Goodness* may make us *good*, and make us *happy*.

9. To encourage us to *Love* and *Goodness*, God doth in the Gospel give us the pardon of all our sins, as soon as ever we turn to him by *Faith* and *Repentance*: Though we have deserved Hell, he declareth that he will forgive us that desert. If we had come to Hell before we had been redeemed, I think we should have taken that Religion to be *good* indeed, which would have brought us the tydings of forgiveness, and shewed us so ready a way to escape.

10. And this *mercy* is given by an *Universal Covenant*, offered to all, without exception: And the *Conditions* are so reasonable, that no one can have any just pretence against them. It is but to accept the *mercy offered* with a *believing thankful mind*, as a condemned man would do a pardon. And what can be more suitable to our miserable state?

11. And to bring us to all this, and make us *holy*, Christ hath given us a most *holy* word and doctrine: perfectly *holy* in its *precepts*, and in its *prohibitions*, and all the subservient histories and narratives: And he hath added the perfect pattern of his *holy life*, that our *Rule* and *Example* might agree.

12. So *good* is this word, that it calleth us to the *highest degree* of *Goodness*, and maketh *Perfection* it self our *duty*; that our *duty* and *happiness* may agree; and we may not have liberty to be *bad* and *miserable*; but may be every way *bound* to our *own felicity*: And yet so *good* is this Covenant of Grace, that it taketh not advantage of our infirmities to ruine us, but noteth them to *humble* us, in order to our cure: And it accepteth *sincerity*, though it command *perfection*. And Christ looketh not at our failings, as a severe Judge, but as a Physician, and a tender Father.

13. So *good* is our Religion, that the great thing which it requireth of us, is to prefer the *greatest good*, before the lesser, and not to be like children who take it for their riches to fill their pin-box; or like foolish Merchants, who had rather trade for trash, than for gold. The great business of Christian precepts is, to make us know that we are capable of better things than  
meat

meat, and drink, and lust, and sports, and wealth, and worldly honours; that the *Love* of God, and the felicity of the *soul*, in *Grace* and *Glory*, may be preferred before the pleasure of a Swine. And is not that *good*, which calleth us up to the *greatest good*, and will not allow us to be such enemies to our selves, as to take up with the lesser?

14. Yea, when we *have most*, it still engageth us to seek more: And will not allow us to take up with a *low degree* of grace, or with a *little measure* of the *greatest good*: But to shew that God would have us to be still *better*, and to have more, it is made our duty still to *ask more*, and still to *press higher*, and labour to be better. *Asking* in prayer is made our daily work; and Gods giving, and our receiving may be our daily blessedness.

15. The mercies here provided for us, extend both to *soul* and *body*: For though we may not prefer the less before the greater; yet we shall have it in its place: If we seek first the Kingdom of God, and its righteousness, and labour first for the food which never perisheth, all other things shall be added to us: We shall have then to do us good, but not to do us hurt. For godliness is profitable to all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4. 7, 8. & 6. 6.

16. And the *future perfect Goodness*, may invite us to present *imperfect Goodness*, the *Promises* of the Gospel do second the Precepts, with the strongest motives in the world: so that everlasting blessedness and joy, is made the reward of temporal sincerity, in faith, love, and obedience. And if Heaven itself be not a reward sufficient to invite men to be *good*, there is none sufficient.

17. Yea the *penalties* and *severities* of the Christian Religion, do shew the *Goodness* of it. When God doth therefore threaten Hell to save men from it, and to draw them up to the obedience of the Gospel: Threatned evil of punishment, is but to keep them from the evil of sin, and to make men better: And he that will testify his hatred of sinful evil to the highest, doth shew himself the greatest enemy of it, and the greatest lover of good; and he that setteth the sharpest hedge before us, and the terrible warnings to keep us from damnation, doth

doth shew himself most willing to save us.

18. So good is Christianity, that it turneth all our *afflictions* unto good: It assurcth us that they are sent as needful medicine, however merited by our sin: And it directeth us how to bear them easily, and to make them sweet, and safe, and profitable, and to turn them to our increase of holiness, and to the furtherance of our greatest good, *Heb. 1, to 13. Rom. 8. 18. 2 Cor. 4. 16, 17, 18.*

19. It also stablisheth a *perpetual office*, even the sacred *Ministry*, for the fuller and surer communication of all this good forementioned. In which observe these particulars, which shew the greatness of this benefit. 1. The *persons* called to it, must (by Christs appointment) be the *wisest* and *best* of men that can be had. 2. The *number* of them is to be suited to the number of the people, so that *none* may be without the benefit. 3. Their *work* is, to declare all this forementioned Goodness and Love of God to man, and to offer them all this grace and mercy; and to teach them to be holy and happy, and to set before them the everlasting joyes. 4. The *manner* of their doing it must be with *humility*, as the servants of all; with *tender love*, as Fathers of the flock; with *wisdom* and skill, lest their work be frustrate; with the greatest importunity, even compelling them to come in, as men that are loth to take any denial; and with patient enduring all oppositions, as those that had rather suffer any thing, than the peoples souls shall be unhealed, and be damned; and they must continue to the end, as those that will never give up a soul as desperate and lost, while there is any hope: And all this must be seconded with their own example of holiness, temperance and love, *Acts 20. 2 Tim. 2. 24, 25. Matth. 22. 8, 9.*

20. So good is our Religion, that nothing but *doing good* is the work in which it doth employ us. Besides all the good of piety and *self-preservation*, it requireth us to live in love to others, and to do all the *good* in the world that we are able, *Ephes. 2. 10. Mat. 5. 16. & 6. 1, 2, &c. Titus 2. 14. Gal. 6. 7, 8, 9.* Good works must be our *study* and our *life*: Our work and our delight: Even our *enemies* we must love and do good to, *Mat. 5. 44. Rom. 12. 19, 20, 21.* And sure that doctrine is good, which is purposely to employ men in *doing good* to all.



21. So good is Christianity, that it favoureth not any one sin, but is the greatest condemner of them all. It is all for *knowledge* against *hurtful ignorance*; it is all for *humility* against all *pride*; for *self-denial* against all *injurious selfishness*; for *spirituality*, and the dominion of true Reason, against *sensuality* and the dominion of the flesh; for *heavenliness* against a worldly mind; for *sincerity* and *simplicity* against all *hypocrisie* and *deceit*; for *love* against *malice*; for *unity* and *peace* against *divisions* and *contentions*; for *justice* and *lenity* in superiours, and *obedience* and *patience* in inferiours; for *faithfulness* in all relations: Its precepts extend to *secret* as well as *open* practices; to the *desires* and *thoughts*, as well as to the *words* and *deeds*: It alloweth not a *thought*, or *word*, or *action*, which is ungodly, intemperate, rebellious, injurious, unchaste, or covetous or uncharitable, *Mat. 5.*

22. All the *troublesome* part of our Religion, is but our warfare against evil; against *sin*, and the temptations which would make us sinful: And it must needs be *good*, if all the conflicting part of it be only against evil, *Gal. 5. 17, 21, 23. Rom. 6. & 7. & 8. 1, 7, 8, 9, 10, 13.*

23. It teacheth us the only way to live in the *greatest* and most *constant joy*. If we *attain* not this, it is because we follow not its precepts. If *endless joy* foreseen, and all the *foresaid mercies* in the way, are not *matter* for continual delight, there is no greater to be thought on. Rejoycing alwaies in the Lord, even in our sharpest persecutions, is a great part of Religious duty, *Phil. 3. 1, & 4. 4. Psal. 33. 1. Zech. 10. 7. Mat. 5. 11, 12. Deut. 12. 12, 18.*

24. It overcometh both the *danger* and the *fear* of death; and that must be *good*, which conquereth so great an evil; and maketh the day of the ungodly's *fears*, and utter misery, to be the day of our *desire* and *felicity*, *Rom. 6. 23. 1 Cor. 15. 55. Col. 3. 1, 4. Phil. 3. 21.*

25. It obligeth all the Rulers of the world to use all their power to do *good*; against all sin within their reach; and to make their subjects happy both in body and in soul, *Rom. 13. 3, 4, 5, 6.*

26. It appointeth Churches to be Societies of Saints, that *holiness* and *goodness* combined may be strong and honourable,

1 Cor. 1. 1. & 2. 1. 1. Heb. 3. 13. 1 Thes. 5. 12, 13. That holy Assemblies employed in the holy love and praises of God, might be a representation of the heavenly *Jerusalem*, Col. 2. 5.

27. It doth make the *Love and Union* of all the Saints to be so *strict*, that the mercies and joyes of every member, might extend to all: All the corporal and spiritual blessings of all the Christians, (yea and persons) in the world, are *mine* as to my *comforts*, as long as I can love them as *my self*: If it would please me to be rich, or honourable, or learned *my self*, it must please me also to have them so, whom I love as *my self*. And when millions have so much matter for my joy, how joyfully should I then live! And though I am obliged also to sorrow with them, it is with such a sorrow only, as shall not hinder any seasonable joy, 1 Cor. 12.

28. In these societies, every member is bound to contribute his help to the benefit of each other; so that I have as many obliged to do me good, as there be Christians in the world; at least, according to their several opportunities and capacities; by prayer and such distant means, if they can do no more. And the Religion which giveth every man so great an interest, in the good of all others, and engageth all men to do good to one another is evidently good it self, 1 Cor. 12. *Ephes. 4. 15, 16.*

29. And all this *good* is not destroyed, but *advantaged* and *aggravated* accidentally by our sin: So that where sin abounded, there grace did superabound, *Rom. 5. 15, 16, 17, 18, 19.* Grace hath taken occasion by sin to be *Grace indeed*, and to be the greater manifestation of the goodness of God, and the greater obligation for gratitude to the sinner.

30. Lastly, All this *Goodness* is beautified by *harmony*; it is all placed in a perfect order. One mercy doth not keep us from another; nor one *grace* oppose another: nor one *duty* exclude another. As it is the great declaration of *Mercy* and *Justice* wonderfully conspiring in God; (*Mercy* so used as to *magnifie Justice*; *Justice* so used as to *magnifie Mercy*, and not only so as to consist) so also it worketh answerably on us: It setteth not *Love* against *filial fear*, nor *joy* against *necessary sorrow*, nor *faith* against *repentance*, nor *praise* and *thanksgiving* against

against penitent confession of sin, nor true *repentance* against the profitable use of the creatures, nor the *care* of our souls against the *peace* and *quiet* of our minds, nor care for our families, against contentedness and trusting God, nor our labour against our necessary rest, nor *self-denial* against the due care of our own welfare, nor *patience* against due sensibility, and lawful passion, nor mercy to men against true justice, nor publick and private good against each, nor doth it set the duty of the Sovereign and the Subject, the Master and the Servant, the Pastor and the Flock, nor yet their *interest*, in any contrariety; but all parts of Religion know their place; and every *duty* (even those which seem most opposite) are helpful to each other; and all interests are co-ordinate; and all doth contribute to the *good* of the whole, and of every part, *Ephes.* 4. 2, 3, 15, 16.

And now peruse all this together (but let it have more of your thoughts by far, than it hath had of my words) and then determine indifferently, whether the Christian Religion bear not the lively *Image* and superscription of *GOD* the *prime essential GOOD*.

But all this will be more manifest, when we have considered how *POWER* hath in the executions, brought all this into effect.

## CHAP. VI.

### The Image of Gods Power.

III. **T**HE third part of Gods *Image* and superscription on the Christian Religion, is his *POWER*: And as mens own corruption lyeth more in the want of *Wisdom* and *Goodness*, than of *Power*; therefore he is less capable of discerning God, in the impressions of his *Wisdom* and *Goodness*, than of his *Power*: seeing therefore he is here most capable of *conviction*, and acknowledging the hand of God, I shall open this also in the several parts, in some degree.

1. In the history of the *Creation*, the Omnipotency of God is abundantly set forth; which is proved true, both by the

agreeableness of the history to the effects, and by much subsequent evidence of the Writers Veracity.

2. The same may be said of Gods drowning the old world, and the preserving of *Noah* and his family in the Ark.

3. And of the destruction of *Sodom* and *Gomorrab* with fire from Heaven.

4. The many miracles done by *Moses* upon *Pharaoh* and the *Egyptians*, and in the opening of the Red Sea, and in the feeding of the *Israelites* in the wilderness, and keeping their cloths from wearing for forty years; and the pillar which went before them as a fire by night, and a cloud by day, for so long time; and the darkness, and thunder, and trembling of the Mount at the giving of the Law; with the rest of the Miracles then done, not in a corner, or before a few, but before all the people; who were perswaded to receive and obey the Law, by the reason of these motives which their eyes had seen: And if all this had been false; if no plagues had been shewed on *Egypt*; if no Red Sea had opened; if no Pillar had gone before them; if no such terrible sights and sounds at Mount *Sinai* had prepared them for the Law; such reasons would have been so unfit to have perswaded them to obedience, that they would rather with any reasonable creatures, have procured scorn.

And to shew posterity, that the history of all this was not forged, or to be suspected; 1. They had the Law it self then delivered in two Tables of stone to be still seen. 2. They had a pot of Manna still preserved. 3. They had the miracle-working Rod of *Moses* and *Aaron* kept likewise as a monument. 4. They had an Ark of purpose to keep these in, and that in the most inviolable place of worship. 5. They had the brazen Serpent (till *Heczekiah* broke it) still to be seen. 6. They had the song of their deliverance at the Red Sea for their continued use. 7. They had set feasts to keep the chief of all these things in remembrance. They had the feast of unleavened bread, which all *Israel* was to observe for seven daies, to keep the remembrance of their passing out of *Egypt* in so great haste, that they could not stay to knead up, and make their bread, but took it as in meal or unready dough. They had the feast of the Passover, when every family was to eat of the Paschal Lamb,

Lamb, and the door-posts to be sprinkled with the blood, to keep in remembrance the night when the *Egyptians* first born were destroyed, and the *Israelites* all preserved. And if these had been instituted at that time, upon a pretended occasion which they knew to be untrue, they would rather have derided than observed them. If they had been afterwards instituted in another generation which knew not the story, the beginning would have been known, and the fiction of the name and institution of *Moses* would have been apparent to all; and the institution would not have been found in the same Law, which was given by *Moses*: And it could not have been so expressly said, that the *Israelites* did all observe these feasts and solemnities from the very time of their deliverance, but in those times when the forgery began, all would have known it to be false. 8. And they had many other words and ceremonies among them, and even in Gods Publick Worship, which were all used to keep up the memory of these things. 9. And they had an office of Priesthood constantly among them, which saw to the execution and preservation of all these. 10. And they had a form of civil Policy then established, and the Rulers were to preserve the memory of these things, and the practice of this Law, and to learn it themselves, and govern by it: so that the very form of the Common-wealth, and the order of it, was a commemoration hereof: And the Parents were to teach and tell their children all these things, and to expound all these Solemnities, Laws and Ceremonies to them: so that the frame of Church, and State, and Families, was a preservative hereof.

5. But, to pass by all the rest in the Old Testament, the Incarnation of Christ was such a work of Omnipotent Love, as cannot by us be comprehended. That God should be united to humanity in person! that humanity should thus be advanced into union with the Deity! and Man be set above the Angels! that a Virgin should conceive! that men from the East should be led thither to worship an Infant by the conduct of a Star (which *Cesarus* thinketh was one of those Angels or Spirits which are called a flame of fire, *Psal.* 104. 4.) That Angels from Heaven should declare his nativity to the Shepherds, and celebrate it with their praises: that *John Baptist* should

should be so called to be his forerunner, and *Elizabeth, Zachary, Simeon, and Anna*, should so prophesie of him: That the Spirit should be seen descending on him at his Baptism, and the voice be heard from Heaven, which owned him: that he should fast forty daies and nights; and that he should be transfigured before his three Disciples on the Mount, and *Moses* and *Elias* seen with him in that glory; and the voice from Heaven again bear witness to him: These, and many such like were the attestations of *Divine Omnipotency* to the truth of Christ.

6. To these may be next joynd, the whole course of miracles performed by Christ, in healing the sick, and raising the dead; and in many other miraculous acts, which are most of the substance of the Gospel-history, and which I have recited together in my *Reasons of the Christian Religion*; see *Heb. 2. 2, 3, 4.*

7. And to these may be added, the *Power* which was given over all the creatures, to Christ our Mediatour. All power in Heaven and Earth was given him, *Job. 17. 2. & 13. 3. Mat. 28. 19. Rom. 14. 9. Ephes. 1. 22, 23.* He was made Head over all things to the Church, and all principalities and powers were put under him! And this was not barely asserted by him, but demonstrated. He shewed his power over the Devils in casting them out: and his power over Angels by their attendance: and his power of life and death, by raising the dead: and his power over all diseases, by healing them: and his power over the winds and waters, by appeasing them: and his power over our food and natures, by turning water into wine, and by feeding many thousands miraculously: yea and his power over them into whose hands he was resolved to yield himself, by restraining them till his hour was come, and by making them all fall to the ground at his name: and his power over Sun, and Heaven, and Earth, by the darkening of the Sun, and the trembling of the Earth, and the rending of the Rocks, and of the Vail of the Temple, *Mat. 27. 45, 51.* And his power over the dead, by the rising of the bodies of many, *Mat. 27. 52.* And his power over the Saints in Heaven, by the attendance of *Moses* and *Elias*: and his power to forgive sins, by taking away the penal maladies; and

and his power to change hearts, and save souls, by causing his Disciples to leave all and follow him at a word; and *Zacchæus* to receive him, and believe; and the thief on the cross to be converted, and to enter that day into Paradise.

8. And his own Resurrection is an undoubted attestation of Divine Omnipotency. If God gave him such a victory over death, and raised him to life when men had killed him, and rolled a stone upon his Sepulchre, and sealed and guarded it, there needeth no further evidence of the Power of God impressing and attesting the Christian Religion, than that which ascertaineth to us the truth of Christs Resurrection. For he was declared to be the Son of God by POWER, by resurrection from the dead, Rom. 1. 4.

9. And his bodily appearance to his congregated Disciples when the doors were shut; his miracle at their fishing, his walking on the Sea, his vanishing out of their sight, *Luke 24.* when he had discoursed with the two Disciples, his opening their hearts to understand his Word, &c. do all shew this part of Gods Image on our Religion, even his Power.

10. And so doth his bodily ascending into Heaven before the face of his Disciples, *Acts 1.*

11. But especially the sending down the Holy Ghost upon his Disciples according as he promised: To cause them that were before so low in knowledge, to be suddenly inspired with languages, and with the full understanding of his own will, and with unanimity and concord herein; this made his Disciples the living monuments and effects of his own Omnipotency, *Acts 2.*

12. And accordingly all the miracles which they did by this power, recorded partly in the Acts of the Apostles, (or rather, the Acts of Paul, by Luke who was his companion;) which you may there read (and no doubt but other Apostles in their measures did the like as Paul, though they are not recorded; for they had all the same Promise and Spirit.) This is another impression of POWER.

13. Whereunto must be added the great and wonderful gifts of communicating the same Spirit (or doing that upon which God would give it) to those converted Believers on whom they laid their hands (which *Simon Magus* would fain have bought

bought with money, *Acts 8.*) To enable them to speak with tongues, to heal diseases, to prophetic, &c. as they themselves had done, which is a great attestation of *Omnipotency*.

14. And the lamentable destruction of *Jerusalem* by the *Romans*, foretold by *Christ*, was an attestation of Gods *POWER* in the revenge or punishment of their unbelief, and putting *Christ* to death.

15. And so was the great *fortitude* and *constancy* of *Believers*, who underwent all persecutions so joyfully as they did for the sake of *Christ*; which was the effect of the corroborating *Power* of the *Almighty*.

16. And so was the *Power* which the *Apostles* had to execute present judgements upon the enemies of the *Gospel*, (as *Elimas* and *Simon Magus*) and on the abusers of *Religion* (as *Ananias* and *Saphyra*) and on many whom they excommunicated and delivered up to *Satan*.

17. The same evidence is found in *Christs* Legislation, as an universal *Sovereign* making *Laws* for *heart* and *life*, for all the world: Taking down the *Laws* of the *Jewish* *Polity* and *Ceremonies*, which *God* by *Moses* had for a time set up: Commanding his *Ministers* to proclaim his *Laws* to all the world, and *Princes* and people to obey them: And by these *Laws*, conferring on *Believers* no less than forgiveness and salvation, and binding over the impenitent to everlasting punishment.

18. But the great and continued impress of Gods *Power*, is that which together with his *Wisdom* and *Love*, is made and shewed in the conversion of mens souls to *God* by *Christ*. You may here first consider the *numbers* which were suddenly converted by the preaching of the *Apostles* at the first. And in how little time there were *Churches* planted abroad the world: And then, how the *Roman* *Empire* was brought in, and subdued to *Christ*, and *Crowns* and *Scepters* resigned to him; and all this according to his own prediction, that when he was lifted up, he would draw all men to him; and according to the predictions of his *Prophets*. But that which I would especially open, is, the *POWER* which is manifested in the work of the *Spirit* on the souls of men, both then and to this day.

Hitherto



Hitherto what I have mentioned belonging to the Scripture it self; it is to be taken as part of our *Religion objectively* considered: But that which followeth is the effect of that, even our *Religion subjectively* considered: To observe how God maketh men *Believers*, and by *believing sanctifieth their hearts and lives*, is a great motive to further our *own believing*. Consider the work, 1. As it is in it self, 2. As it is opposed by all its enemies, and you may see that it is the work of God.

1. As the *Goodness*, so also the *Greatness* of it, is Gods own Image. It is the raising up of our stupid faculties to be *lively* and *active* to those holy uses, to which they were become as *dead* by sin. To cause in an unlearned person, a firmer and more distinct belief of the unseen world, than the most learned Philosophers can attain to by all their natural contemplations: To bring up a soul to place its happiness on things so high, and far from sense! To cause him who naturally is imprisoned in *selfishness*, to deny himself, and devote himself entirely to God; to love him, to trust him, and to live to him! To raise an earthly mind to Heaven, that our business and hope may be daily there! To overcome our pride, and sensuality, and bring our senses in subjection unto reason, and to keep a holy government in our *thoughts*, and over our passions, words and deeds; And to live in continual preparation for death, as the only time of our true felicity: And to suffer any loss or pain for the safe accomplishment of this! All this is the work of the *POWER* of God.

2. Which will the more appear when we consider, what is done against it within us and without us! what *privative* and *positive* averseness we have to it, till God do send down that *Life*, and *Light*, and *Love* into our souls, which is indeed his Image! How violently our fleshly sense and appetite, strive against the restraints of God, and would hurry us contrary to the motions of grace! How importunately Satan joyneth with his suggestions! What baits the world doth still set before us, to *divert* us, and *pervert* us! And how many instruments of its *flattery*, or its *cruelty*, are still at work, to stop us, or to turn us back! to invite our affections down to

Earth, and ensnare them to some deluding vanity, or to distract us in our heavenly design, and to fright or discourage us from the holy way.

And if we think this an easie work, because it is also *reasonable*, do but observe how hardly it goeth on, till the *POWER* of God by grace accomplisht it! what a deal of pains may the best and wisest Parents take with a graceless child, and all in vain! what labours the worthiest Ministers lose on graceless people! and how blind, and dead, and senseless a thing, the graceless heart is, to any thing that is holy, even when reason it self cannot gainsay it! And God is pleased oft-times to weary out Parents, and Masters, and Ministers, with such unteachable and stony hearts, to make them know what naturally they are themselves, to bring them to the more lively acknowledgement of the *POWER* which is necessary to renew and save a soul. But having spoken at large of this in the formentioned Treatise, I shall take up with these brief intimations.

19. And the *preservation* of that Grace in the soul which is once given us, is also an effect of the *POWER* of God. Our strength is *in the Lord*, and in the *power of his might*, Eph. 6. 10. It is our Lord himself, who is the Lord of life, and whose Priesthood was made after the power of an endless life, Heb. 7. 16. who giveth us the Spirit of Power and of Love, and of a sound mind, 2 Tim. 1. 7. (or of received wisdom, for σοφοσυμυδς is sound understanding received by instruction: And this text expresth the three parts of Gods Image in the new Creature, πνεύμα σουαίματος, & ἀγάπης, & σοφοσυμυδς. And as Power is given us with Love and Wisdom; so Power with Love and Wisdom do give it us; and Power also must preserve it, 1 Pet. 1. 5. *We are kept by the power of God through faith unto salvation*, 2 Tim. 1. 8. *According to the power of God who hath saved us*. The Gospel is the Power of God (that is, the instrument of his Power) to our salvation. Rom. 1. 16. So 1 Cor. 1. 18, *To us that are saved it is the power of God*; because Christ whom it revealeth, is the power and wisdom of God, v. 24. And thus our faith standeth in the power of God, 1 Cor. 2. 5. 2 Cor. 6. 7. And the Kingdom of God in us doth consist in power, 1 Cor. 4. 20. The mind of man is very mutable;

mutable; and he that is possessed once with the desires of things spiritual and eternal, would quickly lose those desires, and turn to present things again, (which are still before him, while higher things are beyond our sense) if the *Power* and *Activity* of the divine life, did not preserve the spark which is kindled in us. Though the doctrine of *Perseverance* be controverted in the Christian Church, yet experience assureth us of that which all parties are agreed in: Some hold that all true Christians persevere; and some hold that all *confirmed* Christians persevere (that is, those who come to a strong degree of grace) but those that think otherwise do yet all grant, that if any fall away, it is comparatively but a very few, of those who are sincere. When *none* would persevere if *Omnipotency* did not preserve them.

20. Lastly, The *POWER* of God also doth consequently own the Christian Religion, by the *Preservation* of the *Church*, in this malicious and opposing world (as well as by the *preservation* of *grace* in the soul) which will be the more apparent if you observe, 1. That the *number* of true Christians is still very small in comparison of the wicked. 2. That all wicked men are naturally (by the corruption of nature) their enemies; because the precepts and practice of Christianity are utterly against their carnal minds and interests. 3. That the doctrine and practice of Christianity is still galling them, and exciting and sublimating this enmity into rage: And God doth by persecutions ordinarily tell us to our smart, that all this is true. 4. That all carnal men are exceeding hardly moved from their own way. 5. That the Government of the Earth is commonly in their hand, because of their numbers, and their wealth. For it is commonly the rich that rule; and the rich are usually bad; so that the godly Christians are in their power. 6. That all the Hypocrites that are among our selves, have the same sinful nature and enmity against holiness, and are usually as bitter against the power and practice of their own profession, as open Infidels are. 7. That Christianity is not a fruit of nature; *Non nati sed facti sumus Christiani*, said *Tertullian*. And therefore if Gods *Power* preserved not Religion, the degenerating of the Christians children from their Parents mind and way, would hasten its extinction in the world.

world. 8. And as it is a Religion which must be taught us; so it requireth or consisteth in so much *wisdom*, and *willingness*, and *fortitude* of mind, that few are naturally apt to receive it; because *folly*, and *badness*, and *feebleness* of mind are so common in the world. And as we see that *Learning* will never be common but in the possession of a very few, because a *natural ingenuity* is necessary thereto, which few are born with; so would it be with Christianity, if *Divine Power* maintained it not. 9. And it is a Religion which requireth much time and contemplation, in the learning and in the practising of it: whereas the world are taken up with so much business for the body, and are so slothful to those exercises of the mind, which bring them no present sensible commodity, that this also would quickly wear it out. 10. And then the terms of it being so contrary to all mens fleshly interest and sense, in *self-denial*, and *forsaking* all for Christ; and in mortifying the most beloved sins, and the world putting us to it so ordinarily by persecution; this also would deter the most, and weary out the rest, if the *Power* of God did not uphold them. That which is done by *exceeding industry*, against the inclinations and interest of *nature*, will have no considerable number of practisers. As we see in horses and dogs which are capable with great labour, of being taught extraordinary things in the semblance of reason: And yet because it must cost so much labour, there is but one in a Country that is brought to it. But (though the truly religious are but few in comparison of the wicked, yet) godly persons are not so few as they would be, if it were the work of industry alone. God maketh it as a new nature to them; and (which is very much to be observed) the main change is oft-times wrought in an hour, and that after all exhortations, and the labours of Parents and Teachers have failed, and left the sinner as seemingly hopeless.

And thus I have shewed you 1. That our *Religion* objectively taken, is the *Image* of Gods *WISDOM*, *GOODNESS* and *POWER*, and thereby fully proved to be from *GOD*. 2. And that our Religion subjectively taken, is answerably the Spirit or impress of *POWER*, and of *LOVE*, and of *SOUND UNDERSTANDING*, and is in us a constant seal and witness to the truth of Christ.

## CHAP. VII.

*The means of making known all this infallibly to us.*

**I** Suppose the evidence of divine attestation is so clear in this *Image of God* on the Christian Religion, which I have been opening, that few can doubt of it, who are satisfied of the *historical truth of the facts*; and therefore this is next to be considered, *How the certain knowledge of all these things cometh down to us?*

The first question is, whether this *Doctrin* and Religion indeed be the impress of Gods *WISDOM*, and his *GOODNESS* and *POWER*, supposing the truth of the historical part? This is it which I think that few reasonable persons will deny: For the doctrine is legible, and sheweth it self.

But the next question is it, which I am now to resolve, *How we shall know that this Doctrin was indeed delivered by Christ and his Apostles, and these things done by them, which the Scriptures mention?*

And here the first question shall be, *How the Apostles, and all other the first witnesses, knew it themselves?* For it is by every reasonable man to be supposed, that they who were present, and we who are 1668 years distance, could not receive the knowledge of the matters of fact, in the very same manner. It is certain that their knowledge was by their *present sense and reason*: They saw Christ and his miracles: They heard his words: They saw him risen from the dead: They discoursed with him, and eat and drunk with him: They saw him ascending up bodily to Heaven. They need no other Revelation to tell them what they saw, and heard, and felt.

If you had asked them then, *How know you that all these things were said and done?* they would have answered you, *Because we saw and heard them.* But we were not then present: we did not see, and hear, what they did: Nor did we see or hear them, who were the eye-witnesses. And therefore as their senses told it them; so the natural way for our knowledge, must be by *derivation from their sense to ours*: For when

they themselves received it in a way so natural, (though not without the help of Gods Spirit, in the remembering, recording and attesting it) we that can less pretend to inspiration, or immediate revelation, have small reason to think that we must know the same facts, by either of those supernatural waies. Nor can our knowledge of a history, carryed down through so many ages, be so clearly satisfactory to our selves, as sight and bearing was to them. And yet we have a certainty, not only infallible; but so far satisfactory, as is sufficient to warrant all our faith, and duty, and sufferings for the reward which Christ hath set before us.

Let us next then enquire, *How did the first Churches know that the Apostles and other Preachers of the Gospel did not deceive them in the matter of fact?* I answer, They had their degrees of assurance or knowledge in this part of their belief.

1. They had the most credible humane testimony of men that were not like to deceive them. But this was not infallible.

2. They had in their testimony the evidence of a natural certainty: It being naturally impossible, that so many persons should agree together to deceive the world, in such matters of fact, at so dear a rate, in the very place and age when the things were pretended to be done and said, when any one might have presently evinced the falshood, if they had been lyars; about the twice seeding of many thousands miraculously, and the raising of the dead, and many other publick miracles, and the darkness at his death, and the rending of the Rocks and Vail of the Temple, and the Earth-quake, and the coming down of the Holy Ghost upon themselves; with many the like they would have been detected and confuted to their confusion: And we should have read what Apologies they made against such detections and confutations! And some of them (at least at their death) would have been forced by conscience, to confess the plot.

3. But to leave no room for doubting, God gave those first Churches, the addition of his own supernatural attestation, by the same threefold impress of his Image before described: 1. In the holy Wisdom and Light which was in their doctrine. 2. In the holy Love, and Piety, and Purity, which was conspicuous in their doctrine, and in their lives. 3. And in the evidences

of divine Power, in the many gifts, and wonders, and miracles which they wrought and manifested. And these things seem a fuller testimony than the miracles of Christ himself. For Christs miracles were the deeds of *one alone*; and his resurrection was witnessed but by twelve chosen witnesses, and about five hundred other persons; and he conversed with them but forty daies, and that by *times*: But the miracles of the Disciples were wrought by *many*, and before many thousands, at several times, and in many Countreys, and for many and many years together; and in the *sight* and *hearing* of many of the Churches: So that these first Churches had *sight* and *hearing*, to assure them of the *divine miraculous attestation* of the truth of *their testimony*, who told them of the doctrines, miracles, and resurrection of Christ: And all this from Christs solemn promise and gift, *John* 14. 12. *Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go to the Father.*

But if it be demanded, How did the next Christians of the second age, receive all this from the first Churches, who received it from the Apostles? I answer, by the same evidence, and with some advantages. For 1. They had the *credible humane* testimony of all their Pastors, Neighbours, Parents, who told them but what they *saw* and *heard*. 2. They had a greater evidence of *natural infallible certainty*: For 1. The doctrine was now delivered to them in the records of the *holy Scriptures*, and so less liable to the misreports of the ignorant, forgetful or erroneous. 2. The reporters were now *more numerous*, and the miracles reported more numerous also. 3. They were persons now dispersed over much of the world, and could not possibly agree together to deceive. 4. The deceit would now have been yet more easily detected and abhorred.

3. But besides this, they had also the *supernatural testimony of God*: For the Apostles converts received the same spirit as they had themselves: And though the miracles of other persons were not so numerous as those of the Apostles; yet the persons were many thousands more that wrought them: All this is asserted in the Scripture it self; as *Gal.* 3. 3, 4.   
1 Cor.

1 Cor. 14. & 12. and many places: And he that should have told them falsely that they *themselves* had the Spirit of extraordinary gifts and miracles, would hardly have been believed by them. And all this also the following Ages have themselves asserted unto us.

The question then which remaineth is, *How we receive all this infallibly from the subsequent Ages or Churches to this day?* The answer to which is, *still by the same way*, with yet greater advantages in some respects, though less in others. As 1. We have the humane testimony of all our ancestors, and of many of our enemies. 2. We have greater evidence of *natural certainty*, that they could not possibly meet or plot together to deceive us. 3. We have still the *supernatural divine attestation* (though rarely of miracles, yet) of those more necessary and noble operations of the Spirit, in the sanctification of all true Believers; which Spirit accompanieth and worketh by the doctrine which from our ancestors we have received.

More distinctly observe all these conjunct means of our full reception of our Religion.

1. The very *Being of the Christians and Churches*, is a testimony to us that they believed and received this Religion. For what maketh them Christians and Churches but the receiving of it?

2. The ordinance of *Baptism*, is a notable tradition of it. For all that ever were *made Christians*, have been baptized: And *Baptism* is nothing but the solemn initiation of persons into this Religion, by a vowed consent to it, as summarily there expressed in the Christian Covenant. And this was used to be openly done.

3. The use of the *Creed*, which at Baptism and other sacred seasons, was always wont to be professed, (together with the *Lords Prayer*; and the *Decalogue*; the summaries of our *faith*, *desire* and *practice*) is another notable tradition; by which this Religion hath been sent down to following Ages: For though perhaps all the terms of the Creed were not so early as some think, thus constantly used; yet all the sense and substance of it was.

4. The *holy Scriptures* or *Records* of this Religion, containing integrally all the doctrine, and all the necessary matter of



of fact, is the most compleat way of tradition: And it will appear to you in what further shall be said, that we have infallible proof, that these Scriptures are the same, which the first Churches did receive; what ever inconsiderable errors may be crept into any Copies, by the unavoidable oversight of the Scribes.

5. The constant use of the sacred Assemblies, hath been another means of sure tradition: For we have infallible proof of the successive continuation of such Assemblies; and that their use was still, the solemn profession of the Christian Faith, and worshipping God according to it.

6. And the constant use of *Reading the Scriptures in those Assemblies*, is another full historical tradition: For that which is constantly and publickly read, as the doctrine of their Religion, cannot be changed, without the notice of all the Church, and without an impossible combination of all the Churches in the world.

7. And it secureth the tradition that *one set day* hath been kept for this *publick exercise of Religion*, from the very first; even the *Lords day* (besides all occasional times.) The day it self being appointed to celebrate the memorial of Christs Resurrection, is a most currant history of it; as the feast of unleavened bread, and the Passover was of the *Israelites deliverance from Egypt*. And the exercises still performed on that day, do make the tradition more compleat.

And because some few Sabbatarians among our selves do keep the old Sabbath only, and call still for *Scripture proof* for the institution of the *Lords day*; let me briefly tell them, that which is enough to evince their error. 1. That the Apostles were *Officers immediately commissioned by Christ*, to disciple the Nations, and to teach them all that *Christ commanded*, and so to settle *Orders* in the Church, *Mat. 28. 19, 20, 21. Acts 15. &c.*

2. That Christ *promised and gave* them his Spirit *infallibly* to guide them in the performance of this commission (though not to make them perfectly impeccable) *John 16. 13.*

3. That *de facto* the Apostles appointed the use of the *Lords day* for the Church Assemblies: This being all that is left to be proved, and this being matter of fact, which

requireth no other kind of proof but *history*, part of the history of it is in the Scripture, and the rest in the history of all following Ages. In the Scripture it self it is evident, that the Churches and the Apostles *used this day* accordingly: And it hath most infallible history (impossible to be false) that the Churches have used it ever to this day, as that which they found practised in their times by their appointment: And this is not a bare *narrative*, but an uninterrupted matter of publick fact and practice: So universal, that I remember not in all my reading, that ever one enemy questioned it, or ever one Christian, or Heretick denyed, or once scrupled it. So that they who tell us that all this is yet but humane testimony, do shew their egregious inconsiderations, that know not that such humane testimony or history in a matter of publick constant fact, may be most certain, and all that the nature of the case will allow a sober person to require. And they might as well reject the Canon of the Scriptures, because humane testimony is it which in point of fact doth certifie us, that these are the very unaltered Canonical Books, which were delivered at first to the Churches: Yea they may reject all the store of historical tradition of Christianity it self, which I am here reciting to the shame of their understandings.

And consider also, that the *Lords day* was settled, and constantly used in solemn worship by the Churches, many and many years before any part of the New Testament was written; and above threescore years before it was finished. And when the Churches had so many years been in publick possession of it, who would require that the Scriptures should after all, make a Law to institute that which was instituted so long ago.

If you say, that it might have *declared* the institution, I answer, so it hath, as I have shewed; there needing no other declaration, but 1. Christs commission to the Apostles to order the Church, and declare his commands. 2. And his *promise* of infallible guidance therein. 3. And the history of the Churches order and practice, to shew *de facto*, what they did: And that history need not be written in Scripture for the Churches that then were; no more than we need a revelation from Heaven to tell us that the *Lords day* is kept in

*England:*

England: And sure the next Age needed no supernatural testimony of it: and therefore neither do we: But yet it is occasionally oft intimated or expressed in the Scripture, though on the by, as that which was no further necessary.

So that I may well conclude, that we have better historical evidence that the Lords day was actually observed by the Churches, for their publick worship and profession of the Christian Faith, than we have that ever there was such a man as *William the Conquerour in England, yea or King James*; much more than that there was a *Cæsar or Cicero*.

8. Moreover, the very Office of the Pastors of the Church, and their continuance from the beginning to this day, is a great part of the certain tradition of this Religion. For it is most certain, that the Churches were constituted, and the Assemblies held, and the worship performed with them, and by their conduct, and not without: And it is certain by infallible history, that their office hath been still the same, even to teach men this Christian Religion, and to guide them in the practice of it, and to read the same Scriptures as the word of truth, and to explain it to the people. And therefore as the Judicatures and Offices of the Judges is a certain proof that there have been those Laws by which they judge (especially if they had been also the weekly publick Readers and Expounders of them) and so much more is it in our case.

9. And the constant use of the Sacrament of the body and blood of Christ, hath according to his appointment, been an infallible tradition of his Covenant, and a means to keep him in remembrance in the Churches. For when all the Churches in the world have made this Sacramental Commemoration, and renewed covenanting with Christ as dead and risen, to be their constant publick practice here, is a tradition of that Faith and Covenant which cannot be counterfeit or false.

10. To this we may add, the constant use of Discipline in these Churches: it having been their constant law and practice, to enquire into the faith and lives of the members, and to censure or cast out those that impenitently violated their Religion: which sheweth, that *de facto* that Faith and Religion was then received; and is a means of delivering it down to us. Under which we may mention 1. Their Synods

and Officers. 2. And their Canons by which this Discipline was exercised.

11. Another tradition hath been the *published confessions* of their Faith and Religion in those *Apol-girs*, which *persecutions* and *calumnies* have caused them to write.

12. And another is, all those *published confutations* of the many *heresies*, which in every age have risen up; and all the *controversies* which the Churches have had with them, and among themselves.

13. And another is, all the *Treatises, Sermons*, and other *instructing writings* of the Pastors of those times.

14. And another way of tradition hath been by the *testimony and sufferings of Confessors and Martyrs*, who have endured either torments or death, in the defence and owning of this Religion: In all which waies of tradition, the *doctrine* and the *matter* were joyntly attested by them. For the *Resurrection* of Christ (which is part of the matter of fact) was one of the *Articles* of their Creed, which they suffered for: And all of them received the holy Scriptures, which declare the *Apostles* miracles; and they received their faith, as delivered by those *Apostles*, with the confirmation of those miracles: So that when they professed to believe the doctrine, they especially professed to believe the *history* of the life and death of Christ, and of his *Apostles*: And the Religion which they suffered for, and daily professed, contained both: And the historical Books called *the Gossels*, were the chief part of the Scripture which they called, The Word of God, and the Records of the Christian Religion.

15. To this I may add, that all the ordinary *prayers and praises* of the Churches, did continue the *recital* of much of *this history*, and of the *Apostles names and acts*, and were composed much in *Scripture phrase*, which preserved the memory, and professed the belief of all those things.

16. And the *festivals or other dayes*, which were kept in honourable commemoration of *those Apostles and Martyrs*, was another way of keeping these things in memory: Whether it were well done or not, is not my present enquiry (only I may say, I cannot accuse it of any sin, till it come to over-doing, and ascribing too much to them.) But certainly

it was a way of transmitting the memory of those things to posterity.

17. Another hath been by the constant *commemoration* of the *great works of Christ*, by the *dayes or seasons of the year*, which were annually observed: How far here also the Church did well or ill, I now meddle not: But doubtless the observing of anniversary solemnities for their commemoration, was a way of preserving the memory of the acts themselves to posterity. How long the day of Christs Nativity hath been celebrated, I know not: Reading what *Selden* hath said on one side; and on the other finding no currant Author mention it (that I have read) before *Nazianzene*: and finding by *Chrysestome*, that the Churches of the East, till his time had differed from the Western Churches, as far as the sixth of *January* is from the 25 of *December*. But that is of less moment, because *Christs birth* is a thing unquestioned in it self. But we find that the time of his fasting forty daies, the time of his Passion, and of his Resurrection, and the giving of the Holy Ghost, were long before kept in memory, by some kind of observation by fasts or festivals: And though there was a controversie about the due season of the successive observation of Easter, yet that signified no uncertainty of the first day, or the season of the year. And though at first it was but few daies that were kept in fasting at that season, yet they were enough to commemorate both the forty daies fasting, and the death of Christ.

18. And the *histories of the Heathens* and enemies of the Church, do also declare how long Christianity continued, and what they were, and what they suffered who were called Christians; such as *Plinies*, *Celsus*, *Porphyry*, *Plotinus*, *Lucian*, *Suetonius*, and others.

19. And the *constant instruction* of Children by their Parents, which is *Family-tradition*, hath been a very great means also of this commemoration. For it cannot be (though some be negligent) but that multitudes in all times would teach their children, what the Christian Religion was, as to its *doctrine* and its *history*. And the practice of *catechizing*, and teaching children the Creed, the Lords Prayer, and the Decalogue, and the Scriptures, the more secured this tradition in families,

20. Lattly, A succession of the *same Spirit*, which was in the Apostles, and of much of the *same works*, which were done by them, was such a way of assuring us of the truth of their *doctrine* and *history*, as a succession of posterity telleth us, that our progenitors were *men*. The same Spirit of *Wisdom* and *Goodness* in a great degree continued after them to this day. And all wrought by their doctrine: and very credible history assureth us, that many miracles also were done, in many ages after them; though not so many as by them: *Eusebius*, *Cyprian*, *Augustine*, *Vidor*, *Ulicensis*, *Sulpitius*, *Severus*, and many others, shew us so much as may make the belief of the Apostles the more easie.

And indeed, the *Image of Gods WISDOM, GOODNESS and POWER* on the souls of all true Christians in the world, successively to this day, considered in it self, and in its agreement with the same Image in the holy Scriptures, which do imprint it, and in its agreement or sameness as found in all Ages, Nations and Persons, is such a standing perpetual evidence that the Christian Religion is *Divine*, that (being still at hand) it should be exceeding satisfactory to a considerate Believer, against all doubts and temptations to unbelief. And were it not left, I should instead of an *Index*, give you too large a recital of what I have more fully written in my foresaid Treatise, I would here stay yet to shew you how *impossible* it is that this Spirit of *Holiness*, which we feel in us, and see by the effects in others, even in every true Believer, should be caused by a word of falshood, which he abhorreth, and as the Just Ruler of the world, would be obliged to disown.

I shall only here desire you by the way to note that when I have all this while shewed you that the *SPIRIT* is the great witness of the truth of Christianity, that it is, this spirit of *Wisdom, Goodness* and *Power*, in the Prophets, in Christ, in the Apostles, and in all Christians, expressed in the *doctrine*, and the *practices* aforesaid, which I mean; as being principally the *Evidences*, or *objective* witness of Jesus Christ; and secondarily, being in all true Believers, their teacher, or illuminater and sanctifier, *efficiently* to cause them to perceive the aforesaid *objective Evidences* in its cogent undeniable power.

power. And thus the *Holy Ghost* is the promised *Agent* or *Advocate* of Christ; to do his work in his bodily absence in the world: And that in this sense it is, that we *Believe* in the *HOLY GHOST*, and are baptized into his Name; and not only as he is the third person in the Eternal Trinity.

And therefore it is to be lamented exceedingly, 1. That any Orthodox Teachers should recite over many of these parts of the witness of the *SPIRIT*, and when they have done, tell us, that yet all these are not sufficient to convince us without the testimony of the *Spirit*: As if all this were none of the testimony of the *Spirit*; and as if they would persuade us and our enemies, that the testimony which must satisfy us, is only some *inward impress* of this *Proposition* on the mind, by way of inspiration, [*The Scriptures are the Word of God, and true.*] Overlooking the great witness of the *Spirit*, which is his special work, and which our Baptism relateth to, and feigning some extraordinary new thing as the only testimony.

And it is to be lamented, that Papists, and quarrelling Sectaries should take this occasion to reproach us as Infidels, that have no true grounded faith in Christ; as telling us that we resolve it all into a *private inward* pretended witness of the *Spirit*: And then they ask us, who can know that witness but our selves? and how can we preach the Gospel to others, if the only cogent argument of faith be incommunicable, or such as we cannot prove? Though both the *Believing soul* and the *Church* be the Kingdom of the Prince of *Light*, yet O what wrong hath the Prince of *Darkness* done, by the mixtures of darkness in them both!

So much for the first Direction for the *strengthening of Faith*, which is, by discerning the Evidences of Truth in our Religion.

## CHAP. VIII.

*The rest of the Directions for strengthening our Faith.*

**I** Shall be more brief in the rest of the Directions, for the increase of Faith: and they are these.

Direct. 2. Compare the Christian Religion with all other in the world: And seeing it is certain that some way or other God hath revealed, to guide man in his duty, unto his end, and it is no other; you will see that it must needs be this.

1. The way of the Heathenish Idolaters cannot be it: The principles and the effects of their Religion, may easily satisfy you of this. The only true God would not command Idolatry, nor befriend such ignorance, error and wickedness as doth constitute their Religion, and are produced by it, as its genuine fruits.

2. The way of Judaism cannot be it: For it doth but lead us up to Christianity, and bear witness to Christ, and of it self, is evidently insufficient; its multitude of ceremonies being but the pictures and alphabet of that truth which Jesus Christ hath brought to light, and which hath evidence, which to us is more convincing, than that of the Jewish Law,

3. The Mahometane delusion is so gross, that it seemeth vain to say any more against it, than it saith it self; unless it be to those who are bred up in such darkness, as to hear of nothing else, and never to see the Sun which shineth on the Christian world; and withall are under the terrour of the sword, which is the strongest reason of that barbarous Sect.

4. And to think that the *Atheisme* of Infidels is the way, (who hold only the five Articles of the *Unity of God, the duty of obedience, the immortality of the soul, the life of retribution, and the necessity of Repentance*) is but to go against the light. For 1. It is a denial of that abundant evidence of the truth of the Christian Faith, which cannot by any sound reason be confuted. 2. It is evidently too narrow for mans necessities, and leaveth our misery without a sufficient remedy. 3. Its inclusions and exclusions are contradictory: It asserteth

the



the necessity of *Obedience* and *Repentance*, and yet excludeth the necessary means (the revealed Light, and Love, and Power) by which both *Obedience* and *Repentance* must be had. It excludeth *Christ* and his Spirit, and yet requireth that which none but *Christ* and his Spirit can effect. 4. It proposeth a way as the only Religion, which few ever went from the beginning (as to the *exclusions*.) As if that were Gods only way to Heaven, which scarce any visible societies of men, can be proved to have practised to this day.

Which of all these Religions have the most wise, and holy, and heavenly, and mortified, and righteous, and sober persons to profess it: and the greatest numbers of such? If you will judge of the medicine by the effects, and take him for the best Physician, who doth the greatest cures upon the souls, you will soon conclude that *Christ is the way, the truth, and the life, and no man cometh to the Father but by him,* John 14. 6.

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Direct. 3. *Think how impossible it is that any but God should be the Author of the Christian Religion.*

1. No good man could be guilty of so horrid a crime as to forge a volume of delusions, and put Gods Name to it; to cheat the world so blasphemously and hypocritically, and to draw them into a life of trouble to promote it. Much less could so great a number of good men do this, as the success of such a cheat (were it possible) would require. There is no man that can believe it to be a deceit, but must needs believe, as we do of Mahomet, that the Author was one of the worst men that ever lived in the world.

2. No bad man could lay so excellent a design, and frame a Doctrine and Law so holy, so self-denying, so merciful, so just, so spiritual, so heavenly, and so concordant in it self; nor carry on so high and divine an undertaking for so divine and excellent an end: No bad man could so universally condemn all badness, and prescribe such powerful remedies against it, and so effectually cure and conquer it in so considerable a part of the world.

3. If it be below any good man, to be guilty of such a

forgery as aforesaid, we can much less suspect that any good Angel could be guilty of it.

4. And if no *bad man* could do so much good, we can much less imagine that any Devil or bad spirit could be the author of it. The Devil who is the *worst* in evil, could never so much contradict his nature, and overthrow his own Kingdom, and say so much evil of himself, and do so much against himself, and do so much for the sanctifying and saving of the world: He that doth so much to draw men to sin and misery, would never do so much to destroy their sin. And we plainly feel within our selves, that the spirit or party which draw us to sin, doth resist the Spirit which draweth us to believe and obey the Gospel; and that these two maintain a war within us.

5. And if you should say, that the *good* which is in Christianity, is caused by God, and the evil of it by the Father of sin, I answer, either it is true or false: If it be true, it is so good, that the Devil can never possibly be a contributor to it: Nay, it cannot then be suspected justly of any evil. But if it be false, it is then so bad, that God cannot be any otherwise the Author of it, than as he is the Author of any common natural Verity which it may take in and abuse; or as his general concurrence extendeth to the whole Creation. But it is somewhat in Christianity, which it hath more than other Religions have, which must make it more pure, and more powerful and successful, than any other Religions have been. Therefore it must be more than common natural truths: even the contexture of those natural truths, with the supernatural revelations of it, and the addition of a spirit of power, and light, and love, to procure the success. And God cannot be the Author of any such contexture, or additions, if it be false.

6. If it be said, that *men that had some good, and some bad in them, did contrive it* (such as those Fanaticks, or Enthusiasts, who have pious notions and words, with pride and self-exalting minds) I answer, The good is so great which is found in Christianity, that it is not possible that a *bad man*, much less an *extremely bad man*, could be the Author of it: And the wickedness of the plot would be so great if it were false, that it is not possible that any but an *extremely bad man* could

could be guilty of it: Much less that a *multitude* should be found at once so *extreamly good* as to promote it, even with their greatest labour and suffering, and also so *extreamly bad* as to joyn together in the plot to cheat the world, in a matter of such high importance. Such *exceeding good and evil*, cannot consist in any one person, much less in *so many* as must do such a thing. And if such a heated brain-sick person as *Hacket, Nusler, David, George, or John of Leyden*, should cry up themselves upon prophetic and pious pretences, their madness hath still appeared, in the mixture of their impious doctrines and practices: And if any would and could be so wicked, God never would or did assist them, by an age of numerous open miracles, nor lead them his Omnipotency to deceive the world; but left them to the shame of their proud attempts, and made their folly known to all.

Direct. 4. *Study all the Evidences of the Christian Verity, till their sense, and weight, and order, be thoroughly digested, understood and remembred by you; and be as plain and familiar to you, as the lesson which you have most thoroughly learned.*

It is not once or twice reading, or hearing, or thinking on such a great and difficult matter, that will make it your own, for the stablishing of your faith. He that will understand the art of a Sea-man, a Souldier, a Musician, a Physician, &c. so as to *practise* it; must study it hard, and understand it clearly, and comprehensively, and have all the whole frame of it printed on his mind; and not only here and there a scrap. Faith is a practical knowledge: We must have the heart and life directed and commanded by it: We must *live* by it, both in the intention of our *end*, and in the *choice* and *use* of all the means: Whilst the Gospel, and the Reasons of our Religion, are *strange* to people, like a lesson but half learned, who can expect that they should be settled against all temptations which assault their faith, and able to confute the tempter? We lay together the proofs of our Religion, and you read them twice or thrice, and then think that if after that you have any doubting, the fault is in the want of evidence, and not in your want of understanding: But the life of faith

must cost you more labour than so; study it till you clearly understand it, and remember the whole method of the evidence together, and have it all as at your fingers ends, and then you may have a confirmed faith to live by.

*Direct. 5. When you know what are the worst temptations to unbelief, get all those special arguments and provisions into your minds, which are necessary against those particular temptations. And do not strengthen your own temptations by your imprudent entertaining them.*

Here are three things which I would especially advise you to against temptations to unbelief. 1. Enter not into the debate of so great a business when you are incapable of it: Especially 1. When your minds are taken up with worldly business, or other thoughts have carryed them away, let not Satan then surprize you, and say, Come now and question thy Religion: You could not resolve a question in Philosophy, nor cast up any long account, on such a sudden, with an unprepared mind. When the Evidences of your faith are out of mind, stay till you can have leisure to set your selves to the business, with that studiousness, and those helps, which so great a matter doth require. 2. When sickness or melancholy doth weaken your understandings, you are then unfit for such a work. You would not in such a case dispute for your lives with a cunning sophister upon any difficult question whatsoever: And will you in such a case dispute with the Devil, when your salvation may lye upon it?

2. When your faith is once settled, suffer not the Devil to call you to dispute it ever again at his command. Do it not when his suggestions urge you at his pleasure, but when God maketh it your duty, and at his pleasure: Else your very disputing with Satan, will be some degree of yielding to him, and gratifying him. And he will one time or other take you at the advantage, and assault you when you are without your arms.

3. Mark what it is that Atheists and Infidels most object against Christianity; but especially mark what it is which Satan maketh most use of, against your selves, to shake your faith:

faith: And there let your studies be principally bent; that you may have particular armour to defend you against particular assaults: And get such light by communication with wiser and more experienced men, as may furnish you for that use; that no objection may be made against your faith, which you are not alwaies ready to answer. This is the true sense of 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts, and be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

Direct. 6. *Mark well those works of God in the world, which are the plain fulfilling of his Word.*

God doth not make such notable difference by his Judgements, as shall prevent the great discoveries at the last, and make his Assize and final Judgement to be unnecessary, by doing the same work before the time. But yet his Providences do *own*, and bear witness to his Word: and he leaveth not the world without some present sensible testimonies of his soveraign government, to convince them, and restrain them.

1. Mark how the state of the sinful world agreeth to Gods description of it, and how maliciously Godliness is every where opposed by them, and how notably God still casteth shame upon sinners; so that even in their prosperity and rage they are pittied and contemned in the eyes of all that are wise and sober, and in the next generation their names do rot, *Psal.* 15. 3, 4. *Prov.* 10. 7. And it is wonderful to observe, that *sin* in the general and abstract, is still spoken of by all as an odious thing, even by them that will be damned rather than they will leave it: And that *Vertue* and *Godliness*, *Charity* and *Justice* are still praised in the world, even by them that abhor and persecute it.

2. And it is very observable, how most of the great changes of the world are made? By how small, contemptible and unthought of means? Especially where the interest of the Gospel is most concerned! The instance of the Reformation in *Luther's* time, and many others nearer to our daies, would shew us much of the conjunction of Gods works with his Word, if they were particularly and wisely opened.

3. The many prodigies, or extraordinary events, which have fallen out at several times, would be found to be of use this way, if wisely considered. A great number have fallen out among us of late years, of real certainty, and of a considerable usefulness: But the crafty enemy (who useth most to wrong Christ and his Cause, by his most passionate, injudicious followers) prevailed with some over-forward Minister of this strein, to publish them in many volumes, with the mixture of so many falshoods, and mistaken circumstances, as turned them to the advantage of the Devil and ungodliness, and made the very mention of *Prodigies* to become a scorn.

4. The strange deliverances of many of Gods servants in the greatest dangers, by the most unlikely means, is a great encouragement to faith: And there are a great number of Christians that have experience of such: The very manner of our preservations is often such as forceth us to say, It is the hand of God.

5. The notable answer, and grant of prayers, (of which many Christians have convincing experience) is also a great confirmation to our faith, (of which I have before spoken.)

6. The three sensible evidences formerly mentioned, compared with the Scriptures, may much perswade us of its truth: I mean 1. Apparitions, 2. Witches; 3. Satanical possessions or diseases, which plainly declare the operation of Satan in them; of all which I could give you manifold and proved instances. These, and many other instances of Gods providence, are great means to help us to believe his Word (though we must not with Fanatical persons, put first our own interpretation upon Gods works, and then expound his Word by them; but use his works as the fulfilling of his Word, and expound his Providences by his Precepts, and his Promises and Threats.

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Direct. 7. Mark well Gods inward works of Government upon the soul; and you shall find it very agreeable to the Gospel.

There is a very great evidence of a certain Kingdom of God within

within us : And as he is himself a Spirit, so it is with the *Spirit* that he doth most apparently converse, in the work of his moral Government in the world. 1. There you shall find a *Law of duty*, or an inward conviction of much of that obedience which you owe to God. 2. There you shall find an inward *mover*, striving with you to draw you to perform this duty. 3. There you shall find the inward suggestions of an enemy, labouring to draw you away from this duty, and to make a godly life seem grievous to you ; and also to draw you to all the sins which Christ forbiddeth. 4. There you shall find an inward conviction, that *God is your Judge*, and that he will call you to account for your wilful violations of the Laws of Christ.

5. There you shall find an inward sentence past upon you, according as you do good or evil.

6. And there you may find the forest Judgements of God inflicted, which any sort of Hell endure. You may there find how God for sin doth first afflict the soul that is not quite forsaken, with troubles and affrightments, and some of the feeling of his displeasure. And where that is long despised, and men sin on still, he useth to withhold his gracious motions, and leave the sinner dull and senseless, so that he can sin with sinful remorse, having no heart or life to any thing that is spiritually good : And if yet the sinner think not of his condition, to repent, he is usually so far forsaken as to be given up to the power of his most brutish lust ; and to glory impudently in his shame, and to hate and persecute the servants of Christ, who would recover him ; till he hath filled up the measure of his sin, and wrath be come upon him to the uttermost, *Ephes. 4. 18, 19. 1 Thes. 2. 15, 16.* being abominable, and disobedient, and to every good work reprobate, *Titus 1. 15, 16.* Besides the lesser penal withdrawals of the Spirit, which Gods own servants find in themselves, after some sins or neglects of grace.

7. And there also you may find the *Rewards* of Love and faithful duty ; by many tastes of Gods acceptance, and many comforts of his Spirit, and by his *owning* the soul, and giving out larger assistance of his Spirit, and peace of conscience, and entertainment in prayer, and all approaches of the soul to  
God,

God, and sweeter foretastes of life eternal. In a word, if we did but note Gods dreadful Judgements on the souls of the ungodly in this age, as well as we have noted our plagues and flames; and if Gods servants kept as exact observations of their inward rewards and punishments, and that in *particulars*, as suited to their particular sins and duties; you will see that Christ is King indeed, and that there is a real Government according to his Gospel, kept up in the consciences or souls of men (though not so observable as the rewards and punishments at the last day.)

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Direct. 8. *Dwell not too much on sensual objects, and let them not come too near your hearts.*

Three things I here perswade you carefully to avoid: 1. That you keep your hearts at a meet distance from all things in this world; that they grow not too *sweet* to you, nor too *great* in your esteem: 2. That you gratifie not *sense it self* too much; and live not in the pleasing of your *taste* or *lust*: 3. That you suffer not your *imaginations* to run out greedily after things *sensitive*, nor make them the too frequent objects of your *thoughts*.

You may ask perhaps, what is all this to our *faith*? why, the life of *faith* is exercised upon things that are not *seen*: And if you live upon the things that *are seen*, and imprison your soul in the fetters of your concupiscence, and fill your fancies with things of another nature, how can you be acquainted with the life of *faith*? Can a bird flye that hath a stone tyed to her foot? Can you have a mind full of *lust*, and of *God* at once? Or can that mind that is *used* to these inordinate sensualities, be fit to *relish* the things that are *spiritual*? And can it be a *lover* of *earth*, and *fleshy pleasures*, and also a *Believer* and lover of *Heaven*?

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Direct. 9. *Use your selves much to think and speak of Heaven, and the invisible things of Faith?*

Speaking of *Heaven* is needful both to express your *thoughts*, and to *aduate* and *preserve* them. And the *often thoughts* of *Heaven*,



Heaven, will make the mind familiar there : And familiarity will assist and encourage faith : For it will much acquaint us with those reasons and inducements of faith, which a few strange and distant thoughts will never reach to. As he that converseth much with a learned, wise, or godly man, will easier believe that he is learned, wise, or godly, than he that is a stranger to him, and only now and then seeth him afar off: So he that thinketh so frequently of God and Heaven, till his mind hath contracted a humble acquaintance and familiarity, must needs believe the truth of all that excellency which before he doubted of. For doubting is the effect of ignorance : And he that knoweth most here, believeth best. Falshood and evil cannot bear the light ; but the more you think of them, and know them, the more they are detected and ashamed : But truth and goodness love the light ; and the better you are acquainted with them, the more will your belief and love be increased.

Direct. 10. Live not in the guilt of wilful sin : For that will many waies binder your belief.

1. It will breed fear and horreur in your minds, and make you wish that it were not true, that there is a day of Judgment, and a Hell for the ungodly, and such a God, such a Christ, and such a life to come, as the Gospel doth describe : And when you take it for your interest to be an unbeliever, you will hearken with desire to all that the Devil and Infidels can say : And you will the more easily make your selves believe that the Gospel is not true, by how much the more you desire that it should not be true. 2. And you will forfeit the grace which should help you to believe ; both by your wilfull sin, and by your unwillingness to believe : For who can expect that Christ should give his grace to them, who wilfully despise him, and abuse it : Or that he should make men believe, who had rather not believe ? Indeed he may possibly do both these, but these are not the way, nor is it a thing which we can expect. 3. And this guilt, and fear, and unwillingness together, will all keep down your thoughts from Heaven ; so that seldom thinking of it, will increase your unbelief : and

they will make you unfit to see the evidences of truth in the Gospel, when you do think of them, or hear them: For he that would not know cannot learn. Obey therefore according to the knowledge which you have, if ever you would have more, and would not be given up to the blindness of Infidelity.

Direct. 11. Trust not only to your understandings, and think not that study is all which is necessary to faith: But remember that faith is the gift of God, and therefore pray as well as study.

Prov. 3. 5. Trust in the Lord with all thy heart, and lean not to thy own understanding. It is a precept as necessary in this point as in any. In all things God abhorreth the proud, and looketh at them afar off, as with disowning and disdain: But in no case more, than when a blind ungodly sinner shall so overvalue his own understanding, as to think that if there be evidence of truth in the mystery of faith, he is able presently to discern it, before or without any heavenly illumination, to cure his dark distempered mind. Remember that as the Sun is seen only by his own light; so is God our Creatour and Redeemer. Faith is the gift of God, as well as Repentance, *Ephes. 2. 8.* *2 Tim. 2. 25, 26.* Apply your selves therefore to God by earnest prayer for it. As he, *Mark 9. 24.* Lord, I believe, help thou my unbelief. And as the Disciples, *Luke 17. 5.* Increase our faith. A humble soul that waiteth on God in fervent prayer, and yet neglecteth not to study and search for truth, is much liker to become a confirmed Believer, than ungodly Students, who trust and seek no further than to their Books, and their perverted minds. For as God will be sought to for his grace; so those that draw near him, do draw near unto the Light; and therefore are like as children of Light to be delivered from the power of darkness: For in his light we shall see the light that must acquaint us with him.

Direct. 12. Lastly, *What measure of Light soever God vouchsafeth you, labour to turn it all into Love; and make it your serious care and business to know God, that you may love him, and to love God so far as you know him.*

For he that desireth satisfaction in his doubts, to no better end, than to please his mind by knowing, and to free it from the disquiet of uncertainty, hath an end so low in all his studies, that he cannot expect that God and his grace should be called down, to serve such a low and base design. That faith which is not employed in *beholding the love of God in the face of Christ*, on purpose to increase and exercise our love, is not indeed the true Christian Faith, but a *dead opinion*. And he that hath never so weak a faith, and useth it to this end, to *know Gods amiableness*, and to *love him*, doth take the most certain way for the confirmation of his faith. For *Love* is the closest adherence of the soul to God, and therefore will set it in the clearest light, and will teach it by the sweet convincing way of *experience* and *spiritual taste*. *Believing* alone is like the knowledge of our meat by *seeing* it; And *Love* is as the knowledge of our meat by *eating* and *digesting* it. And he that hath *tasted* that it is sweet, hath a stronger kind of persuasion that it is sweet, than he that only *seeth* it; and will much more tenaciously hold his apprehension: It is more possible to dispute him out of his belief, who *only seeth*, than him that also *tasteth* and *conceiveth*. A Parent and child will not so easily believe any false reports of one another, as strangers or enemies will; because *Love* is a powerful resister of such *hard conceits*. And though this be delusory and blinding partiality, where *Love* is guided by *mistake*; yet when a *sound understanding* leadeth it, and *Love* hath chosen the *truest object*, it is the naturally perfective motion of the soul.

And *Love* keepeth us under the fullest influences of *Gods Love*; and therefore in the reception of that grace which will increase our faith: For *Love* is that act which the ancient Doctors were wont to call, the *principle of merit*, or *first meritorious act* of the soul; and which we call, the *principle of rewardable acts*. God beginneth and loveth us first, partly with a *Love of complacency*, only as *his creatures*, and also as

*in esse cognito*, he foreseeth how amiable his grace will make us; and partly with a *Love of benevolence*, intending to give us that grace which shall make us really the objects of his further Love: And having received this grace, it causeth us to love God: And when we *love God*, we are really the objects of his complacential Love; and when we perceive this, it still increaseth our Love: And thus the mutual Love of *God and Man*, is the true perpetual motion, which hath an everlasting cause, and therefore must have an everlasting duration. And so the faith which hath once kindled Love, even sincere Love to God in Christ, hath taken *rooting* in the *heart*, and lyeth deeper than the *head*, and will hold fast, and increase as Love increaseth.

And this is the true reason of the steadfastness and happiness of many weak unlearned Christians, who have not the distinct conceptions and reasonings of learned men; and yet because their *Faith* is turned into *Love*, their *Love* doth help to confirm their *Faith*: And as they *love* more *heartily*; so they *believe* more *steadfastly*, and perseveringly, than many who can say more for their faith. And so much for the strengthening of your faith.

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## CHAP. IX.

### *General Directions for exercising the Life of Faith.*

**H**AVING told you how Faith must be confirmed, I am next to tell you how it must be used. And in this I shall begin with some *General Directions*, and then proceed to such *particular cases*, in which we have the greatest use for *Faith*.

*Direct. 1. Remember the necessity of Faith in all the business of your hearts and lives, that nothing can be done well without it.* There is no sin to be conquered, no grace to be exercised, no worship to be performed, nor no acts of mercy, or justice, or worldly business, to be well done without it, in any manner acceptable to God. *Without Faith it is impossible to please God, Heb. 11. 6.* You may as well go about your bodily work without your *eye-sight*, as about your spiritual work without *Faith*.

*Direct. 2.*

Direct. 2. *Make it therefore your care and work to get Faith, and to use it; and think not that God must reveal his mind to you, as in visions, while you idly neglect your proper work. Believing is the first part of your trade of life; and the practice of it must be your constant business. It is not living ordinarily by sense, and looking when God will cast in the light of Faith extraordinarily, which is indeed the life of Faith: Nor is it seeming to stir up Faith in a Prayer or Sermon, and looking no more after it all the day: This is but to give God a salutation, and not to dwell and walk with him: And to give Heaven a complemental visit sometimes, but not to have your conversation there, 2 Cor. 5. 7, 8.*

Direct. 3. *Be not too seldom in solitary meditation. Though it be a duty which melancholy persons are disabled to perform, in any set, and long, and orderly manner; yet it is so needful to those who are able, that the greatest works of Faith are to be managed by it. How should things unseen be apprehended so as to affect our hearts, without any serious exercise of our thoughts? How should we search into mysteries of the Gospel, or converse with God, or walk in Heaven, or fetch either joys or motives thence, without any retired studious contemplation? If you cannot meditate or think, you cannot believe. Meditation abstracteth the mind from vanity, and lifteth it up above the world, and setteth it about the work of Faith; which by a mindless, thoughtless, or worldly soul, can never be performed, 2 Cor. 4. 16, 17, 18. Phil. 3. 20. Mat. 6. 21. Col. 3. 1, 3.*

Direct. 4. *Let the Image of the Life of Christ, and his Martyrs, and holiest servants, be deeply printed on your minds. That you may know what the way is which you have to go, and what patterns they be which you have to imitate; think how much they were above things sensitive, and how light they set by all the pleasures, wealth and glory of this world. Therefore the Holy Ghost doth set before us that cloud of witnesses, and catalogue of Martyrs, in Heb. 11. that example may help us, and we may see with how good company we go, in the life of Faith, Paul had well studied the example of Christ, when he took pleasure in infirmities, and gloried only in the Cross, to be base and afflicted in this world, for the*

hopes of endless glory, 2 Cor. 11. 30. & 12. 5. 9, 10. And when he could say, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ* — that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, Phil. 3. 8, 9, 10. No man will well militate in the life of Faith, but he that followeth the Captain of his salvation, Heb. 2. 10. who for the bringing of many Sons to glory (even those whom he is not ashamed to call his Brethren) was made perfect, (as to perfection of action or performance) by suffering: thereby to shew us, how little the best of these visible and sensible corporeal things, are to be valued in comparison of the things invisible: and therefore as the General and the souldiers make up one army, and militate in one militia; so he that sanctifieth, and they who are sanctified, are all of one, Heb. 2. 10, 11, 12. Though that which is called the life of Faith in us, deserved a higher title in Christ, and his faith in his Father, and ours, do much differ, and he had not many of the objects, acts and uses of Faith, as we have who are sinners; yet in this we must follow him as our great example, in valuing things invisible, and vilifying things visible in comparison of them. And therefore Paul saith [*I am crucified with Christ: Nevertheless I live, yet not I, but Christ liveth in me; and 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,* Gal. 2. 20.

**Direct.** 5. Remember therefore that God and Heaven, the unseen things are the final object of true Faith: and that the final object is the noblest; and that the principal use of Faith, is to carry up the whole heart and life from things visible and temporal, to things invisible and eternal; and not only to comfort us in the assurance of our own forgiveness and salvation.

It is an exceeding common and dangerous deceit, to overlook both this principal object and principal use of the Christian Faith. 1. Many think of no other object of it, but the death and righteousness of Christ, and the pardon of sin, and the promise of that pardon: And God and Heaven they look at as the objects of some other common kind of Faith. 2. And they

they think of little other use of it, than to comfort them against the guilt of sin, with the assurance of their Justification. But the great and principal work of Faith is, that which is about its final object; to carry up the soul to God and Heaven, where the world, and things sensible, are the *terminus à quo*, and God, and things invisible, the *terminus ad quem*: And thus it is put in contradistinction to *living by sight*, in 2 Cor. 5. 6, 7. And thus mortification is made one part of this great effect, in Rom. 6. throughout, and many other places: and thus it is that Heb. 11. doth set before us those numerous examples of a life of Faith, as it was expressed in valuing things unseen, upon the belief of the Word of God, and the vilifying of things seen which stand against them. And thus Christ tryed the Rich man, Luke 18. 22. whether he would be his Disciple, by calling him to *sell all, and give to the poor, for the hopes of a treasure in Heaven*. And thus Christ maketh bearing the Cross, and denying our selves, and forsaking all for him, to be necessary in all that are his Disciples. And thus Paul describeth the life of Faith, 2 Cor. 4. 17, 18. by the contempt of the world, and suffering afflictions for the hopes of Heaven: [*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*] Our Faith is our victory over the world, even in the very nature of it, and not only in the remote effect; for its aspect and believing approaches to God and the things unseen, and a proportionable recess from the things which are seen, is one and the same motion of the soul, denominated variously from its various respects to the *terminus ad quem*, and *à quo*.

Direct. 6. Remember, that as God to be believed in, is the principal and final object of Faith; so the kindling of love to God in the soul, is the principal use and effect of Faith: And to live by Faith, is but to love (obey and suffer) by Faith. Faith working by Love, is the description of our Christianity, Gal. 5. 6. As Christ is the Way to the Father, Joh. 14. 6. and came into the world to recover Apostate man to God, to love him, and be beloved by him; so the true use of Faith in Jesus Christ, is

to be as it were the bellows to kindle *love*; or the *burning-glass* as it were of the soul, to receive the beams of the Love of God, as they shine upon us in Jesus Christ, and thereby to enflame our hearts in love to God again. Therefore if you would live by Faith indeed, begin here, and first receive the deepest apprehensions of that Love of the Father; *Who so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*: And by these apprehensions, stir up your hearts to the Love of God; and make this very endeavour the work and business of your lives.

Oh that mistaken Christians would be rectified in this point! how much would it tend to their *holiness* and their *peace*? You think of almost nothing of the life of Faith; but how to believe that you have a special interest in Christ, and shall be saved by him: But you have first *another work* to do: You must first believe that *common Love and Grace* before mentioned, *John 3. 16. 2 Cor. 5. 19, 20. 14, 15. 1 Tim. 2. 6. Heb. 2. 9.* And you must believe your *own interest in this*; that is, that God hath by Christ, made to all, and therefore unto you, an act of oblivion, and free deed of gift, that you shall have Christ, and pardon, and eternal life, if you will believingly accept the gift, and will not finally reject it. And the belief of *this*, even of this *common Love and Grace*, must first perswade your hearts accordingly to accept the offer, (and then you have a special interest) and withall, at the same time, must kindle in your souls a thankful love to the Lord and fountain of this grace; and if you were so ingenuous as to begin here, and first use your *Faith* upon the foresaid common gift of Christ, for the kindling of love to God within you, and would account this the work which Faith hath every day to do; you would then find that in the very exciting and exercise of this holy Love, your assurance of your own special interest in Christ, would be sooner and more comfortably brought about, than by searching to find either *evidence of pardon* before you find your love to God; or to find your love to God, before you have laboured to get and exercise it.

I tell you, they are dangerous deceivers of your souls, that shall contradict this obvious truth; that the true method and motive



motive of mans *first special love to God*, must not be by *believing first Gods special love to us*; but by believing his more *common love and mercy* in the general act and offer of grace before mentioned. For he that believeth *Gods special love to him*, and his special interest in Christ, before *he hath any special love to God*, doth sinfully *presume*, and not *believe*. For if by *Gods special love*, you mean his love of *complacency to you*, as a living member of Christ; to believe this before you love God truly, is to believe a dangerous lie: and if you mean only, *Gods love of benevolence*, by which he decreeth to make you the objects of his foresaid complacency, and to sanctifie and save you; to believe this before you truly love God, is to believe that which is utterly unknown to you, and may be false for ought you know, but is not at all revealed by God, and therefore is not the object of Faith.

Therefore if you cannot have true assurance or perswasion of your special interest in Christ, and of your justification, before you have a special love to God, then this special love must be kindled (I say not by a *common Faith*, but) by a *true Faith* in the *General Love and Premise* mentioned before.

Nay, you must not only *have first this special love*; but also must have so much *knowledge*, that indeed you have it, as you will have knowledge of your special interest in Christ, and the love of God: for no act of Faith will truly evidence special grace, which is not, immediately and intimately accompanied with true love to God our Father and Redeemer, and the ultimate object of our Faith: Nor can you any further perceive or prove, the sincerity of your Faith it self, than you discern in or with it, the Love here mentioned. For Faith is not only an act of the Intellect, but of the Will also: And there is no volition or consent to this or any *offered good*, which hath not in it the true nature of Love: and the intention of *the end*, being in order of nature, before our choice or *use* of means; the intending of God as our end, cannot come behind that act of Faith, which is about Christ as the chosen *means* or *way* to God.

Therefore make this your great and principal use of your Faith, to receive all the expressions of Gods Love in Christ, and thereby to kindle in you a love to God; that first the

special true belief of Gods more common love and grace, may kindle in you a special love, and then the sense of this may assure you of your special interest in Christ; and then the assurance of that special interest, may increase your love to a much higher degree: And thus live by Faith in the work of Love.

Direct. 7. *That you may understand what that Faith is which you must live by, take in all the parts (at least that are essential to it) in your description; and take not some parcels of it for the Christian Faith; nor think not that it must needs be several sorts of Faith, if it have several objects; and hearken not to that dull Philosophical subtilty, which would perswade you that Faith is but some single physical act of the soul.*

1. If you know not what Faith is, it must needs be a great hinderance to you, in the seeking of it, the trying it, and the using it. For though one may use his natural faculties, which work by natural inclination and necessity, without knowing what they are; yet it is not so where the choice of the rational appetite is necessary; for it must be guided by the reasoning faculty. And though unlearned persons may have and use Repentance, Faith, and other graces, who cannot define them; yet they do truly (though not perfectly) know the thing it self, though they know not the terms of a just definition: and all defect of knowing the true nature of Faith, will be some hinderance to us in using it.

2. It is a moral subject which we are speaking of; and terms are to be understood according to the nature of the subject: therefore Faith is to be taken for a moral act, which comprehendeth many physical acts: Such as is the act of believing in, or taking such a man for my Physician, or my Master, or my Tutor, or my King. Even our Philosophers themselves know not what doth individuate a physical act of the soul: (Nay, they are not agreed whether its acts should be called physical properly, or not.) Nay, they cannot tell what doth individuate an act of sense; whether when my eye doth at once see many words and letters of my Book, every word or letter doth make as many individual acts, by being so many objects? And if so, whether the parts of every letter also do not constitute an individual act; and where we shall here stop?

stop. And must all these trifles be considered in our Faith? *Assenting* to the *truths* is not one Faith (unless when separated from the rest) and *consenting* to the *good*, another act: Nor is it one Faith to believe the promise, and another to believe the pardon of sin, and another to believe salvation, and another to believe in God, and another to believe in Jesus Christ; nor one to believe in Christ as our Ransom, and another as our Intercessor, and another as our Teacher, and another as our King, and another to believe in the Holy Ghost, &c. I deny not but some one of these may be separated from the rest, and being so separated may be called *Faith*; but not the *Christian Faith*, but only a material parcel of it, which is like the limb of a man, or of a tree, which cut off from the rest, is dead, and ceaseth when separated to be a part, any otherwise than Logical (a part of the description.)

The Faith which hath the promise of salvation, and which you must live by, hath 1. *God* for the *Principal Revealer*, and his *Veracity* for its formal object. 2. It hath *Christ*, and *Angels*, and *Prophets*, and *Apostles*, for the *sub-revealers*. 3. It hath the *Holy Ghost* by the divine attesting operations before described, to be the *seal* and the *confirmer*. 4. It hath the same *Holy Ghost* for the *internal exciter* of it. 5. It hath all *truths* of *known divine revelation*, and all *good* of *known divine donation* by his *Covenant*, to be the *material general object*. 6. It hath the *Covenant of Grace*, and the holy *Scriptures*, (and formerly the voice of *Christ* and his *Apostles*) or any such *sign* of the mind of *God*, for the *instrumental efficient cause* of the object *in esse cognito*: And also the *instrumental efficient* of the act. 7. It hath the pure *Deity*, *God himself*, as he is to be *known* and *loved*, *inceptively here*, and *perfectly in Heaven*, for the *final and most necessary material object*. 8. It hath the *Lord Jesus Christ*, entirely in all essential to him, as *God* and *Man*, and as our *Redeemer* or *Saviour*, as our *Ransome*, *Intercessor*, *Teacher* and *Ruler*, for the *most necessary, mediate, material object*. 9. It hath the gifts of *Pardon*, *Justification*, the *Spirit of Sanctification* or *Love*, and all the necessary gifts of the *Covenant*, for the *material, never-final objects*. And all this is essential to the *Christian Faith*, even to that Faith which hath the promise of pardon and salvation: And no one

of these must be totally left out in the definition of it, if you would not be deceived. It is *Heresie*, and not the *Christian Faith*, if it exclude any one essential part: And if it include it not, it is *Infidelity*: And indeed there is such a connexion of the objects, that there is no part (in truth) where there is not the whole. And it is *impiety* if any one part of the offered good that is necessary, be refused. It is no true Faith, if it be not a true composition of all these.

Direct. 8. *There is no nearer way to know what true Faith is, than truly to understand what your Baptismal Covenanting did contain.*

In Scripture phrase, to be a *Disciple*, a *Believer*, and a *Christian*, is all one, *Acts* 11. 26. *Acts* 5. 14. 1 *Tim.* 4. 12. *Matth.* 10. 42. & 27. 57. *Luke* 14. 26, 27, 33. *Acts* 21. 16. *Job.* 9. 28. And to be a *Believer*, and to have *Belief* or *Faith*, is all one: and therefore to be a *Christian*, and to have *Faith*, is all one. *Christianity* signifieth either our first entrance into the Christian State, or our progress in it. (As *Marriage* signifieth either *Matrimony*, or the *Conjugal State* continued in.) In the latter sense *Christianity* signifieth more than *Faith*; for more than *Faith* is necessary to a Christian. But in the former sense, as *Christianity* signifieth but our becoming *Christians*, by our covenanting with God; so to have *Faith*, or to be a *Believer*, and internally to become a Christian in Scripture sense, is all one; and the outward covenanting is but the profession of *Faith* or *Christianity*: Not that the word *Faith* is never taken in a narrower sense, or that *Christianity*, as it is our heart-covenant or consent, containeth nothing but *Faith*, as *Faith* is so taken in the narrowest sense: But when *Faith* is taken (as ordinarily in Scripture) for that which is made the condition of *Justification* and *Salvation*, and opposed to *Heathenism*, *Infidelity*, *Judaism*, or the works of the Law, it is commonly taken in this larger sense.

*Faith* is well enough described to them, that understand what is implied, by the usual shorter description; as, that it is a believing acceptance of *Christ*, and relying on him as our *Saviour*, or for *salvation*: Or, a belief of *pardon*, and the heavenly *Glory* as procured by the *Redemption* wrought by *Christ*, and given by *God* in the *Covenant of Grace*: But the reason is, because

because all the rest is connoted, and so to be understood by us, as if it were express in words: But the true and full definition of it is this.

*The Christian Faith which is required at Baptism, and then professed, and hath the promise of Justification and Glorification, is a true Belief of the Gospel, and an acceptance of, and consent unto the Covenant of Grace: Particularly, a believing that God is our Creatour, our Owner, our Ruler, and our Chief Good; and that Jesus Christ is God and man, our Saviour, our Ransom, our Teacher, and our King; and that the Holy Ghost is the Sanctifier of the Church of Christ: And it is an understanding, serious consent, that this God the Father, Son and Holy Ghost, be my God and reconciled Father in Christ, my Saviour, and my Sanctifier; to justifie me, sanctifie me, and glorifie me, in the perfect knowledge of God, and mutual complacence in Heaven; which belief and consent wrought in me by the Word and Spirit of Christ, is grounded upon the Veracity of God as the chief Revealer, and upon his Love and Mercy as the Donor; and upon Christ and his Apostles as the Messengers of God; and upon the Gospel, and specially the Covenant of Grace, as the instrumental Revelation and Donation it self: And upon the many signal operations of the Holy Ghost, as the divine infallible attestation of their truth.*

Learn this definition, and understand it throughly, and it may prove a more solid useful knowledge (to have the true nature of Faith or Christianity thus methodically printed on your minds) than to read over a thousand volumes in a rambling and confused way of knowledge.

If any quarrel at this definition, because the foundation is not first set down, I only tell him that no Logicians do judge of the Logical order of words by the meer priority and posteriority of place. And if any think that here is more than every true Christian doth understand and remember, I answer, that here is no more than every true Christian hath a true knowledge of; though perhaps every one have not a knowledge so methodical, explicite and distinct, as to define Faith thus, or to think so distinctly and clearly of it, as others do, or to be able by words to express to another, what he hath a real conception of in himself. There is first in the mind of man a conception of the *Object* or *Matter* (by those words or

means which introduce it) and next that *verbum mentis*, or inward word, which is a distincter conception of the matter in the mould of such notions as may be express'd; and next the *verbum oris*, the word of mouth expresseth it. Now many have the conception of the matter, long before they have the *verbum mentis*, or logical notions of it: And many have the *verbum mentis*, who by a hesitant tongue are hindered from oral expressions; and in both, there are divers degrees of distinctness and clearness.

Direct. 9. Turn not plain Gospel Doctrine into the Philosophical fooleries of wrangling and ill-moulded wits; nor feign to your selves any new notions, or offices of Faith, or any new terms as necessary, which are not in the holy Scriptures.

I do not say, use no terms which are not in the Scriptures: for the Scriptures were not written in English: Nor do I persuade you to use no other notions than the Scriptures use; but only that you use them not as necessary, and lay not too great a stress upon them. I confess new Heresies may give occasion for new words (as the Bishops in the first Council of Nice thought:) And yet as Hilary vehemently inveigheth against making new Creeds on such pretences, and wisheth no such practice had been known (not excepting theirs at Nice) because it taught the Hereticks and contenders to imitate them: and they that made the *third Creed*, might have the like arguments for it as those that made the *second*; and he knew not when there would be any end; so I could wish that there had been no new notions in the Doctrine of Faith, so much as used; for the same reasons: And especially because that while the first inventers do but use them, the next Age which followeth them, will hold them necessary, and lay the Churches communion and peace upon them.

For instance, I think the word [satisfaction] as used by the Orthodox, is of a very sound sense in our Controversies against the Socinians: And yet I will never account it necessary, as long as it is not in the Scriptures, and as long as the words [Sacrifice, Ransome, Price, Propitiation, Attonement, &c.] which the Scripture useth, are full as good.

So I think that [imputing Christs Righteousness to us] is a phrase which the Orthodox use in a very sound sense: And yet

yet as long as it is not used by the Spirit of God in the Scriptures; and there are other phrases enough, which as well, or better, express the true sense, I will never hold it necessary.

So also the notions and phrases of [*Faith being the instrument of our justification*] and [*Faith justifieth only objectively*] and [*that Faith justifieth only as it receiveth Christs blood, or Christs Righteousness, or Christ as a Priest*] [*that Faith is only one physical act: that it is only in the understanding; or only in the will; that its only Justifying act is Recumbency, or resting on Christ for justification; that it is not an action, but a passion; that all acts of Faith save one, and that one as an act, are the works which Paul excludeth from our justification; and that to expect justification, by believing in Christ for Sanctification, or Glorification, or by believing in him as our Teacher, or King, or Justifying Judge, or by Repenting, or Loving God, or Christ, as our Redeemer, or by confessing our sins, and praying for Pardon and justification, &c. is to expect justification by Works, and so to fall from Grace or true justification; that he that will escape this pernicious expectation of justification by Works, must know what that one act of Faith is by which only we are justified, and must expect justification by it only relatively (that is, not by it at all, but by Christ, say some) or as an Instrument (say others)*] &c.

Many of these Assertions are pernicious errors; most of them false; and the best of them are the unnecessary inventions of mens dark, yet busie wits, who condemn their own Doctrine by their practice, and their practice by their Doctrine; whilst they cry up the sufficiency of the Scriptures, and cry down other mens additions, and yet so largely add themselves.

Direct. 10. Take heed lest parties and contendings tempt you to lay so much upon the right notion or doctrines of Faith, as to take up with these alone as true-Christianity; and to take a dead Opinion, instead of the life of Faith.

This dogmatical Christianity cheateeth many thousands into Hell, who would scarce be led so quietly thither, if they knew that they are indeed no Christians. It is ordinary, by the advantages of education, and converse, and teachers, and books,

books, and studies, and the custome of the times, and the countenance of Christian Rulers, and for reputation, and worldly advantage, &c. to fall into right opinions about Christ, and Faith, and Godliness, and Heaven; and tenaciously to defend these in disputings; and perhaps to make a trade of preaching of it: And what is all this to the saving of the soul, if there be no more? And yet the case of many Learned Orthodox men, is greatly to be pittied, who make that a means to cheat and undo themselves, which should be the only wisdom and way to life; and know but little more of Christianity, than to hold, and defend, and teach sound Doctrine, and to practise it so far as the interest of the flesh will give them leave; I had almost said, so far as the flesh it self will command them to do well, and sin it self forbiddeth sin; that it may not disgrace them in the world, nor bring some hurt or punishment upon them.

*Direct. 11. Set not any other Graces against Faith; as raising a jealousie lest the honouring of one, be a diminution of the honour of the other: But labour to see the necessary and harmonious consent<sup>s</sup> of all, and how all contribute to the common end.*

Though other graces are not *Faith*, and have not the office proper to *Faith*; yet every one is conjunct in the work of our salvation, and in our pleasing and glorifying God: Some of them being the concomitants of *Faith*, and some of them its end, to which it is a means: Yea, oft-times the words [*Faith and Repentance*] are used as signifying much of the same works, the latter named from the respect to the term from which, and the former from the respect to part of the term to which the soul is moving: And *Faith* is oft taken as containing somewhat of *Love* and *Desire* in it; and he that will without any prejudice and partiality study *Paul* where he opposeth *Faith* and *Works*, as to our justification, shall find by his almost constant naming [*the Works of the Law*] or by the context and analysis, that indeed his chief meaning is to prove, that we are justified by the *Christian Religion*, and must be saved by it, and not by the *Jewish*, which the adversaries of Christianity then pleaded for, and trusted to.

*Direct. 12. Set not the helps of Faith as if they were against Faith;*



*Faith; but understand their several places and offices, and use them accordingly.*

Do not like those ignorant self-conceited Hereticks, who cry out, [*It is by Believing, and not by Repenting, or Reading, or Hearing Sermons, or by Praying, or by forbearing sin, or by doing good, that we are justified; and therefore it is by Faith only that we are saved; the same which is sufficient for our Justification, being sufficient for our Salvation; seeing the Justified cannot be condemned; and Justification and Salvation are both equally ascribed to Faith without the works of the Law by the Apostle.*] For we are justified only by such a Faith, as is caused by Gods Word, and maintained and actuated by Hearing, Reading, Meditation, Prayer and Sacraments; and as is accompanied by Repentance, and worketh by Love, and is indeed the beholding of those invisible and glorious motives, which may incite our Love, and set us on good works, and obedience to our Redeemer. And he that by negligence omitteth, or by errorr excludeth any one of these, in the *Life of Faith*, will find that he hath erred against his own interest, peace and comfort, if not against his own salvation. And that he might as wisely have disputed that it is his eyes only that must see his way, and therefore he may travel without his legs.

*Direct. 13. Take heed lest a misconceit of the certainty of some common Philosophical Opinions, should make you stagger in those Articles of Faith which seem to contradict them.*

Not that indeed any truths can be contrary one to another: For that which is true in Philosophy, is contrary to no one truth in Theology: But Philosophers have deceived themselves and the world, with a multitude of uncertainties and falsities; and by straining them to subtil niceties, and locking them up in uncouth terms, have kept the common people from trying them, and understanding them; and thereby have made it their own prerogative explicitly to erre, and the peoples duty not to contradict them; but to admire that errorr as profound parts of learning, which they cannot understand. And then their conclusions oft go for principles which must not be gainsayed, when they are perhaps either false, or nonsense. And then when they meet with any thing in Scripture, which crosseth their opinions, the reputation of humane  
Y folly

folly maketh them despise the wisdom of God. I have given you elsewhere some instances about the immortality of the soul: They know not what *Generation* is; they *do not* know it: nor what are the true principles and elements of mixt bodies; nor what is the true difference between immaterial and material substances; with an hundred such like: And yet some expect, that we should sacrifice the most certain useful truths, to their false or uncertain useles suppositions, which is the true reason why *Paul* saith, *Col. 2. 8, 9, 10. Beware lest any man spoil you through Philosophy, and vain deceit (not true Philosophy, which is the true knowledge of the works of God, but the vain models which every Sect of them cryed up) after the tradition of men (that is, the opinions of the Masters of their Sects) after the rudiments of the world, and not after Christ: For in him dwelleth all the fulness of the Godhead bodily; and ye are compleat in him. See Act. 17. 18. It is Christ who is the kernel and summary of the Christian Philosophy; who is therefore called The Wisdom of God, 1 Cor. 1. 24, 30. both because he is the heavenly Teacher of true Wisdom, and because that true Wisdom consisteth in knowing him. And indeed even in those times, the several Sects of Philosophers accounted much of each others principles to be erroneous; and the Philosophers of these times, begin to vilifie them all; and withall to confesse that they have yet little of certainty to substitute in the room of the demolished Idols; but they are about their experiments, to try if any thing in time may be found out.*

*Direct. 14. Especially take heed lest you be cheated into Infidelity, by the Dominicans Metaphysical Doctrin, of the necessity of Gods Physical predetermining promotion as the first total cause, to the being of every action natural and free, not only in genere actionis, but also as respectively and comparatively exercised on this object rather than on that.*

I add this only for the learned, who are as much in danger of Infidelity as others; and will use it to the greater injury of the truth. I will meddle now with no other reasons of my advice, but what the subject in hand requireth. If God can, and do thus premove and predetermine the mind, will and tongue of every liar in the world to every lye (or material falshood)

falshood) which ever they did conceive or speak, there will be no certainty of the Gospel, nor of any Divine Revelation at all: Seeing all such *certainty* is resolved into Gods *Veracity*: that *God cannot lye*. And God speaketh not to us, by any but a created voice: and if he can thus predetermine others to those words which are a lye, rather than to the contrary which are true, there would be no certainty, but he may do so by Prophets and Apostles: and let them tell you what they will of the greater certainty of *Inspirations and Miracles*, than of *Predeterminations*, it will be found upon tryal, that no man can prove, or make it so much as probable, that any inspiration hath more of a Divine Causation, than such a pre-moving predetermination as aforesaid doth amount to; much less so much more, as will prove that one is more certain than the other.

This Doctrine therefore which undeniably (whatever may be wrangled) taketh down Christianity, and all belief of God or man, is not to be believed meerly upon such a Philosophical conceit, that every *Action is a Being, and therefore must in all its circumstances be caused by God*. As if God were not able to make a faculty, which can determine its own *comparative act* to this rather than to that, by his sustentation, and universal pre-causation and concurrence, without the said predetermining premotion: When as an *Action* as such is but a *modus entis*; and the comparative exercise of it, on this rather than on that, is but a *modus vel circumstantia modi*. And they leave no work, for *gracious determination*, because that *natural determination* doth all the same thing (equally to *duty and sin*) without it.

Direct. 15. Consider well how much all humane converse is maintained by the necessary belief of one another, and what the world would be without it; and how much you expect your selves to be believed: And then think how much more belief is due to God.

Though sin hath made the world so bad, that we may say, that all men are liars, that is, deceitful vanity, and little to be trusted; yet the honesty of those that are more vertuous, doth help so far to keep up the honour of veracity, and the shamefulness of lying, that throughout the world, a lye is in disgrace,

disgrace, and *truth* in speech and dealing is well spoken of. And the remnants of *natural* honesty in the world, do so far exceed the true honesty of the best, that no man is so well spoken of commonly in the world, as a man of truth and trustiness, whose *Word* is his Law and Master, and never speaketh deceitfully to any: Nor no man is so commonly ill spoken of as a knave, as he that will lye, and is not to be trusted: In so much, that even those debauched Ruffians, who live as if they said in their hearts, There is no God, will yet venture their lives in revenge against him that shall give them the lye. Perhaps you will say, that this is not from any vertue, or natural Law, or honesty, but from common interest, there being nothing more the interest of mankind, than that men be trusty to each other. To which I answer, that you oppose things which are conjunct: It is both: For all Gods natural Laws are for the interest of mankind, and that which is truly most for our good, is made most our duty; and that which is most our duty, is most for our good. And that which is so much for the interest of mankind, must needs be good: If it were not for *credibility* and *trustiness* in men, there were no living in families; but Masters and Servants, Parents and Children, Husbands and Wives, would live together as enemies: And neighbours would be as so many *thieves* to one another: There could be no Society or Common-wealth, when Prince and people could put *no trust* in one another: Nay, thieves themselves, that are not to be trusted by any others, do yet strengthen themselves by confederacies, and oaths of secrecy, and gather into troops and armies, and there put trust in one another. And can we think that *GOD* is not much more to be trusted, and is not a greater hater of a lye? and is not the fountain of all fidelity? and hath not a greater care of the interest of his creatures? Surely he that thinketh that God is a *lyar*, and not to be trusted, will think no better of any mortal man or Angel (and therefore trusteth no one, and is very censorious) and would be thought no better of himself, and therefore would have none believe or trust him: For who would be better than his God?

Direct. 16. Consider also that Veracity in God is his nature or essence; and cannot be denied without denying him to be God.

For it is nothing but his three Essentialities, or Principles, *Power, Wisdom and Goodness*, as they are expressed in his Word or Revelations, as congruous to his *mind*, and to the matter expressed. He that neither wanteth *knowledge* (to know what to say and do) nor *Goodness* (to love truth, and hate all evil) nor *Power* to do what he please, and to make good his word, cannot possibly *lye*; because every *lye* is for want of *one*, or more of these, *Heb. 6. 18. Titus 1. 2.* And there as it is said, that *he cannot lye*, and that it is *impossible*; so it is called, *a denying of himself*, if he could be *unfaithful*, *2 Tim. 2. 13. If we believe not, yet be abideth faithful, and cannot deny himself.*

*Direct. 17. Exercise Faith much in those proper works, in which self and sense are most denyed and overcome.*

*Bodily motions and labours* which we are not used to, are done both *unskilfully*, and with *pain*. If *Faith* be not much exercised in its warfare, and *victorious acts*, you will neither know its strength, nor find it to be strong, when you come to use it. It is not the easie and common acts of *Faith*, which will serve turn, to try and strengthen it. As the *life of sense* is the adversary which *Faith* must conquer; so use it much in such *conflicts and conquests*, if you would find it strong and useful: Use it in such acts of *mortification and self-denyal*, as will plainly shew, that it over ruleth sense: Use it in *patience and rejoicing* in such *sufferings*, and in *contentment* in so low and cross a state, where you are sure that *fight and sense* do not contribute to your peace and joy: Use it not only in giving some little of your superfluities, but in giving your whole two mites, even all your substance, and *selling all and giving to the poor*, when indeed God maketh it your duty: At least in forsaking all for his sake in a day of *trial*. *Faith* never doth work so like it self, so clearly, so powerfully, and so comfortably, as in these *self-denying and overooming acts*, when it doth not work alone, without the help of sense to comfort us; but also *against sense*, which would discourage us, *Luke 18. 22, 23. & 14. 26, 33. 2 Cor. 5. 7.*

*Direct. 18. Keep a constant observation of Gods converse with your hearts, and workings on them.*

For as I said before, there are *within us* such demonstrations

of a Kingdom of God, in precepts, mercies, rewards and punishments, that he which well worketh them, will have much help in the maintaining and exercising his belief, of the everlasting Kingdom: Especially the godly, who have that *Spirit* there working, which is indeed the very *seal*, and *pledge*, and *earnest* of life eternal, 2 *Cor.* 1. 22. & 5. 5. *Ephes.* 1. 13, 14. *Gal.* 4. 5, 6. *Rom.* 8. 16, 17. There is so much of *God* and *Heaven* in a true Believers heart, that (as we see the Moon and Stars when we look down into the water, so) we may see much of *God* and *Heaven* within us, if the heart it self be thoroughly studied.

And I must add; that *Experiences* here must be carefully recorded: and when God fulfilleth promises to us, it must not be forgotten.

*Direct.* 19. *Converse much with them that live by Faith, and fetch their motives and comforts from the things unseem.*

Converse hath a transforming power. To converse with them that live all by *sense*, and shew no other desires, or joyes, or sorrows, but what are fetched from fleshly sensible things, is a great means to draw us downwards with them. And to converse with them who converse in Heaven; and speak of nothing else so *comfortably* or so *seriously*; who shew us that Heaven is the place they travel to, and the state that all their life doth aim; and who make little of all the *wants* or *plenty*, *pains* or *pleasures* of the flesh; this much conduceth to make us heavenly. As men are apt to learn and use the language, the motives, and the employments of the Country and people where they live; so he that is most familiar with such as *live by Faith*, upon things unseem, and take Gods promise for full security, hath a very great help to learn and *live* that life himself, *Heb.* 10. 24, 25. 1 *Thes.* 4. 17, 18. *Phil.* 3. 20, 21.

*Direct.* 20. *Forget not the nearness of the things unseem, and think not of a long continuance in this world; but live in continual expectation of your change.*

*Distant* things, be they never so great, do hardly move us: As in bodily motion, the mover must be contiguous: And as our *senses* are not fit to apprehend beyond a certain distance; so our *minds* also are finite, and have their bounds and measure:

sure : And sin hath made them much narrower, foolish and short-sighted than they would have been. A certainty of dying at last, should do much with us : But yet he that looketh to *live long* on earth, will the more hardly live by Faith in Heaven ; when he that daily waiteth for his charge, will have easily the more serious and effectual thoughts of the world in which he must live next, and of all the preparations necessary thereunto ; and will the more easily despise the things on earth, which are the employment and felicity of the sensual, *Col. 3. 1, 2, 3. Phil. 1. 20, 21, 22, 23. 1 Cor. 15. 31.* As we see it in constant experience in men, when they see that they must presently die indeed, how light then set they by the world ? how little are they moved with the talk of honour, with the voice of mirth, with the sight of meat, or drink, or beauty, or any thing which before they had not power to deny ? and how seriously they will then talk of sin and grace, of God and Heaven, which before they could not be awakened to regard ? If therefore you would *live by faith* indeed, set your selves as at the entrance of that world which faith foreseeth, and live as men that know they *may* die to morrow, and certainly must be gone ere long. Dream not of I know not how many years more on earth, which God never promised you ; unless you make it your business to vanquish faith by setting its objects at a greater distance than God hath set them. Learn Christs warning to one and all, *To watch, and to be alwayes ready,* *Mark 13. 33, 35, 37. 1 Pet. 4. 7. Mat. 24. 44. Luke 12. 40.* He that thinketh he hath yet time enough, and daylight before him, will be the apter to loiter in his work or Journey : When every man will make haste when the Sun is setting, if he have much to do, or far to go. Delays which are the great preventers of Repentance, and undoers of the world, do take their greatest advantage from this ungrounded expectation of long life. When they hear the Physician say, He is a dead man, and there is no hope, then they would fain begin to live, and then how religious and reformed would they be ? whereas if this foolish error did not hinder them, they might be of the same mind all their lives, and might have then done their work, and waited with desire for the Crown ; and said with *Paul, For I am now ready to be offered, and the*  
*time*

time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only, but to them also that love his appearing, 2 Tim. 4: 6, 7, 8.

And so much for the *General Directions* to be observed by them that will live by Faith: I only add, that as the well doing of all our particular duties, dependeth most on the *common health and soundness* of the soul, in its state of grace; so our living by Faith in all the particular cases after instanced, doth depend more upon these *General Directions*, than on the particular ones which are next to be adjoynd.

## PART. III.

### CHAP. I.

*An Enumeration of the Particular Cases in which especially Faith must be used. I. How to live by Faith on GOD.*

**T**HE General Directions before given must be practised in all the Particular Cases following, or in order to them: But besides them, it is needful to have some *special Directions* for each Case. And the particular Cases which I shall instance in are these: 1. How to exercise Faith on GOD himself: 2. Upon Jesus Christ: 3. Upon the Holy Ghost: 4. About the Scripture Precepts and Examples: 5. About the Scripture Promises: 6. About the Threatnings: 7. About Pardon of sin, and Justification: 8. About Sanctification, and the exercises of other Graces; 9. Against inward vices and temptations to actual sin: 10. In case of Prosperity: 11. In Adversity and particular Afflictions: 12. In Gods Worship, publick and private: 13. For Spiritual Peace and Joy: 14. For the World, and the Church of God: 15. For our Relations: 16. In loving others as our selves: 17. About Heaven, and following the Saints: 18. How to die in Faith: 19. About the coming of Christ to Judgement.



GOD is both the object of our knowledge, as he is revealed in Nature, and of our Faith, as he is revealed in the holy Scriptures. He is the first and last object of our Faith. It is life eternal to know him the only true God, and Jesus Christ whom he hath sent. To believe in God, believe also in me; was Christs order in commanding and causing Faith, Job. 14. 1. Seeing therefore this is the principal part of Faith (to know God, and live upon him, and to him) I shall give you many (though brief) Directions in it.

Direct. 1. Behold the glorious and full demonstrations of the Being of the Deity, in the whole frame of nature, and especially in your selves.

The great argument from the Effect to the Cause, is unanswerable. All the caused and derived Beings in the world, must needs have a first Being for their cause: All Action, Intellection and Volition; all Power, Wisdom and Goodness, which is caused by another, doth prove that the cause can have no less than the total effect hath. To see the world, and to know what a man is, and yet to deny that there is a God, is to be mad. He that will not know that which all the world doth more plainly preach, than words can possibly express, and will not know the sense of his own Being and faculties, doth declare himself incapable of teaching, Psal. 14. 1. & 49. 12, 20. Isa. 1. 2, 3. It is the greatest shame that mans understanding is capable of, to be ignorant of God, 1 Cor. 15. 34. and the greatest shame to any Nation, Hos. 4. 1. & 6. 6. As it is the highest advancement of the mind, to know him, and therefore the summ of all our duty, Prov. 2. 5. Hos. 6. 6. 2 Chron. 30. 21, 22. Isa. 11. 9. 2 Pet. 2. 20. Rom. 1. 20, 28. Job. 17. 3.

Direct. 2. Therefore take not the Being and Perfections of God, for superstructures and conclusions, which may be tryed, and made bow to the interest of other points; but as the greatest, clearest, surest truths, next to the knowledge of our own Being and Intellection: And that which all other (at least, not the proper objects of sense) must be tryed and reduced to.

When there is no right method or order of knowledge, there is no true and solid knowledge. It is distraction, and not know-

ing, to begin at the top, and to lay the foundation last, and reduce things certain to things uncertain. And it is no wiselier done of Atheists, who argue from their apprehensions of other things, against the Beings or Perfections of God. As when they say, [*There is much evil in the world permitted by God, and there is death, and many tormenting pains befall even the innocent bruits; and there are wars and confusions, and ignorance and wickedness, have dominion in the earth: Therefore God is not perfectly good; nor perfectly wise, and just, and powerful in his government of the world.*] The error in the method of arguing here, helpeth to continue their blindness. That God is perfectly good, is *prius cognitum*: Nothing is more certain than that he, who is the cause of all the derived goodness in the whole Universe, must have as much or more than all himself: Seeing therefore that Heaven and Earth, and all things, bear so evident a witness to *this truth*, this is the foundation, and first to be laid, and never more questioned, nor any argument brought against it. For all that possibly can be said against it, must be *à minus notis*, from that which is more obscure. Seeing then that it is most certain by *sense*, that calamities and evils are in the world; and no less certain that there is a God, who is most perfectly good; it must needs follow that these two are perfectly consistent; and that some other cause of evil must be found out, than any imperfection in the chief good. But as to the *Being* of things, and *Order* in the world, it followeth not that *They* must be as good and perfect as their Maker and Governour is himself: nor one part as good and perfect in it self as any other. Because it was not the Creatours purpose when he made the world, to make another God, that should be equal with himself (for *two Infinite Beings* and *Perfections*, is a contradiction.) But it was his will to imprint such measures of his own likeness and excellencies upon the creatures, and with such variety, as his wisdom saw fittest; the reasons of which are beyond our search: The Divine Agency, as it is in him the Agent, is perfect: But the effect hath those measures of goodness which he was freely pleased to communicate.

And as I have given you this instance, to shew the folly of trying the certain foundation by the less certain notions or accidents.

accidents in the world; so you must abhor the same error in all other instances: Some wit may consist with the questioning of many plain conclusions: But he is a fool indeed, who saith, *There is no God*, or doubteth of his essential properties, *Psal. 14. 1, 2. Rom. 1. 19, 20, 21.*

*Direct. 3. Remember that all our knowledge of God, while we are in the body here, is but enigmatical, and as in a glass; and that all words which man can speak of God (at least except Being and Substance) are but terms below him, borrowed from his Image on the Creatures, and not signifying the same thing formally in God, which they signify in us.*

If you think otherwise, you will make an Idol in your conception, instead of God: And you will debase him, and bring him down to the condition of the creature. And yet it doth not follow that we know nothing of him, or that all such expressions of God are vain, or false, or must be refused: For then we must not think or talk of God at all. But we must speak of him according to the highest notions, which we can borrow from the noblest parts of his Image; confessing still, that they are but borrowed: And these must be used till we come nearer, and see as face to face; and when that which is perfect is come, then that which is imperfect shall be done away, *1 Cor. 13. 10, 11, 12.* And yet it is (in comparison of darker revelations) *as with open face that we behold as in a glass the glory of the Lord*; and it is a sight that can change us into the same Image, as from glory to glory, as by the Spirit of the Lord, *2 Cor. 3. 18.*

*Direct. 4. Abhor the furious ignorance, which brandeth every one with the names of heresie or blasphemy, who differ from them in the use of some unnecessary metaphor of God, when their different phrases tend not indeed to his dishonour, and perhaps may have the same signification with their own.*

When we are all forced to confess, that all our terms of God are improper or metaphorical, and yet men will run those metaphors into numerous branches, and carry them unto greater impropriety, and then rail at all as blasphemers that question them; this practice is (though too common) a heinous sin in them, as it hath direful effects upon the Church. Should I recite the sad histories of this iniquity, and shew what

it hath done between the Greek and Latine Churches, and between those called Orthodox and Catholick, and many through the world that have been numbered with Hereticks; it would be too large a subject for our sorrow and complaints.

Direct. 5. *Abhor presumptuous curiosities in enquiring into the secret things of God; much more in pretending to know them; and most of all in reviling and contending against others upon those pretences.*

It is sad to observe abundance of seemingly learned men, who are posed in the smallest creature which they study, yet talking as confidently of the unsearchable things of God; yea and raving as furiously and voluminously against all that contradict them, as if they had dwelt in the inaccessible light, and knew all the order of the acts of God, - much better than they know themselves, and the motions of their own minds; or better than they can anatomize a worm or a beast. They that will not presume to say, that they know the secrets of their Prince, or the heart of any of their neighbours; yea they that perceive the difficulty of knowing the state of a mans own soul, because our hearts are a maze and labyrinth, and our thoughts so various and confused, can yet give you so exact a Scheme of all Gods conceptions, that it shall be no less than heresie to question the order of any part of it. They can tell you what Idea's are in the mind of God, and in what order they lye; and how those Idea's are the same unchanged about things that are changed; about things past, and present, and to come; and what futuration was from Eternity, as in the Idea of Gods mind; they can tell me in what order he knoweth things, and by what means; and whether future contingents are known to him in their causes, or in his decree, or in their coexistence in eternity: They can tell what Decrees he hath about Negatives; as that such a man shall not have Faith given him; that millions of things possible shall not be, that you shall not be a plant, or a beast, nor any other man, nor called by any other name, &c. And how all Gods Decrees are indeed but *One*, and yet not only unconceivably numerous, but the order of them as to priority and posteriority, is to be exactly defined and defended, though to the detriment of charity and peace: As to *fin*, they can tell

tell you, whether he have a real positive Decree, *de re eveniente*, or only *de eventu rei*, or only *de propria permissione eventus*, i. e. *de non impediendo*, i. e. *de non agendo*; whether *non agere* need and have a positive act of Volition or Nolation antecedent; Though they know not when they hear the sound of the wind, either whence it cometh, or whither it goeth; yet know they all the methods of the Spirit: They know how God as the first-mover, predetermineth the motions of all Agents, natural and free, and whether his influence be upon the essence, or faculty, or act immediately; and what that influx is. In a word, how voluminously do they darken counsel by words without knowledge? As if they had never read Gods large expostulation with Job (42. &c.) Deut. 29. 29. *The secret things belong unto the Lord our God; but those things which are revealed, unto us, and to our children for ever, that we may do all the words of this Law.* Even an Angel could say to Manoah, Judg. 13. 18. *Why askest thou thus after my name, seeing it is secret? No man hath seen God at any time, (saving) the only begotten Son, who is in the bosome of the Father; he hath declared him,* Joh. 1. 18. And what he hath declared we may know: But how much more do these men pretend to know, than ever Christ declared? But *who hath known the mind of the Lord, or who hath been his Counsellor?* Rom. 11. 34.

*Etiã vera de Deo loqui periculosum*: Even things that are true should be spoken of God, not only with reverence, but with great caution: And a wise man will rather admire and adore, than boldly speak what he is not certain is true and congruous.

Direct. 6. *Let all your knowledge of God be practical; yea more practical than any other knowledge; and let not your thoughts once use Gods Name in vain.*

If it be a sin to use idle or unprofitable words, and especially to take Gods Name in vain; it cannot be faultless to have idle unprofitable thoughts of God: for the thoughts are the operations of the mind it-self. There is no thought or knowledge which ever cometh into our minds, which 1. Hath so great work to do; and 2. Is so fit and powerfull to do it, as the knowledge and thoughts which we have of God. The

very renovation of the soul to his Image, and transforming it into the Divine Nature, must be wrought hereby: The thoughts of his *Wisdom*, must silence all our contradicting folly, and bring our souls to an absolute submission and subjection to his Laws: The knowledge of his *Goodness*, must cause all true *saving Goodness* in us, by possessing us with the highest love to God. The knowledge of his *Power*, must cause both our confidence, and our fear: And the impress of Gods Attributes must be his Image on our souls. It is a common (and true) observation of Divines, that in Scripture, words of God which express his *Knowledge*, do imply his will and affections: (As his *knowing the way of the righteous*, *Psal. 2. 6.* is his approving and loving it, &c.) And it is as true, that words of our *knowledge* of God, should all imply affection towards him. It is a grievous aggravation of ungodliness, to be a *learned ungodly man*: To profess to know God, and deny him in works, being abominable and disobedient, and reprobate to every good work (though as orthodox and ready in good words as others.) *Titus 1. 16.*

A thought of God should be able to do any thing upon the soul. It should partake of the *Omnipotency* and perfection of the blessed Object. No creature should be able to stand before him, when our minds entertain any serious thoughts of him, and converse with him. A thought of God should annihilate all the grandure and honours of the world to us; and all the pleasures and treasures of the flesh; and all the power of temptations: what fervency in prayer? what earnestness of desire? what confidence of faith? what hatred of sin? what ardent love? what transporting joy? what constant patience should one serious thought of God, possess the believing holy soul with?

If the thing known become as much one with the understanding, as *Plotinus* and other Platonists thought, or if man were so far partaker of a kind of deification, as *Gibieus* and other Oratorians, and *Benedictus de Benedictis*, *Barbançon*, and other Fanatick Fryers think, surely the knowledge of God should raise us more above our sensitive desires and passions, and make us a more excellent sort of persons, and it should make us more like those blessed spirits, who know him more than

than we on earth; and it should be the beginning of our eternal life, *John 17. 3.*

*Direct. 7. By Faith deliver up your selves to GOD, as your Creator, and your Owner, and live to him as those that perceive they are absolutely his own.*

The word [*GOD*] doth signifie both *Gods essence*, and his three great *Relations* unto *man*, and we take him not for our *God*, if we take him not as in these *Divine Relations*. Therefore *God* would have *Faith* to be expressed at our entrance into his Church, by *Baptism*; because a believing soul, doth deliver up it self to *God*: The first and greatest work of *Faith*, is to enter us sincerely into the holy *Covenant*: In which this is the first part, that we take *God* for our *Owner*, and resign up our selves to him, without either express or implicit reserve, as those that are *absolutely his own*. And though these words are by any hypocrite quickly spoken, yet when the thing is really done, the very heart of sin is broken: For as the *Apostle* saith, *He that is dead is freed from sin, Rom. 6. 7.* Because a dead man hath no faculties to do evil: So we may say, *He that is resigned to God as his absolute Owner, is freed from sin*; because he that is not *his own*, hath nothing which is his own; and therefore hath nothing to alienate from his *Owner*. *We are not our Own, we are bought with a price* (which is the second title of *Gods* propriety in us) and therefore *must glorifie God in body and spirit as being his, 1 Cor. 6. 20.*

And from this *Relation* faith will fetch abundant consolation, seeing they that by *consent*, and not only by *constraint*, are *absolutely his*, shall undoubtedly be *loved*, and *cared for as his Own*, and used and provided for as *his own*: *He will not neglect his own*, and those of his family, who will take us to be worse than *Infidels*, if we do so, *1 Tim. 5. 8.*

*Direct. 8. By Faith deliver up your selves to God, as your Sovereign Ruler, with an absolute Resolution to learn, and love, and obey his Laws.*

Though I have often and more largely spoken of these duties in other *Treatises*, I must not here totally omit them, where I speak of that *Faith in God*, which essentially consisteth in them. It is a narrow, and foolish, and pernicious conceit of *Faith*, which thinketh it hath no object but *promises* and:

and pardon; and that it hath nothing to do with God as our *Soueraign Governour*: And it is *too large* a description of faith, which maketh *actual* and *formal* obedience to be a part of it: As *Marriage* is not *conjugal* fidelity and duty, but it is a *Covenant* which *obligeth* to it; and as the *Oath of Allegiance* is not a *formal* obedience to the *Laws*, but it is a *covenanting* to obey them; and as the *hiring* or *covenant* of a *servant*, is not *doing service*, but it is an *entring* into an *obligation* and *state* of *service*: So *Faith* and our *first Christianity*, is not *strictly* *formal* obedience to him that we believe in, as such: But it is an *entring* of our selves by *covenant* into an *obligation* and *state* of *future* obedience. *Faith* hath Gods *precepts* for its *objects* as truly as his *promises*: But his *own Relation* as our *King* or *Ruler* is its *primary object*, before his *precepts*, *Hos.* 13. 10. *Psal.* 2. 6. & 5. 2. & 10. 16. & 24. 7, 8, 10. & 47. 6, 7. & 89. 18. & 149. 2. *Rev.* 15. 3. 1 *Timoth.* 1. 17. *Luke* 19. 27.

*Direct.* 9. By *Faith* acknowledge *GOD* as your *total Benefactor*, from him you have, and must have all that's worth the *having*: And accordingly live in a *dependance* on him.

*Faith* taketh every good thing as a *stream* from this *inexhausted spring*, and as a *token of love*, from this *unmeasurable Love*. It knoweth a difference in the *means* and *way* of conveyance; but no difference as to the *fountain*; for all that we receive is equally from the same *original*; though not sent to us by the same *hand*. *Faith* should not take or look at any good *abstractedly*, as separated from *God*; but ever see the *streams* as continued up to the *fountain*; and the *fruit* as proceeding from the *tree* and *roots*: Remember still that *he* doth illuminate you by the *Sun*; and he doth nourish you by your *food* (for you live not by bread only, but by his *Word* and *blessing*;) and it is *he* that doth teach you by his *Ministers*, and protect you by his *Magistrates*, and comfort you by your *friends*: You have that from one, which another cannot give you; but you have nothing from any creature whatsoever; which is not totally from *God*: For though he honour creatures to be his *Messengers* or *Instruments*, the benefit is equally from him, when he useth an *Instrument*, and when he useth none. From him we have our *Being*, and our *Comforts*, and  
all



all the means and hopes of our well-being; and therefore our dependance must be absolutely on *him*: The blessings of *this* life, and of that to come; all things which appertain to life and godliness, are the gifts of his incomprehensible benignity. For it is natural to him, who is infinitely good, to do good, when he doth work *ad extra*; though *when* to communicate, and in what various degrees is free to him, 1 Tim. 4. 8. Mt. 6. 33. 2 Pet. 1. 3. Psal. 145. 14, 15. & 146. 7. & 18. 50. 1 Tim. 6. 17. James 1. 5. & 4. 6. Jer. 5. 24, 25.

Direct. 10. By Faith set your eye and heart most fixedly and devotedly on GOD, as your ultimate end (which is your felicity, and much more.)

He taketh not God for God indeed, who taketh him not as his ultimate end: Nay, he debaseth God, who placing his felicity in any thing else, doth cleave to God but as the means to such a felicity. But to make God our felicity is lawful and necessary; but not to dream that this is the highest respect that we must have to God, to be our felicity. To love him, and to be beloved by him; to please him, and to be pleased in him, is our ultimate end; which though it be complex, and contain our own felicity, yet doth it, as infinitely supereminent, contain the complacency of God, and God as the object of our Love, considered in his own infinite perfections: For he is the *Alpha* and *Omega*, the first and the last; and of him, and through him, and to him are all things, Rom. 11. 36. It is the highest and noblest work of faith, to make our own Original to be our End, and to set our love entirely upon God; and to see that we our selves are but worms and vanity; capable of no higher honour, than to be means to please and glorify God; and must not take down God so, as to love him only for our selves. And he only who thus denyeth himself for God, doth rightly improve self-love, and seek the only exaltation and felicity, by carrying up himself to God, and adhering to the eternal good, 1 Cor. 10. 31. Luke 14. 33. Mat. 16. 25. Mark 8. 35.

Direct. 11. Distinguish these Relations of God, but divide them not; much less set them in any opposition to each other; and remember that the effects of them all are marvelously and harmoniously mixt; but undivided.

The effects of Gods Power, are alwaies the effects also of his *Wisdom* and his *Goodness*: And the effects of his *Wisdom*, are alwaies the effects of his *Goodness* and his *Power*: And the effects of his *Goodness*, are alwaies the effects of his *Power* and his *Wisdom*. The effects of his *Dominion* on his rational subjects, are alwaies the effects also of his *Government* and *Love*: And the effects of his *Government*, are alwaies the effects also of his *Dominion* and *Love*: And the effects of his *Love* as Benefactor, are alwaies the effects of his *Dominion* and *Government*. Though some one *Principle*, and some one *Relation*, may more eminently appear in one work as others do in the other works. *Disposal* is the effect of *Propriety*; but it is alwaies a *Regular* and *Loving* disposal of the subjects of his *Government*. *Legislation* and *Judgement* are the effects of his *Kingdom*: But *Dominion* and *Love* have a hand in both, till *Rebellion* turn men from subjection: *Glorification* is the highest effect of *Love*: But it is given also by our *Owner*, as by one that may do as helist with his own; and by our *Governour* by the way of a *Reward*, *Mat. 20. 15.* *2 Tim. 4. 7, 8.* *Mat. 25.* throughout.

Direct. 12. *Especially let Faith unvail to you the face of the Goodness of God; and see that your thoughts of it be neither false nor low; but equal to your thoughts of his Power and Understanding.*

1. As our loss by sin, is more in the point of *Goodness*, than of *Power* or *Knowledge* (The Devils having much of the two last, who have but little or nothing of the first) so it is the *Goodness* of *God* which must be more studied by a *Believer*, than his *Power* or his *Wisdom*, because the impress of it is more necessary to us in our lapsed state.

2. They have false thoughts of Gods *Goodness*, who make it to consist only or chiefly, in a communicative inclination *ad extra*, which we call *Benignity*: For he was as *Good* from *Eternity*, before he made any creature, as he is since: And his *Goodness* considered as essential in himself, and as his own perfection, is infinitely higher than the consideration of it, as terminated on any *Creature*. *Man* is denominated good from his adaptation to the will of *God*, and not *God* chiefly from his adaptation to the commodity or will of *man*. And they do

do therefore debase God, and deifie his creature, who make the creature the *ultimate end* of GOD and it self; and not God the ultimate end of the creature. And they might as well make the creature the *Beginning* also of it self and God : (And yet this sottish notion taketh much with many half-witted Novelists in this Age, who account themselves the men of ingenuity )

And they have also false thoughts of the *Goodness* of God, who think that there is nothing of *communicative Benignity* in it at all. For all the *good* which God doth, he doth it from the *Goodness* of his Nature : *Thou art good, and doest good*, Psal. 119. 68. And his *doing good* is usually expressed by the phrase of *being good to them* : *The Lord is good to all*, Psal. 145. 9. Psal. 25. 8. & 86. 5.

Object. *But if communicative Benignity be natural to God as his Essential Goodness is, then he must do good per modum naturæ, & ad ultimum potentia; and then the world was from Eternity, and as good as God could make it.*

Answer. 1. Those Christian Divines who do hold that the Universe was from Eternity, and that it is *as good as God can make it*; do not yet hold that it was its *own original*, but an eternal emanation from God, and therefore that God who is the *beginning* of it, is the *ultimate end*, and eternally and voluntarily, though naturally and necessarily produced it for himself, even for the pleasure of his will : And therefore that Gods *Essential Goodness* as it is in it self, is much higher than the same as terminated in, or productive of the Universe. And that no mixt bodies which do *eriri & interire*, are generated and corrupted, were from eternity; and consequently, that this present systeme called the *world*, which is within our sight, was not from eternity : But that as spring and fall doth revive the plants, and end their transitory life; so it hath been with these particular systemes; the simpler and nobler parts of the Universe continuing the same. And they held that the *world is next to infinitely good*; and as good as it is possible to be without being God; and that for God to produce another God, or an infinite good, is a contradiction : And that all the baser, and pained, and miserable parts of the world, are *best respectively to the perfection of the whole*, though not best

in and to themselves; (As every nuck and pin in a watch is necessary as well as the chief parts.) And that all things set together, it is best that all things be as they are, and will be: But of this the infinite Wisdom, who seeth not only some little parts, but the whole Universe at one perfect view, is the fittest Judge.

2. But the generality of Divines do hold the contrary, and say, that it is natural to God to be the Allsufficient pregnant good; not only able to communicate goodness, but inclined to it; as far as his perfection doth require; but not inclined to communicate in a way of natural constant necessity, as the Sun shineth, but in a way of liberty, when, and in what degrees he pleaseth; which pleasure is guided by his infinite Understanding, which no mortal man can comprehend; and therefore must not ask any further reason of the first reason and will; but stop here, and be satisfied to find that it is indeed Gods Will and Reason, which causeth all things when and what they are, and not otherwise. And that God hath not made the Universe as good in it self, as by his absolute Power he could have made it: But that it is best to be as it is and will be, because it is most suitable to his perfect Will and Wisdom. And this answer seemeth most agreeable to Gods Word.

And as you must see that your thoughts of Gods Goodness be not false; so also that they be not diminutive and low. As no knowledge is more useful and necessary to us; so nothing is more wonderfully revealed by God, than is his amiable Goodness: For this end he sent his Son into flesh, to declare his Love to the forelorn world, and to call them to behold it, and admire it, *John* 1 8, 9, 10. & 3. 16. 1 *John* 3. 1. *Rev.* 21. 3. And as Christ is the chief glass of the Fathers Love, on this side Heaven; so it is the chief part of the office of Faith, to see Gods Love and Goodness in the face of Christ: Let him not reveal his Love in vain, at so dear a rate, and in a way of such wonderful condescension: Think of his Goodness, as equal to his greatness: And as you see his greatness in the frame of the world; so his goodness in the wonderful work of mans Redemption and Salvation: Let Faith beholding God in Christ, and daily thus gazing on his goodness, or rather tasting it, and feasting on it, be the very lumin of all your Religion and your

your lives. This is indeed to *live by Faith*, when it *worketh* by that *Love*, which is our holiness and life.

Direct. 13. *Let not Faith overlook the Books of the Creation, and the wonderful demonstrations of Gods Attributes therein.*

Even such revelations of Gods goodness and fidelity as are made in *Nature*, or the works of Creation, are sometimes in Scriptures made the objects of faith. At least we who by the belief of the Scriptures, do know how the *worlds were made*, Heb. 11. 2, 3. must believingly study this glorious work of our great Creator. All those admirations and praises of God as appearing in his works, which *David* useth, were not without the use of faith. Thus faith can use the world as a sanctified thing, and as a glass to see the glory of God in, while sensual sinners use it against God to their own perdition, and make it an enemy to God and them; so contrary is the *life of Faith* and of *Sense*. He hath not the heart of a *man* within him, who is not stricken with admiration of the *Power*, and *Wisdom* and *Goodness* of the incomprehensible Creator, when he seriously looketh to the Sun and Stars, to Sea and Land, to the course of all things, and to the wonderful variety and natures of the particular creatures. And he hath not the heart of a *Believer* in him, who doth not think [O what a God is it whom I am bound to serve, and who hath taken me into his Covenant as his child! How happy are they who have such a God, engaged to be *their God* and *Happiness*? And how miserable are they who make such a God their revenging Judge and enemy? Shall I ever again wilfully or carelessly sin against a God of so great Majesty? If the Sun were an intellectual Deity, and still looked on me, should I presumptuously offend him? Shall I ever distrust the power of him that made such a world? Shall I fear a worm, a mortal man, above this great and terrible Creator? Shall I ever again resist or disobey the word and wisdom of him, who made and ruleth such a world? Doth he govern the whole world, and should not I be governed by him? Hath he *Goodness* enough to communicate as he hath done to Sun and Stars to Heaven and Earth, to Angels and Men, and every wight? and hath he not *Goodness* enough to *draw*, and *engage*, and

continually *delight*, this dull and narrow heart of mine? Doth the return of his Sun, turn the darksome night into the lightsome day, and bring forth the creatures to their food and labour; doth its approach revive the torpid earth, and turn the congealed winter into the pleasant spring, and cover the earth with her fragrant many-coloured Robes, and renew the life and joy of the terrestrial inhabitants; and shall I find nothing in the God who made and still continueth the world, to be the life, and strength, and pleasure of my soul? *Psal. 66. 1. &c. Make a joyfull noise unto God, all ye Lands: sing forth the honour of his Name; make his praise glorious: say unto God, How terrible art thou in thy works? — Come and see the works of God: He is terrible in his doing towards the children of men. — He ruleth by his power for ever: his eyes behold the Nations: let not the rebellious exalt themselves. O bless our God ye people, and make the voice of his praise to be heard! who holdeth our soul in life, and suffereth not our feet to be moved, Psal. 86. 8, 9, 10. Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. All Nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name: For thou art great, and doest wondrous things: thou art God alone, Psal. 92. 5, 6. O Lord how great are thy works! thy thoughts are very deep, a brutish man knoweth not, neither doth a fool understand this.*

Faith doth not separate it self from natural knowledge, nor neglect Gods Works, while it studyeth his Word; but faith *Psal. 143. 5. I meditate on all thy Works: I muse on the work of thy hands. Psal. 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is the great and wide Sea, &c.*

Nay, it is greatly to be noted, that as *Redemption* is to repair the *Creation*, and the *Redeemer* came to recover the soul of man to his *Creator*, and *Christ* is the way to the *Father*; so on the *Lords day* our commemoration of *Redemption* includeth and is subservient to our commemoration of the *Creation*, and the work of the *ancient Sabbath* is not shut out, but taken in with the proper work of the *Lords day*: and as *Faith in Christ* is a mediate grace to cause in us the *Love of God*; so the *Word of the Redeemer* doth not call off our thoughts from the

*Works*

*Works of the great Creator, but call them back to that employment, and fit us for it by reconciling us to God.*

Therefore it is as suitable to the Gospel Church at least, as it was to the Jewish, to make Gods *works* the matter of our Sabbath praises, and to say, as *Psal.* 145. 4, 5, 10. *One generation shall praise thy works to another; and shall declare thy mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wondrous works: And men shall speak of the might of thy terrible acts, and I will declare thy greatness.* —

*All thy works shall praise thee O Lord, and thy Saints shall bless thee, Psal.* 26. 6, 7. *I will wash my hands in innocency, and so will I compass thine Altar O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works, Psal.* 9. 12. *I will praise thee O Lord with my whole heart, I will shew forth all thy marvelous works.*

*Direct.* 14. *Let Faith also observe God in his daily Providences; and equally honour him for the ordinary and the extraordinary passages thereof.*

The upholding of the world is a continual *causing* of it; and differeth from creation, as the continued shining of a Candle doth from the first lighting of it. If therefore the Creation do wonderfully declare the *Power*, and *Wisdom*, and *Goodness* of God; so also doth the *conservation*. And note that Gods *ordinary works* are as great demonstrations of him in all his perfections, as his *extraordinary*: Is it not as great a declaration of the *Power* of God, that he cause the Sun to shine, and to keep its wondrous course from age to age, as if he did such a thing but for a day or hour? and as if he caused it to stand still a day? And is it not as great a demonstration of his *knowledge* also, and of his *goodness*? Surely we should take it for as great an act of *Love*, to have plenty, and health, and joy continued to us as long as we desired it, as for an hour. Let not then that duration and ordinariness of Gods manifestations to us, which is their aggravation, be lookt upon as if it were their extenuation: But let us admire God in the Sun and Stars, in Sea and Land, as if this were the first time that ever we had seen them.

And yet let the *extraordinariness* of his works have its effects also: Their use is to stir up the drowfie mind of man, to see  
God

God in that which is unusual, who is grown customary and lifeless in observing him in things usual. *Pharaoh* and his Magicians will acknowledge God, in those unusual works, which they are no way able to imitate themselves, and say, *This is the finger of God*, *Exod. 8. 19.* And therefore miracles are never to be made light of, but the *finger of God* to be acknowledged in them, whoever be the instrument or occasion, *Luke 11. 20.*

There are frequently also some notable, though not miraculous Providences, in the changes of the world, and in the disposal of all events, and particularly of our selves, in which a Believer should still see God; yea see him as the total cause, and take the instruments to be next to nothing; and not gaze all at men as unbelievers do: but say, *This is the Lords doing, and it is marvelous in our eyes*, *Psal. 118. 23.* Sing unto the Lord a new song, for he hath done marvelous things, *Psal. 98. 1.* *Marvelous are thy works, and that my soul knoweth right well*, *Psal. 139. 14.*

Direct. 15. *But let the chief study of Faith for the knowledge of God, be of the face of Jesus Christ, and the most wonderful mystery of his Incarnation, and our Redemption.*

For God is no where else so fully manifested to man, in that Goodness, Love, and Mercy, which it most concerneth us to know; and the knowledge of which will be most healing and sanctifying to the soul: But of this I must speak more in the chapter next following.

Direct. 16. *Let Faith make use of every mercy, not only to acknowledge God therein, but to have a pleasant taste and relish of his Love.*

For thus it is that they are all sanctified to Believers, and this is the holy use of mercies: Remember that as in order to Understanding, your eyes and ears are but the passages or inlets to your minds; and if sights and sounds went no further than the senses, you would be no better, if not worse than beasts: So also in order to Affection, the taste and sense of sweetness, or any other pleasure, is to pass by the sense unto the heart; and what should it do there, but affect the heart with the Love and Goodness of the giver. A beast tasteth as much of the sensitive sweetness of his food and ease as you do:



But it is the Believer who heartily saith, *How good is the Author and end of all this mercy? whence is it that this cometh? and whether doth it tend?* I love the Lord because he hath heard the voice of my supplication, Psal. 116. 1. O that men would praise the Lord for his goodness, Psal. 145. 15, 16. The eyes of all things wait on thee: thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desires of every living thing. He leaveth not himself without witness in that he doth good, and giveth us Rain from Heaven, and fruitful seasons, filling our hearts with food and gladness, Acts 14. 17. The near conjunction of soul and body, and the near relation of God and his mercies, do tell us plainly, that every pleasure which toucheth the sense, should touch the heart, and reach unto the soul it self; and that as the creature is fitted to the sense, and God is suitable to the soul; so the creature should be but Gods servant to knock and cause us to open the door to himself, and the way of his communication and accession to the heart. Therefore so great a judgement is threatned against the Israelites in their prosperity, if they did not serve God with joyfulness and gladness of heart, for the abundance of all things, Deut. 28. 47. And therefore the daies in which men were to rejoyce in God, with the greatest love and thankfulness, were appointed to be daies of feasting, that the pleasure of the bodily senses might promote the spiritual pleasure and gratitude of the mind, 2 Chron. 19. 21. & 29. 30. Neh. 8. 17. & 12. 27. Esth. 9. 17, 18, 19. Numb. 10. 10.

Direct. 17. Let Faith feel Gods displeasure in every chastisement and judgement.

For we must be equally careful that we *disse* them not and that we faint not under them, Heb. 12. 5. They that pretend that it is the work of faith to see nothing in any affliction but the love and benefit, do but set one act of faith against another: For the same word which telleth us, that it shall turn to a true believers good, doth tell us that it is of it self a natural evil, and that as the good is from Gods Love, so the evil is from our sins, and his displeasure; and that he would give us the good without the evil, if man were without sin. He therefore that believeth not that it is a castigatory punishment for sin, is an unbeliever, as well as he that believeth not

the promise of the benefit, *Rom.* 5. 12, 14, 16, 17, 18. *1 Cor.* 11. 30, 32. *Jer.* 5. 25. *Micah* 1. 5. *Amos* 3. 2.

Yea this opinion directly frustrateth the first end and use of all chastisements which is to further mens *Repentance* for the evil of sin, by the sense of the evil of punishment, and the notice of Gods displeasure manifested thereby: And next to make us warnings to others, that they incur not the same correction and displeasure as we have done. For he that saith, there is no penalty or evil in the suffering, nor no displeasure of God exprest thereby, doth contradict all this. But as it is a great benefit which we are to reap by our corrections, even the furtherance of our *Repentance* and amendment; so it is a great work of faith, to perceive the bitterness of sin, and the displeasure of God in these corrections: of which more anon.

*Direct.* 18. *Faith must hear the voice of God in all his Word, and in all the counsel which by any one he shall send us.*

When sense taketh notice of nothing but a book, or of none but a man, faith must perceive the mind and message of God. Not only in *Preachers*, *2 Cor.* 5. 19, 20. *1 Thes.* 2. 13. *Titus* 2. 5. *Heb.* 13. 7. but also in the mouth of wicked enemies, when it is indeed the will of God which they reveal. And so *David* heard the curse of *Shimei*, speaking to him the rebukes of God, for his sin in the matter of *Uriah*, *2 Sam.* 16. 10, 11. And *Paul* rejoiced that *Christ* was preached by men of envy and strife, who did it to add affliction to his bonds, *Phil.* 1. 18. *Moses* perceived the will of God in the counsel of *Jethro*, even in as great a matter as the governing and judging of the people, *Exod.* 18. 19. The counsel of the ancients which *Rehoboam* forsook, was the counsel of God which he rejected, *1 King.* 12. 8. *David* blessed God for the counsel of a woman, *Abigail*. Whoever be the Messenger, a Believer should be acquainted with the voice of God, and know the true significations of his will. The true sheep of *Christ* do know his voice, and follow him, because they are acquainted with his Word; and though the *Preacher* be himself of a sinful life, he can distinguish betwixt God and the *Preacher*; and will not say, it is not the Word of God, because it cometh from a wicked mouth. For he hath read, *Psal.* 50. 16. where God saith to  
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the wicked, *What hast thou to do to take my Covenant in thy mouth, seeing thou hatest instruction, and hast cast my words behind thee:* But he never read [to the godly, saith God, *Why didst thou hear a wicked Preacher?*] He hath read, *The Scribes and Pharisees sit in Moses chair, hear them, but do not as they do.* But he never read [Hear none that live not according to their doctrine.] An unbeliever will not know *Christ's Word*, if a *Judas* be the Preacher of it: but a Believer can read the commission of *Judas*, or at least can understand *whose counsel* he delivereth: and though he would be loth to chuse a *Judas*, or to prefer him before a holy man; yet if *workers of iniquity* do preach in *Christ's Name*, he leaveth it to *Christ* to say at Judgement, *I know you not*, Mat. 7. 21, 22. Acts 1. 17, 24.

Direct. 19. *Faith must not look at God now and then, and leave the soul in ordinary forgetfulness of him: but remember that he is alwaies present, and must make us rather forget them that are talking to us, or conversing with us, than to forget the Lord.*

Nothing is more the work of *Faith*, than to see him who is invisible, Heb. 11. 27. And to live as one that still remembereth, that God standeth by: To think as one that knoweth that our thoughts are alwaies in his sight, and to speak and do as one that forgetteth not, that he is the constant and most reverend witness of all. To hear, and pray, and live, and labour as if we saw the God who employeth us, and will reward us, Matth. 6. 4, 6. Isa. 59. 18. Rev. 20. 12. Matth. 16. 27. Rom. 2. 6.

Direct. 20. *Faith must lay the heart of man, to rest in the Will of God, and to make it our chief delight to please him, and quietly to trust him whatever cometh to pass: And to make nothing of all that would rise up against him, or entice us from him, or would be to us as in his stead.*

*Faith* seeth that it is the pleasing of the will of God, which is all our work, and all our reward: And that we should be fully pleased in the pleasing of him: And that there is no other rest for the soul to be thought on, but the will of God: And it must consent the soul in him alone, 2 Thes. 1. 11. Col. 3. 20. 1 Cor. 7. 32. 1 Thes. 4. 1. 2 Tim. 2. 4. Heb. 11. 6. Mat. 3. 17.

& 17. 5. Heb. 13. 16. Psal. 16. 5. & 73. 26. & 119. 57. & 142. 5.

As God is often called *Jealous*, especially over the heart of man; so faith must make us jealous of our selves, and very watchful against every creature, which would become any part of the felicity or ultimate object of our souls. God is so great to a believing soul, that ease, and honour, and wealth, and pleasure, and all men, high and low must be as *dead* and *nothing* to us, when they speak against him, or would be loved, or feared, or trusted, or obeyed before him, or above him: It is as natural to a true *life of Faith on God*, to make *nothing* of the incroaching creature, as for our beholding the Sun, to make nothing of a Candle. And thus is faith our victory over the world, 1 John 5. 4. Jer. 17. 5. Isa. 2. 22. 1 Cor. 15. 28. Ephes. 4. 6. Col. 3. 11.

## CHAP. II.

### *Directions how to live by Faith on Jesus Christ.*

SO much is said already towards this in opening the grounds of *Faith*, as will excuse me from being prolix in the rest: And the following parts of the *Life of Faith*, are still supposed as subordinate to these two which go before.

Direct. 1. *Keep still the true Reasons of Christs Incarnation and Mediation upon your mind* (as they are before expressed) else Christ will not be known by you as Christ. Therefore the Scriptures are much in declaring the reasons of Christs coming into the world, as to be a sacrifice for sin, to declare Gods love and mercy to sinners; to seek and to save that which was lost; to destroy the works of the Devil; &c. 1 Tim. 1. 15. 1 John 3. 8. Heb. 2. 14. Luke 19. 10. Rom. 5. 10. 1 John 3. 1. Gal. 4. 4, 6, &c. Let this name or description of Christ be engraven as in capital Letters upon your minds. **THE ETERNAL WISDOM OF GOD INCARNATE TO REVEAL AND COMMUNICATE HIS WILL, HIS LOVE, HIS SPIRIT TO SINFUL MISERABLE MAN.**

Direct.

Direct. 2. See therefore that you joyn no conceit of Christ, which dishonoureth God, and is contrary to this character, and to Gods design.

Many by mistaking the doctrine of Christs Intercession, do think of God the Father, as one that is all wrath and justice, and unwilling of himself to be reconciled unto man: and of the second person in the Trinity, as more gracious and merciful, whose mediation abateth the wrath of the Father, and with much ado maketh him willing to have mercy on us. Whereas it is the Love of God, which is the original of our Redemption, and it was Gods loving the world, which provoked him to give his Son to be their Redeemer, *John 3. 16. Rom. 8. 32. And God was in Christ reconciling the world unto himself, not imputing to them their trespasses, 2 Cor. 5. 19.* And therefore we still read of Christs reconciling man to God, and not the phrase of his reconciling God to man: Not but that both are truly wrought by Christs mediation; (For the Scripture frequently speaketh of Gods *bating* the workers of iniquity, and of his *vindictive Justice*, and of that *propitiating* and *atonement*, which signifieth the same thing :) But the reason is, because the enmity began on mans part, and not on Gods, by mans forsaking God, and turning his love from him to the creature, and not by Gods forsaking man; and the change of mans state and heart towards God, by true reconciliation, will make him again capable of peace with God; and as soon as man is made an *object* fit for the complacency of God, it cannot be but that God will again take complacency in him; so that the *real change* must be only on man; and then that *relative* or *denominative* change which must be on God, will thence immediately result.

Some also there be who gather from Christs death, that God desired the *sufferings* of Christ as *pleasing* to him *in it self*; as if he made a bargain with Christ to sell to much mercy to man, for so much *blood* and *pains* of Christ; and as if he so delighted in the blood of the innocent, that he would the willinglyer *do good to us*, if he might first *forsake* and *crucifie* Christ. But this is to contradict Christs business in the world, as if he who came from Heaven to declare *Gods Love*, had come to declare him to delight in doing hurt; and as if he who came

to demonstrate Gods Justice, had come to shew, that he had rather punish the innocent, than the guilty: But the case is quite otherwise: God doth not delight in mans sufferings as such; no not of the guilty, much less of the innocent: He desired not Christs suffering for it self: But as it was a convenient means, to demonstrate his Justice, and his Holiness, and to vindicate the honour of his Government and Law, and to be a warning to sinners, not to sin presumptuously; and yet to declare to them the greatness of his Love.

And some are ready to gather from Christs propitiation, that God is now more reconcilable to sin, and so they blaspheme him as if he were unholy: As if he made a smaller matter of our mis-doings, since he is satisfied for them by a Mediator. And they are ready to gather, that God can now take complacency in man, though he have no inherent holiness at all, because of the righteousness of Christ imputed to him. And some take Gods imputation of Christs righteousness to us, to be a reputing us to be the persons, who our selves fulfilled the Law in or by Christ; so that his very Attributes of Wisdom, and Love, and Holiness, and Justice, and Mercy, &c. which Christ came purposely to declare, are by some denied, blasphemed or abused, on pretence of extolling Christ and our Redemption; as if we might sin that grace may abound, Rom. 6. 1, 2. But if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the Minister of sin? God forbid, Gal. 2. 17.

Direct. 3. Distinguish between the common and the special benefits of mans Redemption by Christ; and see how the latter do suppose the former; and set not these parts against each other, which God in wisdom hath joyued together.

To pass by all other the great and notable common benefit, is the conditional Covenant of grace; or the conditional pardon of sin, and gift of eternal life to all without exception, John 3. 16. Mark 16. 15, 16. Rom. 10. 9. Mat. 6. 14, 15. Mat. 22. 7, 8, 9. And this general conditional promise must be first preached; and the preaching of this is the universal or common call and offer of grace: And it must be first believed, as is before said. But the actual belief of it, according to its true intent and meaning, doth prove our actual personal title to all the

the benefits which were before given but conditionally, *John* 3. 16. 1 *John* 5. 10, 11, 12. 2 *Cor.* 5. 19, 20 21.

*Direct.* 4. Accordingly judge how far Redempti<sup>o</sup>n is common or special, by the common and special benefits procured.

For no man can deny but it is so far common, as the benefits are common: that is, so far as to procure and give to sinners a common conditional pardon as aforesaid (as *Dr. Twisse* very often taketh notice.) And no man can affirm, that it is common to all, so far as absolutely or eventually to give them actual pardon and salvation, unless they dream that all are saved. But that some eventually and infallibly are saved, all confess: And we had rather think that *Christ* and the good pleasure of *God*, is the chief differencing cause, than we our selves.

*Direct.* 5. Set not the several parts of the Office of *Christ* against each other; nor either depress or forget any one part, while you magnifie and meditate only on the other,

It is most ordinary to reduce all the Office of *Christ*, to the *Prophetical, Priestly, and Kingly part*. (For it is more proper to call them three parts of one Office, than three Offices:) But it is hard to reduce his *Incarnation*, or his *infant-humiliation*, and his whole course of obedience, and fulfilling the *Law* to any one, or all of these, totally. Though in some respect, as it is his example, it is teaching, and as it is part of his *humiliation*, it may be called a part of his sacrifice; yet as it is meritorious, obedience and perfection, it belongeth indeed to our *High-Priest*, but not formally to his *Priesthood*: No nor yet as he himself is the sacrifice for sin: For it is not an act of *Priesthood* to be himself a sacrifice. But yet I think the common distribution intimateth to us that sense which containeth the truth which we enquire after: For the word *Priesthood* is applied to *Christ* in a peculiar notion, so as it is never applied to any other; and therefore is taken more comprehensively, as including all that good which he doth for us (as good) by the way of *Mediation* with the *Father*, and all his acts of *Mediation* with *God*; as the *Prophetical* and *Kingly* parts, contain his other acts toward men. But yet a more plain and accurate distribution should be made; in which it should be manifested also to what heads his many other assumed titles of *Relation* are to be reduced: But this is not a work for this place. But

But that which now I advise you to avoid, is the error of them who look so much at Christs *Mediation with God*, that they scarce observe his work *with man*: And the error of them who look so much at his *work on man*, that they overlook his *Mediation with God*: And theirs that so observe his *sacrifice*, as to make light of his continual *intercession*: or that observing *both*, make light of his *doctrine and example*: Or that observe these so much as to make light of his *sacrifice and intercession*: Or that extol his *doctrine and example*, and overlook his giving of the *Spirit* to all his living members: Or that cannot magnifie any one of these, without depressing or extenuating some other. If Christs Kingdom be not divided, *Mat. 12. 25.* sure Christ himself is not divided, nor his works, *1 Cor. 1. 13.*

*Direct 6.* Still distinguish between Christs work of Redemption, which he hath already wrought on earth, to constitute him our Mediatory Head, and that which he was further to do for us in that Relation; that you may ground your faith on the first as a foundation laid by him, and may seek after the second as that which requireth somewhat from your selves to your own participation.

The first part is commonly called the *Impetration*, the second the *Application* (or rather, the *Communication*) As God did first do himself the work of *Creation*, and thence result his Relations of our *Owner*, our *Ruler*, and our *Chief Good* (or our *Love*, or *End*, or *Benefactor*;) so Christ first doth the works which make him our *Redeemer* towards God; and then he is also our *Owner*, our *Ruler*, and our communicative *Benefactor*, hereupon. And this seemeth intimated by those phrases, *Heb. 5. 8. & 2. 9, 10.* where he is said to *learn obedience by the things which he suffered*, that is, as a subject exercised obedience, and so learnt to know by experience what obeying is. And that (the *Captain of our Salvation was made perfect by sufferings, and for suffering death was crowned with glory*) because his sufferings did constitute him a perfect *Captain* or *Redeemer* in performance; though before he was perfect in ability. As he that undertaketh to redeem some *Turkish gally-slaves* by conquering their *Navy*, is made a perfect *Redeemer*, or *Conquerour*, when he hath taken the *fleet*,



flect, though yet the prisoners are in his power, to release them on such terms as seem best to him. And as a man is a perfect Chirurgion, when (besides his skill) he is furnished with all his instruments or salves (how costly soever) though yet the cure is not done: Or as he that hath *ransomed prisoners* is a perfect Ransomer, when he hath paid the price, though yet they are not delivered, nor have any actual right themselves to claim deliverance by. I here mention this, because the *building upon that foundation*, which is supposed to be *already laid and finished*, and the *seeking of the further salvation* which yet we have no possession of, nor perhaps any title to, are works so very different, that he that doth not discern the difference, cannot exercise the Christian faith: Because it is to be necessarily exercised by two such different acts, or different waies of acting and applying our selves to our Redeemer.

Direct. 7. *Still think of Christs nearness both to the Father and to us; and so of our NEARNESS to God in and by him.*

Our distance is the lamentable fruit of our Apostacy; which inferreth, our fears, and estrangedness, and backwardness to draw near to God: It causeth our ignorance of him, and our false conceits of his will and works: it greatly hindereth both *love and confidence*: whereas the apprehension of our *nearness to God* will do much to cure all these evils. As it is the misery of the proud, that God looketh on them *as afar off*, that is, with strangeness, and abhorrence, and disdain, *Psal. 138. 6.* And accordingly they shall be far off from the blessed ones hereafter, *Luke 16. 23.* So it is the happiness of Believers to be *nigh* to God, in Jesus Christ, who condescended to be *nigh* to us; which is our preparation to be yet *nearer* to him for ever, *Psal. 148. 14. & 34. 18. & 145. 18. Ephes. 2. 13.* It giveth the soul more *familiar thoughts* of God, who seemed before to be at an inaccessible distance; which is part of the *boldness of access and confidence* mentioned, *Ephes. 3. 12. & 2. 18. Rom. 5. 2. Heb. 10. 19.* We may come boldly to the Throne of grace, *Heb. 4. 16.* And it greatly helpeth us in the work of Love, to think how *near* God is come to us in Christ, and how *near* he hath taken the humane nature unto him.

him. When a sinner looketh at God only as in himself, and as he is estranged from the guilty, he is amazed and confounded, as if God were quite out of the reach of our love; but when he thinketh how he hath voluntarily come down into our flesh, that he might be *man*, and be familiar with man, and what a wonderful marriage the Divine Nature hath made with the humane, this wonderfully reconcileth the heart to God, and maketh the thoughts of him more sweet and acceptable. If the life of faith be a *dwelling in God, and God in us, and a walking with God*, 1 Joh. 3. 24. & 4. 12, 15, 16. Ephes. 3. 17. Gen. 17. 1. & 24. 40. & 5. 22. & 6. 9. Heb. 11. 5. Then must we perceive our *nearness* to God: The just apprehension of this *nearness* in Christs Incarnation and Relation to us, is the chief means to bring us to the nearness of love and heavenly conversation, Col. 3. 1, 3, 4.

Direct. 8. *Make Christ therefore the Mediation for all your practical thoughts of God.*

The thoughts of God will be *strange* to us through our *distance*, and *terrible* through our *guilt*, if we look not upon him through the prospective of Christs *humasity* and *cross*. God out of Christ is a consuming fire to guilty souls. As our *acceptance* must be through the *Beloved*, in whom he is well pleased; so our thoughts must be encouraged with the *sense* of that acceptance; and every thought must be led up to God, and emboldened by the *Mediatour*, Mat. 3. 17. & 17. 5. & 12. 18. Ephes. 1. 6. Heb. 2. 9, 10, 12, 13, 17.

Direct. 9. *Never come to God in prayer, or any other act of worship, but by the Mediation of the Son; and put all your prayers as into his hand, that he may present them to the Father.*

There is no hoping for any thing from God to sinners, but by Christ: and therefore there is no speaking to God but by him: not only *in his Name*, -but also by his *Mediation*: And this is the exercise of his *Priesthood* for us, by his heavenly intercession, so much spoken of by the Holy Ghost in the Epistle to the Hebrews: *Seeing we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession: Let us therefore come boldly to the Throne of grace, that we may obtain mercy, and find grace to help in time of need*, Heb. 4. 14, 16.

Direct.

*Dirct.* 10. *Hear every word of Scripture Precept; and Ministerial Exhortation (consonant to the Scripture) as sent to us by Christ, and from the Father by him, as the appointed Teacher of the Church.*

Hear Christ in his Gospel and his Ministers, and hear God the Father in the Son. Take heed of giving only a slight and verbal acknowledgement of the voice of Christ, whilst you really are more taken with the Preachers voice, as if he had a greater share in the Sermon, than Christ hath. The voice in the holy Mount, which Peter witnesseth that he heard, 2 Pet. 1. 17. was, *This is my Beloved Son, in whom I am well pleased, hear ye him,* Mat. 17. 5. *And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people,* Acts 3. 23. *When ye received the Word of God which ye heard of us, ye received it not as the Word of men, but as it is in truth the Word of God, which worketh effectually in you that believe,* 1 Thes. 2. 13. *The Sheep will follow him, for they know his voice: a stranger they will not follow,* John 10. 4, 5.

*Dirct.* 11. *Take every mercy from God as from the hand of Christ; both as procured by his Cross, and as delivered by his Mediatory Administration.*

It is still supposed that the giving of the Son himself by the Father to this office, is excepted as presupposed. But all subsequent particular mercies, are both procured for us, and given to us, by the Mediator. Yet is it nevertheless from God the Father, nor doth it evertheless, but the more fully signify his love. But the state of sinners alloweth them no other way of communication from God, for their benefit and happiness, but by one who is more near and capable to God, who from him may convey all blessings unto them. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in things heavenly in Christ,* Ephes. 1. 3. *He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?* Rom. 8. 32. Through the knowledge of him, the Divine Power giveth us all things that pertain to life and godliness, 2 Pet. 1. 3. God hath given us eternal life, and this life is in his Son, 1 John 5. 10, 11. *All things are delivered into his hand,* Joh. 13. 3. & 17. 2.

Therefore receive every particular mercy for soul and body, as from the blood, and from the present mediation of Christ, that you may rightly understand it, and have it as sanctified and sweetned by Christ.

*Direct. 12. Let Faith take occasion by every sin, to renew your sense of the want of Christ, and to bring you to him, to meditate and grant you a renewed pardon.*

Therefore entertain not their mistake, who tell men that all sin, past, present, and to come, is fully pardoned at once (whether it be before you were born in Gods decree, or Christs satisfaction, or at the time of your conversion) nor theirs who teach that Christ pardoneth only sins before conversion, but as for all that are committed afterward, he doth prevent the need of pardon, by preventing all guilt and obligation to punishment (except meer temporal chastisement.) The preparation which Christ hath made for our pardon, is in it self sufficient, yea and effectual as to that end which he would have it attain before our believing: But our *actual pardon* is no such end: Nor can sin be forgiven before it be committed; because it is *no sin*. Christ never intended to justify or sanctify us perfectly at the first (whatsoever many say to the contrary, because they understand not what they say) but to carry on *both* proportionably and by degrees, that we may have daily use for his daily mediation, and may daily pray, *Forgive us our trespasses*. There is no guilt on them that are in Christ, so far as they *walk not after the flesh, but after the Spirit*; nor no proper condemnation by sentence or execution at all; because their pardon is renewed by Christ, as they renew their sins of infirmity: but not because he *preventeth* their need of any further pardon.

Therefore as God made advantage of the sins of the world, for the honouring of his grace in Christ, that grace might abound where sin abounded, *Rom. 5. 12, 16, 17*. So do you make advantage of your renewed sins, for a renewed use of faith in Christ; and let it drive you to him with renewed desires and expectations of pardon by his intercession: That Satan may be a loser, and Christ may have more honour by every sin that we commit. Not that we should sin that grace may abound; but that we may make use of abounding grace when

when we have sinned. It is the true nature and use of *Faith* and *Repentance* to draw good out of sin it self, or to make the *remembrance* of it to be a means of our hatred and mortification of it, and of our love and gratitude to our Redeemer: Not that *sin it self* doth (*formally* or *efficiently*) ever do any good: But *sin objectively* is turned into good: For so *sin is no sin*; because to *remember sin* is not sin. When *David* saith, *Psal.* 51. 3. that *his sin was ever before him*, he meaneth not only *involuntarily* to his grief, but *voluntarily* as a meditation useful to his future duty, and to stir him up to all that which afterward he promiseth.

Direct. 13. *In all the weaknesses and languishings of the new creature, let Faith look up to Christ for strength.*

For God hath put our life into his hand, and he is our root, and hath promised that *we shall live because he liveth*, *John* 14. 19. Do not think only of using Christ, as you do a friend when you have need of him; or as I do my pen, to write, and lay it down when I have done: But as the branches use the Vine, and as the members use the Head, which they *live* by; and from which when they are separated, they die and wither, *John* 15. 1, 2, 3, &c. *Ephes.* 1. 22. & 5. 27, 30. & 4. 4, 5, 12, 15, 16. Christ must even *dwell in our hearts* by *Faith*, *Ephes.* 3. 17. that is, 1. *Faith* must be the means of Christ's dwelling in us by his Spirit; and 2. *Faith* must so habituate the heart to a dependance upon Christ, and to an improvement of him that *objectively* he must dwell in our hearts, as our friend doth whom we most dearly love; as that which we cannot chuse but alwaies think on.

Remember therefore that we live in Christ, and that *the life which we now live is by the faith of the Son of God, who hath loved us, and given himself for us*, *Gal.* 2. 20. And his grace is sufficient for us, and his strength most manifested in our weakness, 2 *Cor.* 12. 9. And that when Satan desireth to sift us, he prayeth for us that our faith may not fail, *Luke* 22. 32. And that our life is *hid with Christ in God*, even with *Christ who is our life*, *Col.* 3. 3, 4. That he is the Head, in whom all the members live, by the communication of his appointed ligaments and joynts, *Ephes.* 4. 14, 15, 16. Therefore when any grace is weak, go to your Head for life and strength. If faith

be weak, pray, *Lord increase our faith*, Luke 17. 5. If you are ignorant, pray him to *open your understandings*, Luk. 24. 45. If your hearts grow cold, go to him by faith, till he shed abroad the love of God upon your hearts, Rom. 5. 3, 4. For of his fulness it is that we must receive grace for grace, John 1. 16.

Direct. 14. *Let the chief and most diligent work of your faith in Christ be, to inflame your hearts with love to God, as his Goodness and Love is revealed to us in Christ.*

Faith kindling Love, and working by it, is the whole summ of Christianity; of which before.

Direct. 15. *Let Faith keep the example of Christ continually before your eyes; especially in those parts of it, which he intended for the contradicting and healing of our greatest sins.*

Above all others, these things seem purposely and specially chosen in the life of Christ, for the condemning and curing of our sins; and therefore are principally to be observed by faith.

1. *His wonderful Love to God, to his Elect, and to his enemies: expressed in so strange an undertaking, and in his sufferings, and in his abundant grace, which must teach us, what fervours of love to God and man, to friends and enemies must dwell and have dominion in us, 1 John 4. 10. Rev. 1. 5. Rom. 5. 8, 10. John 13. 34, 35. & 15. 13. 1 John 3. 14. 23. 17. & 4. 7, 8, 20, 21.*

2. *His full obedience to his Fathers will, upon the dearest rates or terms: To teach us that no labour or cost should seem too great to us in our obeying the will of God; nor any thing seem to us of so much value, as to be a price great enough to hire us to commit any wilful sin, Rom. 5. 19. Heb. 5. 8. Phil. 2. 8. 1 Sam. 15. 22. 2 Cor. 10. 5, 6. Heb. 5. 9. John 14. 15. & 15. 10. 1 John 2. 3. & 3. 22. & 5. 2, 3. Rev. 22. 14.*

3. *His wonderful contempt of all the Riches, and Greatness of the world, and all the pleasures of the flesh, and all the honour which is of man; which he shewed in his taking the form of a servant, and making himself of no reputation, and living a mean inferiour life: He came not to be served (or ministered to) but to serve: Not to live in state with abundance of attendants; with provisions for every turn and use, which pride, curiosity,*

or carnal imagination, taketh for a *conveniency*, or a *decency*, no nor a *necessity* : But he came to be as a *servant* unto others ; not as despising his *liberty*, but as exercising his voluntary *humility* and *love* : He that was *Lord of all for our sakes*, became *poor to make us rich* : He lived in *lowliness* and *meekeness* : He submitted to the greatest scorn of sinners ; and even to the false accusations and imputations of most odious sin in it self, *Phil.* 2. 6, 7, 8, 9. *Heb.* 12. 1, 2, 3. *Matth.* 26. 55, 60, 61, 63, 66. & 27, 28, 29, 30, 31. *Matth.* 11. 29, 30. & 20. 28. *2 Cor.* 8. 9. which was to teach us to see the vanity of the wealth and honours of the world, and to despise the Idol of the ungodly, and to lay that under our feet, which is nearest to their heart ; and to be able without impatiency, to be scorned, spit upon, buffeted and abused ; to be poor, and of no reputation among men ; and though not to enslave our selves to any (but if we can be free to use it rather, *1 Cor.* 7. 21.) yet to be the loving and voluntary servants of as many as we can to do them good ; and not to desire to have a great retinue, and to be such voluntary burdens to the world, as to be served by many, while we serve none ; as if we (who are taught by Christ and Nature, that it is *more honourable to give than to receive*, and to be *helpful unto many*, than to *need the help of many*) would declare our *impotency* to be so great, that (when every poor man can serve himself and others) we are (and had rather be) so *indigent*, as not to *live and help our selves*, without the help of many servants : yea scarce to undress and dress our selves, or to do any thing which another can do for us, Only such persons are willing to *eat*, and *drink*, and *sleep* for themselves, and to *play*, and *laugh*, and to *sin* for themselves ; but as to any thing that's *good and usefull*, without their present sensitive delight, they are not only unserviceable to the world, but would live like the *lame* or *dead*, that must be moved and carryed about by others. Among Christs servants, he that is the *chief*, must be the *chief in service*, even as a *servant unto all*, *Luke* 22. 26. *Matth.* 23. 11. And all by *love must serve one another*, *Gal.* 5. 13.

4. His *submission unto death*, and conquest of the *natural love of life*, for a *greater good*, even the *pleasing of God*, and the *Crown of Glory*, and the *good of many* in their salvation : To teach

teach us that not only the pleasures of life, but *life it self* must be willingly laid down, when any of these three ends require it, *Matth.* 20. 28. *John* 10. 11. & 15. 13. 1 *John* 3. 16. *Job.* 10. 17. *Acts* 20. 24. *Matth.* 10. 39. & 16. 25. *Mark* 14. 26. *Phil.* 2. 30. 1 *John* 3. 16. *Rev.* 12. 11.

*Direct.* 16. *Let Faith behold Christ in his relation to his universal Church, and not unto your selves alone.*

1. Because else you overlook his most honourable relation: It is more his glory to be the Churches Head and Saviour, than yours, *Ephes.* 5. 23. & 1. 21, 22. And 2. You else overlook his chief design and work; which is for the perfecting and saving of his body, *Ephes.* 1. 23. *Col.* 1. 24. 18. And 3. Else you overlook the chief part of your own duty, and of your conformity to Christ, which is in loving and edifying the body, *Ephes.* 4. 12, 16. Whereas if you see Christ as the undivided and impartial Head of all Saints, you will see also all Saints as dear to him, and as united in him; and you will have communion by faith with them in him; and you will love them all, and pray for all, and desire a part in the prayers of all (instead of carping at their different indifferent manner, and forms, and words of prayer, and running away from them, to shew that you disown them.) And you will have a tender care of the unity, and honour, and prosperity of the Church, and regard the welfare of particular Brethren as your own, 1 *Cor.* 12. throughout, *John* 13. 14, 34. & 15. 12, 17. *Rom.* 13. 8. stooping to the lowest service to one another, if it were the washing of the feet; and in honour preferring one another, *Rom.* 12. 10. Not judging nor despising, nor persecuting, but receiving and forbearing one another, *Rom.* 14. throughout, & 15. 1, 2, 3, 4, 7, 8. *Gal.* 5. 13. & 6. 1, 2, 3. *Ephes.* 4. 2, 32. *Col.* 3. 13. Edifying, exhorting, and seeking the saving of one other, 1 *Thes.* 5. 11. & 4. 9, 18. *Heb.* 3. 13. & 10. 24. Not speaking evil one of another, *James* 4. 11. Much less biting and devouring one another, *Gal.* 5. 15. But having compassion one of another, as those that are members one of another, 1 *Pet.* 3. 8. *Rom.* 12. 5.

*Direct.* 17. *Make all your opposition to the temptations of Satan, the world and the flesh, by the exercise of Faith in Christ.*

From him you must have your weapons, skill and strength.



It is the great work of *Faith*, to *militate* under him, as the Captain of our salvation; and by vertue of his precepts, example and Spirit to overcome as he hath overcome. Of which more anon.

Direct. 18. *Death also must be entertained and conquered by Faith in Christ.*

We must see it as already conquered by him, and entertain it as the passage to him: This also will be after spoken to.

Direct. 19. *Faith must believe in Christ as our Judge, to give us our final Justification, and sentence us to endless life, Rom. 14. 9, 10. John 5. 22, 24, 25.*

Direct. 20. *Lately, Faith must see Christ as preparing us a place in Heaven, and possessing it for us, and ready to receive us to himself.* But all this I only name, because it will fall in in the last Chapters.

### CHAP. III.

#### *Directions to live by Faith on the Holy Ghost.*

**T**His is not the least part of the life of Faith. If the Spirit give us *Faith it self*, then Faith hath certainly its proper work to do towards that Spirit which giveth it: And if the Spirit be the worker of all other grace, and Faith be the means on our part, then Faith hath somewhat to do with the Holy Ghost herein. The best way that I can take in helping you to believe aright in the Holy Ghost, will be by opening the true sense of this great Article of our Faith to you, that by understanding the matter aright, you may know what you are here both to do, and to expect.

Direct. 1. *The name of the Holy Ghost, or Spirit of God, is used in Scripture for the third person in the Trinity as constitutive, and as the third perfective principle of operation; and most usually as operating ad extra, by communication. And therefore many Fathers, and ancient Divines and Schoolmen, say, That the Holy Ghost, the third person and principle is THE LOVE OF GOD; which as it is Gods Love of himself, is a constitutive*

person or principle in the Trinity; but as it is pregnant and productive, it is the third principle of operation ad extra; and so that it is taken usually, for the pregnant, operative Love of God.

And thus they suppose that the Divine POWER, INTELLECT and WILL (or Wisdom and Love) are the three constitutive persons in themselves, and the three principles of operation ad extra. To this purpose writeth Origen, Ambrose and Richardus the Schoolman; but plainlier and fullier Damascene and Bernard, and Edmundus Cantuariensis, and Potbo Prumensis cited by me in my Reasons of the Christian Religion, page 372, 373, 374. Augustine only putteth Memory for Power, by which yet Campanella thinketh he meant Power, (Metaphys. par. 2. l. 6. c. 12. art. 4. pag. 88.) what Casarius and many other say de triplici lumine, I pass by: The Lux Radii & Lumen, are thought a fit similitude by many: But the Metron, Light and Heat, is a plain impression of the Trinity on that noble element of fire. That holy man Ephrem Syrus in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his own steadfastness in the doctrine of the Trinity against all Heresies) [By that three-named fire of the most holy Trinity] (or Divine Majesty as another Copy hath it) [And by that infinite and sole, one Power of God; and by these three subsistences of the intelligible (or intellectual) fire.] And as it is a most great and certain truth, that this sacred Trinity of Divine Principles, have made their impress communicatively upon the frame of nature, and most evidently on the noblest parts, which are in excellency nearest their Creatour; so it is evident that in the creatures LOVE is the pregnant communicative principle: So is Natural Love in Generation and friendly Love in benefiting others; and spiritual Love, in propagating knowledge and grace, for the winning of souls.

What I said of the Scripture use of the word is found in 1 John 5. 5, 6, 7, 8. Heb. 9. 14. 1 Cor. 12. 2, 3, 4. Rom. 1. 4. John 1. 32, 33. & 3. 5, 34. & 6. 63. Gen. 1. 2. Job 33. 4. 2 Cor. 3. 17, 18. Luke 4. 18. Micah 3. 8. Isa. 11. 2. & 61. 1.

D. rect. 2. The more excellent measure of the Spirit given by Christ after his ascension to the Gospel Church, is to be distinguished from that which was before communicated; and this Spirit

of Christ is it which our Christian Faith hath special respect to.

Without the Spirit of God, as the persevering principle, nature would not have been nature, Gen. 1. 2. All things would not have been good, and very good, but by the communication of goodness: And without somewhat of that Spirit, there would be no Moral Goodness in any of mankind: And without some special operations of that Spirit, the godly before Christs coming in the flesh, would not have been godly, nor in any present capacity of glory: Therefore there was some gift of the Spirit before.

But yet there was an eminent gift of the Spirit proper to the Gospel times, which the former ages did not know; which is so much above the former gift, that it is sufficient to prove the Verity of Christ.

For 1. There was use for the speciall attestation of the Father by way of Power, by Miracles, and his Resurrection to own his Son. 2. The Wisdom and Word of God incarnate, must needs bring a special measure of Wisdom to his Disciples; and therefore give a greater measure of the Spirit for illumination. 3. The design of Redemption being the revelation of the Love of God, and the recovery of our Love to him, there must needs be a special measure of the Spirit of Love shed abroad upon our hearts. And in all these three respects, the Spirit was accordingly communicated.

Quest. Was it not the Spirit of Christ which was in the Prophets, and in all the godly before Christs coming?

Answer. The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in innocency, and from the state of man in his Apostacy and condemnation: And thus it was the Spirit of Christ which was then given, so far as it was the Covenant and Grace of Christ, by which men were then saved. But there was a fuller Covenant to be made after his coming, and a fuller measure of Grace to be given, and a full attestation of God for the establishment and promulgation of this Covenant: And accordingly a fuller and special gift of the Spirit. And this is called The Spirit of Christ, in the peculiar Gospel sense.

Quest. How is it said, Joh. 7. 37. that the Holy Ghost was

not yet given, because Christ was not yet glorified?

*Ans.* It is meant of this special measure of the Spirit, which was to be Christ's special witness and agent in the world. They had before that measure of true grace, which was necessary to the salvation of Believers, before the Incarnation and Resurrection of Christ, (which was the Spirit of Christ, as the Light before Sun-rising is the Light of the Sun;) and if they died in that case, they would have been saved: But they had not the signal Spirit of the Gospel, settled and resident with them, but only some little taste of it for casting out Devils, and for Cures, at that time when Christ sent them by a special mission to preach, and gave them a sudden special gift, Luke 9. 1. & 10. 17.

*Quest.* How is it said of those baptized Believers, Acts 19. that they had not heard that there was a Holy Ghost?

*Ans.* It is meant of this eminent Gospel gift of the Holy Ghost, as he is the great Witness and Agent of Christ; and not of all the graces of the Holy Ghost?

*Quest.* Was it before necessary to have an explicate belief in the Holy Ghost as the third person in the blessed Trinity, and as the third principle of the divine operations, and were the faithful then in Covenant with him?

*Ans.* Distinguish between the Person and the Name: No Name is necessary to salvation; else none could be saved but men of one language: To believe in the Holy Ghost under that Name, was not necessary to salvation (nor yet is) for he that speaketh and heareth of him in Greek, or Latine, or Slavonian, &c. may be saved, though he never learnt the English tongue: But to believe in the Energetical, or operative, or communicative Love of God, was alwaies necessary to salvation, considered in the thing, and not only in the Name: As it was to believe in his Power and his Wisdom: And to believe which is the first, and which the second, and which the third, is not yet of absolute necessity to salvation; while they are coequal and coessential; and it was necessary to the Jews to believe, that this Love of God did operate, and was communicated to the faithful, not upon the terms of innocency, according to the first Covenant; but to sinners that deserved death, and upon terms of mercy, through the Covenant of Grace,

Grace, which was made with lapsed man in order to his recovery, through a Redeemer.

*Direct. 3. All that is efficiently necessary to our salvation, in or of God, is not objectively necessary to be known. And such a measure of the knowledge of the Son, and of the Holy Ghost is necessary to save us, as is necessary objectively to sanctify us under the efficiency of the said Spirit: And all the rest is not of such necessity. And therefore as under the Gospel, the Spirit is Christs great Witness, as well as Agent in the world, it is more necessary now to believe distinctly in the Holy Ghost in that relation, than it was before Christs coming in th flesh.*

There is a great deal of the Divine Perfection, which causeth our salvation, unknown to us: As the Sun will shine upon us, and the wind will blow, and the rain will fall, and the earth will bear fruits, whether we know it or not; so our knowledge of it, is not at all necessary to any Divine Efficiency as such: The Spirit by which we are regenerate, is like the wind that bloweth, whose sound we hear, but know not whence it cometh, nor whither it goeth (no nor what it is) *John 3. 6, 7, 8, 9.* But all those things which are necessary to work *objectively* and *morally* on the soul, do work *in esse cognito*; and the knowledge of them is as necessary as the operation is. It was of absolute necessity to the salvation of all, before Christs coming, and among the Gentiles as well as the Jews, that the Spirit should sanctify them to God, by possessing them with a predominant Love of him in his Goodness; and that this Spirit proceed from the Son or *Wisdom* of God: But it was not so necessary to them as it is now to us, to have a distinct knowledge of the personality and operations of the *Spirit*, and of the Son. And though now it is certain that Christ is the *Way*, the *Truth*, and the *Life*, and *no man cometh to the Father, but by the Son*, *Joh. 14. 6.* Yet that knowledge of him, which is necessary to them that hear the Gospel, is not all necessary to them that never hear it; though the same efficiency on *his part* be necessary: And so it is about the knowledge of the Holy Ghost; without which Christ cannot be sufficiently now known, and rightly believed in.

*Direct. 4. The presence or operation of the Spirit of God is*

casually the spiritual Life of man, in his holiness: As there is no natural Being but by influence from his Being; so no Life but by communication from his Life, and no Light but from his Light, and no Love or Goodness, but from his Spirit of Love.

It is therefore a vain conceit of them, that think man in innocency had not the Spirit of God: They that say, his natural rectitude was instead of the Spirit, do but say, and unsay: for his natural rectitude was the effect of the influx or communication of Gods Spirit: And he could have no moral rectitude without it; as there can be no effect without the chief cause: The nature of Love and Holiness cannot subsist, but in dependance on the Love and Holiness of God: And those Papists who talk of mans state first in pure naturals, and an after donation of the Spirit, must mean by pure naturals, man in his meer essentials, not really, but notionally by abstraction distinguished, from the same man at the same instant as a Saint; or else they speak unsoundly: For God made man in moral dispositive goodness at the first; and the same Love or Spirit, which did first mak' him so, was necessary after to continue him so. It was never his nature to be a prime good, or to be good independently without the influence of the prime good, Isa. 44.3. Ezek. 36.27. Job 26.13. Psal. 51.10,12 & 143.10. Prov. 20.27. Mal. 2.15. John 3.5,6. & 6.63. & 7.39. Rom. 8.1,5,6,9,13,16. 1 Cor. 6.11. & 2.11,12. & 6.17 & 12.11,13. & 15.45. 2 Cor. 3.3,17. Ephes. 2.18,22. & 3.16. & 5.9. Col. 1.8. Jude 19.

Direct. 5. The Spirit of God, and the Holiness of the soul may be lost, without the destruction of our essence, or species of humane nature; and may be restored without making us specifically other things.

That influence of the Spirit which giveth us the faculty of a Rational Appetite or Will, inclined to good as good, cannot cease, but our humanity or Being would cease: But that influence of the Spirit, which causeth our adherence to God by Love, may cease, without the cessation of our Beings; as our health may be lost, while our life continueth, Psal. 51.10. 1 Thes. 5.19.

Direct. 6. The greatest mercy in this world, is the gift of the Spirit, and the greatest misery is to be deprived of the Spirit; and

and to: b these are done to man by God, as a Governour, by way of reward and punishment oft-times: Therefore the greatest reward to be observed in this world, is the increase of the Spirit upon us, and the greatest punishment in this world is the denying or with-holding of the Spirit.

It is therefore a great part of a Christians wisdom and work, to observe the accessses and assistances of the Spirit, and its withdrawings; and to take more notice to God in his thankfulness of the gift of the Spirit, than of all other benefits in this world: And to lament more the retiring or with-holding of Gods Spirit, than all the calamities in the world: And to fear this more as a punishment of his sin: Lest God should say as *Psal. 81. 11, 12.* But my people would not hearken to my voice, Israel would none of me: so I gave them up to their own hearts lusts, to walk in their own counsels: And we must obey God through the motive of this promise and reward, *Prov. 1. 23.* Turn you at my reproof; behold, I will powre out my Spirit unto you, I will make known my words to you, *Joh. 7. 39.* He spake this of the Spirit, which they that believe on him should receive, *Luke 11. 13.* God will give his holy Spirit to them that ask it. And we have great cause when we have sinned, to pray with *David,* Cast me not away from thy presence, and take not thy holy Spirit from me. Create in me a clean heart, O God, and renew a right spirit in me. Restore to me the joy of thy salvation, and stablish me with thy free Spirit, *Psal. 51. 10, 11, 12.* And as the sin to be feared is the grieving of the holy Spirit, *Ephes 4. 30.* so the judgement to be feared, is accordingly the withdrawing of it, *Isaiab 63. 10, 11.* But they rebelled and vexed his holy Spirit; therefore he was turned to be their enemy, and fought against them. Then he remembered the daies of old, *Moses* and his people, saying, Where is he that brought them up——Where is he that put his holy Spirit within them? The great thing to be dreaded, is, lest [those that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost——] should fall away, and be no more renewed by repentance.—*Heb. 6. 4 6.*

*Dixt.* 7. Therefore executive pardon or justification cannot possibly be any perfecter than sanctification is: Because no sin is fur-  
that

ther forgiven, or the person justified executively, than the punishment is taken off: and the privation of the Spirit, being the great punishment, the giving of it, is the great executive remission in this life.

But of this more in the Chapter of Justification following.

Dirct. 8. The three great operations in man, which each of the three persons in the Trinity eminently perform, are, Natura, Medicina, salus; the first by the Creator, the second by the Redeemer, the third by the Sanctifier.

Commonly it is called Nature, Grace and Glory: But either the terms [Grace and Glory] must be plainlier expounded, or that distribution is not found: If by Grace be meant all the extrinsick medicinal preparations made by Christ; and if by [Glory] be meant only the Holiness of the soul, the sense is good: But in common use those words are otherwise understood. Sanctification is usually ascribed to the Holy Ghost: but Glorification in Heaven, is the perfective effect of all the three persons in our state of perfect union with God, Rom. 15. 16. Titus 3. 5, 6. But yet in the work of Sanctification it self, the Trinity undividedly concur: And so in the sanctifying and raising the Church, the Apostle distinctly calleth the act of the Father, by the name of Operation; and the work of the Son by the name of Administration, and the part of the Holy Ghost by the name of Gifts, 1 Cor. 12. 4, 5, 6. And in respect to these sanctifying Operations of God, *ad extra*, the same Apostle distributeth them thus, 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all*: Where by God, seemeth to be meant all the persons in the Trinity in their perfection; but especially the Father as the Fountain of Love, and as expressing Love by the Son and the Spirit; and by the Grace of Christ, is meant all that gracious provision he hath made for mans salvation, and the Relative application of it, by his intercession, together with his mission of the holy Spirit. And by the Communion of the Spirit is meant that actual communication of Life, Light and Love to the soul it self, which is eminently ascribed to the Spirit.

Dirct. 9. The Spirit it self is given to true Believers, and not only grace from the Spirit. Not



Not that the Essence of God, or the person of the Holy Ghost, is capable of being contained in any place, or removing to or from a place, by local motion: But 1. The Holy Ghost is given to us *Relatively*, as our *Covenanting Sanctifier* in the *Baptismal Covenant*: We have a *Covenant-right* to him, that is, to his operations. 2. And the Spirit it self is present as the *immediate Operator*; not so immediate as to be *without Means*, but so immediately as to be no *distant Agent*, but by *proximate attingency*, not only *ratione virtutis*, but also *ratione suppositi*, performeth his operations: If you say, *so he is present every where*; I answer, but he is not a *present Operator* every where alike. We are called the *Temples* of the Holy Ghost, both because he *buildeth us up* for so holy a use, and because he also *dwelleth in us*, 1 Cor. 6. 19.

Direct. 10. By the *sanctification* commonly ascribed to the Holy Ghost, is meant that *recovery* of the soul to God, from whom it is fallen, which consisteth in our *primitive Holiness*, or *devotedness to God*, but summarily in the *Love of God*, as God.

Direct. 11. And *Faith in Christ* is oft placed as before it, not as if the Spirit were no cause of Faith, nor as if Faith were no part of our *saving special grace*; nor as if any had saving Faith before they had *Love to God*; but because as *Christ is the Mediator and way to the Father*; so *Faith in him is but a mediate grace to bring us up to the Love of God*, which is the final *perfective grace*: And because, though they are *inseparably complicate*, yet some acts of Faith go before our *special Love to God* in order of nature, though some others follow after it, or go with it.

It is a question which seemeth very difficult to many, whether *Love to God*, or *Faith in Christ* must go first (whether in *time* or *order of nature*.) For if we say that *Faith in Christ* must go first, then it seemeth that we take not *Faith* or *Christ* as a *Means* to bring us to *God* as our *End*; for our *End* is *Deus amatus*, *God as beloved*; and to make *God* our *End*, and to *love him*, are inseparable. We first *love the good* which appeareth to us, and then we *chuse and use the Means* to attain it; and in so doing we make that our *End* which we did *love*; so that it is the *first loved* for it self, and then made our *End*. Now if *Christ* be not used as a *Means to God*, or as our *Ultimate End*, then he is not believed in, or used as *Christ*, and therefore it is

no true Faith: And that which hath not the true End, is not the true act or grace in question, nor can that be any special grace at all, which hath not God for his Ultimate End: On both which accounts, it can be no true Faith: The *intentio finis*, being before the choice or use of means, though the affection be after.

And yet on the other side, if God be loved as our End, before we believe in Christ as the means, then we are sanctified before we believe. And then faith in Christ is not the Means of our first special Love to God. And the consequents on both parts are intollerable; and how are they to be avoided?

Consider here 1. You must distinguish betwixt the assenting or knowing act of faith, and the consenting or choosing act of it in the will. 2. And between Christ as he is a Means of Gods choosing and using, and as he is a means of our choosing and using. And so I answer the case in these Propositions.

1. The knowledge of a Deity is supposed before the knowledge of Christ as a Mediator: For no man can believe that he is a Teacher sent of God, nor a Mediator between us and God, nor a Sacrifice to appease Gods wrath, who doth not believe first that there is a God.

2. In this belief or knowledge of God, is contained the knowledge of his Essential Power, Wisdom and Goodness; and that he is our Creator and Governour, and that we have broken his Laws, and that we are obnoxious to his Justice, and deserve punishment for our sins. All this is to be known before we believe in Christ as the Mediatour.

3. Yet where Christianity is the Religion of the Country, it is Christ himself by his Word and Ministers, who teacheth us these things concerning God; But it is not Christ as a Means chosen or used by us, to bring us to the Love of God; (for no man can choose or use a Means for an End not yet known or intended:;) but it is Christ as a Means chosen and used by God, to bring home sinners to himself: (even as his dying for us on the Cross was.)

4. The soul that knoweth all this concerning God, cannot yet love him savingly, both because he wanteth the Spirit to effect it, and because a holy sin-hating God, engaged in Justice

to damn the sinner, is not such an object, as a guilty soul can love: but it must be a *loving and reconciled God* that is willing to forgive.

5. When Christ by his Word and Ministers hath taught a sinner both what God is in himself, and what he is to us, and what we have deserved, and what our case is; and then hath taught him, what he *himself* is as to his *person* and his *office*, and what he hath *done* to reconcile us to God, and how far God is *reconciled* hereupon, and what a *common conditional pardoning Covenant*, he hath made and offereth to all, and what he will be and do to those that do come in, the *belief* of all this *seriously* (by the *assenting* act of the understanding) is the first part of *saving Faith*, going in nature before both the *Love of God*, and the *consenting* act of the Will to the Redeemer. (And yet perhaps the same *acts* of faith in an *ineffectual superficial* measure, may go long before this in many.)

6. In this *assent* our belief in *God*, and in the *Mediatour*, are conjunct in *time* and *nature*; they being *Relatives* here as the objects of our faith. It is not possible to believe in *Christ as the Mediatour*, who hath *propitiated* God to us, before we believe that *God is propitiated by the Mediatour*; nor *vice versa*: Indeed there is a difference in order of *dignity* and *desirableness*; *God as propitiated* being represented to us as the *End*, and the *Propitiator*, but as the *Means*: But as to the order of our *apprehension* or *believing*, there can be no difference at all, no more than in the order of knowing the Father and the Son, the Husband and Wife, the King and subjects: These *Relatives* are *simul naturâ & tempore*.

7. This *assenting* act of *Faith*, by which *at once* we believe *Christ to be the Propitiator*, and *God to be propitiated* by him, is not the belief that *my sins are actually pardoned*, and my soul actually reconciled and justified; but it includeth the belief of the history of *Christ's satisfaction*, and of the *common conditional Covenant of Promise and Offer* from God, *viz.* that *God is so far reconciled by the Mediatour*, as that he will forgive, and justify, and glorify all that *Repent and Believe*, that is, that *return to God by faith in Christ*; and offereth this mercy to all, and intreateth them to accept it, and will

condemn none of them but those that finally reject it. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation: Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled unto God, 2 Cor. 5. 18, 19, 20.* So that it is at once the belief of the Father as reconciled, and the Son as the Reconciler, and that according to the tenour of the common conditional Covenant, which is the first assenting part of saving Faith.

8. This same Covenant which revealeth God as thus far reconciled by Christ, doth offer him to be further actually and fully reconciled, and to justify and glorify us, that is, to forgive, accept, and love us perfectly for ever. And it offereth us Christ to be our actual Head and Mediatour, to procure and give us all this mercy, by communicating the benefits which he hath purchased according to his Covenant-terms: so that as before the Father and the Son were revealed to our assent together; so here they are offered to the Will together.

9. In this offer, God is offered as the End, and Christ as Mediatour is offered as the Means; therefore the act of the Will to God, which is here required, is simple Love of complacency (with subjection, which is a consent to obey) but the act of the Will to Christ, is called choice or consent, though there be in it *Amor Medii*, the Love of that Means for its aptitude as to the end.

10. This Love of God as the End and Consent to Christ as the Means, being not acts of the Intellect, but of the Will, cannot be the first acts of Faith, but do presuppose the first assenting acts.

11. But the assenting act of Faith, doth cause these acts of the Will to God and the Mediatour. Because we believe the Truth and Goodness, we Consent and Love.

12. Both these acts of the Will are caused by assent at one time, without the least distance.

13. But here is a difference in order of Nature, because we will God as the End, and for himself; and therefore first in the

the natural order of intention; and we will Christ as the Means for that End, and therefore but *secondarily*. Though in the *Intellects apprehension and assent*, there be no such difference; because in the *Truth*, which is the *Understandinge* object, there is no difference, but only in the *Goodness* which is the *Wills* object: And as *Goodness it self* is apprehended by the *Understanding, ut verè bonum*, there is only an objective difference of dignity.)

14. Therefore as the Gospel revelation cometh to us in a way of *offer, promise and covenant*, so our *Faith* must act in a way of *Acceptance & Covenanting* with God and the Redeemer and Sanctifier. And the Sacrament of Baptism is the solemnizing of this Covenant on both parts. And till our hearts do *consent* to the Baptismal Covenant of Grace, we are not Believers in a saving sense.

15. There is no distance of *time* between the *Assent of Faith*, and the *first true degree of Love and Consent*: (Though an *un-sound Assent* may go long before; yet *sound Assent* doth immediately produce *Love and Consent*;) and though a *clear and full resolved degree of consent* may be some time afterward: And therefore the soul may not at the *first degree* so well understand it self, as to be ready for an open covenanting.)

16. This being the true order of the work of *Faith and Love*, the case now lyeth plain before those that can observe things distinctly, and take not up with confused knowledge. (And no other are fit to meddle with such cases) *viz* that the *knowing* or assenting acts of faith in God as reconciled (so far) and in Christ as the reconciler, so far as to give out the offer or Covenant of Grace, are both at once, and both go before the acts of the will, as the cause before the immediate effect; and that this assent first in order of nature (but at once in time) causeth the will to love God as our End, and to consent to, and chuse Christ in heart-covenant as the means, and so in our covenant we give up our selves to both: And that this *Repentance* and *Love* to God, which are both one work called *conversion*, or *turning* from the creature to God, the one as denominated from the *terminus à quo, viz.* (Repentance) the other from the *terminus ad quem* (*viz.* Love) are twisted at once with true *saving Faith*. And that Christ as the *means used by God* is our

first Teacher, and bringeth us to assent: And then that assent bringeth us to take God for our End, and Christ for the Means of our actual Justification and Glory; so that Christ is not by Faith chosen and used by us under the notion of a Mediator or Means to our first act of love and consent; but is a Means to that of the Fathers choosing only; but is in that first consent chosen by us for the standing means of our Justification and Glory, and of all our following exercise and increase of love to God, and our sanctification; so that it is only the assenting act of faith, and not the electing act, which is the efficient cause of our very first act of Love to God, and of our first degree of sanctification; and thus it is that Faith is called the seed and mother grace: But it is not that saving Faith which is our Christianity, and the condition of Justification and of Glory, till it come up to a covenant-consent of heart, and take in the foresaid acts of Repentance and Love to God as our God and ultimate end.

The observation of many written mistakes about the order of the work of grace, and the ill and contentious consequents that have followed them, hath made me think that this true and accurate decision of this case, is not unuseful or unnecessary.

Direct. 12. *The Holy Ghost so far concurred with the eternal Word, in our Redemption, that he was the perfecting Operator, in the Conception, the Holiness, the Miracles, the Resurrection of Jesus Christ.*

Of his Conception it is said, Mat. 1. 20. *For that which is conceived in her, is of the Holy Ghost.* And vers. 18. *She was found with child of the Holy Ghost.* And of his holy perfection, as it is said, Luke 2. 52. *that he increased in wisdom, and stature, and favour with God and men,* (meaning those positive perfections of his humane nature (which were to grow up with nature it self, and not the supply of any culpable or private defects) so when he was baptized, the Holy Ghost descended in a bodily shape like a Dove upon him, Luke 3. 22. And Luke 4. 1. it is said, *Jesus being full of the Holy Ghost, &c.* Isa. 11. 2. *And the Spirit of the Lord shall rest upon him; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge, and the fear of the Lord, and shall make him quick of understanding in the fear of the Lord, &c.* Joh. 3. 34.

For

For God giveth not the Spirit by measure to him, A&S 1. 2. After that he through the Holy Ghost had given commandments to the Apostles whom he had chosen, Rom. 1. 4. And was declared to be the Son of God, with power, according to the Spirit of Holiness (that is, the Holy Spirit) by the resurrection from the dead, Mat. 12. 28. If I cast out Devils by the Spirit of God, &c. Luke 4. 18. The Spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal, &c. Isa. 61. 1.

In all this you see how great the work of the Holy Spirit was upon Christ himself, to fit his humane nature for the work of our redemption, and actuate him in it; though it was the Word only which was made flesh, and dwelt among us, John 1. 3.

Direct. 13. Christ was thus filled with the Spirit, to be the Head or quickning Spirit to his body: and accordingly to fit each member for its peculiar office: And therefore the Spirit now given is called the Spirit of Christ, as communicated by him.

Rom. 8. 9. If any man have not the Spirit of Christ, the same is none of his, Joh. 7. 37. This spake he of the Spirit, which they that believe should receive, viz. it is the water of life, which Christ will give them. 1 Cor. 15. 45. The last Adam was made a quickening Spirit, Gal. 4. 6. God hath sent forth the Spirit of his Son into our hearts, whereby we cry Abba Father, Phil. 1. 19. Through the supply of the Spirit of Jesus Christ. See also Ephes. 1. 22, 23. & 3. 17, 18, 19. & 2. 18, 22. & 4. 3, 12, 16. 1 Cor. 12, &c.

Direct. 14. The greatest extraordinary measure of the Spirit, was given by him to his Apostles, and the Primitive Christians, to be the seal of his own truth and power, and to fit them to found the first Churches, and to convince unbelievers, and to deliver his will on record in the Scriptures, infallibly to the Church for future times.

It would be tedious to cite the proofs of this, they are so numerous; take but a few, Matth. 28. 20. Teaching them to observe all things whatsoever I have commanded you (that's the commission) Mark 16. 17. And these signs shall follow them that believe, &c. Joh. 20. 22. Receive ye the Holy Ghost, &c. 14. 26. But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things

to your remembrance, whatsoever I have said unto you, Joh. 16. 13. When the Spirit of Truth is come, he will guide you into all Truth, &c. Heb. 2. 4. God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Direct. 15. And as such gifts of the Spirit was given to the Apostles as their office required; so these sanctifying graces, or that spiritual Life, Light and Love, are given by it to all true Christians, which their calling and salvation doth require.

John 3. 5, 6. Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit, Heb. 12. 14. Without holiness none shall see God, Rom. 8. 8, 9, 10, 14. They that are in the flesh cannot please God: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. See also v. 1, 3, 4, 5, 6, 7, &c. Titus 3. 5, 6, 7. He saved us by the washing of Regeneration, and the renewing of the Holy Ghost, which be shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life. But the testimonies of this truth are more numerous than I may recite.

Direct. 16. By all this it appeareth that the Holy Ghost is both Christs great witness objectively in the world, by which it is that he is owned of God, and proved to be true; and also his Advocate or great Agent in the Church, both to indite the Scriptures, and to sanctifie souls.

So that no man can be a Christian indeed, without these three: 1. The objective witness of the Spirit to the truth of Christ. 2. The Gospel taught by the Spirit in the Apostles. 3. And the quickening, illuminating and sanctifying work of the Spirit upon their souls.

Direct. 17. It is therefore in these respects that we are baptized into the Name of the Holy Ghost, as well as of the Father and the Son, it being his work to make us thus both Believers and Saints; and his perfective work of our real Sanctification, being as necessary to us as our Redemption or Creation, Matth. 28. 19, 20. Heb. 6. 1, 2, 4, 5, 6.

Direct. 18. Therefore as every Christian must look upon himself,



as being in special Covenant with the Holy Ghost, so he must understand distinctly what are the benefits, and what are the conditions, and what are the duties of that part of his Covenant.

The special Benefits are the Life, Light and Love before mentioned, by the quickening illumination and sanctification of the Spirit; not as in the first *Act* or *Seed*; for so they are presupposed in that *Faith* and *Repentance* which is the *Condition*. But as in the following acts and habits, and increase of both, unto perfection, *Acts* 2. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, and to as many as the Lord our God shall call. See Acts* 26. 18. *Ephes.* 1. 18, 19. *Titus* 3. 5, 6, 7.

The special condition on our parts, is our consent to the whole Covenant of Grace, viz. To give up our selves to God as our Reconciled God and Father in Christ, and to Jesus Christ as our Saviour, and to the holy Spirit as to his Agent, and our Sanctifier. There needeth no other proof of this, than actual *Baptism* as celebrated in the Church from Christs daies till now. And the institution of it, *Mat.* 28. 19, with *I John* 5. 7, 8, 9. & *I Pet.* 3. 21. with *John* 3. 5.

The special Duties afterward to be performed, have their rewards as aforesaid, and the neglect of them their penalties; and therefore have the nature of a *Condition* as of those particular rewards or benefits.

*Direct.* 19. The Duties which our Covenant with the Holy Ghost doth bind us to, are 1. Faithfully to endeavour by the power and help which he giveth us, to continue our consent to all the foresaid Covenant: And 2. To obey his further motions, for the work of Obedience and Love: 3. And to use Christs appointed means with which his Spirit worketh: And 4. To forbear those wilful sins which grieve the Spirit.

*John* 15. 4. *Abide in me, and I in you. v. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. v. 9. Continue in my love, Col.* 1. 23. *If ye continue in the Faith, &c. Jude* 21. *Keep your selves in the Love of God. Heb.* 10. 25, 26. *Not forsaking the assembling of your selves together, &c. For if we sin wilfully, &c. of how much*

sover punishment shall be be thought worthy, who hath done despite to the Spirit of grace, v. 29. Heb. 6. 4, 5, 6. Ephes. 4. 30. Grieve not the holy Spirit of God, 1 Thes. 5. 19. Quench not the Spirit.

Direct. 20. By this it is plain, that the Spirit worketh not on man as a dead thing, which hath no principle of activity in it self; nor as on a naturally necessitated Agent, which hath no self-determining faculty of will; but as on a living free self-determining Agent, which hath duty of its own to perform for the attaining of the end desired.

Those therefore that upon the pretence of the Spirits doing all, and our doing nothing without him, will lye idle, and not do their parts with him, and say that they wait for the motions of the Spirit, and that our endeavours will not further the end, do abuse the Spirit, and contradict themselves; seeing the Spirits work is to stir us up to endeavour, which when we refuse to do, we disobey and strive against the Spirit.

Direct. 21. Though sometimes the Spirit work so efficaciously, & certainly to cause the volition, or other effect which is moveth to; yet sometimes it so moveth, as procureth not the effect, when yet it gave man all the power and help which was necessary to the effect; because that man failed of that endeavour of his own, which should have concurred to the effect, and which he was able without more help to have performed.

That there is such effectual grace, Acts 9. and many Scriptures with our great experience tell us. That there is such meer necessary uneffectual grace possible, and sometime in being, (which some call sufficient grace) is undeniable in the case of Adam; who sinned not for want of necessary grace, without which he could not do otherwise. And to deny this, blotteth out all Christianity and Religion at one dash.

By all which it appeareth, that the work of the Spirit is such on mans will, as that sometimes the effect is suspended on our concurrence; so that though the Spirit be the total cause of its own proper effect, and of the act of man, in its own place and kind of action; yet not simply a total cause of mans act or volition; but mans concurrence may be further required to it, and may fail.

Direct. 22. Satan transformeth himself oft into an Angel of Light,

Light, to deceive men by pretending to be the Spirit of God : Therefore the spirits must be tryed, and not every spirit trusted, 2 Cor. 11. 14, 15. Mat. 24. 4, 5, 11, 24. 1 John 3. 7. Ephes. 4. 14. Revel. 20. 3, 8. 2 Thes. 2. 2. 1 John 4. 1, 3, 6.

Direct. 23. The way of trying the spirits, is to try all their uncertain suggestions, by the Rule of the certain Truths already revealed in Nature, and in the holy Scriptures : And to try them by the Scriptures, is but to try the spirits, by the Spirit : the doubtful spirit, by the undoubted Spirit, which indited and sealed the Scriptures more fully, than can be expell'd in any after revelation, 1 Thes. 1. 21. Isa. 8. 16, 20. 2 Pet. 1. 19. John 5. 39. Acts 17. 11. The Spirit of God is never contrary to it self : Therefore nothing can be from that Spirit, which is contrary to the Scriptures which the Spirit indited.

Direct. 24. When you would have an increase of the Spirit, go to Christ for it, by renewed acts of that same Faith, by which at first you obtained the Spirit, Gal. 3. 3, 4. Gal. 4. 6.

Faith in Christ doth two waies help us to the Spirit : 1. As it is that Condition upon which he hath promised it, to whom it belongeth to give us the Spirit. 2. As it is that act of the soul which is fitted in the nature of it, to the work of the Spirit : That is, as it is the serious contemplation of the infinite Goodness and Love of God, most brightly shining to us in the face of the Redeemer : and as it is a serious contemplation of that heavenly glory procured by Christ, which is the fullest expression of the Love of God : and so is fittest to kindle that Love to God in the soul, which is the work of the Spirit. These are joyned, Rom. 5. 1, 2, 5, 6. Being justified by Faith, we have peace with God, through our Lord Jesus Christ : By whom also we have access by Faith into this grace wherein we stand, and rejoyce in hope of the Glory of God — The Love of God is shed abroad in our hearts by the Holy Ghost, which is given to us. For when we were without strength, in due time Christ died for the ungodly — God commended his Love to us, that while we were yet sinners, Christ died for us — So Ephes. 3. 17, 18, 19. Let Christ dwell in your hearts by Faith, and it would help you to be rooted and grounded in Love, and to comprehend with all Saints, what is the breadth, and length, and depth, and height ; and to know the Love of Christ which passeth knowledge,

knowledge, and so to be filled with the fulness of God. If Faith be the way to see Gods Love, and Faith be the way thereby to raise our Love to God, then Faith in Christ must needs be the continual instrument of the Spirit, or that means which we must still use for the increase of the Spirit.

Direct. 25. *The works of the Spirit, next to the excitation of Life, Light and Love, do consist in the subduing of the lusts of the flesh, and of the power of all the objects of sense which serve it. Therefore be sure that you faithfully serve the Spirit in this mortifying work, and that you take not part with the flesh against it.*

A great part of our duty towards the Holy Ghost, doth consist in this joyning with him, and obeying him in his *strivings against* the flesh: And therefore it is that so many and earnest exhortations are used with us, to live after the Spirit, and not after the flesh; and to mortifie the lusts of the flesh, and the deeds of it by the Spirit; especially in Rom. 8. 1. to the 16. and in Gal. 5. throughout. & Rom. 6. & 7. & Col. 3. Ephes. 5.

Direct. 26. *Take not every striving for a victory, nor every desire of grace, to be true grace it self; unless grace be desired as it is the lovely Image of God, and pleasing to him, and be desired before all earthly things; and unless you not only strive against, but conquer the predominant love of every sin.*

There are many uneffectual desires and *strivings* which consist with the dominion of sin. Many a fornicator, and glutton, and drunkard, hath earnest wishes that he could leave his sin, when he thinketh of the shame and punishment; and hath a great deal of striving against it before he yieldeth: But yet he liveth in it still, because his love to it is the predominant part in him, Rom. 6. 2. *How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into his death--- We are buried with him by Baptism--- Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead, is freed from sin.--- V. 12. Let not sin reign therefore in your mortal bodies, that ye should obey it in the lusts thereof.--- V. 13. Neither yield your members servants of unrighteousness unto sin--- For sin shall not have dominion over you--- Know ye*

not that to whom you yield your selves servants to obey, his servants ye are to whom ye obey? whether of sin unto death, or of obedience unto righteousness, Rom. 8. 13. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live. See Gal. 5. 16, 18, 19, 20, 21, 22, 23. They that are Christs, have crucified the flesh, with the affections and lusts. V. 24. and 2 Tim. 2. 19. The foundation of God standeth sure, having this seal, The Lord knoweth who are his. And let every one that nameth the Name of Christ, depart from iniquity.

Object. But it is said, Gal. 5. 17. The flesh lusteth against the Spirit——so that ye cannot do the things which ye would.

Answer. That is, every true Christian would fain be perfect in Holiness and Obedience, but cannot, because of the lustings of the flesh: But it doth not say or mean, that any true Christian would live without wilful gross, or reigning sin, and cannot; that he would live without murder, adultery, theft, or any sin which is more loved than hated, but cannot. We cannot do all that we would; but it doth not follow that we can do nothing which we would, or cannot sincerely obey the Gospel.

Object. Paul saith, Rom. 7. 15, 18. To will is present with me; but how to perform that which is good I find not: and what I would, that I do not.

Answer. The same answer will serve. To will perfect Obedience to all Gods Laws, was present with Paul; but not to do it. He would be free from every infirmity, but could not: (And therefore could not be justified by the Law of Works.) But he never saith, that he would obey sincerely, and could not; or that he would live without heinous sin, and could not. Indeed in his flesh he saith, there dwelleth no good thing; but that denyeth not his spiritual power (who so often propoeth himself as an example to be imitated by those that he wrote to.) Thousands are deceived about their state, by taking every unaffectional desire and wish, and every striving before they sin, to be a mark of saving grace: misunderstanding Mr. Perkins, and some others with him, who make a desire of grace, to be the grace it self; and a combate against the flesh, to be a sign of the renovation by the Spirit; whereas they mean only, such a

desire of grace as grace for the Love of God, as is more powerful than any contrary desires; and such a combating as conquereth gross (or mortal) sin, and striveth against infirmities. And of this, this saying is very true.

*Direct.* 27. *Strive with your hearts when the Spirit is striving with you: and take the season of its special help; and make one gale of grace advantageous to another.*

This is a great point of Christian wisdom: The help of the Spirit is not at our command: take it while you have it. Use wind and tide before they cease. God will not be a servant to our slothfulness and negligence. As he that will not come to the Church at the hour when the Minister of Christ is there, but say, I will come another time, will have none of his teaching there; so he that will not take the Spirit's time, but say, I am not now at leisure, may be left without its help, and taught by sad experience to know, that it is fitter for man to wait on God, than for God to wait on man. More may be done and got at one hour, than at another, when we have no such help and motions.

*Direct.* 28. *Be much in the contemplation of the heavenly Glory; for there are the highest objects, and the greatest demonstrations of Gods Love and Goodness; and therefore in such thoughts we are most likely to meet with the Spirit with whose nature and design they are so agreeable.*

We fall in with the heavenly Spirit in his own way, when we set our selves to be most heavenly. Heavenly thoughts are the work which he would set you on; and the Love of God is the thing which he works you to thereby: And nothing will so powerfully inflame the soul with the Love of God, as to think that we shall live in his Love and Glory for ever more. Set your selves therefore to this work, and it will be a sign that the Spirit sets you on it; and you may be sure that he will not be behind with you, in a work which both he and you must do. To this sense the Apostle bids us, *pray in the Holy Ghost*, Jude 20. Because though prayer must be from the Spirit, which is not in our power; yet when we set our selves to pray, it is both a sign that the Spirit exciteth, and a certain proof that he will not be behind with us, but will afford us his assistance.

*Direct.*

*Direct.* 29. *Converse with those who have most of the Spirit, as far as you can attain it.*

And that is not those that are most for revelations or visions, or that pretend to extraordinary illuminations, or that set the Spirit against the Word; or that boast most of the Spirit, in contempt of others: But those who are most *humble*, most *holy*, and most *heavenly*; who *love God* most, and hate sin most. Converse with such as have most of the Spirit (of love and heavenliness) is the way to make you more spiritual; as converse with learned men is the way to learning: For the Spirit giveth his *graces* in the use of suitable means, as well as he doth his common gifts, *Jude* 20, 21. *Heb.* 10. 24, 25. & 3. 13. *Ephes.* 4. 12, 15, 16.

*Direct.* 30. Lastly, *The right ordering of the body it self is a help to our spirituality.* A clean and a cheerful body is a fitter instrument for the Spirit to make use of, than one that is oppressed with *crudities*, or dejected with heavy melancholy. Therefore especially avoid two extremes: 1. The *satisfying the lusts of the flesh*, and clogging the body with excess of meat or drink, or corrupting the fantasie with foolish pleasures: 2. And the *adding your selves to distracting melancholy*, or to any disconsolate or discontented thoughts.

And from hence you may both take notice of the sense of all that fasting and abstinence which God commandeth us, and of the true *measure* of it, *viz.* as it either *fixteth* or *unfixteth* the body for our duty, and for our ready obedience to the Spirit of God. *1 Cor.* 9. 27. *I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a cast away.* *Rom.* 13. 12, 13, 14. *Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, for lust.* Pampering the body, and adding our selves to the pleasing of it, turneth a man from spirituality into brutishness; and favouring or minding the things of the flesh, destroyeth both the relish and minding of the things of the Spirit, *Rom.* 8. 5, 6, 7, 8. And a sower discontented melancholy temper,

per, is contrary to that alacrity requisite in Gods service; and to those which the Comforter is to work in us.

So much for living by Faith on the Holy Ghost.

#### CHAP. IV.

*Directions how to exercise Faith upon Gods Commandments, for Duty.*

**I**T being presupposed that your Faith is settled about the truth of the Scriptures in general (by the means here before and elsewhere more at large described) you are next to learn how to exercise the Life of Faith about the Precepts of God in particular; and herein take these helps.

*Direct. 1. Observe well how suitable Gods Commands are to reason, and humanity, and natural revelation it self; and so how Nature and Scripture do fully agree, in all the precepts for primitive holiness.*

This is the cause why Divines have thought it so useful to read Heathen Moralists themselves, that in a Cicero, a Plutarch, a Seneca, an Antonius, an Epictetus, &c. they might see what testimony nature it self yieldeth, against all ungodliness and unrighteousness of men. See Rom. 19, 20, &c. But of this I have been larger in my *Reasons of the Christian Religion*.

*Direct. 2. Observe well how suitable all Gods Commandments are to your own good, and how necessary to your own felicity.*

All that God commandeth you, is, 1. To be *active*, and use the faculties of your souls, in opposition to *Idleness*: 2. To use them *rightly*, and on the *highest objects*, and not to debase them by preferring vanity and fordid things, nor to pervert them by ill doing. And are not both these suitable to your natural perfection, and necessary to your good?

1. If there were one Law made, that men should *lie or stand still* all the day, with their eyes shut, and their ears stopped, and their mouths closed, and that they should not *stir, nor see, nor bear, nor taste*; and another Law that men should *use* their



their eyes, and ears, and limbs, &c. which of these were more suitable to *humanity*, and more easie for a sound man to obey (though the first might best suit with the *lame*, and *blind*, and *sick*.) and why should not the goodness of *Gods Law* be discerned, which requireth men to use the *higher faculties*, the *Reason*, and *Elctive*, and *Executive Powers*, which God hath given them? If men should make a Law, that no one should use *his Reason* to get *Learning*, or for his *Trade* or business in the world, you would think that it were an institution of a Kingdom of Bedlams, or a herd of beasts: And should not you then be required to use your *Reason* faithfully and diligently in *greater things*?

2. And if one Law were made, that every man that tra-  
veleth shall *stumble* and *wallow* in the dirt, and wander up and  
down out of his way; and that every man that eateth and  
drinketh, should feed on dirt, and ditch-water, or poyson,  
&c. And another Law, that all men should keep their right  
way, and live soberly, and feed healthfully; which of these  
would fit a wise man best, and be easiest to obey? or if one  
Law were made, that all Scholars shall learn nothing but *lies*  
and *errours*; and another, that they shall learn nothing but  
*truth* and *wisdom*, which of them would be more easie and  
suitable to *humanity*? (Though the first might be more  
pleasing to some fools.) Why then should not the goodness of  
Gods Laws be confessed, who doth but forbid men learning  
the most pernicious errours, and wandering in the maze of  
folly, and wallowing in the dirt of sensuality, and feeding on  
the dung and poyson of sin? Is the love of a harlot, or of glut-  
tony, drunkenness, rioting, or gaming, more suitable to hu-  
manity, than the *Love of God*, and *Heaven*, and *Holiness*, of *Wis-  
dom*, *Temperance*, and doing good? To a *Swine* or a *Bedlam*  
it may be more suitable; but not to one that liveth like a  
man. What did God ever forbid you, that was not hurtful  
to you? And what did he ever *command* you, which was not  
for your *benefit*? either for your *present delight*, or for your  
*future happiness*; for the *healing* of your diseases, or the *pre-  
venting* them?

And if *Reason* can discern the goodness of Gods Laws to us,  
*Faith* can acknowledge it with more advantage. For we can

see by Faith, the *graciousness* of their Author, and the goodness of the reward and end, more fully than by reason only: And a Believer hath found by sad experience, how bad and bitter the waies of sin are, and by *sweet* experience, how good and pleasant the waies of God are. He hath found that it is the way to peace, and hope, and joy, to deny his lusts, and obey his Maker and Redeemer: And it is the way to terrour and a troubled soul, and a broken heart, to sin and to gratifie his sensuality, *Prov. 3. 17. All her waies are pleasantness, and all her paths are peace.* *Psal. 119. 165. Great peace have they which love thy Law, and nothing can offend them.* *Psal. 37 37. Mark the upright man, and behold the just, for the end of that man is peace.* *Rom. 14. 17. Righteousness, and peace, and joy in the Holy Ghost, are the Kingdom of God.* *Grace, Mercy and Peace are Gods entertainment of the faithful soul, Titus 1. 4. 1 Tim. 1. 2. & 2 Tim. 1. 2. 1 Cor. 1. 3, &c.* But there is no peace to the wicked, *saith my God, Isa. 57. 21. & 48. 22.* For the way of peace they have not known. They have made them crooked paths; *whosoever goeth therein, shall not know peace, Isa. 54. 8.*

*Direct. 3. Mark well how those Commands of God, which seem not necessary for your selves, are plainly necessary for the good of others, and for the publick welfare, which God must provide for as well as yours.*

He is not your God only, but the God of all the world. And the welfare of many, especially of Kingdoms and Societies, is more to be regarded than the welfare (much more than the *humouring* or *pleasing*) of any one. You may think that if you had leave to be fornicators, and adulterers, to be riotous, and examples of evil, to be covetous, and to deceive, and steal, and lye, that it would do you no harm: But suppose it were so, yet a little wit may serve to shew you, how pernicious it would be to others, and to societies. And Faith can tell a true Believer, what is like to be the end: And that *sin is a reproach to any people, Prov. 14. 34.*

You may think perhaps that if you were excused from many duties of Charity and Justice, in Ministry, Magistracy, or a more private state, it would be no harm to your selves. But suppose it were so, must not others be regarded? If God should regard but one, why should it fall to your lot rather than

to anothers? And why should *any others* be bound to use Justice or Charity to *you* any more than you to them? There is no member of the body politick or ecclesiastick, which will not receive more good to it self, by the Laws of Communion, if truly practised, than it can do to others. For you are but *one* who are bound to be charitable and do good to others, and that but according to your own ability: But it may be hundreds or thousands who may be all bound to do good to you. You have the vital influences, and assistances of all the parts: you have the prayers of all the Christians in the world.

Suppose that the Laws were made to secure your selves of your estate and lives; but to leave the estates and lives of your children to the will of any one that hath a will to wrong them; would you be content with such kind of Laws as these? And why should not *others good* be secured, as well as your posterities? 1 Cor. 12. 12, 14, 20, &c. Rom. 12. 4, 5 & 16. 2. 1 Cor. 10. 17, 33. Ephes. 4. 3, 11, 12, 14, 15, 16.

Direct. 4. *The chief work of Faith is to make the obedience of Gods Commands to be sweet and pleasant to us, by seeing still that intrinsecal goodness, and the extrinsecal motives, and the eternal rewards, which may cause the soul to imbrace them with the dearest love.*

They are much mistaken, who know no use for Faith but to comfort them, and save them from Hell; the great work of Faith is to bring up the soul to Obedience, Thankfulness and Love. Therefore it hath to do with the Precepts, as well as with the Promises; and with the Promises to sweeten the Precepts to us. Believers are not called to the obedience of slaves; nor to be acted only by the fear of pain; but to the obedience of redeemed ones and Sons; that faith may cause them to obey in Love; and the essential act of Love is complacency: Therefore it is the work of Faith, to cause us to obey God with pleasure and delight. Forced motives endure not long: They are accompanied with unwillingness and weariness, which at last will sit down, when the fears do by distance, delay or dulness, abate. Love is our Nature; but Fear is only a servant to watch for us while we do the work of Love. *As many as are led by the Spirit of God, are the Sons of God (and there-*

fore will obey as Sons.) *For we have not received the spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry Abba Father, Rom. 8. 14, 15. Christ suffered death to overcome the Devil that had the power of death, and to deliver us from the fears of it, which was the bondage of our lives, Heb. 2. 14, 15. That we might serve God without fear, in holiness and righteousness, all the days of our lives, Luke 1. 74. There is no fear in love; but perfect love casteth out fear, because fear hath torment, 1 John 4. 18. The meaning is, not only that the Love of God casteth out the fear of men, and persecution; but also that it maketh the fear of tormenting punishment, to become unnecessary to drive us to obedience, so far as the Love of God and of obedience doth prevail: He that loveth more to feast, than to fare hardly, to be rich, than to be poor, (and so to be obedient and holy, than to be unholy) need not (so far) any fear of punishment to drive him to it. Even as the Love of the world, as adverse to the Love of God, is overcome by Faith, 1 John 2. 15. and yet the Love of the world as Gods creature, and as representing him, and sanctified to his service, is but subordinate to the Love of the Father; so also Fear as adverse to Love, or as disjunct from it, is cast out by it: But as it subserveth it in watching against the enemies of Love, and is truly filial, it is a fruit of Faith, and the beginning of wisdom.*

Employ Faith therefore day by day, in looking into the Love of God in Christ, and the Kingdom of Glory, the reward of obedience, and the beauties of holiness, and the merciful conditions of filial obedience (when we have a pardon of our infirmities, and are accepted in Christ) that so we may feel that *Christ's yoke is easie, and his burden light, and his Commandments are not grievous, Mat. 11. 28, 29. 1 John 5. 3. And when Faith hath taught you to hunger and thirst after righteousness, and to delight to do the will of God, Love which is the end of Faith will satisfie you, Mat. 5. 6. Psal. 40. 8.*

Direct. 5. *Take special notice how suitable a holy Law is to the nature of a most holy God; and how much he is honoured in that demonstration of his holiness; and how odious a thing it would be to wish, that the most holy one would have made for us an unholy Law.*

Would you draw the picture of your friend like an Ape or a Monkey, or a Monster? Or would you have the King pictured like a fool? Or would you have his Laws written like the words of a Bedlam, or the Laws of Barbarians or Cannibals? How much more intollerable were it to wish, that an unholy or unrighteous Law, should be the product and impress of the most *great*, most *wise* and *holy* God? This thought should make every Believer exceedingly in love with the Holiness of Gods Commands, because they are the Appearance or Image of his Holiness, and necessary to his honour, as he is the Governour of the world, *Rom. 7. 6, 7, 12.* When *Paul* confesseth that he could no more perfectly keep the Law without sin, than a fettered prisoner can walk at liberty (for that is the sense of the text) yet doth he give the Law this honour, that it is *holy, just and good*, and therefore he loveth it, and fain would perfectly obey it, if he could. See *Psal. 19. 7, 12. &c. 119. 72. & 37. 31. & 1. 2. Isa. 5. 24, &c.*

*Dirct. 6. Remember that both Promises, and Threatnings, and Gods Mercies, and his Judgements, are appointed means to bring us to obey the Precepts; and therefore obedience, which is their end, is highly to be esteemed.*

It seemeth a great difficulty whether the Precept be for Promise, or the Promise for the Precept; which is the End, and which is the Means; whether obedience be a means to attain the reward, or the reward be a means to procure obedience: And the answer is as pleasant to our consideration, *viz.* that as the works of the Trinity of persons, and of Gods Power, and Wisdom, and Goodness *ad extra* are undivided; so are the effects of the one in Gods Laws, the effects also of the other; and they are harmoniously and inseparably conjunct: so that we must obey the Command, that we may attain the blessing of the Promise, and be assured of it: And we must believe the Promise, and the Reward, that we may be moved to obey the Precept: And when all is done, we find that all comes to one; and in the end, the duty and the reward will be the same, when duty cometh to perfection: And that the reward which is promised is our perfection in that Holiness, and Love, and Conformity to the Will of God, in which God doth take that complacency which is our ultimate end.

But if you look at the matter of obedience rather than the form, it sometime consisteth in troublesome things, as suffering persecution, &c. which is less desirable than the promised reward, which is but *pleasing* God, and obeying him, in a more desirable and grateful *matter*, even in perfect Love for ever: And therefore the more desirable must be *considered* to draw us to the less desirable; and that *consideration* of the reward, (and not the *possessing* of it) is the means to our obedience, not for the sake of the ungrateful *matter*, but of the *form* and end, *Mat.* 5. 10, 11, 12, & 6. 1, 4. & 10. 41, 42. *1 Cor.* 9. 17, 18. *1 Tim.* 5. 18. *Heb.* 11. 6. & 10. 35. & 11. 26. *Col.* 3. 24.

*Direct.* 7. Remember how much Christ himself hath condescended, to be made a Means or Mediatour to procure our obedience to God.

And surely that must be an excellent end, which Christ himself became a means to! He came to *save his people from their sins*, *Mat.* 1. 21. And to *call sinners to repentance*, *Luke* 5. 32. *Mat.* 9. 13. *Is Christ the Minister of sin? God forbid*, *Gal.* 2. 17. For this end *was he revealed*, that he might *destroy the works of the Devil*, *1 John* 3. 8. And he died to *redeem and purifie to himself a peculiar people, zealous of good works*, *Titus* 2. 14. Christ came as much to kill sin, as to pardon it: Judge therefore of the worth of obedience by the nobleness and dignity of the means.

*Direct.* 8. Remember still that the same Law which governeth us, must judge us: Let Faith see the sure and close connexion between obedience and judgement.

If Faith do but *speak aloud* to a sluggish soul [Thou must be judged by the same word which commandeth thee to watch and pray, and to walk in holiness with God] it will much awaken the soul to duty: And if Faith do but *say aloud* to a tempted sinner [The Judge is at the door, and thou must hear of this again, and review sin when it will have another countenance] it will do much to kill the force of the temptation, *Rom.* 14. 12. *Phil.* 4. 17. *Heb.* 13. 17. *Mat.* 12. 36. *2 Pet.* 3. 11, 12.

*Direct.* 9. Be sure that your heart-subjection to God be fixed, that you may live under the sense of his Authority.

For as *Gods Veracity* is the formal object of all Faith; so  
Gods

Gods Authority is the formal object of all obedience. And therefore the deep renewed apprehensions of his Majesty, his Wisdom, and absolute Authority, will make us perceive that all things and persons must give place to him, and he to none; and will be a constant spring within us, to move the will to a ready obedience in particular cases, *Mal. 1. 6. Matth. 23. 8, 10. Jer. 5. 22.*

Direct. 10. *Keep in memory some plain texts of Scripture for every particular duty, and against every particular sin; which I would willingly here write down, but that the book swelleth too big, and it is so plentifully done already in most Catechisms, where they confirm all such commands with the texts of Scripture cited to that use: As you may see in the Assemblies Catechism, with the proofs, and more briefly in Mr. Tobias Ellis his English School, where a text or more for every Article of Faith, and every duty, is recited for the use of children. Gods Word which is the object and Rule of Faith, should be before the eye of Faith in this great work of causing our obedience.*

Direct. 11. *Understand well the different nature and use of Scripture examples; how some of them have the nature of a divine Revelation and a Law; and others are only motives to obedience and others of them are evils to be avoided by us.*

1. To Moses and the Apostles of Christ, a special Commission was granted, to the one to settle the Tabernacle and its worship; and to the other, to settle the orders of the Gospel Church. Christ sent them to teach all things, whatsoever he commanded, *Mat. 28. 20.* And he promised to be with them, and to send them the Spirit to lead them into all truth, and to bring all things to their remembrance. Accordingly they did obey this Commission, and settled the Gospel Churches according to the will of Christ; and this many years before any of the New Testament was written. Therefore these acts of theirs have the nature and use of a divine Revelation and a Law. For if they were fallible in this, Christ must break the foresaid Promise.

2. But all the Acts of the Apostles which were either about indifferent things, or which were about forecommanded duties, and not in the execution of the foresaid Commission, for which they,

they had the promise of infallibility, have no such force or interpretation. For 1. Their holy actions of obedience to former Laws, are not properly Laws to us, but *motives* to obey Gods Laws: And this is the common use of all other good examples of the Saints in Scripture: Their examples are to be *tryed* by the Law, and followed as secondary copies or motives, and not as the Law it self, 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ.* Heb. 6. 12. *Be followers of them, who through faith and patience do inherit the promise.* 1 Cor. 4. 16. Phil. 3. 17. 1 Thes. 1. 6. & 2. 16. & 3. 7, 9. Heb. 13. 7.

2. And the *evil examples* even of Apostles are to be avoided, as all other evil examples recorded in the Scriptures are; such as *Peters* denial of his Lord, and the Disciples all forsaking him, and *Peters* sinful separation and dissimulation, and *Barnabas's* with him, Gal. 2. And the falling out of *Paul* and *Barnabas*, &c.

3. And the history of *indifferent* actions, or those which were the performance but of a temporary duty, are *instructing* to us, but not examples which we must imitate. It is no divine Faith which forgeth an object or rule to it self. Whatsoever example we will prove to be obligatory to us to imitate, we must either prove, 1. That it was an execution of Gods own commission, which had a promise of infallible guidance: Or 2, That it was done according to some former Law of God, which is common to them and us. (As the first must be the revealing of some duty extended to this age, as well as that.)

Direct. 12. *Faith must make great use of Scripture examples, both for motive and comfort, when we find their case to be the same with ours.*

We cannot conclude that we must imitate them in extraordinary circumstances; nor can we conclude that God will give every extraordinary mercy to us, which he gave to them (as that he will make all Kings as he did *David*, or all Apostles; or raise all as he did *Lazarus* now, &c.) nor that every Believer shall have the same outward things, or shall have just the same degrees of grace, &c. But we may conclude that we shall have all Gods promises fulfilled to us, as they had to them; and shall have all that is suitable to our condition. As

*David*



David was pardoned upon repentance, so may others: *I confessed, and thou forgavest: For this shall every one that is godly pray to thee*——Psal. 32. 5, 6. Hath God pardoned a *Manasseh*, a *Peter*, a *Paul*, &c. upon repentance? so is he ready to do to us. Hath he helped the distressed? hath he heard and pittied, even the weak in faith? so we may hope he will do by us, *Isa.* 38. 10, 11. *Psal.* 116. 3. *Acts* 27. 20. *Jonah* 2. 4. We have the same God, the same Christ, the same Promise, if we have the same Faith, and pray with the same Spirit, *Rom.* 8. 26. *Heb.* 4. 15. Though we may not have just the same case, or the same manner of deliverance. Therefore it is a mercy that the Scripture is written historically: And therefore we should remember such particular examples as suit our own case.

## CHAP. V.

*Directions how to live by Faith upon Gods Promises.*

**T**HIS part of the work of Faith is the more noble, because the eminent part of the Gospel is the Promises, or Covenant of Grace; and it is the more necessary, because our lapsed miserable state hath made the Promises so necessary to our use: The helps to be used herein are these:

*Direct. 1. Consider that every Promise of God, is the expression of his immutable will and counsel.*

It is a great dispute among the Schoolmen, whether God be properly obliged to us by his Promises: When the word [obligation] it self is but a metaphor, which must be cast away or explained, before the question can be answered: God cannot be bound as man is, who transferreth a propriety to another from himself: or maketh himself a proper debtor in point of communicative Justice; or may be sued at Law, and made to perform against his will. But it is a higher obligation than all this which lyeth upon God. His Power, Wisdom and Goodness, which are himself, do constitute his Veracity: And his very Nature is immutable, and just; and therefore his Nature and Being, is the infallible cause of the fulfilling of his Promises:

He freely made them; but he necessarily performeth them: And therefore the Apostle saith, that God *that cannot lye* hath promised eternal life, before the world began; which is either [promised according to his counsel which he had before the world began] or [from the beginning of the world] Titus 1. 2. Or as the word also signifieth many ages ago. And Heb. 6. 17, 18. Wherefore God willing more abundantly to shew to the heirs of Promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an Anchor of the soul, both sure and stedfast--- And therefore when the Apostle meaneth, that Christ will not be unfaithful to us, his phrase is, *He cannot deny himself*, 2 Tim. 2. 13. As if his very Nature and Being consisted more in his truth and fidelity, than any mortal mans can do.

Direct. 2. *Understand the Nature and Reasons of Fidelity among men, viz.* 1. *To make them conformable to God:* And 2. *To maintain all Justice, Order and Virtue in the world.* And when you have pondered these two, you will see that it is impossible for God to be unfaithful: For 1. If it be a vice in the Copy, what would it be in the Original! Nay, would not falshood and perfidiousness become our perfection, to make us like God? 2. And if all the world would be like a company of enemies, Bedlams, bruits, or worse, if it were not for the remnants of fidelity, it is impossible that the Nature or Will of God, should be the pattern or original of so great evil.

Direct. 3. *Consider what a foundation of his Promises God hath laid in Jesus Christ, and what a seal his blood and resurrection is unto them.*

When it hath cost Christ so dear to procure them, certainly God will not break them. A Promise ratified in the blood of the Son of God, called the blood of the everlasting Covenant, Heb. 13. 20. and by his rising from the dead, can never be broken. If the Law given by Moses, was firm, and a jot or tittle should not pass away till all were fulfilled, much more the word and testament of the Mediatour of a better Covenant, 2 Cor. 1. 20. *All the Promises in him are Yea and Amen;* that is, they are asserted or made in him, and they are ratified, and

and shall be fulfilled in him. *Heb. 8. 6.* He hath obtained a more excellent Ministry, by how much also he is the Mediatour of a better Covenant, which was established on better Promises. And those that are better, cannot be less sure. It is the sure mercies of David, that are given us, by a Promise which is sure to all the seed, *Acts 13. 34. Isa. 55. 3. Rom. 4. 16.*

*Direct. 4.* Consider well that it is Gods own interest to fulfill his Promises; for he attaineth not that glory of his Love and Grace in the perfection of his people till it be done, which he designed in the making of them.

And certainly God will not fail himself and his own interest. The happiness will be ours, but it will be his everlasting pleasure to see his creatures in their perfection. If he was so pleased after the Creation, to see them all good, that he appointed a Sabbath of Rest, to celebrate the commemoration of it; how much more will it please him to see all restored by Jesus Christ, and brought up to that perfection which Adam was but in the way to when he sinned and fell short of the Glory of God. He will not miss of his own design, nor lose the everlasting complacency of his love.

*Direct. 5.* Consider how great stress God hath laid upon the belief of his Promises, and of how great use he hath made them in the world.

If the intimation of another world and reward which we find in Nature, and the Promise of it in Scriptures, were out of the world, or were not believed; and so men had nothing but temporal motives to rule their hearts and lives by, O what an odious thing would man be? and what a Hell would the world be? I have elsewhere shewed that the Government of the world is mainly steered by the hopes and fears of another life, and could not be otherwise, unless man be turned into far worse than a beast. And certainly those Promises cannot be false, which God hath laid so great a stress on, and the belief of which is of so great moment. For the wise, and holy, and powerful God, neither needeth a lye, nor can use it to so great a work.

*Direct. 6.* Take notice how agreeable Gods Promises are to the Nature both of God and man.

It is not only Gods Precepts that have a congruence to na-

tural Reason, but his *Promises* also. It is agreeable to the *Nature of Infinite Goodness* to do good: And yet we see that he doth not do to all alike. He maketh not every creature an Angel, nor a man: How then shall we discern what he intendeth to do by his creatures, but by their several *natures*: The *nature* of every thing is fitted to its use. Seeing therefore God hath given man a *nature* capable of *knowing*, *loving* and *enjoying* him, we have reason to think he gave it not in vain. And we have reason to think that *nature* may be brought up to its own perfection; and that he never intended to employ man all his daies on earth, in seeking an end which cannot be attained. And yet we see that some do unfit themselves for this end, by turning from it, and following vanity: and that God requireth every man as a free Agent, to use his guidance and help aright, for his own preparation to felicity. Therefore reason may tell us, that those who are so prepared by the nearest capacity, and have a love to God, and a heavenly mind, shall enjoy the Glory which they are fitted for. And it helpeth much our belief of Gods Promise, to find that Reason thus discerneth the equity of it: Yea to find that a *Cicero*, a *Seneca*, a *Socrates*, a *Plato*, &c. expected much the like felicity to the just, which the Scripture promiseth.

*Direct.* 7. Be sure to understand Gods Promises aright, that you expect not that which he never promised, and take not presumption to be Faith.

Many do make promises to themselves by misunderstanding, and look that God should fulfil them: and if any of them be not fulfilled, they are ready to suspect the truth of God. And thus men become *false Prophets* to themselves and others, and speak words in the Name of the Lord, which he hath never spoken, and incur much of the guilt, which God oft chargeth on false Prophets, and such as add to the Word of God. It is no small fault to father an untruth on God, and to call that his *Promise* which he never made.

*Direct.* 8. Think not that God promiseth you all that you desire or think you want, in bodily things.

It is not our own *desires* which he hath made the measure of his outward gifts; no nor of our own *Opinion* of our *Necessity* neither: else most men would have nothing but riches, and health,

health, and love, and respect from men; and few would have any want, or pain, or suffering. But it is so much as is good  
 1. To the common ends of Government, and the Societies with which we live. 2. And to our souls, which God doth promise to his own. And his Wisdom, and not their partial conceits, shall be the Judge. Our Father knoweth what we need, and therefore we must cast our care on him, and take not too particular nor anxious thoughts for our selves, Mat. 6. 24. to the end, 1 Pet. 5. 7.

Direct. 9. Think not that God promiseth you all that you will ask; no not that which he commandeth you to ask; unless it agree with his promising will, as well as with his commanding will.

That promise of Christ, Ask and ye shall receive, &c. And whatsoever you ask the Father in my Name, according to his will, he will give it you, are often misunderstood: and there is some difficulty in understanding what Will of God is here meant: If it be his Decreeing Will, that is secret, and the promise giveth us no sure consolation: If it be meant of his Promising Will, what use is this general promise for, if we must have a particular Promise also for all that we can expect? If it be meant of his Commanding Will, the event notoriously gainsayeth it: For it is most certain, that since the Church hath long prayed for the conversion of the Infidel world, and the reforming of the corrupted Churches, &c. it is not yet done: And it is all Christians duty, to pray for Kings, and all in Authority; and to ask that wisdom and grace for them which God doth seldom give them. And all Parents who are bound to pray for grace for their children, do not speed according to their prayers.

Object. That is because that prayers for other men, suppose others to concur in the qualifying conditions as well as our selves: But the promise is meant only of whatsoever we ask for our selves as he commandeth, or for others who are prepared as he requireth.

Answer. 1. If so, then the promise is not only made to our praying as commanded. 2. It cannot be thought that our prayers for Infidels, who must have preparing grace before they can be prepared, should be thus suspended in their preparation of themselves. 3. It may be a duty to pray for many things for our selves too, which yet we shall not particularly receive:

As a Minister may pray for greater abilities for his work, &c.

• *Object.* We pray not as commanded for any such things, if we pray not conditionally for them. *Answer.* But still the difficulty is, *What is the condition to be inserted? whether it be, If God will? Or, If it be for our good? Or, If it be for the universal good of the world? If it were the last, then we might be sure of the salvation of all men, when we ask it; and the second cannot be the condition when we pray for others: and if it be the first, then it telleth us that the commanding Will of God is not it which is principally meant in the promise.*

In this difficulty we must conclude, that the text respecteth Gods Will comprehensively in all these three forementioned respects; but primarily his *promising Will* in matters which fall under promise, and his *decreeing Will* in things which he hath thought meet to make no promise of: and then secondarily, his *commanding Will* to us; but this extendeth not only to prayer it self, but also to the manner of prayer, and to our *conjunct* and *subsequent endeavours*. And so this meeteth and closeth with the former *Will* of God: because we do not pray according to his *commanding Will*, unless we do it with due respect to his *promising* and *decreeing Will*. And so it is, as it is were said [*Of all those things which God hath promised or decreed, whatsoever you ask in my Name, in a manner agreeable to his command, and do second your prayers with faithful endeavours, you shall obtain it; because neither his decrees or promises are nakedly, or meerly to give such a thing; but complicately to give it in this way of asking.*]

And as to the Objections in the beginning, I answer,  
1. Where only Gods *decreeing Will* is the measure of the matter to be granted, the text intendeth not to us a particular assurance of the thing; but the comfort that we and our prayers are accepted, and they shall be granted if it be not such a thing, as God in his wisdom and eternal counsel, hath secretly determined not to do. As if you pray for the conversion of the Kingdom of *China*, of *Japon*, of *Indostan*, of *Tartary*, &c.

And 2. Where Gods *Promise* hath given us security of the thing in particular; yet this *general promise*, and our prayer, are neither of them in vain. For 1. The *general promise*  
doth

doth both confirm our Faith in general, which is a help to us in each particular case; and also it directeth us to Christ as the *means*, in whose name we are to ask all things of the Father; and assureth us, that it is for his sake that God doth fulfil those particular promises to us. 2. And *prayer* in his Name, is the condition, way or means of the fulfilling them.

It is a very common error among many praying persons, to think that if they can but prove it their duty to ask such a thing, this promise telleth them, that they shall have it: But you see there is more necessary to the understanding of it than so.

*Direct.* 10. *Think not that God promiseth you all that you do believe that you shall receive, when you ask it; though it be with never so confident an expectation.*

This is a more common error than the former: Many think that if the thing be but *lawful* which they pray for, much more if it be their *duty* to pray for it, then a *particular belief* that they shall receive it, is the condition of the promise, and therefore that they shall certainly receive it. As if they pray for the recovery of one that is sick, or for the conversion of one that is unconverted, and can but believe that it shall be done, they think God is then obliged by promise to do it, *Mark* 9. 23. *If thou canst believe, all things are possible.* And 11. 23, 24. *Whosoever shall say to this Mountain, Be thou removed, &c. and shall not doubt in his heart, but believe, &c. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*

*Answer.* The reason of this was, because they had a *special promise* of the gift of miracles, as is express, *Mark* 16. 17, 18. And even this text is such a particular promise: For the *spirit* of miracles was then given to confirm the Gospel, and gather the first Churches, and Faith was the condition of them: Or the Spirit; when ever he would work a miracle, would first work an extraordinary Faith to prepare for it. And yet, if you examine well the particular texts, which speak of this subject, you shall find that as it was the doubt of the *divine Authority* of Christs testimony, and of his *own real power*, which was the unbelief of those times; so it was the *belief* of his *Authority and Power*, which was the Faith required: and  
this

this is oftener expressed than the belief of the event; and when the belief of the event is extolled, it is because the belief of *Christs Power* is contained in it. [*If thou canst believe, all things are possible*, Mark 9. 23. Not [*all things shall come to pass*] Mat. 9. 28. *The blind men came to him, and Jesus said, Believe ye that I am able to do this? They said unto him, yea Lord: Then he touched their eyes, saying, according to your faith be it unto you.* So the Centurions faith is described as a belief of *Christs Power*, Mat. 8. 7, 8, 9, 10. So is it in many other instances.

So that this text is no exception from the general Rule; but the meaning of it is, *Whatsoever promised thing you ask, not doubting, ye shall receive it: Or doubt not of my enabling power, and you shall receive whatever you ask, which I have promised you; and miracles themselves shall be done by you.*

*Object.* But what if they had only doubted of *Christs Will*?  
*Answer.* If they had doubted of his *will* in cases where he never expresseth his *will*, they could not indeed have been certain of the event (for that is contrary to the doubt.) But they could not have charged Christ with any breach of promise; and therefore could not themselves have been charged with any unbelief. (For it is no unbelief to doubt of that *will* which never was revealed.) But if they had doubted of his *revealed will* concerning the event, they had then charged him with *falsehood*, and had sinned against him, as ill as those who deny his power.

And the large experience of this our age, confuteth this foresaid error of a *particular belief*: For we have abundance of instances of good people who were thus mistaken, and have ventured thereupon to conclude with confidence, that such a sick person shall be healed, and such a thing shall come to pass; when over and over the event hath proved contrary, and brought such confidence into contempt, upon the failing of it.

*Direct.* II. *Think not that because some strong imagination bringeth some promise to your minds, that therefore it belongeth unto you, unless upon tryal, the true meaning of it do extend to you.*

Many and many an honest, ignorant, melancholy woman, hath



hath told me what abundance of sudden comfort they have had, because such a *text* was brought to their minds, and such a *promise* was suddenly set upon their hearts; when as they mistook the very sense of the promise, and upon true enquiry, it was nothing to their purpose. Yet it is best not rather to contradict these mistaken and ungrounded comforts of such persons: Because when they are godly, and have true right to sounder comforts, but cannot see it; it is better that they support themselves a while with such mistakes, than that they sink into despair. For though we may not *offer them* such mistakes, nor comfort them by a lie; yet we may *permit* that which we may not do (as God himself doth.) It is not at all times that we are bound to rectify other mens mistakes, *viz.* not when it will do them more harm than good.

Many an occasion may bring a text to our remembrance which concerneth us not, without the Spirit of God. Our own imaginations may do much that way of themselves. Try therefore what is the true sense of the text, before you build your conclusions on it.

But yet if indeed God bring to your minds any *pertinent promise*, I would not have you to neglect the comfort of it.

*Direct.* 12. *Think not that God hath promised to all Christians the same degrees of grace; and therefore that you may expect as much as any others have.*

*Object.* *But shall not all at last be perfect? and what can there be added to perfection?*

*Answer.* The perfection of a creature is to be advanced to the highest degree, which his own specific and individual nature are capable of: A beast may be perfect, and yet not be a man: and a man may be perfect, and yet not be an Angel. And *Lazarus* may be perfect, and yet not reach the degree of *Abraham*. For there is, no doubt, a gradual difference between the capacities of several individual souls, of the same species: As there is of several vessels of the same metal, though not by such difference of corporal extension. And there is no great probability that all the difference in the degrees of wit from the *Ideot* to *Achitophel*, is founded only in the bodily organs; and not at all in the souls. And it is certain, that there are

various degrees of glory in Heaven, and yet that every one there is perfect.

But if this were not so, yet it is in this life only that we are now telling you, that all Christians have not a promise of the same degrees.

*Object.* But is not additional grace given by way of reward? And then have not all a promise of the same degree which th: best attain, conditionally if they do as much as they for it?

*Answer.* O yes, *objective*; but not *subjective*; because all have not the same natural capacity, nor are bound to the same degree of duty as to the condition it self. As perfection in Heaven is given by way of reward, and yet all shall not have the same degree of perfection; so is it as to the degrees of grace on earth. 2. All have not the same degrees of the *first preventing grace* given them; and therefore it is most certain that all *will* not use the same degree of *industry* for more: Some have but one talent, and some two, when some have five, and therefore gain ten talents in the improvement, *Mat. 25.*

All must strive for the highest measure: and all the sincere may at last expect their own perfection: But God breaketh no promise, if he give them not all as much as some have.

*Direct.* 13. *Much less hath God promised the same degree of common gifts to all.*

If you never attain to the same measure of acuteness, learning, memory, *utterance*, do not think that God breaketh promise with you: Nor do not call your presumption by the name of *Faith*, if you have such expectations. See *1 Cor. 12.* throughout.

*Direct.* 14. *God often promiseth the thing it self, when he promiseth the time of giving it: Therefore do not take it to be an act of Faith, to believe a set time, where God hath set no time at all.*

*Many are the troubles of the righteous, but God will deliver them out of all, Psal. 37.* But he hath not set them just the time. Christ hath promised to come again and take us to himself, *Joh: 14. 1, 2, 3.* But of that day and hour knoweth no man. God will give necessary comfort to his servants; but he best knoweth *when* it is necessary: and therefore they must not set him a time, and say, Let it be now, or thou breakest thy word.

word. Patient waiting Gods own time, is as needful as believing: Yea he that believeth, will not make haste, *Isa.* 28. 16. *Rom.* 2 7. *2 Thes.* 3. 5. *James* 5. 7, 8. *Heb.* 6. 12. & 10. 36. & 12. 1. *James* 5. 7. *Revel.* 13. 10. & 14. 12. *1 Thes.* 1. 3, 11.

*Dir. Ct.* 15. *God often promiseth the thing, when he promiseth not either in what manner, or by what instrument he will do it.*

He may deliver his Church, and may deliver particular persons out of trouble; and yet do it in a way, and by such means as they never dreamed of. Sometimes he foretelleth us his means, when it is we that in duty are to use them. And sometimes he keepeth them unknown to us, when they are only to be used by himself. *In the Mount will the Lord be seen;* but yet *Abraham* thought not of the *Ram* in the Thicket. The *Israelites* knew not that God would deliver them by the hand of *Moses*, *Acts* 7. 25.

*Direct.* 16. *Take not the promises proper to one time or age of the Church, as if they were common to all, or unto us.*

There were many promises to the *Israelites*, which belong not to us, as well as many precepts: The increase of their seed, and the notable prosperity in the world which was promised them, was partly because that the *motive* should be suited to the ceremonial duties, and partly because the *eternal things* being not then so fully brought to light as now, they were the more to be moved with the present outward tokens of Gods Love. And so the gift of the Spirit of Miracles, and Infallibility, for writing and confirming Scriptures, was promised to the first age, which is not promised to us.

*Direct.* 17. *Take not any good mans observation in those times for an universal promise of God.*

For instance, *David* saith, *Psal.* 73. *I have been young, and now am old; yet did I never see the righteous forsaken, nor his seed begging their bread.* But if he had lived in Gospel times, where God giveth greater heavenly blessings and comforts, and calleth men to higher degrees of patience and mortification, and contempt of the world, he might have seen many both of the righteous and their seed begging their bread, though not forsaken; yea *Christ* himself asking for water of a woman, *John* 4.

*Direct. 18. Take heed of making promises to seem instead of precepts; as if you were to do that your selves, which God hath promised that he will do.*

If God promise to deliver his Church, or to free any of his servants from trouble or persecution, you must have a precept to tell you what is your own duty, and what means you must use, before you must attempt your own deliverance. What God will do, is one thing; and what you must do, is another. This hath been the strange delusion of the people that call themselves the Fifth-Monarchy men in our times; who believing that Christ will set up righteousness, and pull down Tyrants in the earth, have thought that therefore they must do it by arms; and so have been drawn into many rebellions, to the scandal of others, and their own ruine.

*Direct. 19. Take heed of mistaking Prophecies for Promises; especially dark Prophecies not understood.*

Many things are foretold by God in Prophecies, which are mens sins: Herod, and Pontius Pilate, and the people of the Jews, fulfilled Prophecies in the crucifying of Christ: and all the persecutors and murtherers of the Saints, fulfil Christs Prophecies; and so do all that hate us, *And say all manner of evil falsely against us for his sake*, Mat. 5. 11, 12. But the sin is never the less for that. It is prophesied that the ten Kings shall give up their Kingdoms to the beast; that in the last daies shall come scoffers walking after their own lusts; and in the last daies shall be perillous times, &c. These are not Promises, nor Precepts.

It hath lamentably disturbed the Church of Christ, when ignorant self-conceited Christians, who see not the difficulty, grow confident that they understand many Prophecies in *Daniel's*, the *Revelations*, &c. and thereupon found their presumption (miscalled faith) upon their own mistakes, and then form their prayers, their communion, their practice into such schism, and sedition, and uncharitable waies, as the interest of their opinions do require (as the Millenaries before mentioned have done in this generation.)

*Direct. 20. Think not that all Gods Promises are made to mee; sincerity; and that every true Christian must be freed from all penal burr, however they behave themselves.*

For there are further helps of the Spirit, which are promised only

only to our diligence in attending the Spirit, and to the degrees of industry, and servour, and fidelity in watching, praying, striving, and other use of means. And there are heavy chastisements which God threatneth to the godly, when they misbehave themselves: Especially the hiding of his face, and with-holding any measure of his Spirit. The Scripture is full of such threatnings and instances.

Direct. 21. *Much less may you imagine that God hath made any Promise, that all the sins of true Believers shall work together for their good.*

They misexpound Rom. 8. 28. who so expound it (as I have elsewhere shewed.) For 1. The context confirmeth it to sufferings. 2. The qualification added [*to them that love God*] doth shew that the abatement of love to God, is none of the things meant that shall work our good. 3. And it sheweth, that it is *Love as Love*, and therefore not the least that is consistent with neglect and sin, which is our full condition. 4. Experience telleth us, that too many true Christians may fall from some degrees of grace, and the Love of God, and die in a less degree than they once had: and that less of holiness doth not work for their good. 5. And it is not a thing suitable to all the rest of Gods method in the Scriptures, that he should assure all beforehand, that all their sins shall work for their good. That he should command obedience so strictly, and promise rewards so liberally, and threaten punishment so terribly, and give such frightful examples as *Solomons, Davids*, and others are; and at the same time say, *Whatever sin thou committest inwardly or outwardly by neglecting my Love, and Grace, and Spirit; by loving the world, by pleasing the flesh, as David did, &c.* it shall all be turned to do thee more good than hurt. This is not a suitable means to men in our case, to keep them from sin, nor to cause their perseverance.

Direct. 22. *Understand well what Promises are universal to all Believers, and what are but particular and proper to some few.*

There are many particular Promises in Scripture, made by name, to *Noah*, to *Abraham*, to *Moses*, to *Aaron*, to *David*, to *Solomon*, to *Hezekiah*, to *Christ*, to *Peter*, to *Paul*, &c. which we cannot say are made to us. Therefore the Covenant of Grace,

which is the *Universal Promise*, must especially be made the ground of our faith, and all other as they are branches and appurtenances of that, and have in the Scripture some true signification, that they indeed extend to us. For if we should believe that every Promise made to any Saint of God (as *Hannah, Sarah, Rebecca, Elizabeth, Mary, &c.* do belong to us, we should abuse our selves and God: And yet to us they have their use.

*Direct.* 23. It is of very great importance, to understand what Promises are absolute, and which are suspended upon any condition to be performed by us; and what each of those conditions is.

As the Promise to the Fathers that the *Messiah* should come, was absolute. God gave not a Saviour to the world, so as to suspend his coming on any thing to be done by man. The not drowning of the world, was an absolute Promise made to *Noah*: so was the calling of the Gentiles promised. But the *Covenant of Promises sealed in Baptism*, is conditional: and therefore both parties, God and man, are the *Covenanters* therein.

And in the Gospel the Promises of our first Justification and Adoption, and of our after pardon, and of our Justification at Judgement, and of our additional degrees of grace, and of our freedom from chastisements, have some difference in the conditions, though true Christianity be the main substance of them all. Meer Christianity, or true consent to the Covenant, is the condition of our first Justification. And the continuance of this, with actual sincere obedience, is the condition of non-omission, or of continuance of this state of Justification: And the use of prayer and other means, is a condition of our further reception of more grace. And perseverance in true holiness with faith, is the condition of our final Justification and Glorification (of which more anon.)

*Direct.* 24. You can no further believe the fulfilling of any of these conditional Promises, than you know that you perform the condition.

It is presumption, and not faith, for an impenitent person to expect the benefit of those Promises, which belong to the penitent only: And so it is for him that forgiveth not others,

to expect to be forgiven his particular sins: And so in all the rest of the Promises.

Direct. 25. *But be sure that you ascribe no more to your selves, for performing any condition of a Promise, than God doth.*

A condition as such is no cause at all of the performance of the Promise; either natural or moral: only the non-performance of the condition is a cause of the non performance of the Promise: For the true nature of a condition as such, is only to suspend the benefit. Though naturally a condition may be meritorious among men; and for their own commodity (which God is not capable of) they ordinarily make only meritorious acts to be conditions: As God also doth only such acts as are pleasing to him, and suited to their proper ends. But this is nothing to a condition formally, which is but to suspend the benefit till it be done.

Direct. 26. *When you find a Promise to be common or universal, apply it as boldly as if your name were written in it: and also when you find that any particular Promise to a Saint is but a branch of that universal Promise to all Saints; or to all that are in the same case, and find that the case and reason of the Promise proveth the sense of it to belong to you as well as them.*

If it be said, that *whosoever believeth shall not perish, but have everlasting life*, John 3. 16. You may apply it as boldly as if it were said, *If thou John, or Thomas be a Believer, thou shalt not perish, but have everlasting life.* As I may apply the absolute Promise of the Resurrection to my self as boldly, as if my name were in it, because it is all that shall be raised (John 5. 22, 24, 25.) 1 Cor. 15. So may I all the conditional promises of pardon and glory conditionally [*if I repent and believe.*] And you may absolutely thence conclude your certain interest in the benefit, so far as you are certain that you repent and believe.

And when you read that Christ promiseth his twelve Apostles, to be with them, and to reward their labours, and to see that they shall be no losers by him, if they lose their lives, &c. You may believe that he will do so by you also. For though your work be not altogether the same with theirs; yet this is but a branch of the common Promise to all the faithful, who must all follow him on the same terms of self-denial,

Luke

Luke 14. 26, 27, 33. Mat. 10. Rom. 8. 17, 18. And on this ground the promise to Joshua is applied, Heb. 13. *I will never fail thee nor forsake thee, because it is but a branch of the Covenant common to all the faithful.*

Direct. 27. *Be sure that you lay the stress of all your hopes on the Promises of God, and venture all your happiness on them, and when God calleth to it, express this by forsaking all else for these hopes, that it may appear you really trust Gods word, without any secret hypocritical reserves.*

This is the true life, and work, and tryal of faith: whether we build so much on the Promise of God, that we can take the thing promised for all our treasure, and the Word of God for our whole security.

As Faith is called a Trusting in God; so it is a practical kind of Trust; and the principal tryal of it, lyeth in forsaking all other happiness and hopes, in confidence of Gods promise through Jesus Christ.

To open the matter by a similitude: Suppose that Christ came again on earth as he did at his Incarnation, and should confirm his truth by the same miracles, and other means; and suppose he should then tell all the Country, I have a Kingdom at the *Antipodes*, where men never die, but live in perpetual prosperity; and those of you shall freely possess it, who will part with your own estates and Country, and go in a ship of my providing, and trust me for your Pilot to bring you thither, and trust me to give it you when you come there. My power to do all this, I have proved by my miracles, and my love and will, my offer proveth. How now will you know whether a man believe Christ, and trust this promise or not? why, if he believe and trust him, he will go with him, and will leave all, and venture over the Seas whithersoever he conducteth him, and in that ship which he prepareth for him: But if he dare not venture, or will not leave his present Country and possessions, it is a sign that he doth not trust him.

If you were gone to Sea, and had several Ships and Pilots offered you, and you were afraid lest one were unsafe, and the Pilot unskillful, and it were doubtful which were to be trusted; when after all deliberation you chuse one, and refuse the rest, and resolve to venture your life and goods in it, this is properly called



called *trusting* it. So *trusting* in God, and in *Jesus Christ*, is not a *bare opinion* of his fidelity, but a *PRACTICAL TRUST*; and that you may be sure to understand it clearly, I will once open the parts of it distinctly.

Divines commonly tell us that *Faith* is an *Affiance* or *Trust* in God: and some of them say that this is an act of the *understanding*, and some, that it is an act of the *will*, and others say, that *Faith* consisteth in *Assent* alone, and that *Trust* or *Affiance* is as *Hope*, a *fruit of Faith*, and not *Faith* it self: And what *Affiance* it self is, is no small controvertic (And so it is what *Faith* and *Christianity* is, even among the Teachers of Christians.)

The plain truth is this: as to the name of *Faith*, it sometime signifieth a meer *Intellectual Assent*, when the object requireth no more: And sometime it signifieth a *practical Trust* or *Affiance*, in the *Truth* or *Trustiness* of the undertaker or promiser, that is, in his *Power*, *Wisdom* and *Goodness*, or honesty, conjunct as expressed in his word; and that is, when the matter is *practical*, requiring such a *trust*. The former is oft called, *The Christian Faith*; because it is the belief of the *truth* of the *Christian Principles*; and is the leading part of *Faith* in the full sense. But it is the *latter* which is the *Christian Faith*, as it is taken, not *secundum quid*, but *simply*; not for a *part*, but the *whole*; not for the opinion of men about *Christ*, but for *Christianity* it self, or that *Faith* which must be *profess* in *Baptism*, and which hath the promise of *Justification* and *Salvation*.

What true  
Christian  
Faith is?

And this *Trust* or *Affiance* is placed respectively, on all the objects mentioned in the beginning; on *God* as the *first efficient foundation*; and on *God* as the *ultimate end*; as the certain full felicity, and final object of the soul: On *Christ* as the *Mediatour*, and as the *secondary foundation*, and the *guide*, and the *finisher* of our faith and salvation; the chief *sub-revealer* and *performer*: On the *Holy Ghost*, as the *third foundation*; both *revealing* and *attesting* the doctrine by his gifts: And on the *Apostles* and *Prophets* as his *Instruments*, and *Christ's chief entrusted Messengers*: And on the *Promise* or *Covenant* of *Christ* as his *Instrumental Revelation* it self: And on the *Scriptures* as the *authentick Record* of this *Revelation* and *Promise*. And the benefit for which all these are *trusted*, is, *recovery to God*, or *Redemption*.

demption and Salvation, viz. pardon of sin, and Justification, Adoption, Sanctification and Glorification; and all things necessary thereunto.

This Trust is an act of all the three faculties: (for three there are) even of the whole man: Of the vital power, the understanding and the will: and is most properly called *Practical Trust*; such as trusting a *Physician* with your life and health; or a *Tutor* to teach you; or a *Master* to govern and reward you; or a *Ship and Pilot* (as aforesaid) to carry you safe through the dangers of the Sea: As in this similitude; *Affiance* as in the understanding, is its Assent to the sufficiency and fidelity of the *Pilot and Ship* (or *Physician*) that I trust: *Affiance* in the will is the chusing of this *Ship, Pilot, Physician* to venture my life with, and refusing all others; which is called *consent*, when it followeth the motion and offer of him whom we trust. *Affiance* in the vital power of the soul, is the fortitude and venturing all upon this chosen *Trustee*: which is, the quieting (in some measure) disturbing fears, and the exodus or conatus, or first egress of the soul towards execution.

And whereas the quarrelling pievish ignorance of this age, hath caused a great deal of bitter, reproachful, uncharitable contention on both sides, about the question, *How far obedience belongeth to faith?* whether as a part, or end, or fruit, or consequent? In all this it is easily discerned, that as *alligiance* or *subjection* differ from *obedience*, and *hiring* my self to a *Master*, differeth from *obeying* him; and taking a man for my *Tutor*, differeth from *learning* of him; and *Marriage* differeth from *conjugal duty*; and giving up my self to a *Physician*, differeth from *taking* his counsel and medicines; and taking a man for my *Pilot*, differeth from *being conducted* by him; so doth our first *Faith* or *Christianity* differ from *actual obedience* to the healing precepts of our Saviour. It is the covenant of *obedience and consent* to it, immediately entering us into the practice: It is the seed of *obedience*; or the soul, or life of it, which will immediately bring it forth, and act it. It is *virtual*, but not *actual obedience* to *Christ*; because it is but the first consent to his Kingly Relation to us; unless you will call it that *Inception* from whence all *obedience* followeth. But it may be *actual*  
(common)

(common) *obedience to God*, where he is believed in and acknowledged *before Christ*: And all following *acts of Faith* after the first, are both the *root of all other obedience*, and a *part of it*: as our *continued Allegiance to the King* is: And as the *Heart*, when it is the *first formed Organ in nature*, is no *part of the man*, but the *Organ to make all the parts*, because it is *solitary*; and there is yet *no man*, of whom it can be called a *part*; but when the *man is formed*, the *heart* is both his *chief part*, and the *Organ to actuate and maintain the rest*.

Object. But *Faith as Faith is not obedience*.

Ans. Nor *Learning as Learning* is not *obedience to your Tutor*: Nor *plowing as plowing* is not *obedience to your Master*: Or to speak more aptly, the *continuance of your consent*, that this man be your *Tutor as such*, is not *obedience to him*; but it is *materially part of your obedience to your Father* who commandeth it; and your *continued Allegiance or subjection as such*, is not *obedience to your King*; but as primarily it was the *foundation or heart of future obedience*; so afterward it is also *materially a part of your obedience*, being *commanded by him to whom you are now subject*. And so it is in the case of *Faith*: and therefore *true Faith and Obedience* are as *nearly conjoined as Life and Motion*; and the one is *ever connoted in the other*: *Faith is for Obedience to Christs healing means*, as *trusting and taking a Physician*, is for the *using of his counsel*: and *Faith is for love and holy obedience to God*, which is called our *Sanctification*, as *trusting a Physician*, is for *health*. *Faith is implicate virtual obedience to a Saviour*: and *obedience to a Saviour*, is *explicite operating Faith or trust*.

I. In the *understanding*, *Faith in Gods Promises* hath all these *acts* contained in it.

1. *A belief that God is, and that he is perfectly powerful, wise and good.*
2. *A belief that he is our Maker, and so our Owner, our Ruler, and our chief Good (initially and finally) delighting to do good, and the perfect felicitating end and object of the soul.*
3. *A belief that God hath expressed the benignity of his nature, by a Covenant or Promise of life to man.*
4. *To believe that Jesus Christ, God and Man, is the Mediator*

of this Covenant, *Heb.* 8. 6. & 9. 15. & 12. 24. *procuring it, and entrusted to administer or communicate the blessings of it, Heb.* 5. 9.

5. To believe that the *Holy Ghost* is the seal and witness of this Covenant.

6. To believe that this Covenant giveth *pardon of sin, and Justification and Adoption*, and further grace, to penitent Believers; and *Glorification* to those that persevere in true Faith, Love and Obedience to the end.

7. To believe that the *Holy Scriptures* or Word delivered by the *Apostles*, is the sure *Record* of this Covenant, and of the *history and doctrine* on which it is grounded.

8. To believe that *God* is most perfectly *regardful and faithful* to fulfil this Covenant, and that he cannot lye or break it, *Titus* 1. 2. *Heb.* 6. 17, 18.

9. To believe that *you* in particular are included in this Covenant, as well as *others*, it being *universal* as conditional to all if they will repent and believe, and no exception put in against you to exclude you, *John* 3. 16. *Mark* 16. 15, 16.

10. To believe or know that there is *nothing else* to be trusted to, as our *felicity and end* instead of *God*; nor as our *way* instead of the *Mediator*, and the fore-said means appointed by him.

II. In the *Will, Faith or Trust* hath 1. *A simple complacency in God* as believed to be most perfectly good as fore-described.

2. It hath an *actual intending and desiring of him* as our end and *whole felicity* to be enjoyed in *Heaven*, *Gal.* 5. 6. 7. *Ephes.* 3. 17, 18, 19. *Col.* 3. 1, 3, 4. *1 Cor.* 13. *Heb.* 11. *Mat.* 6. 20, 21.

3. It is the turning away from, and refusing *all other seeming felicity or ends*, and casting *all* our happiness and hopes upon *God alone*.

4. It is the *choosing Jesus Christ* as the only way and *Mediator* to this end; with the refusing of all other, *Joh.* 14. 6. and trusting all that we are or hope for upon his *Mediation*.

III. In the *Vital Power*, it is the casting away all inconsistent *fears*, and the inward resolved *delivering up* the soul to the *Father, Son and Holy Spirit* in this Covenant, entering our *selves*.

selves into a resolved war with the Devil, the World, and the Flesh, which in the performance will resist us. And thus Faith or Trust is constituted and completed in the true Baptistical Covenant.

Dirct. 28. *In all this be sure that you observe the difference between the truth of Faith, and the high degrees.*

The truth of it is most certainly discerned by (as consisting in) [THE ABSOLUTE CASTING or VENTURING not part, but ALL YOUR HAPPINESS and HOPES UPON GOD and the MEDIATOR ONLY, and LETTING GO ALL WHICH IS INCONSISTENT WITH THIS CHOICE and TRUST. This is true and saving Faith and Trust.

Pardon me that I sometime use the word VENTURING ALL, as if there were any uncertainty in the matter. I intend not by it to express the least uncertainty or fallibility in Gods Promise: For Heaven and Earth shall pass away, but one jot or tittle of his Word shall not pass, till all be fulfilled: But I shall here add,

1. True Faith or Trust may consist with uncertainty in the person who believeth; if he believe and trust Christ but so far, that he can cast away all his worldly treasures and hopes, even life it self upon that trust. Every one is not an Infidel, nor an Hypocrite, who must say, if he speak his heart [I am not certain past all doubts, that the soul is immortal, or the Gospel true: but I am certain, that immortal happiness is most desirable, and endless misery most terrible; and that this world is vanity, and nothing in it worthy to be compared, with the hopes which Christ hath given us of a better life: And therefore upon just deliberation I am resolved to let go all my sinful pleasures, profits, and worldly reputation, and life it self, when it is inconsistent with these hopes: And to take Gods Love for my felicity and end, and so trust and venture absolutely all my happiness and hopes on the favour of God, the mediation of Christ, and the Promises which he hath given us in the Gospel.]

I know I shall meet with abundance of Teachers and people, that will shake the head at this doctrine as dangerous, and cry out of it as favouring unbelief, that any one should have true saving Faith, who doubts, or is uncertain of the immortality

of the soul, or the truth of the Gospel! But I see so much in hot-brained proud persons, to be pitted, and so much of their work in the Church to be with tears lamented, that I will not by speech or silence favour their brainlick, bold assertions, nor will I fear their phrenetick furious censures. If it be not a mark of a wise and good Minister of Christ, to be utterly ignorant of the state of souls, both his own, and all the peoples, then I will not concur to the advancement of the reputation of such ignorance. It is enough to pardon the great injury which such do to the Church of God, without countenancing it. Though this one instance only now mind me of it, abundance more do second it, and tell us, that there are in the Churches through the world, abundance of Divines, who are first taught by a party which they most esteem, what is to be held and said as orthodox, and then make it their work, to contend for that orthodoxness which they were taught so to honour, even with the most unmanly and unchristian scorns and censures; when as if they had not been dolefully ignorant both of the Scriptures, and themselves, and the souls of men, they would have known, that it is the fool that rageth and is confident, and that it was not their knowing more than others, but their knowing less, which made them so presumptuous; and that they are themselves as far from certainty as others, when they condemn themselves to defend their opinions: Even like our late Perfectionists, who all lived more imperfectly than others, but wrote and railed for sinless perfection, as soon as they did but take up the opinion. As if turning to that opinion had made them perfect. So men may pass the censure of hypocrisy and damnation upon themselves when they please, by damning all as hypocrites, whose faith is thus far imperfect; but they shall never make any wise man believe by it, that their own faith is ever the more certain or perfect.

As far as I can judge by acquaintance with persons most religious, though there be many who are afraid to speak it out, yet the far greater number of the most faithful Christians, have but such a faith which I described, and their hearts say [I am not certain, or past all doubt, of the truth of our immortality, or of the Gospel; but I will venture all my hopes and happiness, though to the parting with life itself up to it.]

{And

And I will venture to say it, as the truth of Christ, that he that truly can do this, hath a sincere and saving faith; whatsoever Opinionists may say against it. For Christ hath promised, that *he that loseth his life for his sake and the Gospels, shall have life everlasting*, Mat. 10. 37, 38, 39, 42. & 16. 25. & 19. 29. Luke 18. 30. And he hath appointed no higher expressions of faith, as necessary to salvation, than *denying our selves, and taking up the Cross, and forsaking all that we have*; or in one word, than *Martyrdom*; and this as proceeding from the *Love of God*, Luke 14. 26, 27, 29, 33 Rom. 8. 17, 18, 28, 29, 30, 35, 36, 37, 38, 39.

And it is most evident that the sincere have been *weak in faith*, Luke 17. 5. *And the Apostles said unto the Lord, Increase our faith*, Mark 9. 24. *Lord I believe, help thou my unbelief*, Luke 7. 9. *I have not found so great faith, no not in Israel*. The *weak faith* was the more common.

2. And as true Faith or Trust may consist with doubts and uncertainty in the subject; so may it with much anxiety, care, disquietment and sinful fear; which sheweth the imperfection of our Faith. *Shall he not much more clothe you, O ye of little faith?* Mat. 16. 8. *O ye of little faith, why reason you among your selves, &c.* Mat. 8. 26. *Why are ye fearful, O ye of little faith?* Mat. 14. 31. Peter had a faith that could venture his life on the waters to come to Christ, as confident of a miracle upon his command: But yet it was not without fear, v. 30. *When he saw the wind boisterous, he was afraid*; which caused Christ to say [*O thou of little faith, wherefore didst thou doubt?*]

And you cannot say that this is only a hinderance in the applying act, and not in the direct and principal act of faith: For Luke 24. 21. we find some Disciples at this pass [*But we trusted that it had been he, who should have redeemed Israel.*] And v. 25, 26. Christ saith to them *O fools, and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things, and to enter into his Glory?* Luke 24. 11. The words of them who told the Apostles, that Christ was risen, seemed but as tales to them, and they believed them not. And v. 41. *While they believed not for joy, and wondered, &c.*

3. Nay, a weak faith may have such a swooning fit, as to  
fail:

fall extraordinarily in an hour of temptation, so far as to deny Christ, or shrink from him in this fear: so did Peter, and not only he, but *all the Disciples forsook him, and fled*, Matth. 26 56.

But yet he that according to the habituated state of his soul, hath so much Faith, and Love, as will cause him to venture life and all, upon the trust which he hath to the promises of the Gospel, hath a true and saving faith.

And here I desire all doubting Christians, to lay by the common mistake in the trying of their faith or trust in Christ, and to go hereafter upon surer grounds. Many say, *I cannot believe or trust Christ for salvation, for I am full of doubts, and fears, and troubles; and surely this is not trusting God.* Ans. 1. The question is not, whether you trust him perfectly, so as to have no fears, no troubles, no doubts: but whether you trust him sincerely, so far as to venture all upon him in his way. If you can venture all on him, and let go all to follow him, your faith is true and saving.

This would abundantly comfort many fearful troubled Christians, if they did but understand it well: For many of them that thus fear, would as soon as any, forsake all for Christ, and let go all carnal pleasures, and worldly things, or any wilful sin whatsoever, rather than forsake him; and would not take to any other portion and felicity than God, nor any other way than Christ, and the Spirit of holiness, for all the temptations in the world: And yet they fear because they fear; and doubt more because they doubt. Doubting soul, let this resolve thee; suppose Christ and his way were like a Pilot with his Ship at Sea: Many more promise to convey thee safely, and many persuade thee not to venture, but stay at Land: But if thou hast so much trust as that thou wilt go, and put thy self, and all that thou hast into this Ship, and forsake all other, though thou go trembling all the way, and be afraid of every storm, and tempest, and gulf; yet thou hast true faith, though it be weak. If thy faith will but keep thee in the Ship with Christ, that thou neither turn back again to the flesh, and world; nor yet take another Ship and Pilot, (as Mahometanes, and those without the Church) undoubtedly Christ will bring thee safe to Land, though thy fear and distrust be still thy sin.

For



For the hypocrites case is alwaies some of these: 1. Some of them will only *trust* God in some *smaller matter*, wherein their happiness consisteth not: As a man will *trust* one with some *trifle* which he doth not much regard, whom yet he thinks so ill of, that he cannot trust him in a matter of weight.

2. Some of them will *trust* God for the saving of their *souls*, and the *life to come* (or rather *presume* on him, while they call it *trusting him*) but they will not trust him with their *bodies*, their *wealth*, and *honours*, and *fleshly pleasures*, or their *lives*. These they are resolved to shift for, and secure themselves, as well as they can. For they know that for the world to come, they must be at Gods disposal, and they have no way of their own to shift out of his hands: whether there be such a life or no, they know not; but if there be, they will cast their souls upon Gods mercy, when they have kept the world as long as they can, and have had all that it can do for them. But they will not lose their present part, for such uncertain hopes as they account them.

3. Some of them will trust him only in pretence and name, while it is the creature which they trust indeed. Because they have learned to say, that God is the disposer of all, and only to be trusted, and all creatures are but used by his will; therefore they think that when they trust the creature, it is but in subordination to God; though indeed they trust not God at all.

4. Some of them will trust God and the creature joyntly; and as they serve God and Mammon, and think to make sure of the prosperity of the body, and the salvation of the soul, without losing either of them; so they trust in both conjunctly, to make up their felicity. Some think when they read Christs words, *Mark 10. 24. How hard is it for them that trust in Riches, to enter into the Kingdom of God?* that they are safe enough if that be all the danger; for they do not *trust in their riches*, though they *love them*: He is a mad man they say, that will *put his trust* in them. And yet Christ intimateth it as the true reason why *few that have riches* can be saved, because there is *few that have riches*, who do not *trust in them*: You know that *riches* will not save your souls; you know that they will not save you from the grave, you know that

they will not cure your diseases, nor ease your pains: And therefore you do not *trust* to riches, either to keep you from *sickness*, or from *dying*, or from *Hell*: But yet you think that riches may help you to live in *pleasure*, and in reputation with the world, and in plenty of all things, and to have your will, as long as health and life will last; and this you take to be the chiefest happiness which a man can make sure of: And for this you *trust* them. The fool in *Luke* 12. 19. who said, *Soul, take thy ease, eat, drink, and be merry, thou hast enough laid up for many years*, did not trust his riches to make him *immortal*, nor to *save his soul*: But he *trusted* in them, as a provision which might suffice for many years, that he might *eat, drink, and be merry, and take his ease*; and this he loved better, and preferred before any pleasures or happiness which he hoped for in another world. And thus it is that all worldly hypocrites do *trust* in riches: Yea the *poorest* do trust in their little poor provisions in this world, as seeming to them *surer*, and therefore *better* than any which they can expect hereafter. This is the way of *trusting in uncertain riches*, (*viz.* to be their surest happiness) instead of *trusting in the living God*, 1. Tim. 6. 17. & 4. 10. Psal. 49. 6. & 52. 7.

But yet because the hypocrite knoweth, that he cannot live here alwaies, but must die, and his riches must be parted with at last, and heareth of a life of glory afterwards, he would fain have his part in that too, when he can keep the world no longer: And so he taketh both together for his part and hope, *viz.* as much bodily happiness as he can get in this world, and Heaven at last, when he must die: not knowing that God will be all our portion and felicity, or none; and that the world must be valued and used but for his sake, and in subordination to him and a better world.

5. Yet some hypocrites seem to go further (though they do not) for they will *seem*, even to *themselves*, to *resign goods*, and *life*, and all things *absolutely* to the will of God. But the reason is, because they are secretly perswaded in their hearts, that their resignation shall no whit deprive them of them; and that God will never the more take it from them; but that they may possess as much present corporal felicity, in a life of Religion, as if they lived in the dangerous case of the ungodly:

or at least, that they may keep so much, as not to be *undone* or left to any *great sufferings* in the world; or at least, their lives may not be called for. For they live in a time, when few suffer for Christ; and therefore they see little cause to fear that they should be of that smaller number: and it is but being a little the more wise and cautelous, and they hope they may scape well enough. And if they had not this hope, they would never give up all to Christ. But like persons that will be liberal to their Physician, they will offer a great deal, when they think he will not take it; but if they thought he would take all that is offered, they would offer less. Or as if a sick person should hear that such a Physician will give him no very strong or loathsome Phylick; and therefore when the Physician telleth him [*I will be none of your Physician unless you will absolutely promise to take every thing which I shall give you.*] He promiseth that *he will* do it; but it is only because he *supposeth* that he will give him nothing which is troublesome: And if he find his expectation crost, he breaketh his promise, and faith, *If I had known that he would have used me thus, I would never have promised it him.* So hypocrites by promise give up themselves *absolutely* to God, and to be *wholly* at his will, without excepting life it self: But their *hearts* do secretly *except* it: For all this is because they doubt not but they may save their earthly prosperity and lives, and be Christians too: And if once Christ call them to suffer death for him, they shew then what was the meaning of their hearts.

To reassume the former similitude; *If Christ on earth should offer to convey you to a Kingdom at the Antipodes, where men live for ever in glorious holiness, if you will but trust him, and go in his Ship, and take him for your Pilot:* Here one saith, I do not believe him that there is such a place, and therefore I will not go (that is, the Infidel.) Another saith, I like my merry life at home, better than his *glorious holiness* (that's the open worldling and prophan.) Another saith, *I will live in my own Country, and on my own estate,* as long as I can, and when I find that I am dying, and can stay here no longer, that I may be sure to lose nothing by him, I will take his offer. Another saith, I will go with him, but I will turn back again, if I find any dangerous storms and gulfs in the passage. Another saith, I

will take another Ship and Pilot along with me, lest he should fail me, that I may not be deceived. Another saith, I am told that the Seas are calm, and there is no danger in the passage, and therefore I will absolutely trust him, and venture all; but when he meets with storms and hideous waves, he saith, This is not as I expected, and so he turneth back again. But another (the true Christian) saith, *I will venture all, and wholly trust him*: And so, though he is oft afraid in dangers, when he seeth the devouring gulfs, yet not so fearful as to turn back, but on he goeth, come on it what will; because he knoweth that the place which he goeth to is most desirable, and mortality will soon end his old prosperity; and he hath great reason to believe his Pilot to be *trusty*.

By all this you may see, how it cometh to pass that Christ who promiseth life to *Believers*, doth yet make *self-denial*, and *forsaking all that we have, even life it self*, to be also necessary; and what relation *self-denial* hath to *faith*, Luke 14. 26, 33. Nearer by far than most consider. You may see here the reason why Christ tryed the rich man, Luke 18. 22. with *selling all, and following him in hope of a reward in Heaven*: And why he bid his Disciples, Luke 12. 33. *Sell that ye have, and give alms; provide your selves bags which wax not old, a treasure in the Heavens which faileth not*———And why the first Christians were made a pattern of entire Christianity, by *selling all*, and laying down at the Apostles feet; And *Ananias and Sapphira* were the instances of Hypocrisie, who secretly and lyingly kept back part: You see here how it comes to pass, that all true Christians must be heart-martyrs, or prepared to die for Christ and Heaven, rather than forsake him. You may plainly perceive that *Faith* it self is an *Affiance* or *Trusting* in God by Christ, even a *Trusting in God in Heaven* as our felicity, and in Christ as the *Mediator* and the *Way*; and that this *Trust* is a *venturing all upon him*, and a *forsaking all for God*, and his *promises in Christ*. And that it is one and the same *Motion* which from the *terminus à quo* is called *Repentance* and *forsaking all*; and from the *terminus ad quem* is called *Trust* and *Love*. They that are willing to see, may profit much by this observation; and they that are not may quarrel at it, and talk against that which their prejudice will not allow them to understand.

And

And by all this you may see also wherein the strength of Faith consisteth: And that is 1. In so clear a sight of the evidences of truth as shall leave no considerable doubts, *Mas. 21. 21.* So *Abraham* staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, *Rom. 4.*

2. In so confirmed a Resolution to cleave to God and Christ alone, as leaveth no wavering, or looking back: that we may say groundedly with *Peter*, Though I die, I will not deny thee; which doubtless signified then some strength of faith: And as *Paul*, I am ready not only to be bound, but to die for the Name of the Lord *Jesus*, *Acts 21. 13.*

3. In so strong a fortitude of soul, as to venture and give up our selves, our lives, and all our comforts and hopes into the hand of Christ, without any trouble or sinful fears, and to pass through all difficulties and tryals in the way, without any distrust or anxiety of mind. These be the characters of a strong and great degree of faith.

And you may note how *Heb. 11.* describeth Faith commonly by this venturing and forsaking all upon the belief of God. As in *Noah's* case, *verse 7.* And in *Abraham's* leaving his Country, *v. 8.* And in his sacrificing *Isaac*, *v. 17.* And in *Moses* forsaking *Pharaoh's* Court, and chusing the reproach of Christ, rather than the pleasures of sin for a season, *v. 24, 25, 26.* And in the *Israelites* venturing into the Red Sea, *v. 29.* And in *Rahab's* hiding the spies, which must needs be her danger in her own Country. And in all those, who by faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong — Others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had tryal of cruel mockings and scourgings; yea moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in Sheep skins, and Goat skins, being destitute, afflicted, tormented, of whom the world was not worthy: They wandered in Deserts and Mountains, and in Dens, and Caves of the earth. And in *Heb. 10. 32, 33, &c.* They endured a great fight of affliction; partly whilst they were made a gazing stock,

both by reproaches and afflictions; and partly whilst they became companions of them that were so used — And took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance. And thus, the just do live by faith; but if any man draw back, my soul shall have no pleasure in him, saith the Lord. See also Rom. 8. 33, 36, 37 &c.

These are the Spirits descriptions of faith; but if you will rather take a whimsical ignorant mans description, who can only toss in his mouth the name of *FREE GRACE*, and knoweth not of what he speaketh, or what he affirmeth, or what that name signifieth, which he cheateth his own soul with, instead of true *Free Grace* it self, you must suffer the bitter fruits of your own delusion. For my part I shall say thus much more, to tell you why I say so much, to help you to a right understanding of the nature of true Christian Faith.

1. If you understand not truly what *Faith* is, you understand not what *Religion* it is that you profess: And so you call your selves Christians, and know not what it is. It seems those that said, *Lord, we have eaten and drunken in thy presence, and prophesied in thy Name*, did think they had been true Believers, *Matth. 7. 21, 22.*

2. To erre about the nature of true *Faith*, will engage you in abundance of other errours, which will necessarily arise from that; as it did them, against whom *James* disputeth, *James 2. 14, 15, &c.* about Justification by Faith and by Works.

3. It will damnably delude your souls, about your own state, and draw you to think that you have saving Faith, because you have that fancy which you thought was it. One comes boldly to Christ, *Mat. 8. 19. Master, I will follow thee whithersoever thou goest*: But when he heard [*The Foxes have holes, and the Birds have nests, but the Son of man hath not where to lay his head*] we hear no more of him. And another came with a [*Good Master, what shall I do to inherit eternal life?*] *Luke 18. 18.* as if he would have been one of Christs Disciples, and have done any thing for Heaven. (And it's like that he would have been a Christian, if *Free Grace* had been as large, and

and as little grace, as some now imagine.) But when he heard [*Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in Heaven: Come, follow me*] he was then very sorrowful, for he was very rich, Luke 18. 21, 22, 23. Thousands cheat their souls with a conceit that they are Believers, because they believe that they shall be saved by *Free Grace*, without the *faith* and *grace* which Christ hath made necessary to salvation.

4. And this will take off all those needful *thoughts* and *means*, which should help you to the faith, which yet you have not.

5. And it will engage you in perverse disputes against that true faith which you understand not: And you will think, that you are contending for *Free Grace*, and for the *Faith*, when you are proud, *knowing nothing, but sick or doting about questions*, which engender no better birth than *strifes, railings, evil surmisings, perverse disputings, &c.* 1 Tim. 6. 4, 5.

6. Lastly, You can scarce more *dishonour* the Christian Religion, nor injure God and our Mediatour, or harden men in Infidelity, than by fathering your ill-shapen fictions on Christ, and calling them the Christian or Justifying Faith.

Direct. 29. *Take not all doubts and fears of your salvation, to be the proper effects and signs of unbelief: Seeing that in many they arise from the misunderstanding of the meaning of Gods Promise, and in more, from the doubtfulness of their own qualifications, rather than from any unbelief of the Promise, or distrust of Christ.*

It is ordinary with ignorant Christians to say, that they cannot *believe*, because they doubt of their own sincerity and salvation: as thinking that it is the nature of true faith, to believe that they themselves are justified, and shall be saved; and that to doubt of this, is to doubt of the Promises, because they doubtingly apply it. Such distresses have false principles brought many to. But there are two other things besides the weakness of faith, which are usually the causes of all this.

1. Many mistake the *meaning* of Christs Covenant, and think that it hath no universality in it; and that he died *only* for the Elect, and promiseth pardon to none but the *Elect* (no not on the condition of believing.) And therefore thinking that

that they can have no assurance that they are *Eleā*, they doubt of the conclusion.

And many of them think that the Promise extendeth not to such as they, because of *some sin*, or great unworthiness, which they are guilty of.

And others think that they have not that *Faith* and *Repentance* which are the *condition* of the promise of pardon and salvation: And in some of these the thing it self may be so obscure, as to be indeed the matter of rational doubtfulness. And in others of them, the cause may be either a mistake about the true nature and signs of Faith and Repentance; or else a timorous melancholy causeless suspicion of themselves. But which of all these soever be the cause, it is something different from proper *unbelief* or *distrust* of God. For he that mistaketh the extent of the Promise, and thinketh that it belongeth not to such as he, would *believe* and *trust* it, if he understood it, that it extends to him as well as others. And he that doubteth of his own *Repentance* and *Faith*, may yet be confident of the truth of *Gods* Promise to all true penitent Believers.

I mention this for the cure of two mischiefs: The first is that of the *presumptuous Opinionist*, who goeth to Hell presuming that he hath true saving faith, because he confidently believeth, that he himself is pardoned, and shall be saved. The second is that of the perplexed fearful Christian, who thinks that all his uncertainty of his own *sincerity*, and so of his salvation, is properly *unbelief*, and so concludeth that he cannot believe, and shall not be saved. Because he knoweth not that faith is *such a belief and trust in Christ, as will bring us absolutely and unreservedly to venture our all upon him alone.*

And yet I must tell all these persons, that all this while it is ten to one, but there is really a great deal of *unbelief* in them which they know not: and that their belief of the truth of the immortality of the soul, and the life to come, and of the Gospel it self, is not so strong and firm, as their *never-doubting* of it would intimate, or as some of their definitions of Faith, and their Book-opinions and Disputes import. And it had been well for some of them, that they



they had doubted more, that they might have believed, and been settled better.

*Direct. 30. Think often of the excellencies of the life of faith, that the Motives may be still inducing you thereto.*

As 1. It is but reasonable that God should be trusted; or else indeed we deny him to be God, *Psal. 20. 7.*

2. What else shall we trust to? shall we deifie creatures, and say to a stock, *Thou art my Father?* *Jer. 2. 27. Lam. 1. 19.* Shall we distrust God, and trust a liar and a worm?

3. Trying times will shortly come; and then woe to the soul that cannot trust in God! Then nothing else will serve our turns. Then *cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord; he shall be like the barren wilderness, &c. Then none that trusted in him shall be ashamed,* *Jer. 17. 5, 6. Psal. 25. 3, 4. Psal. 73. 26, 27, 28.*

4. Gods *A*ssufficiency leaveth no reason for the least distrust: There is the most absolute certainty that God cannot fail us, because his veracity is grounded on his essential perfections.

5. No witness could ever stand up against the life of faith, and say that he lost by trusting God, or that ever God deceived any.

6. The life of faith is a conquest of all that would distress the soul, and it is a life of constant peace and quietness: Yea it feasteth the soul upon the everlasting Joys. Though the mountains be removed; though this world be turned upside down, and be dissolved; whether poverty or wealth, sickness or health, evil report or good, persecution or prosperity befall us; how little are we concerned in all this? and how little should they do to disturb the peace and comfort of that soul, who believeth that he shall live with God for ever. Many such considerations should make us more willing to live by faith upon Gods Promises, than to live by sense on transitory things.

*Direct. 31. Renew your Covenant with Christ in his holy Sacrament, frequently, understandingly, and seriously.*

For 1. when we renew our Covenant with Christ, then Christ reneweth his Covenant with us; and that with great

advantage to our faith : 1. In an appointed Ordinance which he will bless. 2. By a special Minister appointed to seal and deliver it to us as in his Name. 3. By a solemn Sacramental Investiture.

2. And our own renewing our Covenant with him, is the renewed exercise of *faith*, which will tend to strengthen it, and to shew us that we are indeed Believers. And there is much in that Sacrament to help the strengthening of faith : Therefore the frequent and right using of it, is one of Gods appointed means, to feed and maintain our spiritual life; which if we neglect, we wilfully starve our faith, 1 Cor. 11. 26, 28, &c.

*Direct.* 32. *Keep all your own promises to God and man.*

For 1. Lyars alwaies suspect others. 2. Guilt breedeth suspiciouness. 3. God in justice may leave you to your distrust of him, when you will be perfidious your selves. You can never be confident in God, while you deal falsely with him or with others. *The end of the Commandment is Charity out of a pure heart, a good conscience, and faith unfeigned,* 1 Tim. 1. 5.

*Direct.* 33. *Labour to improve your belief of every promise, for the increase of holiness and obedience : And to get more upon your souls that true Image of God in his Power, Wisdom and Goodness, which will make it easie to you to believe him.*

1. The more the hypocrite seemeth to believe the promise, the more he boldly ventureth upon sin, and disobeyeth the precept; because it was but *fear* that restrained him; and his belief is but presumption abating fear. But the more a true Christian *believeth*, the more he flyeth from sin, and useth Gods means, and studieth more exact obedience; and *having these promises, laboureth to cleanse himself from all filthiness of flesh and Spirit, perfecting holiness in the fear of God,* 2 Cor. 7. 1. *And receiving a Kingdom which cannot be moved, we must serve God acceptably with reverence and godly fear,* Heb. 12. 28, 29.

2. The *liker* the soul is to God, the easier it will believe and trust him. As faith causeth holiness; so every part of holiness befriendeth faith. Now the three great impressions of the Trinity upon us are expressed distinctly by the Apostle,

2 Tim. 1. 7. For God hath not given us the Spirit of fear, but of Power, of Love, and of a sound mind, πνεῦμα δυνάμεως, καὶ ἀγαπῆς, καὶ σωφρονισμοῦ. Power, Love, and a sound mind or understanding, do answer Gods nature as the face in the glass doth answer our face, and therefore cannot chuse but trust him.

Direct. 34. Lay up in your memory particular pertinent and clear Promises, for every particular use of faith.

The number is not so much; but be sure that they be plain and well understood, that you may have no cause to doubt whether they mean any such thing indeed or not. Here some will expect that I should do this for them, and gather them such promises. Two things dissuade me from doing it at large: 1. So many Books have done it already. 2. It will swell this Book too big: But take these few.

1. For forgiveness of all sins, and Justification to penitent Believers.

Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

Acts 13. 38, 39. Be it known unto you, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

Acts 26. 18. To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith, that is in me.

1 John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.

Acts 10. 43. To him give all the Prophets witness, that through his Name, whoever believeth in him shall receive remission of sins.

Luke 24. 47. That repentance and remission of sins should be preached in his Name to all Nations.

2. Promises of Salvation from Hell, and possession of Heaven.

John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not

perish, but have everlasting life. *v.* 18 He that believeth on him is not condemned ——— *v.* 36. He that believeth on the Son, hath everlasting life, 1 *John* 5. 11, 12. And this is the record that God hath given us, eternal life; and this is in his Son: He that hath the Son, hath life ———

*Abs* 26. 18. before cited, 1 *Tim.* 1. 15. Christ Jesus came into the world to save sinners.

*Heb.* 7. 25. He is able to save to the utmost all that come to God by him.

*Heb.* 5. 9. And being made perfect, he became the Author of eternal salvation to all them that obey him.

*Mark* 16. 16. He that believeth and is baptized, shall be saved.

*John* 10. 9. By me if any man enter in, he shall be saved.

*John* 10. 27, 28. My sheep hear my voice, and I know them, and they follow me, and I will give unto them eternal life, and they shall never perish ———

*Rom.* 5. 9, 10. Being justified by his blood, we shall be saved from wrath through him ——— Much more being reconciled, we shall be saved by his life. See *Luke* 18. 30. *John* 4. 14. & 6. 27, 40, 47. & 12. 50. *Rom.* 6. 22. *Gal.* 6. 8. 1 *Tim.* 1. 16.

3. *Promises of Reconciliation, Adoption, and acceptance with God through Christ.*

2 *Cor.* 5. 18, 19, 20. God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead; be ye reconciled unto God: For he hath made him to be sin for us, who knew no sin, that we might be made the righteous acts of God in him.

*Rom.* 5. 1, 2, 10. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith, into this grace wherein we stand, and joyce in hope of the glory of God ——— When we were enemies we were reconciled to God by the death of his Son.

2 *Cor.* 6. 16, 17, 18. I will dwell in them, and walk in them;

them; and I will be their God, and they shall be my people-- I will receive you, and be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

*Rom. 8. 1.* There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

*John 1. 12.* As many as received him, to them gave he power to become the Sons of God; even to them that believe on his Name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

*Acts 10. 35.* In every Nation he that searcheth God, and worketh righteousness, is accepted of him.

*Ephes. 1. 6* He hath made us accepted in the Beloved; *Ephes. 2. 14, 16. Col. 1. 20.*

*John 16. 27.* The Father himself loveth you, because ye have loved me, and believed that I came out from God.

4. Promises of renewed Pardon of sins after conversion.

1 *John 2. 12.* If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

*Matth. 6. 14.* Forgive us our trespasses--- For if we forgive men their trespasses, your heavenly Father will forgive you---

*James 5. 15.* If he have committed sins, they shall be forgiven him.

*Matth. 12. 31.* I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit---

*Psal. 103. 3.* Who forgiveth all thine iniquities---

1 *John 1. 9.* If we confess our sins, he is faithful and just to forgive us our sins---

5. Promises of the Spirit of Sanctification to Believers; and of divine assistances of grace.

*Luke 11. 13.* How much more shall your heavenly Father give the Holy Spirit to them that ask him.

*John 7. 37, 38, 39.* 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: This he spake of the Spirit, which they that believe on him shall receive---

*John* 4. 10, 14. If thou knewest the gift of God, and who it is--thou wouldst have asked of him, and he would have given thee living waters--

*Ezek.* 36. 26, 27. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh : and I will put my Spirit within you, and cause you to walk in my statutes--

*Ezek.* 11. 19. And I will give them one heart, and I will put a new spirit within you--

*Acts* 2. 38, 39. Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost : For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

*Gal.* 4. 6. And because you are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

*Prov.* 1. 23. Turn you at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you--

*Rom.* 8. 26. Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us, with groanings which cannot be uttered.

6. Promises of Gods giving his grace to all that truly desire and seek it.

*Matth.* 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

*Isa.* 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no mony : come ye, buy and eat, yea come, buy wine and milk without mony and without price--Hearken diligently to me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you--v. 6. Seek ye the Lord while he may be found; call upon him while he is near--

*Rev.* 22. 17. Let him that is athirst come; and whosoever will, let him take the water of life freely.

7. Promises of Gods giving us all that we pray for according to his promises and will.

Mat. 7. 7, 8, 11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened---If ye being evil know how to give good gifts unto your children; how much more shall your Father which is in Heaven, give good things to them that ask him?

Matth. 6. 6. Pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

John 14. 13, 14. & 15. 16. & 16. 23. John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

1 John 5. 14, 15. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we desired of him.

1 John 3. 22. And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

Prov. 15. 8, 29. The prayer of the upright is his delight---He heareth the prayer of the righteous.

1 Pet. 3. 12. The eyes of the Lord are over the righteous, and his ears are open to their prayers --

8. That God will accept weak prayers and groans, which want expressions, if they be sincere.

Rom. 8. 26, 27. The Spirit helpeth our infirmities---The Spirit it self maketh intercession for us, with groanings which cannot be uttered: And he that searcheth the hearts, knoweth what is the mind of the spirit.

Gal. 4. 6. ---Crying, Abba, Father.

Psal. 77. 3. I remembered God, and was troubled, and my spirit was overwhelmed---

Psal. 38. 9. Lord, all my desire is before thee, and my groaning is not hid from thee.

Luke 18. 14. God be merciful to me a sinner.

9. Promises of all things in general which we want, and which are truly for our good.

Psal.

*Pfal.* 84. 11. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

*Pfal.* 34. 9, 10. O fear the Lord ye his Saints; for there is no want to them that fear him-- They that seek the Lord shall not want any good thing.

*Rom.* 8. 28, 32. All things work together for good to them that love God-- He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?

*Matth.* 6. 33. Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.

*2 Per.* 1. 3. According as his divine power hath given us all things that pertain to life and godliness.

*1 Tim.* 4. 8. But godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.

*10 Promises of a blessing on them that sincerely bear and read Gods Word, and use his Sacraments and other means.*

*Isa.* 55. 3. Encline your ear and come unto me; hear and your souls shall live.

*Read the Eunuchs conversion, in Acts 8. who was reading the Scripture in his Chariot.*

*1 Per.* 2. 1. Laying aside all malice, and all guile and hypocrisy, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby.

*Rev.* 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein.

*Pfal.* 1. 1, 2. Blessed is the man that walketh not in the counsel of the ungodly-- But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

*Matth.* 7. 24, 25. Whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, that built his house upon a rock, &c.

*Luke* 8. 21. Rather blessed are they that hear the Word of God and do it.

*Luke* 10. 42. Mary hath chosen that good part which shall not be taken from her.



Mark 4. 23, 24. If any man have ears to hear, let him hear. And unto you that hear shall more be given.--

Acts; 11. 14. Who shall tell thee words whereby thou and all thy household shall be saved.

1 Tim. 4. 16. Take heed to thy self and unto the doctrine, and continue therein; for in doing this thou shalt both save thy self, and them that hear thee.

Psal. 89. 15. Blessed is the people that know the joyful sound! they shall walk O Lord in the light of thy countenance; in thy Name shall they rejoyce all the day.--

Heb. 4. 12. The Word of God is quick and powerful, &c.

1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Matth. 18. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

II. Promises to the humble, meek and lowly.

Matth. 5. 3, 4, 5. Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.

Matth. 11. 28, 29. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easie, and my burden is light.

Psal. 34. 18. The Lord is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit.

Psal. 51. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isa. 57. 15. For thus saith the high and lofty One that inhabiteth eternity, whose Name is holy, I dwell in height and holiness (or in the high and holy place) with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

*Isa.* 66. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word.

*Luke* 4. 18. The Spirit of the Lord is upon me: he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised---

*James* 4. 6. He giveth grace to the humble.

*Matth.* 18. 4. Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

*Matth.* 23. 12. He that shall humble himself shall be exalted.

*James* 4. 10. Humble your selves in the sight of the Lord, and he shall lift you up.

*Prov.* 3. 34. He giveth grace to the lowly.

12. *Promises to the peaceable and peace-makers.*

*Matth.* 5. 9. Blessed are the peace-makers; for they shall be called the children of God.

*James* 3. 17, 18. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated--- And the fruit of righteousness is sown in peace, of them that make peace.

*2 Cor.* 13. 11. Be perfect; be of good comfort; be of one mind; live in peace, and the God of Love and Peace shall be with you.

*Prov.* 12. 20. To the counsellours of peace is joy.

*Rom.* 15. 33. & *16.* 20. *Phil.* 4. 9. The God of peace shall be with you, &c. shall bruise Satan under your feet shortly--- Grace and Peace are the blessing of Saints.

13. *Promises to the diligent and laborious Christian!*

*Heb.* 11. 6. He that cometh to God, must believe that God is, and that he is a rewarder of them that diligently seek him.

*Prov.* 13. 4. The soul of the diligent shall be made fat.

*1 Cor.* 15. 58. Bestedfast, unmoveable, alwaies abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

*2 Pet.* 1. 10. Give diligence to make your calling and election sure; for if ye do these things, ye shall never fail.

*2 Pet.* 1. 5, 8. Giving all diligence, add to your faith, virtue,

tue, and to vertue knowledge, &c. For if these things be in you and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of Jesus Christ.

2 Cor. 5. 9. Wherefore we labour, that whether present or absent, we may be accepted of him.

Matth. 6. 33. Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.

1 Cor. 3. 8. Every man shall receive his own reward, according to his own labour.

Matth. 11. 12. The Kingdom of Heaven suffereth violence, and the violent take it by force. See Prov. 3. 13, &c. & 4. to 14. & 6. 20, &c. & 7. 1, &c. & 8, & 9. throughout.

14. Promises to the patient waiting Christian.

Heb. 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of them, who through faith and patience inherit the promises.

James 1. 3, 4. Knowing that the trying of your faith worketh patience; but let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

Psal. 27. 14. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

Psal. 37. 7, 9, 34. Rest in the Lord, and wait patiently for him. Those that wait on the Lord shall inherit the earth. Wait on the Lord, and keep his way; and he shall exalt thee to inherit the Land.

Prov. 20. 22. Wait on the Lord, and he shall save thee.

Isa. 30. 18. Blessed are all they that wait for him.

Isa. 40. 31. They that wait on the Lord shall renew their strength; they shall mount up with wings as Eagles; they shall run, and not be weary; they shall walk, and not be faint.

Isa. 49. 23. They shall not be ashamed that wait for me.

Lam. 3. 25. The Lord is good to them that wait for him; to the soul that seeketh him. 26. It is good that a man should both hope, and quietly wait for the salvation of the Lord.

Rom. 8. 25. But if we hope for that we see not, then do we with patience wait for it.

Gal. 5. 5. For we through the Spirit wait for the hope of righteousness by faith.

*2 Thef. 3. 5.* The Lord direct your hearts into the Love of God, and the patient waiting for Christ.

*Rom. 2. 7.* To them who by patient continuance in well doing, seek for glory, honour and immortality, eternal life.

*Heb. 10. 36.* Ye have need of patience, that after ye have done the will of God, ye may inherit the promise.

15. *Promises to sincere Obedience.*

*Rev. 22. 14.* Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the gate into the City.

*John 3. 22.* Whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight. *v. 24.* He that keepeth his Commandments, dwelleth in him, and he in him.

*John 14. 21.* He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him.

*John 15. 10.* If ye keep my Commandments, ye shall abide in my love; even as I have kept my Fathers Commandments, and abide in his love.

*1 Cor. 7. 19.* Circumcision is nothing, and uncircumcision is nothing, but the Commandments of God: *See Psal. 112. 1. & 119. 6. Prov. 1. 20, 21, 22, &c. Isa. 48. 18. Psal. 19. 8, 9, &c.*

*Heb. 5. 9.* He became the Author of eternal salvation to all them that obey him.

*Rev. 14. 12.* Here are they that keep the Commandments of God, and the faith of Jesus.

*1 John 5. 3.* For this is the Love of God, that we keep his Commandments.

*Eccles. 12. 13, 14.* Let us hear the conclusion of the whole matter: Fear God, and keep his Commandments; for this is the whole duty of man; for God shall bring every work unto judgement, &c.

*Matth. 5. 8.* Blessed are the pure in heart, for they shall see God.

*James 2. 24.* You see then how that by works a man is justified, and not by faith only.

Rom. 2. 6, 7, 10. Who will render to every man according to his deeds: To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life-- Glory, honour and peace to every man that worketh good--

*Abs* 10. 35. In every Nation he that feareth God, and worketh righteousness, is accepted with him.

Rom. 6. 16. Of obedience unto righteousness.

1. *John* 3. 7. He that doth righteousness is righteous, even as he is righteous.

*James* 3. 18. The fruit of righteousness is sown in peace.

*Gal.* 6. 8. He that soweth to the Spirit, shall of the Spirit reap life everlasting.

Rom. 8. 13. If by the Spirit ye mortifie the deeds of the body, ye shall live.

16. *Promises to them that love God.*

Rom. 8. 28. All things work together for good to them that love God.

1 *Cor.* 2. 9. Eye hath not seen, nor ear heard, nor hath it entred into the heart of man, the things which God hath prepared for them that love him.

*James* 1. 12. He shall receive the Crown of life, which God hath promised to them that love him.

*James* 2. 5. Rich in faith, and heirs of the Kingdom, which God hath promised to them that love him.

*John* 14. 21. He that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.

*Prov.* 8. 17. I love them that love me.

*John* 14. 15. If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

*John* 16. 27. The Father himself loveth you, because ye have loved me, and believed--

17. *Promises to them that love the godly, and that are merciful, and do the works of love.*

*John* 13. 35. By this shall all men know, that ye are my Disciples, if ye have love one to another.

*Gal.* 5. 6, 13, 22. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which

worketh by love-- By love serve one another ; for all the Law is fulfilled in one word ; in this, Thou shalt love thy neighbour as thy self. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness--- Against such there is no Law.

*Heb. 6. 10.* God is not unrighteous to forget your work and labour of love.

*1 John 3. 14.* We know that we have passed from death to life, because we love the brethren. *18.* My little children, let us not love in word, nor tongue, but in deed and in truth ; And hereby we know that we are of the truth, and shall assure our hearts before him.

*1 John 4. 7.* Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God--- *v. 16.* God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. *v. 12.* If we love one another, God dwelleth in us, and his love is perfected in us.

*2 Cor. 9. 7.* God loveth a cheerful giver. *v. 6.* He that soweth bountifully, shall reap bountifully---

*Mat. 5. 7.* Blessed are the merciful, for they shall obtain mercy.

*Matth. 10. 41, 42.* He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward ; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward. And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

*Matth. 25. 34, 40, 46.* Come ye blessed of my Father, inherit the Kingdom--- Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me--- The righteous shall go into life eternal.

*Heb. 13. 16.* But to do good, and to communicate, forget not ; for with such sacrifices God is well pleased.

*Pbil. 4. 17.* I desire fruit which may abound to your account.

*2 Cor. 9. 9.* As it is written, He hath dispersed abroad ; he hath given to the poor ; his righteousness remaineth for ever.

*18. Promises to the poor and needy Christians.*

*Matth. 6. 30, 32, 33.* If God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he

not much more clothe you, O ye of little faith? Your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousnes, and all these things shall be added to you.

*Heb. 13. 5.* Let your conversations be without covetousness, and be content with such things as ye have: for he hath said, I will never fail thee nor forsake thee.

*James 2. 5.* Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom?

*Psal. 34. 10.* They that seek the Lord shall not want any good thing.

*Psal. 23. 1.* The Lord is my Shepherd, I shall not want.

*Psal. 4. 19.* My God shall supply all your need.

*Phil. 4. 11, 12, 13,* I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need.

*Psal. 9. 18.* The needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

*19. Promises to the oppressed and wronged Christian.*

*Psal. 12. 5, 6, 7.* For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him-- Thou shalt keep them O Lord, thou shalt preserve them from this generation for ever.

*Psal. 35. 10.* All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea the poor and the needy from him that spoileth him.

*Psal. 40. 17.* But I am poor and needy, yet the Lord thinketh on me; thou art my helper and deliverer.

*Psal. 42. 2, 4, 12, 13.* He shall judge thy people with righteousness; and thy poor with judgement-- He shall judge the poor of the people; he shall save the children of the needy; and shall break in pieces the oppressor. For he shall deliver the needy when he cryeth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy: He shall redeem their souls from

deceit

deceit and violence, and precious shall their blood be in his sight.

*Psal.* 113. 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. See *Isa.* 25. 3, 4, 5. & 14. 30. *Zech.* 9. 8. *Isa.* 51. 13.

*Eccles.* 5. 8. If thou seest the oppression of the poor, and violent perverting of judgement and justice in a Province, marvel not at the matter: for he that is higher than the highest, regardeth; and there be higher than they.

20. *Promises to the persecuted who suffer for righteousness.*

*Matth.* 5. 10, 11, 12. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoyce and be exceeding glad; for great is your reward in Heaven: for so persecuted they the Prophets which were before you.

*Matth.* 10. 28, 29, 30, 31, 32. Fear not them which kill the body, but are not able to kill the soul--Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father: But the very hairs of your head are all numbered: Fear you not therefore; ye are of more value than many Sparrows. Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven-- v. 39. He that loseth his life for my sake, shall find it.

*Matth.* 19. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life.

2 *Thes.* 1. 4, 5, 6. Your patience and faith in all your persecutions and tribulations which ye suffer, is a manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, rest with us--when Christ shall come to be glorified in his Saints, and admired in all them that believe--

*Acts* 9. 4. Saul, Saul, why persecutest thou me?

Read *Rom.* 8. 28. to the end, & *Rev.* 2. & 3d. & *Heb.* 11. & 12.



1 Cor. 10. 13. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

2 Tim. 2. 9, 10, 11, 12. I suffer trouble as an evil doer unto bonds ; but the Word of God is not bound : I endure all things for the Elects sake---It is a faithful saying : For if we be dead with him, we shall also live with him : If we suffer, we shall also reign with him.

Rom. 8. 17, 18. If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory ready to be revealed on us.

2 Cor. 4. 17. For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory.

1 Pet. 3. 14, 15. But if ye suffer for righteousness sake, happy are ye : and be not afraid of their terrour, neither be troubled. Read 1 Pet. 4. 12, 13, 14, 15, 16, 18, 19. Rom. 5. 13, 2, 3, 4.

1 Pet. 5. 10. The God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, stablish, strengthen, settle you---

21. Promises to the faithful in dangers, daily and ordinary, or extraordinary.

Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him ; and delivereth them. v. 17. The righteous cry, and the Lord heareth and delivereth them out of all their troubles. v. 19, 20, 22. Many are the afflictions of the righteous ; but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemeth the soul of his servants ; and none of them that trust in him shall be desolate.

Psal. 91. 1. He that dwelleth in the secret place of the most high, shall abide under the tabernacle of the Almighty. v. 2, 3. I will say to the Lord, He is my refuge and my fortress ; my God, in him will I trust--Surely he will deliver thee from the snare of the fowler, and from the noisome Pestilence--- v. 5.

Thou shalt not be afraid for the terrour by night--- *v. 11, 12.* For he shall give his Angels charge over thee, to keep thee in all thy waies. They shall bear thee up in their hands, lest thou dash thy foot against a stone, *Read the whole---*

*Psal. 121. 2, 3, 4, 5 6 7, 8.* My help cometh from the Lord, which made Heaven and Earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber--- The Lord is thy keeper; the Lord is thy shade upon thy right hand: The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and coming in, from this time forth, and even for ever more.

*Psal. 145. 20.* The Lord preserveth all them that love him---

*Psal. 31. 23 & 97. 10. & 116. 6. Prov. 2. 8. Isa. 43. 2.* When thou passest thorow the waters I will be with thee---

*1 Pet. 5. 7.* Casting all your care on him; for he careth for you.

- 22. *Promises for help against Temptations, to believers.*

*1 Cor. 10. 13. before cited, 2 Pet. 2. 9.* The Lord knoweth how to deliver the godly out of temptations.

*Compare Matt. 4. where Christ was tempted even to worship the Devil, &c. with Heb. 4. 15. & 2. 18.* For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, without sin--- Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things God-ward for us--- For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

*James 1. 2.* My Brethren, count it all ioy when ye fall into divers temptations (that is; by sufferings for Christ.) *v. 12.* Blessed is the man that endureth temptation: for when he is tried, he shall receive the Crown of life.

*2 Cor. 12. 9.* My grace is sufficient for thee: My strength is made perfect in weakness.

*Phil. 4. 13.* I can do all things through Christ which strengtheneth me.

*1 Pet. 5. 9.* Whom resist, stedfast in the faith: with *v. 10.*

*James 4. 7.* Resist the Devil, and he will flee from you. *Eph. 6. 10, 11, &c.*

*Rom. 6. 14.* For sin shall not have dominion over you; for ye are not under the Law, but under Grace.

*John 16. 33.* Be of good cheer, I have overcome the world.

*1 John 5. 4.* This is the victory that overcometh the world, even our faith.

23. *Promisesto them that overcome and persevere.*

*Rev. 2. 7.* To him that overcometh will I give to eat of the tree of life; which is in the midst of the Paradise of God.

*V. 11.* He that overcometh shall not be hurt of the second death.

*V. 17.* To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, &c. *V. 10.* Be faithful unto death, and I will give thee a Crown of life.

*V. 26, 28.* He that overcometh and keepeth my words unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron---Even as I received of my Father: and I will give him the morning star.

*Rev. 3. 5.* He that overcometh, the same shall be clothed in white rayment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his Angels. *V. 12.* Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the City of my God, New Jerusalem, which cometh down out of Heaven from my God, and my new name.

*V. 21.* To him that overcometh will I grant to sit down with me on my Throne, even as I overcame, and am set down with my Father on his Throne.

*John 8. 31.* If ye continue in my word, then are ye my Disciples indeed; and ye shall know the truth, and the truth shall make you free.

*Col. 1. 22, 23.* To present you holy and unblameable, and unreprieveable in his sight; If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel---

*John 15. 7.* If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

*Matth.* 10. 22. He that endureth to the end shall be saved.  
24. Promises to believe in sickness and at death.

*I Cor.* 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

*Heb.* 12. 6, 7, 8, 11. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth: If ye endure chastening, God dealeth with you as with Sons--- Shall we not be in subjection to the Father of spirits, and live--- But he for our profit, that we might be partakers of his holiness: No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby.

*James* 5. 14. Is any sick, let them send for the Elders of the Church--- The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

*John* 11. 3. He whom thou lovest is sick---

*Psal.* 41. 1, 2, 3. Blessed is the man that considereth the poor: the Lord shall deliver him in time of trouble. The Lord shall preserve him and keep him alive--- The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.

*2 Cor.* 5. 1, &c. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon, with our house which is from Heaven--- For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life. Now he that hath wrought this for the self same thing is God; who also hath given to us the earnest of the Spirit. Therefore we are alwaies confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight) we are confident I say, and willing rather to be absent from the body, and to be present with the Lord.

*Phil.* 1. 20, 21, 23. Now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live

live is Christ, and to die is gain- - I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

*Luke 23. 43.* To day shalt thou be with me in Paradise.

*Rev. 14. 13.* I heard a voice from Heaven, saying to me, write, Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

*Heb. 2. 14.* Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life time subject to bondage.

*Psal. 68. 20.* He that is our God, is the God of salvation, and to God the Lord belong the issues from death.

*2 Tim. 1. 10.* Who hath abolished death, and hath brought life and immortality to light by the Gospel.

*1 Cor. 15. 54.* O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the Law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

*25. Promises to persevering Believers, of the Resurrection unto life, and of Justification in Judgement, and Glorification.*

*1 Cor. 15. throughout. John 5. 22, 24, 28, 29.* He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life---The hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

*John 14. 19.* Because I live, ye shall live also.

*Col. 3. 1, 3, 4.* If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth: For ye are dead; and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

*2 Thes. 1. 10.* He shall come to be glorified in his Saints, and admired in all them that believe.

*Matth.* 25. 34, 46. Come ye blessed, &c. The righteous into life eternal.

*John* 12. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour.

*John* 14. 1, 2, 3. Let not your heart be troubled--In my Fathers house are many mansions --I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to my self, that where I am, there ye may be also.

*John* 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.

*John* 2. 17. GO TO MY BRETHREN, and SAY UNTO THEM, I ASCEND TO MY FATHER, and YOUR FATHER, TO MY GOD, and TO YOUR GOD.

*1 Cor.* 6. 2, 3. Know ye not that the Saints shall judge the world? Know ye not that we shall judge Angels?

*Acts* 3. 19. Repent and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ--

*Luke* 14. 14. Thou shalt be recompensed at the resurrection of the just.

Let the Reader here take notice of that most important observation of Dr. Hammond, that *ἀνάστασις*, the Resurrection, doth often signify, in general [our living in the next world, or our next state of life] in the Scriptures; and not the last Resurrection only, unless it be called, The Resurrection of the flesh, or of the body for distinction; or the context have before explained it otherwise. By which *1 Cor.* 15. and Christs answer to the Sadducees, may be the better understood.

26. Promises to the godly for their children, supposing them to be faithful in dedicating them to God, and educating them in his holy ways.

*Exod.* 20. Commandment 2d. Shewing mercy to thousands in them that love me, and keep my Commandments.

*Acts* 2. 39. For the promise is made to you, and to your children, and to all that are afar off, &c.

*Psal.* 37. 26. His seed is blessed.

1 Cor. 7. 14. Else were your children unclean, but now are they holy.

Matth. 23. 37. O Jerusalem, Jerusalem, how oft would I have gathered thy children together, even as a Hen gathereth hee chickens under her wings, and ye would not.

Rom. 11. 11. Through their fall salvation is come to the Gentiles, 16, 17, 18, &c. shew, that they were broken off by unbelief, and we are grafted in, and are holy as they were.

Matth. 28. 19, 20. Go and Disciple all Nations, baptizing them, &c.

Rom. 4. 16. That the promise might be sure to all the seed. And 9. 8. The children of the promise are counted for the seed.

Matth. 19. 13, 14. Jesus said, suffer little children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.

27. Promises to the Church, of its increase, and preservation, and perfection.

Rev. 11. 15. The Kingdoms of the world are become the Kingdoms of the Lord, and of his Christ.

Luke 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

Matth. 13. 31, 33. The Kingdom of Heaven is like to a grain of Mustard-seed, which a man took, and sowed in his field: which is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air lodge in the branches of it---The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

John 12. 32. And I, if I be lifted up, will draw all men unto me.

Dan. 2. 44. In the daies of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.

Matth. 16. 18. Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.

Ephes. 4. 12, 16. For the perfecting of the Saints; for the work

work of the Ministry; for the edifying of the body of Christ; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ: that henceforth we may be no more children tossed to and fro, and carryed about with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lye in wait to deceive; but speaking the truth in love, may grow up into him in all things, who is the head, Christ: from whom the whole body fitly joynted together and compacted, by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of it self in Love.

*Ephes. 5. 25, 26, 27.* Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it, with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but it should be holy, and without blemish. Read *Rev. 21, & 22.*

*Matth. 28. 20.* Lo, I am with you to the end of the world.

*Matth. 24. 14.* And this Gospel of the Kingdom shall be preached in all the world for a witness to all Nations; and then shall the end come.

*Matth. 21. 44.* Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

*The obscure Prophetick passages I pass by.*

*So much for living by Faith on the Promises of God.*



## CHAP. VI.

*How Faith must be exercised on Gods Threatnings and Judgments.*

THE exercise of Faith upon Gods Threatnings and Judgments, must be guided by such rules and helps as these.

*Direct. 1. Think not either that Christ hath no Threatning penal Laws, or that there are none which are made for the use of Believers.*

If there were no penalties, or penal Laws, there were no distinguishing Government of the world. This Antinomian fancy destroyeth Religion. And if there be threats, or penal Laws, none can be expected to make so much use of them as true Believers. 1. Because he that most believeth them, must needs be most affected with them. 2. Because all things are for them, and for their benefit; and it is they that must be moved by them to the fear of God, and an escaping of the punishment.

And therefore they that obj<sup>t</sup>, that Believers are passed already from death to life; and there is no condemnation to them; and they are already justified, and therefore have no use of threats or fears] do contradict themselves: For it will rather follow *Therefore they and they only do and will faithfully use the threatnings in godly fears.*] For 1. Though they are justified, and passed from death to life, they have ever faith, in order of nature before their Justification; and he that believeth not Gods threatnings with fear, hath no true Faith. And 2. They have ever inherent Righteousness or Sanctification, with their Justification: And this Faith is part of that holiness, and of the life of grace which they are passed into. For this is life eternal, to know the only true God, and Jesus Christ, John 17. 3. And he knoweth not God, who knoweth him not to be true. And this is part of our knowledge of Christ also, to know him as the infallible Author of our Faith, that is, of the Gospel, which saith not only, *He that believeth and is baptized, shall be saved;* but also, *He that believeth not shall be damned,* Mark. 16. 16. And

this is the record which God gave of his Son, which he that believeth not, maketh him a liar; that God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life, 1 John 5. 12. Yea as he that believeth on the Son, hath everlasting life; so he that believeth not the Son, shall not see life, but the wrath of God abideth on him, John 3. 36. And therefore 3. The reason why there is no condemnation to us, is because believing, not part only, but all this Word of Christ, we fly from sin and wrath, and are in Christ Jesus, as giving up our selves to him, and walk not after the flesh, but after the Spirit; being moved so to do both by the promises and threats of God. This is plain English, and plain and necessary truth, the greater is the pitty, that many honest, well-meaning Antinomians should fight against it, on an ignorant conceit of vindicating *Free Grace*: If the plain Word of God were not through partiality over-lookt by them, they might see enough to end the controversie in many and full expressions of Scripture. I will cite but three more, *Matth. 10. 28.* and *Luke 12. 5.* But fear him who is able to destroy both soul and body in Hell; or when he hath killed, hath power to cast into Hell; yea I say unto you, fear him. Doth Christ thus iterate that it is he that saith it, and saith it to his Disciples; and yet shall a Christian say, it must not be preached to Disciples as the Word of Christ to them?

*H. b. 4. 1.* Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

*Heb. 11. 7.* By Faith Noah being warned of God, of things not seen as yet (that is, of the deluge) moved with fear, prepared an Ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Note here how much the belief of Gods threatnings doth to the constitution of that faith which is justifying and saving.

*Direct. 2.* Judge not of Gods threatnings by the evil which is threatened, but by the obedience to which the threatnings should drive us, and the evil from which they would preserve us, and the order of the world which they preserve, and the wisdom, and boldness, and justice of God; which they demonstrate.

When men think how dreadful a misery Hell is, they are ready.

ready to think hardly of God, both for his *threatning* and *execution*; as if it were long of him, and not of themselves, that they are miserable. And as it is a very hard thing to think of the *punishment* it self with approbation; so is it also to think of the *threatning*, or Law which binds men over to it; or of the Judgement which will pass the sentence on them. But think of the true *nature, use* and *benefits* of these *threats* or penal Laws, and true reason, and faith will not only be reconciled to them; but see that they are to be *loved and honoured*, as well as *feared*. 1. They are of great use to drive us to *obedience*. And it is easier to see the amiableness of Gods *commands*, than of his *threats*: And *obedience* to these commands, is the holy reſtitute, health and beauty of the soul. And therefore that which is a suitable and needful means, to promote *obedience*, is amiable and beneficial to us. Though *Love* must be the principle or chief spring of our obedience; yet he that knoweth not that *Fear* must *drive*, as *Love* must *draw*, and is necessary in its place to joyn with *Love*, or to do that which the weaknesses of *Love* leave undone, doth neither know what a *man* is, nor what *Gods Word* is, nor what his Government is, nor what either Magistracy, or any civil, or domestical Government is; and therefore should spend many years at School before he turneth a disputer.

2. They are of use to *keep up order in the world*; which could not be expected if it were not for Gods *threatnings*. If the world be so full of wickedness, rapine and oppressions, notwithstanding *all the threatnings of Hell*, what could we expect it should be, if there were *none such*, but even as the suburbs of Hell it self. When Princes, and Lords, and Rich men, and all those thieves and rebels that can but get strength enough to defend themselves, and all that can but hide their faults, would be under no restraints considerable, but would do all the evil that they have a mind to do: Men would be worse to one another, than Bears and Tygers.

3. Gods *threatnings* in their primary intention or use, are made to keep us *from the punishment threatened*. Punishment is naturally due to evil doers: And God *declareth* it, to give us *warning*, that we may take heed, avoid it and escape.

4. That which doth so clearly demonstrate the *Holiness* of

God, in his righteous Government, his *Wisdom* and his *Justice* is certainly *good* and *amiable in it self*. But we must not expect that the same thing should be *good* and *amiable* to the *wicked*, who run themselves into it; which is good to the *world*, or to the *just* about them, or to the *honour of God*. Affizes, Prisons and Gallows are good to the *Country*, and to all the *innocent*, to preserve their peace, and to the *honour of the King* and his Government; but not to murderers, thieves or rebels, *Isa.* 26. 7, 8, 9. *Psal.* 48. 11. & 9. 16. & 89. 14. & 97. 2. & 149. 9. & 146. 7. & 37. 6, 28. *Jude* 6. & 15. *Rev.* 4. 7. & 15. 4. & 16. 7. & 19. 2. *Eccles.* 12. 14.

*Direct.* 3. Judge of the severity of Gods *threatnings*, partly by the greatness of himself whom we offend, and partly by the necessity of them for the Government of the world.

1. Remember that sinning wilfully against the infinite Majesty of Heaven, and refusing his healing mercy to the last, deserveth worse than any thing against a man can do, *1 Sam.* 2. 25.

2. And remember that even the threatening of Hell doth not serve turn with most of the world, to keep them from sinning and despising God: and therefore you cannot say that they are too great. For that plaister draweth not too strongly, which will not draw out the thorn. If Hell be not terrible enough to perswade you from sin, it is not too terrible to be threatened and executed: He that should say, *Why will God make so terrible a Law?* and withall should say, *As terrible as it is I will venture on it, rather than leave my pleasures, and rather than live a holy life;* doth contradict himself, and telleth us, that the Law is not terrible enough to attain its chief and primary end, with such as he, that will not be moved by it, from the most sordid, base or brutish pleasure.

*Direct.* 4. Remember how Christ himself, even when he came to deliver us from Gods Law, did yet come to verifie his threatening in the matter of it, and to be a sacrifice for sin, and publick demonstration of Gods Justice.

For this end was Christ manifested, to destroy the works of the Devil, *1 John* 3. 5, & 8. And the first and great work of the Devil was, to represent God as a lyar, and to perswade Eve not so believe his *threatnings*, and to tell her, that though the sinned,

sinned, the should not die. And though God so far dispensed with it, as to forgive man the greatest part of the penalty, it was by laying it on his Redeemer; and making him a sacrifice to his Justice: that his Cross might openly confute the Tempter, and assure the world, that God is just, and that the wages of sin is death, Rom. 6. 23. though eternal life be the gift of God through Jesus Christ.

And he that well considereth this, that the Son of God would rather stoop to sufferings and death, than the Devils reproach of Gods threatnings should be made true, and than the Justice of God against sin should not be manifested, will sure never think, that this Justice is any dishonour to the Almighty.

Dirct. 5. *Let this be your use of the threatnings of God, to drive you from sin to more careful obedience, and to help you against the defects of love, and to set them against every temptation when you are assaulted by it.*

When a tempting bait is set before you, set Hell against it; as well as Heaven; and say, Can I take this cup, this whore, this preferment, this gain of Judas, with Hell, for my part instead of Heaven? If men threaten death, imprisonment, or any other penalty; or if losses or reproaches be like by men to be made your reward, remember that God threatneth Hell, and ask whether this be not the most intollerable suffering.

And if any Antinomian revile you for thus doing, and say [You should set only Free Grace before you, to keep you from sinning, and not hell and damnation] Tell him that it is Christ the Mediatour of Free Grace, which hath set Hell before you in the Scripture, and not you: And that you do but consider of that which Christ hath set there before you to be considered of. Ask them whether it be not God that prepared hell for the Devil and his Angels, and Christ himself that will adjudge all impenitent sinners to it, *Matth. 25.* And ask them why Christ doth so often talk of it in the Gospel, *Matth. 13.* of the worm that never dyeth, and the fire that never shall be quenched, *Luke 19. 27.* *Mark 16. 16.* *John 3. 36. 2 Thef. 1. 8. 9. &c.* And whether they know why Fear was given to man; and whether Christ mistook in all such commands, *Luke 12. 4.* *Heb. 11. 7.* *Heb. 4. 1.* And whether God hath made any part of his Laws in vain.

If they say, that the *Law was not made for a righteous man*, 1 Tim. 1. 9. Tell them that the words are expounded, Gal. 5. 23. *Against such there is no Law.* The Law was not made to condemn and punish a righteous man; because he feared the threatening of it, and so fell not under the condemnation. If you speak of the Law of Christ, or any Law which supposeth the subject righteous: There is no Law can be pleaded against such to their damnation. That there is no Law against them is but as Rom. 8. 1. *There is no condemnation to them.* And we grant also, that in that measure as mens souls are habituated with love to God, and duty, and hatred of sin, they need no Law to urge and threaten them; no more than a loving wife need to have a Law to forbid her murder her husband, or abusing him. But withall we know, that no man on earth is perfect in the degrees of Love; and therefore all need Laws and fear.

Use all Gods penal Laws to the ends that he appointed them, to quicken you in your obedience, and restrain you from yielding to temptations, and from sinning, and then your own benefit will reconcile you to the *Wisdom, Holiness, and Justice of the Laws.*

Direct. 6. *Remember that all Christians have solemnly professed their own consent, to the threats and punishments of the Gospel.*

Though God will punish sinners whether they consent or not; and though none consent to the execution upon themselves, when it comes to it; yet all that profess Christianity do profess their consent to the condemning, as well as to the justifying part of Gods Word. For every Christian professeth his consent to be governed by Christ; and therefore he professeth his consent to be governed by Christs Laws: For if Christ be a King, he must have Laws: and if he govern us at all, he governeth us by Laws. And this is Christs Law; *He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned, Mark 16. 16.* He that professeth to be governed by Christ, professeth his consent to be governed by this very Law: and therefore he professeth his consent to be damned if he believe not. Christ told you that you must consent to both parts, or to neither: and will you grudge at the severity of that Law which you have professed your consent to? The curses of the Covenant (*Deut. 29. 21.*) were to be repeated to the people  
of

of Israel; and they were expressly to say *Amen* to each of them. For *life* and *death* were set before them; blessings and curses, *Deut.* 30. 1, 19. and not *life* and *blessings* alone. And so the Gospel which we are to believe, containeth though principally and eminently the *Promises*; yet secondarily also the *threatnings* of Hell to impenitent unbelievers. And our consent doth speak our approbation.

*Direct.* 7. *Observe that the belief of Christs threatnings of damnation to impenitent unbelievers, is a real part of the Christian saving Faith, and that whenever it is jyned with a true love and desire after holiness, it certainly proveth that the Promises also are believed, though the party think that he doth not believe them.*

Note here 1. That I do not say, that *all* belief or fear of Gods threatnings is *saving Faith*. But 2. That *all saving Faith* containeth such a belief of the threatnings. 3. And that many times poor Christians, who believe and tremble at the threatnings, do truly believe the Promises, and yet mistake, and verily think that they do not believe them. 4. But their mistake may certainly be manifested, if their Faith do but work by a *love and desire after holiness, and the fruition of God.*

For 1. It is evident that the same Gospel which saith, *He that believeth shall be saved*; doth say, *He that believeth not shall be damned*. Therefore the same faith believeth both, 2. It is plain that the same formal object of faith, which is *Gods Veracity*, will bring a man to believe one as well as the other, if he equally know it to be a divine revelation: He that believeth that *All that God saith is true*: and then believeth that God saith that *All true Believers shall be saved*; must needs believe that *this Promise is true*. And he that understandeth that Christ saith, *Unbelievers shall be damned*; cannot but find also that he saith, *True Believers shall be saved*. And if he believe the one, because it is the word of Christ; he doth sure believe the other, because it is the word of Christ. 3. Yea it is in many respects harder to believe Gods threatnings, than his promises; partly because sinners are more *unwilling* that they should be true; and they have more enmity to the threatning, than to the promise; and partly because they commonly feign God to be such as they would have him be, *Psal.* 50. *Thou thoughtest*

*broughtest I was such a one as thy self, &c.* And partly because Gods Goodness being known to be his very essence, and all men being apt to judge of Goodness, by the measure of their own interest, it is far more obvi-ous and easy to mans understanding, to conclude that *some are saved*, than that *some are damned*; and that the *penitent believers are saved*, than that the *impenitent unbelievers are damned*: We hear daily how easily almost all men are brought to believe that *God is merciful*; and how hard it is to persuade them of his *damning Justice* and *severity*. Therefore he that can do the *harder*, is not unlike to do the *easier*.

And indeed it is meer ignorance of the true nature of faith, which maketh those whom I am now describing, to think that they do not believe Gods *Promises*, when they believe his *Threatnings*. They think that because they believe not that they themselves are *pardoned*, *justified*, and shall be saved, that therefore they believe not the promise of God: But this is not the reason; but it is because you find not the *condition* of the promise yet in your selves, and therefore think that you have no part in the benefits: But its one thing to doubt of your own *sincerity*, and another thing to doubt whether the promise of God be true. Suppose that the Law do pardon a fellow if he can *read as a Clerk*; and one that is a fellow be in doubt whether his reading will serve or not; this is not to deny belief to the pardoning act of the Law. Suppose one promise a yearly stipend to all that are of full one and twenty years of age, in the Town or Country: To doubt of my age, is not to doubt of the truth of the promise.

Objec<sup>t</sup>. But do not Protestant Divines conclude against the Papists, that saving Faith must be a particular application of Christ and the Promise to our selves, and not only a general assent?

Ans<sup>w</sup>. It is very true; and the closer that application is the better. But the application which all sound Divines (in this point) require as necessary in saving Faith, is neither an assurance, nor persuasion that your own sins are already pardoned, or that they ever will be: But it is 1. A belief that the Promise of pardon to all believers, is so *universal*, as that it includes you as well as others, and promiseth and offereth you pardon, and life, if you will believe in Christ. 2. And it is a

consent



consent or willingness of heart that *Christ be yours, and you be his,* to the ends proposed in the Gospel. 3. And it is a *practical Trust* in his sufficiency, as *choosing* him for the only *Mediatour*, resolving to venture your souls, and all your hopes upon him: Though yet through your ignorance of your selves, you may think that you *do not this thing* in sincerity, which indeed you do, yea and much fear (through melancholy or temptation) that you never *shall* do it, and consequently never shall be saved.

He that doubteth of his own salvation, not because he doubteth of the truth of the Gospel; but because he doubteth of the sincerity of his own heart, may be mistaken in himself, but is not therefore an unbeliever (as is said before.)

If you would know whether you believe the *Promises* truly, answer me these particular questions: 1. Do you believe that God hath promised *that all true Believers* shall be saved? 2. Do you believe that *if you are or shall be a true Believer,* you shall be saved? 3. Do you *chuse* or *desire* God as your only happiness and *end*, to be enjoyed in Heaven, and *Christ* as the only *Mediatour* to procure it; and his *holy Spirit* as his Agent in your souls, to sanctifie you fully to the Image of God? Are you truly *willing* that thus it should be? And if God be willing, will not you refuse it? 4. Do you turn away from all other waies of felicity, and chuse this alone, to venture all your hopes upon, and resolve to seek for none but this; and to venture all on God and *Christ*, though yet you are uncertain of your sincerity and salvation? why this makes up true saving faith.

5. And I would further ask you; Do you fear damnation, and Gods wrath, or not? If not, what troubleth you? and why complain you? If you do, tell me then whether you do believe Gods threatening, that he that believeth not shall be damned, or not? If you do not, what maketh you fear damnation? Do you *fear* it, and not believe that there is any such thing? If you do believe it, how can you chuse but believe also, that every true Believer shall be saved? Is God *true* in his *Threatnings*, and not in his *Promises*? This must force you plainly to confess, that *you do believe Gods Promises*, but only doubt of your own *sincerity*, and consequently of your *salvation*; which is more a weakness in your *hope*, than in your

*faith*, or rather chiefly in your acquaintance with your self.

Dirct. 8. Yet still dwell most upon Gods Promises in the exercise of love, desire and thankfulness; and use all your fear about the threatnings, but in a second place, to surber and not to binder the work of love.

Dirct. 9. Let *faith* interpret all Gods Judgements, meerly by the light of the threatnings of his Word; and do not gather any conclusions from them, which the Word affordeth not, or alloweth not. Gods Judgements may be dangerously misunderstood.

## CHAP. VII.

*How to exercise Faith about Pardon of sin and Justification.*

THE practice of Faith about our Justification, is hardened by so many unhappy controversies and heresies, that what to do with them here in our way, is not very ealie to determine: Should I omit the mention of them, I leave most that I write for, either under that *disease* it self, or the *danger* of it, which may frustrate all the rest which I must say: For the errors hereabout are swarming in most quarters of the Land, and are like to come to the ears of most that are studious of these matters: so that an *antidote* to most, and a *vomit* to the rest, is become a matter of necessity, to the success of all our practical Directions.

And yet many cannot endure to be troubled with *difficulties*, who are *stolsful*, and must have nothing set before them that will cost them much study; and many peaceable Christians love not any thing that soundeth like contróversie or strife (As others that are Sons of contention relish nothing else) But *averseness* must give place to *necessity*. If the Leprosie arise, the Priest must search it; and the Physician must do his best to cure it, notwithstanding their natural *averseness* to it. Though I may be as *averse* to write against errors, as the Reader is to read what I write, we must both blame that which causeth the *necessity*, but not therefore deny our necessary duty: But yet I will so far gratifie them that need no more, as to put the more practical Directions first, that they

they may pass by the heap of errors after, if their own judgements prevail not against their unwillingness.

*Direct.* 1. *Understand well what need you have of pardon of sin, and Justification, by reason of your guilt, and of Gods Law and Justice; and the everlasting punishment which is legally your due.*

1. It must be a sensible, awakening, practical knowledge of our own great necessity, which must teach us to value Christ as a Saviour, and to come to him in that *empty, sick and weary* plight, as is necessary in those who will make use of him for their supply and cure, *Matth. 9. 12. & 11. 28, 29.* A superficial speculative knowledge of our *sin and misery*, will prepare us but for a special opinionative faith in Christ, as the remedy. But a true sense of both, will teach us to think of him as a Saviour indeed.

2. Original sin, and actual, the wickedness both of heart and life, even all our particular sins of omission and commission, and all their circumstances and aggravations, are the first reason of our great necessity of pardon: And therefore it cannot but be a duty to lay them to heart as particularly as we can, to make that *necessity*, and Christs redemption the better understood, *Acts 2. 37. Acts 22. 8, 9, &c.*

3. The wrath of God, and the miseries of this life, and the everlasting miseries of the damned in Hell, being the due effects or punishment of sin, are the second cause of our necessity of pardon: And therefore *these* also must be thought on seriously, by him that will seriously believe in Christ.

4. The *Law of God* which we have broken, maketh this punishment our due, *Rom. 3. & 5. & 7.* And the Justice of God is engaged to secure his own honour, in the honour of his Laws and Government.

*Direct.* 2. *Understand well what Christ is and doth, for the Justification of a sinner, and how (not one only) but all the parts of his office are exercised hereunto.*

In the *dignity of his person*, and perfect *original holiness* of his *natures*, divine and humane, he is *fitly qualified* for his work of our Justification and Salvation.

His *undertaking* (which is but the *Divine Decree*) did from eternity lay the foundation of all, but did not actually justify any.

His *Promise*, Gen. 3. 15. and his *new Relation* to man thereupon, did that to the Fathers in some degree, which his *after-incarnation* and *performance*, and his *Relation thereupon*, doth now to us.

His *perfect Obedience* to the *Law*; yea to that *Law of Mediation* also peculiar to himself (which he performed neither as Priest, or Prophet, or King, but as a subject) was the *meritorious cause* of that *Covenant* and *Grace* which justifieth us; and so of our *Justification*. And that which is the *meritorious cause* here, is also usually called the *material*, as it is that matter or thing which *meriteth* our *Justification*; and so is called *Our Righteousness* itself.

As he was a *sacrifice for sin*, he answered the *ends* of the *Law* which we violated, and which condemned us, as well as if we had been all punished according to the *sense* of the *Law*: And therefore did thereby satisfy the *Law-giver*: and thereby also *merited* our pardon and *Justification*; so that his *Obedience* as such, and his *Sacrifice* (or whole humiliation) as *satisfactory* by answering the *ends* of the *Law*, are conjunctly the *meritorious cause* of our *Justification*.

His *New Covenant* (which in *Baptism*, is made *mutual* by our expressed consent) is a *general gift* or *act of oblivion*, or *pardon*, given freely to all mankind, on condition they will believe and consent to it, or accept it; so that it is Gods *pardoning* and *adopting instrument*: And all are pardoned by it *conditionally*; and every *penitent Believer* *actually* and *really*. And this *Covenant* or *Gift* is the effect of the fore-said *merit* of *Christ*, both founded and sealed by his blood.

As he *merited* this as a *mediating subject* and *sacrifice*, so as our *High Priest* he offered this *sacrifice* of himself to God.

And as our *King*, he being the *Law-giver* to the *Church*, did make this *Covenant* as his *Law of grace*, describing the terms of life and death: And being the *Judge of the world*, doth by his *sentence* justify and condemn men, as believers or unbelievers, according to this *Covenant*: And also executeth his *sentence* accordingly (partly in this life, but fully in the life to come.)

As our *Teacher*, and the *Prophet*, or *Angel of the Covenant*, he doth declare it as the *Fathers* will, and promulgate and proclaim.

proclaim this Covenant and conditional Pardon and Justification to the world; and send out his Embassadors with it to beseech men in his Name to be reconciled to God, and to declare, yea and by sacramental investiture, to seal and deliver a Pardon and actual Justification to Believers when they consent.

And as our *Mediating High Priest* now in the *Heavens*, he presenteth our necessity, and his own righteousnesses and sacrifice as *his merite*, for the continual communication of all this grace, by himself, as the Head of the Church, and Administrator of the Covenant.

So that Christ doth *justify* us both as a *subject meriting*, as a *sacrifice meriting*, as a *Priest offering that sacrifice*; as a *King* actually making the *Justifying Law*, or enacting a *general Pardon*; as a *King sententially and executively justifying*; as a *Prophet or Angel of the Covenant promulgating it*; as *King*; and *Prophet*, and *Priest*, *delivering a sealed Pardon* by his *Messengers*: And as the *Priest*, *Head* and *Administrator communicating* this with the rest of his benefits. By which you may see in what respects Christ must be believed in to Justification; if Justifying Faith were (as it is not) only the receiving him as our Justifier: It would not be the receiving him as in one part of his office only.

Direct. 3. *Understand rightly how far it is that the righteousness of Christ himself is made ours, or imputed to us, and how far not.*

There are most vehement controversies to this day, about the *Imputation of Christs Righteousness*; in which I know not well which of the extreams are in the greater error, those that plead for it in the mistaken sense, or those that plead against it in the sober and right sense: But I make no doubt but they are both of them *dammable*, as plainly subverting the foundation of our faith: And yet I do not think that they will prove *actually damning* to the Authors, because I believe that they misunderstand their adversaries, and do not well understand themselves, and that they *digest not*, and *practise not* what they plead for, but *digest and practise* that truth which they doctrinally subvert, not knowing the contrariety; which if they knew they would renounce the error, and not the

truth. And I think that many a one that *thus* contradiceth *fundamentals*, may be saved.

Some there be (besides the Antinomians) that hold that Christ did *perfectly* obey and *satisfie* (not in the *natural*, but) in the *civil* or *legal* person of each sinner that is elect (representing and bearing as many distinct persons as are elect) so fully as that God doth repute every *Elect* person (or say others, every *Believer*) to be one that in Law sense, did *perfectly* obey and *satisfie* *Justice* himself; and so imputeth Christ's Righteousness and satisfaction to us, as that which was *reputatively* or *legally* of our *own* performance, and so is *ours*, not only in its *effects*, but in it *self*.

Others seeing the pernicious consequences of this opinion, deny *all* imputed *Righteousness* of Christ to us, and write many reproachful volumes against it (as you may see in *Tborndikes* last works, and *Dr. Gell*, and *Parker* against the *Assembly*, and abundance more.)

The truth is, Christ *merited* and *satisfied* for us in the person of a *Mediator*: But this *Mediator* was the *Head* and *Root* of all *Believers*, and the second *Adam*, the fountain of spiritual life; and the *Surety* of the *New Covenant*, *Heb. 7. 22. 1 Cor. 15. 22, 45.* and did all this in the *nature* of *man*, and for the sake and benefit of *man*; suffering, that we might not suffer damnation, but not obeying that we might not obey; but suffering and obeying that our sinful imperfection of obedience might not be our ruine, and our perfect obedience might not be necessary to our *Justification* or *Salvation*, but that God might for the sake and merit of this his *perfect* obedience and *satisfaction*, forgive all our sins, and adopt us for his *Sons*, and give us his holy *Spirit*, and glorify us for ever; so that Christ's Righteousness, both *obediential* and *satisfactory*, is ours in the *effects* of it in themselves, and ours *relatively* for these *effects*, so far as to be purposely given for us to that end; but not *ours* in it *self* simply, or as if we were reputed the legal performers our selves, or might be said in Law sense, or by divine estimation or imputation, to have our selves in and by Christ fulfilled the *Law*, and suffered for our not fulfilling it (which is a contradiction.)

As he that both by a price, and by some meritorious act, doth

doth redeem a captive, or purchase pardon for a traitor, doth give the money and merit in it self to the Prince, and not to the Captive or Traitor himself. (He never saw it, nor ever had propriety in the thing it self;) But the deliverance is the Prisoners, and not the Princes; and therefore it is given to the Prisoner, as to the effects, though not in it self; in that it was given for him.

And because Christ suffered what we should have suffered (as to the value) to save us from suffering, and our sins were the cause of our guilt of punishment, and so the remote cause of the sufferings of Christ (his own sponson being the nearer cause) therefore it may be said truly that Christ did not only suffer for our benefit, but in our stead or place; and in a larger and less strict and proper sense, that he suffered in the person of a sinner, and as one to whom our sins were imputed; meaning no more but that he suffered as one that by his own consent undertook to suffer for the persons of sinners, and that as such an undertaker only he suffered; and that thus our sins were imputed to him (not in themselves, as if he were in Law sense the committer of them, or polluted by them, or by God esteemed so to have been, but) as to the effects, that is, his suffering; in that they were the occasion, and the remote or assumed cause of his sufferings; as his Righteousness is imputed to us, as the meritorious cause of our Pardon and Justification.

But he could not be said no not in so large a sense as this, to have obeyed in our stead (considering it as obedience or holiness, but only as merit) because he did it not that we might not obey, but that we might not suffer for disobeying.

More of this will follow in the next Chapter.

Direct. 4. Understand well what guilt it is that Christ doth remit in our Justification; not the guilt of the fact, nor of the fault it self, but the guilt of punishment; and of the fault only so far as it is the cause of wrath and punishment.

1. The guilt of fact, is in the reality or truth of this charge, that such a fact we did or omitted: so far it is but Physically considered, and would not come into legal consideration, were it not for the following relation of it.

2. The guilt of fault, *realis culpa*, is the reality of this charge (or the foundation of it in us) that we are the com-

mitters or omitters of such an *action* contrary to the *Law*: or that our *act* or *omission* was really a *crime* or *fault*.

3. The *guilt* of *punishment*, *reatus pœnæ, vel ad pœnam*, is the *foundation* of this *charge*, that we are by that *Law* which must *judge* us, *condemnable*, or *obliged* to *punishment* (or it is our *right*) for the *sins* so committed.

Now *Christ* doth not by *justifying* us, or *pardoning* us, make us either to be such as really did not do the *fact*; or such as did not a *culpable* *fact*; no nor such as *did not deserve* *damnation*, or to whom it *was not due* by the first *Law* alone; but to be such who are not now at all *condemnable* for it, because the *new Law* which we must be *judged* by, doth *absolve* us, by *forgiving* us; not making the *fault* *no fault*, nor causing *God* to think that *Christ* committed it, and not *we*; or to esteem us to be such as never did commit it; but *remitting* the *punishment*, and that *dueness* of *punishment* and *obligation* to it, which did before result from the *fault* and *Law* together; and so the *fault* it self is *remitted* as it is the *foundation* from whence that *obligation* to *punishment* resulteth, *respectively*, but not simply, nor as a *fault* in it self at all.

When I say the *punishment* and the *dueness* of it to us, is *forgiven*, I mean not only the *punishment* of *sense*, but of *loss* also: nor only the *outward* part, which is executed by *creatures*, but especially the first and great *penalty*, of *Gods own displeasure* with the person, and the *withdrawing* of his *Spirit* and *complacential love*, and that which we may improperly call, *his obligation in Justice* to *condemn* the *sinner*. There was upon *God*, before *Christs satisfaction* and our *title* to him, that which we may so call a *legal* or *relative obligation* on *God* to *punish* us, because else he should have done contrary to the *due ends* of *Government*, and so contrary to the *Wisdom* and *Justice* of a *Governour*, which is not consistent with his *perfection*. But now the *ends* of *Government* are so answered and provided for, that there is *no such obligation* on *God* to *punish* us, but he may *remit* it without any *dishonour* at all; nay, with the *honour* of his *Wisdom* and *Justice*. We are now *non condemnandi, not condemnable*, though we are *sinners*. In *Judgement* we must *confess* the latter, and *deny* the former only.



Direct. 5. *Understand well what sins Christ justifieth men from, or forgiveth to them, and what not: All sins which consist with true faith and repentance (or true conversion to God in love, by faith in Christ) and all that went before: But he forgiveth no man in a state of impenitency and unbelief, nor any mans final impenitency and unbelief at all; nor any other sins, when those are final; except it be with the common conditional forgiveness before mentioned; or that absolute particular forgiveness of some present penalties, which saveth no man from damnation, Matth. 12. 31. Acts 26. 18, Rom. 8. 1, 30. Acts 5. 31. Acts 2. 38, 39. Mark 16. 16. John 3. 16, 18, 36. 1 John 5. 11, 12. Mark 4. 12. Matth. 18. 27, 32.*

Direct. 6. *Understand well the true nature of that Faith and Repentance, which God hath made the condition of our Justification. This is sufficiently opened before; and the confutation of all the cavils against it, would be tedious and unfavoury here.*

Direct. 7. *Understand well the Covenant and Promise of Justification; and measure your belief and expectations by that Promise.*

Expect no other pardon, nor on any other conditions or terms than the Promise doth contain: For it is Gods pardoning act or instrument; and by it we must be justified or condemned: And we know not but by it, whom God will justify.

Direct. 8. *Keep alwaies the assuring grounds of faith before your eyes, when you look after pardon, that your faith may be firm, and powerful, and quieting; especially consider the following grounds.*

1. Gods gracious Nature proclaimed even to Moses, as abundant in mercy, and forgiving iniquity, transgressions and sins (to those, and upon those terms that he promiseth forgiveness) though he will by no means clear the guilty (that is, will neither take the unrighteous to be righteous; nor forgive them, or acquit them in judgment, whom his Covenant did not first forgive.)

2. The merciful Nature also of our Redeemer, Heb. 2. 17.

3. How deeply Christ hath engaged himself to shew mercy, when he assumed our nature, and did so much to-

wards our salvation as he hath done, *Heb. 8, & 9.*

4. That it is his very office and undertaking, which therefore he cannot possibly neglect, *Luke 19. 10. & 2. Tim. 1. John 4. 42. Acts 5. 31. & 13. 23.*

5. That God the Father himself did give him to us, and appoint him to this saving office, *John 3. 16, 18. Acts 5. 31. & 13. 23.* Yea God was in Christ reconciling the world unto himself, not imputing to them their trespasses, *2 Cor. 5. 18, 19.* And God made him sin (that is, a sacrifice for sin) for us who knew no sin, that we might be made the righteousness of God in him (that is, might be the publick instances of Gods merciful Justice, as Christ was of his penal Justice; and this by a righteousness given us by God himself, and purchased or merited for us by Christ, *2 Cor. 5. 21.* yea and be renewed in holiness and righteousness according to his Image.

6. That now it is become the very interest of God, and of Jesus Christ himself to justify us; as ever he would not lose either the glory of his grace, or the obedience and suffering which he hath performed, *Isa. 53. 19. Rom. 5. 12, 13, 18, 19, &c. Rom. 4. throughout.*

7. Consider the nearness of the Person of Christ, both to the Father and to us, *Heb. 1, & 2, & 3.*

8. Think of the perfection of his sacrifice and merit, set out throughout the Epistle to the Hebrews.

9. Think of the word of Promise or Covenant, which he hath made, and sealed and sworn, *Heb. 6. 17, 18. Titus 1. 2.*

10. Think of the great seal of the Spirit, which is more than a Promise, even an earnest, which is a certain degree of possession, and is an executive pardon (as after shall be declared) *Rom. 8. 15, 16. Gal. 4. 6.*

11. Remember that Gods own Justice is now engaged for our Justification, in these two respects conjunct: 1. Because of the fulness of the merits and satisfaction of Christ: 2. And because of his Veracity which must fulfil his promise, and his governing or distributive Justice, which must judge men according to his own Law of Grace, and must give men that which he himself hath made their right, *2 Tim. 4. 7, 8. 1. John 5. 9, 10, 11, 12.*

12. Lastly, Think of the many millions, now in Heaven,

of whom many were greater sinners than you; and no one of them (save Christ) came thither by the way of innocency and legal Justification: There are no Saints in Heaven that were not redeemed from the captivity of the Devil, and justified by the way of pardoning grace, and were not once the heirs of death, *John 3. 3, 5. Rom. 3, & 4.*

Upon these considerations trust your selves confidently on the grace of Christ, and take all your sins but as the advantages of his grace.

*Direct. 9.* Remember that there is somewhat on your own parts to be done, for the continuing, as well as for the beginning of your Justification; yea somewhat more than for the beginning; even the faithful keeping of your baptismal Covenant, in the essentials of it; and also that you have continual need of Christ, to continue your Justification.

Many take Justification to be one instantaneous act of God, which is never afterwards to be done: And so it is, if we mean only the first making of him righteous who was unrighteous: (As the first making of the world, and not the continuance of it, is called *Creation*;) but this is but about the name: For the thing is self, no doubt but that Covenant which first justified us, doth continue to justify us; and if the cause should cease, the effect would cease. And he that requireth no actual obedience, as the condition of our begun Justification, doth require both the continuance of faith, and actual sincere obedience, as the condition of continuing, or not losing our Justification, (as *Davenant, Bergius, Blank, &c.* have well opened, and I have elsewhere proved at large.) As *Matrimony* giveth title to conjugal privileges to the wife; but conjugal fidelity and performance of the essentials of the contract is necessary to continue them. Therefore labour to keep up your faith, and to abide in Christ, and he in you, and to bring forth fruit, lest ye be branches withered, and for the fire, *John 15. 2, 3, 7, 8, 9, &c.*

And upon the former misapprehension, the same persons do look upon all the faith which they exercise through their lives, after the first instantaneous act, as no justifying faith at all (but only a faith of the same kind) but to what use they hardly know. Yea they look upon Christ himself, as if they

had no more use for him, either as to *continue* their Justification, or to forgive their after-sins; when as our continued faith must be exercised all our lives on the same Christ, and trust on the same Covenant, for the continuation and perfection of that which was begun at the time of our Regeneration, Col. 1. 23. 1 John 2. 24. Heb. 3. 6. 12, 13. Heb. 6. 11, 12. & 10. 22, 23.

*Direct.* 10. Understand that every sin which you commit, hath need of a renewed pardon in Christ: and that he doth not prevent your necessity of such pardon. And therefore you will have constant need of Christ, and must daily come to God for pardon by him; not only for the pardon of temporal chastisements, but of everlasting punishments.

Of the sense of this, I shall say more anon: the proof of it is in the forecited Promises; and in all those texts of Scripture which tell us that death is the wages of sin, and call us to ask pardon, and tell us on what terms it may be had.

*Direct.* 11. Yet do not think that every sin doth put you into a state of condemnation again, or nullifie your former Justification: For though the Law of nature is so far still in force, as to make punishment by it your natural due; yet the Covenant of Grace is a continually pardoning act, and according to its proper terms, doth dissolve the foresaid obligation, and presently remit the punishment: and as its moral action is not interrupted; no more is our justified state.

There is no condemnation to them that are in Christ Jesus, &c. Rom. 8. 1. John 3. 16, 18. 1 John 5. 11, 12. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins, 1 John 2. 1, 2. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If all need of pardon had been prevented by Christ, what use were there of his advocacy for our future forgiveness?

*Direct.* 12. Remember, that though unknown infirmities, and unavoidable ones, have an immediate pardon, because the Believer hath an habitual Faith and Repentance; yet great and known sins must have actual Repentance, before the pardon will be plenary or perfect; though the person is not in the mean time an unregenerate nor unjustified person.

1. That great and known sins must have a particular repentance, appeareth, 1. In that it is utterly inconsistent with the *sincerity* of *habitual Repentance*, not to be *actual*, when sins are *known*, and come into our deliberate remembrance. 2. By all those texts which require such repentance, confession and forsaking, 1 *John* 2. 1, 2. 1 *John* 1. 9. *Prov.* 28. 13. *Psal.* 32. & 51. 2 *Cor.* 7. 11. *Rev.* 2. 5, 16. *Luke* 13. 3, 5. *Jam.* 5. 14, 15. *Luke* 6. 37. & 11. 4. Repentance consisteth chiefly in forsaking sin; and if men *forsake* not such known wilful sins, they are wicked men, and therefore are not pardoned.

2. That unavoidable frailties, and meer infirmities, and unknown faults, are pardoned immediately to them that are truly godly, and have a general and implicit Repentance, is plain, because else no man in the world could be saved; because every man hath such infirmities and unknown sins, 1 *John* 1. 10.

3. Yet *David* himself is not put by his sin into a meer graceless state, and as a person that hath no former Justification; for he prayeth God not to take his Spirit from him, and he was not deprived of the true love to God, which is the character of Gods children: But he had incurred heinous guilt, and put himself in the way towards utter damnation, and caused a necessity of a more particular deep Repentance before he could be fully pardoned, than else he needed.

Before the world had a Saviour, we were all so far unpardoned, that a *satisfying Sacrifice* was necessary to our Justification: But afterward, all men are so far pardoned, that only the *Acceptance* of what is purchased and freely (though conditionally) given, is necessary to it. Before men are converted, they are yet so far unpardoned, that (though no more Sacrifice be necessary, yet) a *total conversion and renovation*, by turning from a life of sin to God by Faith in Christ, is necessary to their actual justification and forgiveness. When a man is turned from a life of sin to God, and liveth in the state of grace, all his following sins, which consist with the loving of God and holiness above the world and sinful pleasures, are so far forgiven immediately upon the committing, that they need neither another Sacrifice, nor another Regeneration, or Justification (*quoad statum*) but only an acting of that Faith

and Repentance, which habitually he hath already. But the unknown errors and faults of such godly persons are pardoned even without that *actual repentance*: and infirmities, without forsaking of the sin overcomingly in practice. And so every one liveth and dyeth, in some degree of sinful defectiveness and omission, of his love to God, and trust, and hope, and zeal, and desire, and love to men, and care of his duty, and watchfulness, and fervency in prayer, meditation, &c. And in some degree of sinful disorder in our ill governed thoughts, and words, and affections, or passions, and actions: we are never sinless till we die.

*Direct.* 13. Remember that you must neither think that every sin which is a cause of Repentance, is a sufficient reason for you to doubt of your present state of Justification; nor yet that no sin can be so great as to be a necessary cause of doubting.

If every sin should make us doubt of our Justification, then all men must alwaies doubt: And then it must be because no sin is consistent with sincerity, and the knowledge of sincerity; which is apparently false.

If no sin should cause our doubting, then there is no sin which is not consistent both with sincerity, and with the knowledge of it; which is as false, and much more dangerous to hold. 1. There are many sins that are utterly inconsistent with true godliness; otherwise the godly were ungodly, and as bad as others: And if you say that no godly man committeth these, it is true; and therefore it is true that he that committeth them, is not a godly man, or justified. And how shall a man know his godliness, but by his life as the product of his inward graces? It is arguing from an uncertainty against a certainty, to say, I am justified and godly, and therefore my wilful sins of drunkenness, fornication, oppression, lying, malice, &c. are consistent with Justification: and it is arguing from a certain truth, against a doubted falsehood, to say, I live in ordinary, wilful, heinous sin; therefore I am not justified or sincere, *Ephes. 5. 5, 6. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience,*

1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c.

Rom. 8. 1, 13. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. If ye live after the flesh, ye shall die, &c. Gal. 5. 20, 21, 22, 23, 24.

2. And there are many sins which consist with true grace, which will not consist with the assurance of its sincerity. And that 1. From the nature of the things; because the least degree of grace conjunct with, and clouded by the greatest degree of sin which may consist with it, is not discernable to to him that hath it: He that is so very near a state of death, and so very like to an unjustified person, can never be sure, in that case, that he is justified. 2. And also God in Wisdom and Justice will have it to; that sin may not be encouraged, nor presumption cherished, nor the comforts which are the reward of an obedient child, be cast away on an incapable child in his stubborn disobedience, *Psal. 51. & 32. & 77.*

Therefore for a man that liveth in gross sin, to say that he is sure that he is justified, and therefore no sin shall make him question it; is but to believe the Antinomian Devil transforming himself into an Angel of Light, and his Ministers when they call themselves the *Ministers of Righteousness*; and to deny belief to the Spirit of Holiness and Truth. And if a true Believer should come very near such a state of death, common reason, and the due care of his own soul, oblige him to be suspicious of himself, and to fear the worst, till he have made sure of better, *Heb. 6. & 3. 10. Heb. 4. 1. & 12, 13, 14. 1 Cor. 10. John 15. 2, 7, 8, &c.*

Direct. 14. Let not the persuasion that you are justified, make you more secure and bold in sinning, but more to hate it, as contrary to the ends of Justification, and to the love which freely justified you.

It is a great mark of difference between true assurance, and  
blind

*blind presumption, that the one maketh men hate sin more, and more carefully to avoid it; and the other causeth men to sin with less reluctancy, and remorse; because with less fear.*

*Direct. 15. When the abuse of the Doctrine of Justification by Faith alone, and not by Works, doth pervert your minds and lives, remember that all confess, that we shall be judged according to our works (as the Covenant of Grace is the Law by which we shall be judged:) And to be judged, is to be justified or condemned.*

I need not recite all those Scriptures to you, that say, that we shall be judged, and shall receive according to what we have done in the body, whether it be good or evil: And this is all that we desire you to believe, and live accordingly.

*Direct. 16. Remember still that Faith in Christ is but a means to raise us to the Love of God, and that perfect Holiness is higher and more excellent than the pardon of sin: And therefore desire faith, and use it, for the kindling of love, and pardon of sin, to endear you to God, and that you may do so no more: And do not sin, that you may have the more to be pardoned.*

The end of the Commandment is Charity, out of a pure heart, and a good conscience, and faith unfeigned. Rom. 6. 1, 2. Shall we continue in sin, that grace may abound? God forbid: How shall they that are dead to sin, live any longer therein? See Titus 3. 5, 6, 7. Rom. 5. 1, 4, 5, 6. Rom. 8. 1, 4, 9, Gal. 4. 6. & 5. 24, 26. So much for those practical Directions, which are needfull for them that love not Controversie.



## CHAP. VIII.

The pernicious or dangerous Errors detected, which hinder the work of Faith about our Justification; and the contrary Truths asserted.

There is so much dust and controversie raised here to blind the eyes of the weak, and to hinder the life of Faith; and so much poison served up under the name of Justification and Free Grace, that I should be unfaithful if I should not discover it, either through fear of offending the guilty, or of wearying them that had rather venture upon deceit, than upon controversie. And we are now so fortified against the Popish and Secinian extreams, and those whom I am now directing to live by Faith, are so settled against them, that I think it more necessary (having not leisure for both, and having done it heretofore in my Confession) to open at this time the method of false doctrine on the other extream, which for the most part is it which constituteth Antinomianism, though some of them are maintained by others.

And I will first name each error; and then with it, the contrary truth.

Error 1. *Christ's suffering was caused by the sins of none, as the assumed meritorious cause, or as they usually say, as imputed to him, or lying on him, save only of the Elect that shall be saved.*

Contr. *The sins of fallen mankind in general, except those rejections of Grace, whose pardon is not offered in the conditional Covenant, did lye on Christ as the assumed cause of his sufferings.*

See John 1. 29. 2 Cor. 5. 18, 19, 20. John 3 16, 17, 18, 19. Heb. 2. 9. 1 Tim. 2. 4, 5, 6. 1 John 2. 2. 1 Tim. 4. 10. 2 Pet. 2. 2. See *Parsons* in his *Irenicon*; & *Twisse* vind. & alibi passim, saying as much; and *Amyrald*, *Davenant*, *Dallaw*, *Tostard* & *Usher*, &c. proving it.

Error 2. *Christ did both perfectly obey, and also make satisfaction for sin by suffering, in the person of all the Elect in the sense of the Law, or Gods account; so that his Righteousness of obedience*

dience and perfect holiness, and his satisfaction, is so imputed to us, as the proprietaries, as if we our selves had done it, and suffered it: not by an after donation in the effects, but by this strict imputation in it self.

Contr. *The contrary Truth is at large opened before, and in my confession.*

Christs satisfaction, and the merit of his whole obedience, is as effectual for our pardon, justification and salvation, as if Believers themselves had performed it; and it is imputed to them, in that it was done for their sakes, and suffered in their stead, and the fruits of it by a free Covenant or donation given them. But 1. God is not mistaken, to judge that we obeyed or suffered when we did not. 2. God is no liar, to say, we did it, when he knoweth that we did it not. 3. If we were not the actors and sufferers, it is not possible that we should be made the natural subjects of the Accidents of anothers body, by any putation, estimation or mis-judging whatsoever; nor by any donation neither. It is a contradiction, and therefore an impossibility that the same individual Actions and Passions, of which Christs humane nature was the agent and subject so many hundred years ago, and have themselves now no existence, should in themselves, I say, in themselves, be made yours now, and you be the subject of the same accidents. 4. Therefore they can no otherwise be given to us, but 1. By a true estimation of the reasons why Christ underwent them, viz. for our sakes as aforesaid. 2. And by a donation of the effects or fruits of them, viz. pardoning, and justifying, and saving us by them (on the terms chosen by the Donor himself, and put into his Testament or Covenant) as certainly (but not in the same manner) as if we had done and suffered them our selves. 5. If Christ had suffered in our person reputatively in all respects, his sufferings would not have redeemed us: Because we are finite worms, and our suffering for so short a time, would not have been accepted instead of Hell sufferings. But the person of the Mediator made them valuable. 6. God never made any such Covenant with us [that he will justify us, and use us just as he would have done, if we had our selves perfectly obeyed and satisfied.] They that take on them to shew such a Promise, must see that no wise man examine it.

7. God hath both by his *Covenant*, and his *Works*, ever since *confuted* that opinion; and hath not *dealt with us* as he would have done, if we had been the reputed *doers* and *sufferers* of it all our selves. For he hath made *conveyance* of the *Benefits*, by a pardoning and justifying Law, or *Promise*; and he giveth us additional pardon of renewed sins as we act them, and he addeth *threatnings* in his Law or Covenant; and he inflicteth *penalties*; yea some that are very grievous, even the with-holding of much of his Spirits help and grace; all which are inconsistent with that conceit; nor would he so have used us, if we had been perfectly innocent, and had fully satisfied for our sins our selves. 8. All men would have had *present possession of Glory*, if God had so reputed us the *perfect meriters* of it. For his Justice would no more have *delayed* our reward, than *denyed* it. 9. All that are saved would have *equal degrees of beliness and happiness*, as well as of *righteousness*, because all would equally be reputed the perfect fulfillers of the Law. And as no penalty could ever be justly inflicted on them here; so no degree of glory could be denied them hereafter for their sin, or for want of perfect righteousness. 10. The opinion of this kind of imputation, is a most evident contradiction in it self. For he that is imputatively a *satisfier for all his own sin*, is therein supposed to be a sinner: And he that is imputatively a *perfect innocent fulfiller of the Law*, is thereby supposed to need no satisfaction to Justice for his sin, as being imputatively no sinner. 11. By this all Christs sacrifice and satisfaction is made a work of needless supererrogation; yea unjust, or rather impossible. For if we perfectly obeyed in him, he could not suffer for our disobedience. 12. Hereby pardon of sin is utterly denied: for he that is reputatively no sinner, hath no sin to pardon.

If they say that God did first impute the *satisfaction* for sin, then there was no room after for the imputation of perfect obedience. We cannot feign God to receive all the debt, or inflict all the penalty, and then to say, now I will esteem thee one that never didst deserve it.

If they say that he doth neither impute the *obedience* or the *suffering* to us simply, and to all effects, but *in tantum ad hoc*, or *secundum quid* only: so that we shall be pardoned for his

suffering, and then judged worthy of Heaven for his obedience: this is but to come up towards the truth before you are aware, and to confess that neither of them is given us *in itself*, but in the *effects*, as being it self paid to God to procure those *effects*.

But withall, the matter must be vindicated from their unsound inventions, and it must be said, that Christ dyed not only for our sins of commission, but of omission also; and that he that is pardoned both his sins of commission and omission, is free from the punishment both of sense and loss; yea and is reputed as one that never culpably omitted any duty; and consequently fell short of no reward by such omission: so that there remaineth no more necessity of Righteousness in order to a reward where the pardon is perfect, save only (*N. B.*) to procure us that degree of reward which must be superadded to what we forfeited by our sin; and which we never by any culpable omission deserved to be denied. And thus much we do not deny that somewhat (even Adoption) which is more than meer Pardon and Justification must confer on us. But withall, as we hold not that the Sun must bring light, and somewhat else must first banish darkness; that one thing must cure death, and another cause life; that satisfaction must procure the pardon of sins of omission and commission, as to the *pœna damni & sensus*, and make us esteemed and used as *no sinners*, and then imputed obedience must give us right to that reward, which the *pœna damni*, deprived us of; so (*N. B.*) we maintain that *Christ's sufferings* have merited our eternal salvation, and our Justification and Adoption; and that his *obedience* hath merited our forgiveness of sin: And that both go together, the merit of the one and of the other, to procure all that we receive, and that the *effects* are not parcelled out as they have devised: Though yet we believe that *Christ's sufferings* were paid to God, as for our sins, to satisfy Justice, and that in the *Passive Obedience*, it is first *satisfactory*, and then and therefore *meritorious*, and in the active it is merely *meritorious*.

13. And the maintainers of the contrary opinion, besides all the forementioned evils, could never agree how much of *Christ's Righteousness* must be in their sense imputed: some holding

holding only the passive ; a second sort the active and passive ; a third sort, the habitual, active and passive ; a fourth sort, the divine, the habitual, the active and the passive.

But of all these things there is so much written against them, by *Cargius, Ursinus, Olevian, Piscator, Pareus, Scultetus, Alstedius, Wendeline, Camero, Bradshaw, Gataker*, and many more, that I need not to add any more for confutation.

**Errour 3.** *That no one shall suffer whose sins lay on Christ, and were suffered for by him.*

**Contr.** *Many such shall suffer the sorer punishment, for sinning against the Lord that bought them, and treading under foot the blood of the Covenant, wherewith they were so far sanctified, as to be a people by their own Covenant separated to God, Heb. 10. 25, 26. Heb. 6. 4, 5, 6. 2 Pet. 2. 2. Heb. 4. 1. & 2. 3. & 12. 29.*

**Errour 4.** *That no godly man (say some (or Elect person, though ungodly (say others) is ever punished by God, because Christ suffered all their punishment himself.*

**Contr.** *Every godly man is chastened of God, and all chastisement is a fatherly correcting punishment : And many justified persons are punished to their final loss, by the denial of forfeited degrees of grace, and consequently of glory, Heb. 12. 7, 8, 9, 10. 1 Cor. 11. 32. 1 Thel. 5. 19. Ephel. 4. 30. But sad experience is too full a proof. See my Confession.*

**Errour 5.** *That God were unjust if he laid any degree of punishment on those that Christ died for ; or (say others) on the justified ; because he should punish one sin twice.*

**Contr.** *It is certain, that God punisheth the justified in some degree (much more the Elect before conversion) and it is certain that God is not unjust. Therefore it is certain. that the ground of this accusation is false ; for it was not our deserved punishment it self, or the same which was due in the true sense of the Law which Christ endured : but it was the punishment of a voluntary sponzor, which was the equivalents, and not the idem that was due ; and did answer the ends of the Law, but not fulfill the meaning of the threatning ; which threatned the sinner himself, and not another for him : seeing then it was a satisfaction, or sacrifice for sin, which God received for an atonement and propitiation, and not a solution or suffering of the sinner himself in the sense of the Law, the charge of injustice on God is groundless.*

And no man can have more right to Christs sufferings or benefits, than he himself is willing to give: And it is not his *own will* (into whose hands all power and judgement is committed) that we should be subject to no punishment because he suffered for us.

ERROR 6. *That the Elect are justified from eternity (say some) or from Christs death before they were born (say others) or before they believed (say others.)*

Against this I have said enough in many Volumes heretofore.

ERROR 7. *That Faith justificth only in the Course of our own Consciences, by making us to know that we were justified before.*

Against this also I have said enough elsewhere.

ERROR 8. *That sins to come, not yet committed, are pardoned in our first Justification.*

Contr. *Sins to come are no sins: and no sins have no actual pardon: but only the certain remedy is provided, which will pardon their sins as soon as they are capable.*

ERROR 9. *Justification is not a making us just, but a sentence pronouncing us just.*

Contr. *Justification is a word of so many significations, that he that doth not first tell what he meaneth by it, will not be capable of giving or receiving satisfaction.*

And here once for all, I must intreat the Reader that loveth not confusion and error, to distinguish of these several sorts of Justification, as the chief which we are to note.

Justification is either *publick* by a Governour, or *private* by an equal or meer *Discerner*: Justification is by *God*, or by *Man*. Justification by *God* is either as he is *Law-giver*, and above *Laws*, or as he is *Judge* according to his *Laws*: In the first way *God maketh us just*; by his *Act* of Oblivion, or pardoning *Law*, or *Covenant of Grace*. In the second respect *God* doth two waies justify and forgive: 1. As a determining *Judge*: 2. As the *Executioner* of his *Judgement*. In the former respect *God* doth two waies justify us: 1. By *esteeming us just*. 2. By *publick sentencing us just*. As *Executioner*, he useth us as just, and as so judged.

I pass by here purposely all Christs Justification of us by way  
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of apology or plea; and all Justification by witnesses and evidences, &c. and all the *constitutive causes* of our Righteousness, lest I hinder them/whom I would help, by using more difficulties than they are willing to learn. But these few are necessary.

1. It is one thing for God to *make us* Righteous, by forgiving all our sins of commission and omission, for the sake of Christ's satisfaction and obedience.

2. It is another thing for God to *esteem us* to be so Righteous when he hath first made us so.

3. It is another for God to *sentence us* Righteous as the Publick Judge, by Jesus Christ.

4. And it is another thing for God to take off all penalties and evils, and to give us all the good which belong to the Righteous; and so to execute his own Laws and Sentence. And he that will not distinguish of these senses or sorts of Justification, shall not dispute with me.

And while I am upon this, I will give the Reader these two remarks and counsels. 1. That he will not in disputing about Justification, with any sect, begin the dispute of the *Thing*, till he hath first determined and agreed of their sense of the *Word*. And that he will not confound the Controversies *de nomine* about the *word*, with those *de re*, about the *matter*. And that he will remember in citing texts of Scripture, that *Beza*, and many of our best Expositors, do grant to the Papists (as I heard Bishop *Usher* also do) that some texts of Scripture do take the word [*Justific*] as they do, for *Pardon* and *Sanctification* conjunctly: As *Titus* 3. 7. *1 Cor.* 6. 11. *Rom.* 8. 30. three famous texts; of which see *Le Blank* at large in his *Thef. de nom. Justific*. If the controversie be only of the sense of a Text, handle it accordingly: If of the matter, turn it not to words.

2. Note this Observation, that *Sanctification it self*, or the giving us the Spirit, is a great act (though I say not the only) of executive Justification. The withholding of the Spirit is the greatest punishment inflicted in this life: and therefore the giving of the Spirit is the removal or executive remitting of this greatest penalty: So that if pardon were only as *Dr. Twisse* thought, a *non-punire*, a not punishing, then this were the most proper, as well as plenary pardon in this life. But the

the truth is, that our *Pardon* and Justification in *Right* goeth first, which God effecteth by his Covenant-gift: And then God esteemeth us just or pardoned, when by pardon he hath made us just: and if there be any *sentence*, or any thing equivalent before the day of Judgement or death, he next *sentenceth* us Just; and lastly, he *useth* us as just, that is, as *pardoned* (all sins of omission and commission) which is by taking off all punishment both of *pain* (or *sense*) and *loss*; of which part the giving of his Spirit, is the *chief* act on this side our Glorification.

Note therefore that thus far no Protestant can deny to the Papists, nor will do, that Sanctification and Justification are all one, that is, that God having pardoned us *de jure*, doth pardon us executively, by giving us his forfeited Spirit and Grace; and by all the communion which we have after with him, and the comfort which we have from him.

And further let it be well noted, that the nature of this *executive Pardon* or *Justification* (of which read Mr. *Hatchkiss* at large) is far better known to us, than the nature of Gods *sentential Pardon* and Justification: and therefore there is less controversie about it. For what it is to *forbear* or *take off a punishment*, is easily understood: But though most Protestants say, that *Justification* is a *sentence of God*, they are not agreed what that sentence is. Some think (truly) that our first Justification by Faith is but a *virtual sentence* of the Law of Grace, by which we must be judged. Others say that by a *sentence* is meant Gods *secret mental estimation*: Others say, that as *Angels* are his executioners; so it is *before them* (where joy is said to be for a sinners conversion) *Luke 15.* that doth *declare* and *sentence* us pardoned and just. Others think that there is no *sentence* but Gods notification of pardon to our *consciencs*, or giving us the sense or knowledge of it. Others think that there is no *sentence* till *death*, or *publick Judgment*. Others say that *God doth sentence* us just, though we know not *where*, nor *how*. And Mr. *Lawson* noteth, that (as all confess that God hath no *voice*, but a *created voice*; and therefore useth not *words* as we; unless what Christ as man may do in that we know not; so) his *sentence* is nothing but his *declaration* that he esteemeth us *pardoned and just* in title, which is principally, if not only, by his *execution*, and taking off all penalties



penalties of sense and loss, and using us as pardoned in title: and so that the giving of his Spirit, is his very sentence of *Justification* in this life, as it is his *declaration* as aforesaid.

And doubtless executive pardon is the most perfect and compleat, as being the end and perfection of all the rest. Therefore God maketh us just in title by Covenant-pardon; and therefore he sentences us as just, that he may take off all penalty, and give us the felicity due to the righteous; and may use us as those that are made just.

There is much truth in most of the foresaid opinions inclusively, and much falshood in their several exclusions of all the rest (unless their quarrel be only *de nomine*, which of all these is fittest called *Justification*. For 1. There is no doubt but our pardon, or constituted *Justification* in Covenant-title, is a virtual *sentential Justification*. 2. And there is no doubt but God doth esteem them just, that are first made just, and no other (b. cause he erreth not :) And that this estimation is *sententia concepta*, as distinct from *sententia prolata*. 3. And it is certain that those Angels that must execute his sentence, must first know it: And it is probable that the Joy *intra se* & *apud se* in the presence of the Angels of God, doth intimate that God useth ordinarily to notice the conversion of a sinner to Angels (whether the joy here be meant as Dr. Hammond and others think, Gods Joy signified to Angels, or rather the Angels Joy, by their presence being, in *Choro Angelarum*, or among them, that is, in them, or both.) 4. And it is granted that God doth usually give some notice of his pardon, at one time or other, more or less to a sinners conscience (though that is too late, too uncertain, too low, and too unequal, and too unconstant to be the great and famous *Justification by Faith*.) 5. And it is clear; that till death or Judgment, there is no such solemn plenary *judicial sentence* or declaration as there will be then. 6. And it is certain, that at death and judgment, Christ as Man, a creature, can speak or express himself, as the blessed creatures do to one another. 7. And it is certain that God hath a way of expressing himself to creatures, which is beyond our present understandings: But we may conceive of it by the similitude of *Light*, which in the same instant revealeth millions of things to millions of persons respectively.

(Though that is nothing to his *present* Justification of us by Faith, unless as he revealeth it to Angels.) 8. And it is certain, that at the day of death and judgment, God will thus by an irresistible light, lay open every man to himself, and to the world, which may be called his *sentence*, differing from the execution; and that Christ in our nature will be our Judge, and may express that sentence as aforesaid. 9. And it is certain, that Gods *actual taking off punishment*, and giving the blessing which sin had deprived us of, is a *declaration* of his *mind*, which may be called, an *executive sentence*, and might serve the turn if there were no more: And that in Scripture, the terms of [*Gods judging the world*] doth usually signifie Gods *executive Government*, rewarding and *punishing*: And that God doth *begin* such execution in this life: and that his giving the Spirit is thus his principal pardoning and justifying act; and yet that this is but part, and not the whole of our *present* executive pardon: and that glorification in this sense is the highest and noblest Justification or Pardon; when God giveth us *all* that sin had forfeited (But yet we deny not that Glorification is somewhat more than an executive pardon, so far as any *more* is then given us, than we did forfeit by our sins.)

I must desire the Reader not to forget all this explication of the nature of Justification, because it will be supposed to the understanding of all before and after.

Errour 10. *That the justified or regenerate never incur any guilt or obligation to any punishment, but only temporal corrections; and therefore need no pardon at all of any sin, at least, since regeneration, as to the everlasting punishment; because Christ dyed to prevent that guilt, and consequently the necessity of any such pardon.*

Contr. This is before explained. Christ died to procure us that pardoning Covenant, which (on its own terms) will pardon every sin of the Justified when they are committed; but not to prevent the *need* of pardon. Otherwise Christ should not *satisfie* for any sins after regeneration, nor bear them in his sufferings at all: For his satisfaction is a bearing of a punishment, which in its *dignity* and *usefulness* is equivalent to our *deserved*, or (*to be deserved*) punishment. Now if we  
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never do *deserve* it, Christ cannot bear that in our stead, which we never deserve: As the *preventing* of the *sin* or *reatus culpe* proveth that Christ never suffered for that sin prevented, because it is *terminus diminiuens*, and is no sin; so is it in preventing the desert of punishment. And as for *Correction* Christ doth inflict so much as is good for us; and therefore did not die to prevent it. But of this Controversie I have said more at large elsewhere.

Errour II. That *Justification by Faith is perfect at the first instant*; though *Sanctification be imperfect*.

Contr. Against this Errour read Mr. George Hopkins book of *salvation from sin*; shewing how *Justification* and *Sanctification* are equally carried on.

It is granted that at our first true faith, we are *pardoned* all the *sins* that ever we committed before, as to the eternal punishment: And so we are converted from them all: But (as our *Sanctification* is imperfect, so) our *Pardon* is yet imperfect in *many respects*: For 1. We are still liable to *death*, which is the wages of sin, though it be so far conquered as not to hinder our salvation: *Henech* and *Elias* went to Heaven without it, *Rom.* 5. 12, 14, 17, 21. *Gen.* 3. 16, 17, 19. *I Cor.* 15. 21, 26. 2. We are still liable to many penal chastisements in this life; which though they do us good by accident, are yet the fruits of sin, no father chastising a faultless child, but doing him good in another way. 3. There are many sins yet left uncured, which though *as sins*, they are our *own* only, yet as *an evil not cured*, are also penal: I am sure that the *not-giving* of more of his Spirit and Grace is penal. Therefore till our grace be perfect, we are not perfectly delivered from the penal fruits of sin, and therefore not perfectly justified and pardoned. 4. That *Pardon* and *Justification* is not perfect, which hath so many conditions, and of such a nature for its *continuacion*, as ours now hath: As to say, you shall lose your justified state, unless you fight and overcome, in mortification, sufferings, perseverance, &c. He that hath a title to an estate, which is held by such a tenure, and would be lost if he should fail in such conditions, hath not so perfect a title, as he that is past all such conditions. 5. That *pardon* which is only of sins past, while there are thousands more hereafter to be pardoned.

done (or else we should yet perish) is not so perfect as that Pardon and Justification in the conclusion of our lives, when all sin that ever will be committed is forgiven absolutely.

6. The kind of our present Justification is imperfect; it being but in Covenant-title, and some part of execution; the full and perfect sentence and execution, being at the day of Judgment.

I leave them therefore to say [*Christ's Righteousness imputed to us is perfect; therefore we are as perfectly just and justified as Christ*] who know not what Imputation here is; nor that *Christ's* personal Righteousness is not given to us as proprietors, in it self, but in the effects; and who know not the difference between believing and blaspheming, and making our selves as so many Christs to our selves; and that know not what need they have of Christ, or of Faith, or Prayer, or of any holy endeavour for any more Pardon, and Righteousness or Justification, than they have already: Or who think that David in his Adultery and Murder was as perfectly pardoned and justified as he will be in Heaven at last: And in a word, who know not the difference between Earth and Heaven.

ERROR 12. *That Christ justifieth us only as a Priest: Or (say others) only as obeying and satisfying.*

Contr. *Christ merited our Justification in his state of humiliation, as the Mediator subjected to the Law, and perfectly obeying it, and as a sacrifice for sin.* But this is not justifying us. *Christ offered that sacrifice as the High Priest of the Church or world: But this was not justifying us.* *Christ made us the New Covenant as our King, and as the great Prophet of the Father or Angel of the Covenant, Mal. 3. 1.* And this Covenant giveth us our pardon and title to impunity, and to life eternal; And *Christ as our King and Judge* doth justify us by a *Judiciary Sentence*, and also by the execution of that sentence: so that the relations most eminently appear in our Justification, are all excluded by the foresaid error.

ERROR 13. *That we are justified only by the first act of Faith; and all our believing afterwards to the end of our lives, are no justifying acts at all.*

Contr. Indeed if the question be only about the Name of *Justifying*, if you will take it only for our first change into a  
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state of righteousness by pardon, it is true. But the following acts of Faith are of the same use and need to the continuing of our Justification, or state of Righteousness, as the first act was for the beginning of it.

Errour 14. *That the continuance of our Justification needeth no other conditions to be by us performed, than the continuance of that Faith on which it was begun.*

Contr. Where that first Faith continueth, there our Justification doth continue: But that Faith never continueth without sincere obedience to Christ; and that obedience is part of the condition of the continuance, or not losing our Justification (as is proved before, and at large elsewhere) The Faith which in Baptism we profess, and by which we have our first Justification or Covenant-right, is an accepting of Christ as our Saviour and Lord to be obeyed by us in the use of his saving remedies; and we there vow and covenant future obedience. And as our marriage to Christ, or Covenant-making, is all the condition of our first right to him and his benefits, without any other good works or obedience; so our Marriage-fidelity, or Covenant keeping, is part of the condition of our continuance herein, or not losing it by a divorce, *Jobn 15, Col. 1. 23. &c.*

Errour 15: *That Faith is no condition of our part in Christ, and our Justification, but only one of Gods gifts of the Covenant, given with Christ and Justification.*

Errour 16. *That the Covenant of Grace hath no conditions on our part, but only donatives on Gods part.*

Errour 17. *That if the Covenant had any conditions, it were not free. And that every condition is a meritorious cause, or at least some cause.*

Contr. All these I have confuted at large elsewhere, and proved 1. That Faith is a proper condition of those benefits which God giveth us by the conditional Covenant of Grace; but not of all the benefits which he any other way giveth us. It was not the condition of his giving Christ to live and die for us; nor of his giving us the Gospel, or this Covenant it self; nor of his giving us Preachers, or of the first motions of his Spirit; nor was Faith the condition of the gift of Faith it self; because all these are not given us in that way, by that Covenant, but absolutely, as God shall please.

2. That some *Promises* of God of the last mentioned gifts, have *no condition*: The promises of giving a Saviour to the world; and the promise of giving and continuing the Gospel in the world; and of converting many by it in the world, and of making them Believers, and giving them new hearts, and bringing them to salvation, &c. have *no conditions*. But these are promises made, some of them to *Christ only*, and some of them to *fallen mankind*, or the *world* in general, or *predictions* what God will do by certain men unborn, unnamed, and not described, called the *Elect*. But all this *giveth* no title to *Pardon*, or *Justification*, or *Salvation* to any one person at all.

Remember therefore once for all, that the Covenant which I still mean, by the *Covenant of Grace*, is that which God offereth men in *Baptism*, by the acceptance whereof we become *Christians*.

3. That Gods gift of a *Saviour*, and *New Covenant* to the *world*, are so free as to be without any condition: But Gods gift of *Christ* with all his *benefits* of *Justification*, *Adoption*, &c. to *individual persons*, is so free as to be without and contrary to our *desert*; but not so free as to be without any *condition*: And that he that will say to God [Thy grace of pardon is not free if thou wilt not give it me, but on condition that I *accept it*, yea or *desire it*, or *ask it*] shall prove a contemner of grace, and a reproacher of his Saviour, and not an exalter of free grace. There is no inconsistency for God to be the giver of grace to cause us to believe and accept of Christ, and yet to make a deed of gift of him to all on condition of that Faith and acceptance; no more than it is inconsistent to *give Faith* and *Repentance*, and to *command* them: of both which the objecters themselves do not seem to doubt. For he maketh both his *command*, and his *conditional form* of *Promise* to be his chosen means (and most wisely chosen) of working in us the thing commanded.

4. That a condition as a condition is *no cause* at all, much less a *meritorious cause*: But only the *non-performance* of it suspendeth the donation of the Covenant, by the will of the Donor: Or rather it is the Donors will that suspendeth it till the *condition* be done. And some conditions signify no more than

than a term of time: and some (in the matter of them, and not in the form) are a *not-demeriting*, or *not-abusing* the Giver, or *not-despising* the gift: and some among men are *meritorious*. And with God every act that is chosen by him to be a condition of his gift, is *pleasing* to him, for some *special aptitude* which it hath to that office. This is the full truth, and the plain truth about conditions.

*Errour 18.* There is no degree of pardon given to any that are not perfectly justified, and that shall not be saved: But the giving of the Spirit so far as to cause us to believe and repent, is some degree of executive pardon: Therefore we are justified before we believe.

*Contr.* There is a great degree of pardon given to the world, before conversion, which shall yet justify and save none but Believers: Gods giving a Saviour to the world, and a New Covenant, and in that an universal conditional pardon; yea his giving them teaching, exhortations and offers of free grace; and his giving them life and time, and many mercies which the full execution of the Law would have deprived them of, is a very great degree of pardon. God pardoned to mankind much of the penalty which sin deserved, even presently after the first transgression, in the promise made to Adam, Gen. 3. 15. Many texts of Scripture (which partial men for their opinions sake do pervert) do speak magnificently of a common pardon, which must be sued out, and made particular upon our believing. The world was before under so much impossibility of being saved by any thing that they could do, that they must have procured all to be done first which Christ hath done and suffered for them; which was utterly above their power. They that were actually obliged to bear the pains of death, both temporal, spiritual and eternal, are now so far redeemed, pardoned and delivered, that all the merit and satisfaction necessary to actual forgiveness, is made for them by another, and no one of them all shall perish for want of a Sacrifice made and accepted for them; and an universal conditional pardon is enacted, sealed, and recorded, and offered and urged on all to whom the Gospel cometh; and nothing but their obstinate, willful refusal or neglect, can deprive them of it: And this is so great a degree of pardon, that it is called often by such absolute

solute names, as if all were done; because all is done which concerneth God as *Legislator* or *Covenant maker*, to do, before our own *Acceptance* of it.

Suppose a Prince redeem all his captive subjects from the Turkish slavery, and one half of them so love their state of bondage, or some harlot or ill company there (yea if all of them do so, till half of them are perswaded from it) that they will not come away. It is no improper nor unusual language to say that he hath *redeemed* them, and *given* them a release, though they would not have it. That may be *given to a man*, which he never *hath*, because he refuseth to accept it; when the *Donor* hath done all that belongeth to him in that relation of a *Donor*; though perhaps as a *Perswader* he might do more.

This is the sense of *Heb. 1. 3.* *When he had by himself purged our sins (or made purgation of our sins) he sat down on the right hand of the Majesty on high; that is, when he had become a sacrifice for sin, and sealed the Covenant by his blood.]* For actual personal pardon was not given by him before our acceptance.

This is the plain sense of *2 Cor. 5. 18, 19, 20.* *God was in Christ reconciling the world to himself, not imputing to them their trespasses (that is, purchasing and giving them a pardoning Covenant) and hath committed to us the word, and ministry of reconciliation: Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled to God.*

*John 1. 29, 36.* *Behold the Lamb of God which taketh away the sins of the world; (that is, as a sacrifice for sin.) As Heb. 9. 26.* *Once in the end of the world he hath appeared to put away sin, by the sacrifice of himself: (Though the sacrifice as offered only, doth not actually and fully pardon it.) The same as Heb. 10. 12.* *After he had offered one Sacrifice for sins for ever, sat down on the right hand of God.*

*So Matth. 18. 27, 32.* *He forgave him the debt — I forgave thee all that debt. — viz conditionally, and as David forgave Shimei.*

*Psal. 78. 38.* *He forgave their iniquity, and destroyed them not; that is, he forgave the temporal punishment, and suspended the execution*



execution of eternal punishment, giving them yet more time and offers of repentance and of further mercy. And so he forgave *Abah* and *Nineve* upon their humiliation, *Numb.* 14. 19. *Pardon I beseech thee the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now.*

So *Psal.* 85. 2, 3. *Thou hast forgiven the iniquity of thy people, thou hast covered all their sins: thou hast taken away all thy wrath———Turn us O God of our salvation, and cause thine anger to cease: wilt thou be angry with us for ever?* So that they are two palpable errors here asserted by the objectors, viz. that there is no degree of pardon to such as are not saved; and that we are justified when ever we have any degree of pardon. We may be so far pardoned as to have grace given us effectually to believe, and yet our Justification, or the Covenant-forgiveness of eternal punishment, is in order of nature after our believing, and not before it.

*Error 19.* That our natures are as far from being able to believe in Christ, as from being able to fulfil the Law of works, and to be justified by it; they being equally impossible to us; and as much help is necessary to one as to the other.

*Contr.* To be justified by the Law of works, when we have once broken it, is a contradiction, and a natural impossibility; as it is to be at once a sinner, and no sinner. But so it is not for a sinner to believe in Christ: The impossibility is but moral at most; which consisteth not in a want of natural faculties or power, but in the want of a right disposition, or willingness of mind.

And to fulfil the Law of God, and to be perfect for the future, is surely a far higher degree of spiritual grace and excellency, than to be a poor, weak, sinful believer, & strive to fulfil it. Therefore our sinful natures are much farther off from perfection than from faith.

3. And though the same Omnipotency do all Gods works (for all Gods Power is Omnipotency) yet it is not equally put forth, and manifested in all his works: The moving of a feather, and the making of the world, are both works of Omnipotency; but not equal works or exertions of it.

4. And it is certain that in rerum natura, there is such a  
 11 u thing

thing as a proper Power given by God, to do many things that never are done; and that necessary grace (which some call sufficient) which is not eventually effectual: for such Adam had (such Power, and such necessary grace or help) to have forborn his first sin, which he did not forbear. And no man can prove that no final unbelievers, have had such power and help to have believed, as Adam had to have stood. But it is certain that we have not such powers and necessary grace, to have perfectly fulfilled all the Law.

Errour 20. That Faith justifieth as an instrument and only so.

Of this I have written at large heretofore. An instrument properly so called, is an efficient cause: Faith is no efficient cause of our Justification; neither Gods instrument, nor ours: for we justify not our selves instrumentally: The known undoubted instrument of our Justification, is Gods Covenant or deed of gift; which is his pardoning act: They that say it is not a Physical but a Moral instrument, either mean that its morally called an instrument, that is, reputatively, and not really; or that it is indeed a moral instrument, that is, effecteth our Justification morally. But the latter is false; for it effecteth it not at all: and the former is false: for as there is no reason; so there is no Scripture to prove that God reputeth it to be what it is not.

All that remaineth to be said is that indeed Faith in Christ is an act whose nature partly (that is, one act of it) consisteth in the Acceptance of Christ himself who is given to us for our Justification and Salvation, by a Covenant which maketh this believing-acceptance its condition. And so this accepting-act in the very essence of it, is such as some call a receiving instrument (or a passive) which is indeed no instrument, but an act metaphorically called an instrument (And in disputes metaphors must not be used without necessity; and to understand them properly is to erre.) So that such an improper instrument of Justification Faith is, as my trusting my Physitian (and taking him for my Physitian) is the instrument of my cure: And as my trusting my self to the conduct of such a Pilot, is the instrument of my safe voyage; or as my trusting my Tutor is the instrument of my learning; or rather as a womans marriage-consent is the in-  
strument

strument of all the wealth and honour which she hath by her husband. Indeed *marriage* may be better called the *instrument* of it; that is, not her *own consent* (which is properly the *receiving condition*) but the *consent and actual marriage by her husband*: For *he* is the *giver*. And so the *Covenant is Gods justifying instrument*, as signifying his donative consent; and *Baptism* is the *instrument* of it, by *solemn investiture or tradition*; as the delivering of a *Key*, is the *instrumental delivery* of the house.

The case then is very plain to him that is but willing to understand, *viz.* that *Faith* in its essence, is besides the *assenting acts*, an *accepting of an offered Saviour for our Justification, Sanctification and Salvation, and a trusting in him*: That this act of *Faith* being its *essence*, is the most *apt* for the use that God in his *Covenant* hath appointed it unto: because he will give us a *Saviour* freely, but yet not to be *refused and neglected*, but to be *thankfully and honourably received and used*: That this *special aptitude* of *Faith*, or its very *essence*, is the *reason* why it is chosen to be the *condition* of the *Testament or Gift*: That this same *essence and aptitude*, is that which some call its *Receptive or Passive Instrumentality*: That this *essence and aptitude* is not the *nearest reason* why we are justified by it, for then *Faith as Faith*, and as such an *act or work* of ours should justify, and that *ex opere operato*; and that without or against *Gods will*. For if *Gods will* have interposed, the *signifier* of that *will* must needs be the *chief and nearest reason*: Therefore this act so apt being by *God* made the *condition* of the *Gift or Covenant*, its *nearest and chief interest* (I will not call it *causality*) in our *Justification*, is this office of a *condition*. Therefore in a word, *we are justified by Faith directly as, or because it is the conditio prætitia*, the performance of the *condition* of the *Justifying act*; and it was by *God* made the *condition*, because it was in its *nature most apt* thereto; which *aptitude* may be *metaphorically* called its *Receptive Instrumentality*: And that thus as it *accepteth Christ for Justification, Adoption, Sanctification and Glorification*; so it is first the *metaphorical instrument* of our *part in Christ*; and our *consequently the metaphorical instrument* of our *title to pardon*, the *Spirit and Heaven*; and in no *tollerable sense* at all (how figurative soever)

(soever) is it any instrument of Gods sentence of Justification (which yet is all the Justification acknowledged by the usual defenders of Instrumentality) saving as it may be said to give us a right to it, by giving us *constitutive Justification* in the pardon of our sins.

And the Scripture never saith that *Faith justifieth us*, nor calleth it *Justifying Faith*; but that we are *justified by Faith*, and most commonly [*of Faith*] for the usuallest phrase is *ἐκ πίστεως, ex fide*, as it is *ex operibus*, when Justification by works is denied; which is not the meer Instrumentality of works.

So that here is a double error; 1. That Faith justifieth as a true and proper instrument: 2. And no other way.

Error 21. *That Faith causeth Justification, as it causeth Sanctification; as much and as properly.*

Contr. Faith *causeth* not Justification at all, but only is the condition of it: But Faith *causeth* the acts of other graces by a proper efficiency; believing is a proper efficient cause of the wills volition, complacency, consent, (though but a moral efficient, because the liberty of the will forbiddeth the Intellect to move it *per modum naturæ*.) And the wills consent produceth other acts, and physically excitech other graces: Because to love, and desire, and fear, and seek, and obey, are acts of our own souls, where one may properly cause another: But to *justify* or *pardon* is an act of God: and therefore Faith equally procureth our *right* or *title* to Justification and to Sanctification and *Glorification*; but it doth not equally effect them, 2 Cor. 7. 1. *Let us cleanse our selves from all filthiness of flesh and Spirit, perfecting holiness, &c.* Not let us pardon and justify our selves. James 4. 8. *Cleanse your hearts you sinners, &c.* Isa. 1. *Wash you, make you clean, put away the evil of your doings; (not your guilt and punishment.)* So only Christ *cleanseth us from all sin and unrighteousness*, 1 John 1. 7, 9. Jude 21. *Keep your selves in the Love of God.* John 15. *Abide in me. &c.* 1 John 3. 18. *He that is begotten of God, keepeth himself, &c.*

Error 22. *That the Faith by which we are justified, is not many physical acts of the soul only, but one.*

Error 23. *That it is only an act of one faculty of the soul.*

Contr.

Contr. The contrary is fully opened before, and proved at large elsewhere, and through the Scripture. Faith is (as *Davenant* well noteth) the act of the whole man: I was wont to say of *both faculties*, I now say of the *three faculties* which constitute the soul of man, the *Possessative*, the *Intellective* and the *Volitive*. And the *Assent* it self is many acts (as acts are physically specified by their objects) as is shewed. It is one *moral act* or work of the soul: Like trusting a man as my Physician, which is a fiducial consent that he be my Physician, in order to the use of his remedies: Or as taking a man to be your Prince, Husband, Tutor, Master, &c. where he that will tell people that *taking* signifieth but one physical act, would be ridiculous. And he that will tell people that only one physical act of one faculty is it that they must look to be justified by, will be much worse than ridiculous.

Errour 24. *That we are justified by Faith, not as it receiveth Christs person, but his benefits or righteousnesses.*

Contr. The contrary is before and after proved (and insisted on by Dr. *Preston* at large.) Indeed we receive not Christs person it self physically; but his person in the office and relation of our Saviour; as we must chuse what person shall be our Physician, before we take his medicines, or receive our health; but it is only a consent that he and no other, be our Physician, which we call the *taking* of his person. And so it is here.

Errour 25. *That it is one act of Faith which giveth us right to Christ, and another to his righteousness, and another to his teaching, and another to his Spirit, and another to Adoption, and to Heaven, &c. and not the same.*

Contr. This is 1. *Adding* to the Word of God, and that in a matter near our chiefest comfort and safety. Prove it, or affirm it not. 2. It is *corrupting*, and *perverting*, and *contradicting* the Word and Covenant of God, which unitedly maketh the same Faith (without any such distinction) the condition of all the Covenant-gifts, *Mark* 16. 16. *John* 3. 16, &c.

Errour 26. *That though the same Faith which justifieth doth believe in him as a Teacher, as a King and Judge, &c. yet it justifieth us only quatenus receptio justitiæ, as it is the receiving of Christs Righteousness.*

Contr. See in my Dispute of Justification, my Confutation of this Assertion in Mr. Warner. Properly Faith justifieth not at all; but we are justified of or by it as a condition by the tenour of Gods deed of gift. And so far as it is the condition in that gift, so far we are justified by it. But it is one entire Faith in Christ, which is the condition, without such distinction; therefore we are so justified by it. 2. According to that Rule, there must be as many acts of Faith, as there are benefits to be received, and the title to be ascribed to each one accordingly. 3. The *natural relation* of the *act* to the *object*; sheweth no more but what the *nature* or *essence* of that Faith is, and not how we come to be justified by it. 4. The sense containeth this false Proposition [*Hæc fides qua talis, or qua fides justificat: Faith as Faith, or as this Faith in specie,* justifieth (which some call the (*To credere*) For it is the *essence* of Faith which they call its *Reception* of *Christs Righteousness*. 5. The true passive Reception of Righteousness and Pardon, is that of the *person*, as he is the *terminus* of the donative or justifying act of the Covenant: To receive Pardon properly, is to be pardoned: But our *Active Receiving* or *Consent*, is but the *condition* of it; and there is no proof or reason that the condition should be so parcelled. 6. Yet if by your *quatenus* you intend no more than the description of the act of Faith as essentially related to its subsequent benefit, and not at all to speak of its conditional nearest interest in our Justification, the matter were less. 7. But the truth is, that if we might distinguish where God doth not distinguish, it were much more rational to say, that taking Christ for a true Messenger of God, and a Teacher, and Sanctifier, and King, hath a greater hand in our Justification, than taking him to justify us (supposing that all be present.) Because the common way and reason of conditions in Covenants is, that somewhat which the party is *willing* of, is promised upon condition of something which he is *unwilling* of, that for the one he may be drawn to consent unto the other: As if the Physician should say [If you will take me for your Physician, and refuse none of my medicines, I will undertake to cure you.]—Here it is supposed that the Patient is *willing* of *health*, and *not willing* of the *Medicines*, but for healths sake; and therefore consenting

to the *Medicines* ( or receiving this man to be his Physician as a prescriber of the Medicines ) is more the condition of his cure, than his consenting to the cure it self, or receiving the Physician as the cause of his health: So here it is supposed that condemned sinners are already willing to be *justified, pardoned and saved* from punishment, but not willing to *repent* and follow the teaching and counsel of a Saviour; and therefore that Pardon and Justification is given and offered them, on condition that they accept of, and submit to the teaching and government of Christ, and of salvation from their sins: But the truth is, we must not presume beyond his revelation, to give the reasons of Gods institutions: We are sure that the *entire Belief* in Christ, and accepting of himself as our perfect Saviour in order to all the ends of his Relation, is made by God in his Covenant, the condition of our title to the benefits of his Covenant conjunctly: And it is not only the believing in Christ for pardon that *as such* is the condition of pardon; nor is any one act the condition of any benefit, but as it is a part of that whole Faith which is indeed the condition.

The occasion of their errour is, that they consider only what it is in Christ the *object* of Faith which justifieth, sanctifieth, &c. and they think that the *act only* which is exercised on that *object* must do it; which is a gross mistake: Because Faith is not like *taking* of money, jewels, books, &c. into ones hand, which is a physical act which taketh possession of them: But it is a *Jus* or *Debitum*, a *Right* and *Relation* which *we* are *morally* and *passively* to receive, as constituting our first Justification and Pardon; and as the *condition* of this we are to take Christ for our Saviour, which is but a *physical active metaphorical receiving*, in order to the attainment of the said *passive proper receiving* (For *recipere proprie est pati.*)

If an Act be passed, that all Traitors and Rebels, who will give up themselves to the Kings Son, as one that hath ransomed them, to be taught and ruled by him, and reduced to their obedience, & to be their general in the wars against his enemies; shall have pardon, and lands, and honours, and further rewards after this service; here the Prince himself doth deliver them by his ransom, and enrich them by his lands, and honour them by his honour or power, &c. But their act of giving up themselves

to

to him under the notion of a Ransomer, doth no more to their deliverance, than their giving up themselves to him under the notion of a General or Ruler, &c. Because it doth not free them as it is such an *act*, but as it is an *act* made the condition of his gift.

And note that I have before proved, that even as to the object Christ justifieth us in all the parts of his office.

*Error 27. That believing in God as God and our Father in Christ, is not an act of Justifying Faith, but only a consequent or concomitant of it.*

*Contr. 1.* No doubt but God must some way be believed in, in order of nature, before Christ can be believed in (as is proved) who can believe that Christ is the Son and Messenger of God? who believeth not that there is a God? Or that Christ reconcileth us to God, before he believe that he is our offended God and Governour. *2.* But to believe in God as the end of our Redemption; to whose love and favour we must be restored by Faith in Christ, and who pardoneth by the Son, is as essential an *act* of Justifying Faith, as our belief in Christ.

*Object. But not quatenus justificanti, not of Faith as justifying.*

*Ans.* If by [*as justifying*] you mean [*not as effecting justification*] it is a false supposition: There is no such Faith. If you mean [*not as the condition of justification*] it is false: It is as essential a part of it as the condition. If you mean [*not as Faith is denominatèd Justifying from the consequent benefit*] it is true, but impertinent: For the same may be said of Faith in Christ; it is not called [*Faith in Christ*] as it is called (by you) *Justifying*. And yet I may add, that in the very *physical nature* of it, Belief in God as our *God and End*, is essential to it: As consenting to be healed is essential to consenting to the Physician: and consenting to be reconciled is essential to our consenting to a Mediation for that end: Because the respect to the end is essential to the Relation consented to.

All the Faith described *Heb. 11.* in all those instances, hath special essential respect to God.

So hath *Abrahams* faith, *Rom. 4. 3.* *Abraham believed God, and it was imputed to him for righteousness* ——— *v. 5.* *To him that worketh not, but believeth on him (on God) that justifieth*



the ungodly, his Faith is counted for righteousness—v. 8.  
 Blessed is the man to whom the Lord will not impute sin—v. 17.  
 Before him whom he believed, even God who quickeneth the  
 dead—v. 20. He staggered not at the Promise of God—Being  
 fully perswaded, that what he had promised, he was also able to  
 perform. v. 21, 22. And therefore it was imputed to him for  
 righteousness. Now it was not written for his sake alone that it  
 was imputed to him, but for us also to whom it shall be imputed, if  
 we believe on him who raised up Jesus our Lord from the  
 dead.

Abundance such testimonies are obvious in Scripture; but  
 this being as plain as can be spoken, he maketh his own Faith,  
 who refuseth to believe it. Our Faith in God as God hath as  
 much hand in our Justification, as our Faith in Christ as Me-  
 diatour.

But the form of the Baptismal Covenant which the Church  
 ever used, fully proveth it as is aforesaid, though to answer all  
 ignorant cavils against it, as an unnecessary tediousness I pass  
 by.

Errour 28. *The belief of Heaven, or the life to come, is no es-  
 sential part of Justifying Faith as such.*

Contr. The last answer to this Errour is sufficient: Heaven  
 is the everlasting vision and love of God; and therefore we  
 are justified by believing it, though not it alone: It is es-  
 sential to our Saviour, to save and bring us to the fruition of  
 God.

Errour 29. *That Justifying Faith is a believing that I am  
 justified, or elect, and shall be saved by Christ.*

Errour 30. *That this Faith is a full assurance, or perswasion  
 at least, excluding doubting.*

Contr. 1. We are justified by believing and accepting God  
 for our God, and Christ for our Saviour, that we may be ju-  
 stified; and not by believing that we are justified. 2. It is  
 false, and ever will be, that any of the *presciti* (as *Austin* and  
*Prosper* call them) or the *Non-Elect*, are elect, or justified, or  
 will be saved: But the *Non-Elect* are commanded and bound  
 to believe with that same kind of Faith by which we are ju-  
 stified: Therefore to believe that they themselves are elect, ju-  
 stified, and shall be saved, is not that kind of Faith by which

we are justified. No men are bound by God on pain of damnation to believe a lye, nor damned for not believing it. 3. Assurance of personal pardon, is the happiness but of few true Christians in this life: And where it is, it is only an effect or consequent participating of Faith: See Mr. *Hickman* on this subject.

Errour 31. *The meaning of that Article of our Creed [I believe the remission of sins] is, I believe that my own sins are forgiven to me personally.*

Contr. Though worthy Mr. *Perkins*, and other ancient Divines have too much countenanced this exposition, it is false. The meaning of that Article is but this [*I believe that a sufficient provision for pardon is made by Christ, both for sins before regeneration, and after-fault which shall be repented of; and that a pardoning Covenant is made to all, if they will repent and believe; and to me as well as others, and I accept of that gracious offer, and trust in that Covenant in Christ.*]

Its dangerous misexpounding Articles of the Creed.

Errour 32. *At least it is an act of Divine Belief to believe that I am elect, and justified, and shall be saved.*

Contr. Many have been a great scandal or snare to harden the Papists by asserting this. But the truth is, it is but a rational conclusion from two premises; the one of which is of *Divine Revelation*, and the other of *inward experience*; and all that is capable of being a controversy to the judicious, is only *de nomine*, whether logically the conclusion be to be denominated from the *more debile* of the premises, or *from both* by participation, as being both an act of *Faith*, and of *Reason*, *secundum quid*, and of neither *simpliciter*. But it is commonly concluded, that the *more debile* of the premises must *denominate* the conclusion: And it is *certain de re*, that the conclusion can be no more certain than it.

Object. *But when the Scripture saith, He that believeth shall be saved; it is equipollent to this, [I] John believe, and therefore I shall be saved.*]

Ans<sup>r</sup>. A gross deceit. That *I believe*, is no where in the Scripture: If it be, doth the Scripture say, that *all men believe*, or only *some*? If *some*, doth it name them, or notifie them by any thing but the marks by which they must find it in themselves?

Object.

Object. *But he that believeth may be as sure that he believeth, as that the Scripture is true.*

Answer. But not that he is sincere, and exceedeth all hypocrites and common believers; At least there are but few that get so full an assurance hereof.

Object. *The Spirit witnesseth that we are Gods children: And to believe the Spirit, is to believe God.*

Answer. The Spirit is oft called in Scripture, the witness, and pledge, and earnest, in the same sense; that is, it is the evidence of our right to Christ and life. *If any man have not his Spirit, he is none of his,* Rom. 8. 9. *And hereby we know that he dwelleth in us, by the Spirit which he hath given us.* As the Spirits Miracles were the witness of Christ, Heb. 2. 3, &c. objectively, as evidence is called witnesses. 2. And withall the Spirit by illumination and excitation helpeth us to see it self as our evidence. 3. And to rejoyce in this discovery. And thus the Spirit witnesseth our adoption. But none of these are the proper objects of a Divine Belief. 1. The objective evidence of holiness in us, is the object of our rational self-acquaintance, or conscience only. 2. The illuminating grace by which we see this, is not a new Divine Testimony, or proper Revelation, or Word of God; but the same help of grace by which all other divine things are known. And all the Spirits grace for our understanding of divine Revelations are not new objective Revelations themselves; requiring a new act of Faith for them. A word or proper Revelation from God is the object of divine belief; otherwise every illuminating act of the Spirit for our understanding Gods Word, would be it self a new word, to be believed, and so in infinitum.

Errour 33. *Doubting of the life to come, or of the truth of the Gospel, will not stand with saving Faith.*

Contr. It will not stand with a confirmed Faith; but it will with a sincere Faith. He that doubteth of the truth of the promise, so far as that he will not venture life and soul, and all his hopes and happiness, temporal and eternal upon it, hath no true Faith: But he that doubteth, but yet so far believeth the Gospel, as to take God for his only God and portion, and Christ for his only Saviour, and the Spirit for his Sanctifier, and will cast away life, or all that stand in competition,

hath a true and saving Faith; as is before proved.

**Error 34.** *That Repentance is no condition of Pardon or Justification; for then it would be equal therein with Faith.*

**Contr.** I have elsewhere at large proved the contrary from Scripture. Repentance hath many acts as Faith hath. To repent (as it is the change of the mind) of our Atheism, Idolatry, and not loving God, and obeying him, is the same motion of the soul denominated from the *terminus à quo*, as Faith in God, and Love to God is denominated from the *terminus ad quem*: This is Repentance towards God. Repenting of our Infidelity against Christ, is the same motion of the soul as believing in Christ, only one is denominated from the *object turned from*, and the other from the *object turned to*. By which you may see that some Repentance is the same with Faith in Christ; and some is the same with Faith in God; and some is the same with Love to God; and some is but the same with the leaving of some particular sin, or turning to some particular fore-neglected duty. And so you may easily resolve the case how far it is the condition of Pardon, Repentance, as it is a return to the Love of God, as he is our God, and End, and All, is made the *final condition* of further blessings as necessary in and of it self as the end of Faith in Christ: And Repentance of Infidelity, and Faith in Christ is made the *Mediate or Medicinal Condition*. As consenting to be friends with your Father or King after a rebellion; and consenting to the Mediation of a friend to reconcile you, are both conditions, one (the more noble) *de fine*, and the other *de mediis*: or as consenting to be cured, and consenting to take Physick. They that will or must live in the darkness of confusion, were best at least hold their tongues there, till they come into distinguishing light.

**Error 35.** *That all other acts of Faith in Christ (as our Lord, or Teacher, or Judge) or of Faith in God, or the Holy Ghost; all confessing sin, and praying for pardon, and repenting and forgiving others, and receiving Baptism, &c: are the works which Paul excludeth from Justification: And one act of Faith only being the Justifying Instrument, he that looketh to be justified by any of all these, besides that one act, doth look for Justification by Works, and consequently is fallen from grace.*

**Contr.** This is not only an addition to Gods Word and Covenant

Covenant [not to be used by them that judge it unlawful to add a form or ceremony in his worship) but it is a most dangerous invention to wrack mens consciences, and keep all men under certain desperation. For whilest the world standeth, the subtlest of these *Inventors* of new doctrines will never be able to tell the world, which is that one sole act of Faith, by which they are justified, that they may escape looking for a legal Justification by the rest: whether it be believing in Christs Divinity, or Humanity, or both; or in his Divine, or Humane, or Habitual Righteousness, or his Obedience as a subject, or his Sacrifice, or his Priest-hood offering that Sacrifice, or his Covenant and Promise of Pardon and Justification, or in God that giveth him and them; or in his Resurrection, or in Gods present sentential or executive Justification; or in his final sentential Justification, &c. No man to the end of the world shall know which of these, or any other is the sole justifying act; and so no man can scape being a legal adversary to grace. Unhappy Papists, who by the contrary extream, have frightened or disputed us into such wild and scandalous inventions. Of this see fully my Disput. of Justification, against the worthy, and excellent Mr. *Anthony Burgess*.

Errour 36. *That our own Faith is not at all imputed to us for Righteousness, but only Christs Righteousness received by it.*

Contr. The Scripture no where saith, that *Christ* or his *Righteousness*, or his *Obedience*, or his *Satisfaction* is imputed to us: And yet we justly defend it, as is before explained, and as Mr. *Bradshaw* and *Grotius de satisfact.* have explained it. And on the other side, the Scripture often saith, that *Faith* is imputed for *Righteousness*, and shall be so to all that believe in God that raised *Christ* (*Rom. 4.*) And this these objectors peremptorily deny. But expounding Scripture amiss, is a much cleaner pretence for error than a flat denial of its truth. And: a true Exposition is better than either.

The same God who hath given us a Saviour to satisfy legal Justice, and to merit our Justification against the charge that we are condemnable by the Law of Works; hath thought meet to convey our title to this Christ and Justification, by the Instrumentality of a new Covenant, Testament, or pardoning Act; in which (though he absolutely give many antecedent

mercies, yet) he giveth these and other Rights, by a conditional gift, that as the Reward of Glory should have invited man to keep the Law of Nature and his Innocency; so the Reward should be a moving means to draw men to believe. So that there is a condition to be performed by our selves (through grace) before we can have the Covenant right to Justification. Now when that is performed, Christ then is our only Righteousness (as aforesaid) by which we must answer the charge of breaking the first Law, and being condemnably by it. But we can lay no claim to this Righteousness of Christ, till we first prove that we are our selves inherently righteous, against the charge of *being impenitent Unbelievers*. This *false accusation* we must be justified against by our own *Faith and Repentance*; that we may be justified by Christ, against the *true accusation* of *sinning* against the Law, and thereby being condemnably by it. Now as to our Legal Righteousness, or *Pro-legal* rather, by which this last must be avoided, it is [*only the merits of Christ, given to us in its fruits, in the New Covenant, even the merits of his obedience and sacrifice.*] But our *Faith* it self is the *other Righteousness*, which must be found in our persons to entitle us to *this* first; And this being it, and being all (in the sense aforesaid) that is made the condition of our pardon by the New Covenant; therefore God is said to *impute it it self to us* for a *Righteousness*, because that condition maketh it so; and to *impute it to us* for our *Righteousness*, that is; as all that now by this Covenant he requireth to be personally done by us, who had formerly been under a harder condition, even the fulfilling of the Law by innocency, or suffering for sin; because he that doth not *fulfil* nor *satisfie*, as is said, yet if he *believe*, hath a right to the Justification merited by Christ, who did *fulfil* and *satisfie*. This is easie to be understood as undoubted truth by the *willing*; and the rest will be most contentious, where they are most erroneous.

Errour 37. *That sincere obedience, and all acts of Love, Repentance, and Faith save one, do justify us only before men; and of that speaketh St. James, ch. 2.*

Contr. I must refer the Reader to other Books, in which I have fully confuted this. How can men judge of the acts of Repentance, Faith, Love, &c. which are in the heart? And

*James*

James plainly speaketh of Gods imputing Righteousness to Abraham, James 2. 21, 23. And how should men justify Abraham for killing his only Sou? And how small a matter is Justification by *man*, when we may be saved without it?

2. *Sincere Obedience to God in Christ*, is the condition of the continuance, or not losing our Justification here, and the secondary part of the condition of our final *sentential* and *executive* Justification.

Errour 38. *That our inherent Righteousness before described, hath no place of a condition in our Justification in the day of Judgement.*

Contr. The Scriptures fully confuting this, I have elsewhere cited. All those that say, we shall be judged according to our works, &c. speak against it: For to be judged, is only to be justified or condemned: So Rev. 22. 14. Matth. 25, &c.

Errour 39 *That there is no Justification at Judgement to be expected, but only a declaration of it.*

Contr. *The Decisive sentence and declaration of the Judge*, is the most proper sense or sort of Justification, and the perfection of all that went before. If we shall not be then justified, then there is no such thing as Justification by Sentence: Nay, there is no such thing as a day of Judgement; or else all men must be condemned. For it is most certain that we must be justified, or condemned, or not-judged.

Errour 40. *That no man ought to believe that the conditional Covenant, Añ or Gift of Justification, belongs to him as a member of the lost world; or as a sinner in Adam; because God hath made no such gift or promise to any but to the Elect.*

Contr. This is confuted on the by before.

Errour 41. *That though it be false that the non-elect are elect, and that Christ dyed for them, yet they are bound to believe it; every man of himself, to prove that they are elect.*

Contr. This is confuted on the by before. God bindeth, or biddeth no man to believe a lye.

Errour 42. *That we must believe Gods Election, and our Justification, and the special Love of God to us, before we can love him with a special Love: Because it will not cause in us a special love, to believe only a common love of God, and such as he hath to the wicked and his enemies.*

Contr.

Contr. No man can groundedly believe the *special Love of God to him*, nor his own Election or Justification, before he *hatb* (yea before he *find* in himself) a *special love to God*. Because he that *hatb no special love to God*, must believe a lye if he believe that he is justified, or that ever God revealed to him that he is elect, or specially beloved of God: and no man hath any evidence or proof at all of his election, and Gods special love, till he have this evidence of his special love to God. Till he know this, he cannot know that any other is sincere.

2. They that deny or bl.spheme Gods common love to fallen man, and his universal pardoning Covenant, do their worst to keep men from being moved to the *special Love of God by his common Love*: But when they have done their worst, it shall stand as a sure obligation. Is there not reason enough to bind men to love God above all, even as one that yet *may* be their happiness in his own infinite Goodness, and all the revelations of it by Christ, and in his *so loving the world, as to give his only Son, that whosoever believeth in him should not perish, but have everlasting life*. And in his giving a free pardon of all sin to mankind, and offering life eternal to them, so that none but the final refusers shall lose it, and intreating them to accept it, &c? Is not all this sufficient in *reason* to move men to the love of God, if the *Spirit* help them to *make use of Reason* (as he must do what *Reasons* soever are presented to them) unless men think that God doth not oblige them by any kindness which they can possibly reject? or by any thing which many others do partake of?

Yet here note, that by Gods common love to man, I do not mean, any which he hath to Reprobates, under the consideration of final despisers of his *Antecedent Love*: But of that *Antecedent Love it self*, which he hath shewed to lost mankind in Christ.

And note also, that I do not deny but that Love of God in some men may be true, where their own *presumption* that God hath elected them, and loved them above others, before they had any proof of it, was an additional motive: But this is *mans way*, and not *Gods*.

Errour 43. *That trusting to any thing, save God and Jesus Christ, for our salvation, is sin and damnable.*

Contr.



Contr. Confusion cheateth and choaketh mens understanding. In a word, to trust to any thing but God, and Christ, and the holy Spirit, for any of that which is the proper part of God, of Christ, of the Spirit, is sin and damnable. But to trust to any thing or person, for that which is but his own part, is but our *duty*. And he that prayeth, and readeth, and heareth, and endeavoureth, and looketh to be never the better by them, nor trusteth them for their proper part, will be both heartless and formal in his work.

And I have shewed before, that the *Scripture*, the *Promises*, the *Apostles*, the *Minister*, and every *Christian* and *bonest man*, hath a certain *trust due to them* for that which is *their part*, even in order to our salvation. I may trust only to the *skill* of the *Physician*, and yet trust his *Apothecary*, and the *Boy* that carryeth the *Medicine* for their part.

Errour 44. *That it is sinful, and contrary to free grace, to look at any thing in our selves, or our own inherrent righteousness, as the evidence of our Justification.*

Contr. Then no man can know his Justification at all. The Spirit of Holiness and Adoption in our selves, is our earnest of salvation, and the witness that we are Gods children, and the pledge of Gods love; as is proved before. This is Gods seal, as God knoweth who are his; so he that will know it himself, must *depart from iniquity*, when he *nameth* Christ. If God sanctifie none but those whom he justifieth, then may the sanctified know that they are justified. Hath God delivered in Scripture so many signs or characters of the justified in vain?

Object. *The witness of the Spirit only can assure us.*

Ans. You know not what the witness of the Spirit is; or else you would know that it is the *Spirit making us holy*, and possessing us with a filial love of God, and with a desire to please him, and a dependance on him, &c. which is the *witness*, even by way of an *inherrent evidence* (and helping us to *perceive* that evidence, and take comfort in it.) As a *childlike love*, and a *pleasing obedience*, and dependance, with a *likeness* to the Father, is a *witness*, that is, an *evidence* which is your child.

Errour 45. *That it is sinful to perswade wicked men to pray*

for Justification, or any grace, or to do any thing for it; seeing their prayers and doings are abominable to God, and cannot please him.

Contr. Then it is sinful to perswade a wicked man from his wickedness: *Praying and obeying*, is departing from wickedness. He that prayeth to be sanctified indeed, is repenting and turning from his sin to God. We never exhort wicked men to pray with the tongue, without the *desire* of the heart. *Desire* is the soul of prayer, and words are but the body: We perswade them not to dissemble: But as *Peter* did *Simon*, *Acts* 8. *Repent and pray for forgiveness*. And if we may not exhort them to good desires (and to excite and express the best desires they have) we may not exhort them to conversion, *Isa.* 55. 6, 10. *Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, &c.* You see there that praying is a repenting act; and when we exhort them to pray, we exhort them to repent and seek God.

Object. *But they have no ability to do it.*

Ans. Thus the Devil would excuse sinners, and accuse God. Thus you may put by all Gods commands, and say, God should not have commanded them to repent, believe, love him, obey him, nor love one another, nor forbear their sins; for they have no ability to do it. But they have their *natural faculties*, or powers, and they have *common grace*; and Gods way of giving them *special grace*, is by meeting them in the use of his appointed means; and not by meeting them in an Ale-house, or in sinful courses. (However a soul may be met with in his persecuting, and God may be found of them that sought him not; yet that is not his usual, nor his appointed way.) Can any man of reason dream that it is not the duty of a wicked man to *use any means* for the obtaining of grace, or to be better; nor to do any thing towards his own recovery and salvation? Nature and Scripture teach men as soon as they see their sin and misery, to say, What must I do to be saved? As the repenting Jews, and *Paul*, and the Jaylor did, *Acts* 2. 37. & *Acts* 8. & 16.

The prayers of a *wicked man as wicked*, are abominable; that is, both his *wicked prayers*, and his praying to quiet and strengthen himself in his wickedness, or praying with the  
tongue

tongue without the heart. The prayers which come from a common faith, and common good desires are better than none, but have no promise of Justification. But the wicked must be exhorted both to this, and more, even to repent, desire and pray sincerely.

Errour 46. *It is sinful, and against free grace, to think that any works or actions of our own, are rewardable; or to say, that they are meritorious, though it be nothing but rewardableness that is meant by it.*

Contr. The Papists have so much abused the word *merit*, by many dangerous opinions about it, that it is now become more unmeet to be used by us than it was in ancient times, when the Doctors and Churches (even *Austin* himself) did commonly use it. But if nothing be meant by it, but *rewardableness*, or the relation of a *duty* to the reward as freely promised by God (as many Papists themselves understand it, and the ancient Fathers generally did) he that will charge a man with error in doctrine for the use of an inconvenient word, is uncharitable and perverse; especially when it is other mens abuse, which hath done most to make it inconvenient. The *merit* of the *cause* is a common phrase among all Lawyers, when there is *commutative* meriting intended. I have fully shewed in my *Confession*, that the Scripture frequently useth the word [*work*] which is the same or full as much: And a subject may be said to *merit* protection of his Prince; and a scholar to *merit* praise of his Master, and a child to deserve love and respect from his Parents, and all this in no respect to *commutative Justice*, wherein the *Rewarder* is supposed to be a *gainer* at all; but only in *governing* distributive Justice, which giveth every one that which (by gift or any way) is his due. And that every good man, and every good action, deserveth praise, that is, to be esteemed such as it is. And that there is also a *comparative merit*, and a *not meriting* evil: As a Believer may be said *not to deserve* damnation by the Covenant of Grace, but only by (or according to) the Law of Nature or Works.

But to pass from the word *merit* (which I had rather were quite disused, because the danger is greater than the benefit) the thing signified thus by it, is past all dispute, *viz.* that whatever duty God hath promised a *reward* to, that *duty* or work

is *Rewardable* according to the tenour of that promise: And they that deny this, deny Gods Laws, and Government, and Judgement, and his Covenant of Grace, and leave not themselves one promise for faith to rest upon: So certainly would all these persons be damned, if God in mercy did not keep them from *digesting* their own errors, and bringing them into practice.

Errour 47. *God is pleased with us only for the righteousness of Christ, and not for any thing in our selves.*

Contr. This is sufficiently answered before. He blasphemeth God, who thinketh that he is no better pleased with holiness than with wickedness; with well doing, than with ill doing. *They that are in the flesh cannot please God*, Rom. 8. 6, 7. but the spiritual and obedient may. *Without faith it is impossible to please him*, because unbelievers think not that he is a *Rewarder*, and therefore will not seek his reward aright: But they that will please him, must believe that *he is, and that he is a rewarder of them that diligently seek him*, Heb. 11. 6. They forget not to do good and distribute, because *with such sacrifices God is well pleased*, Heb. 13. And in a word, it is the work of all their lives to labour, *that whether living or dying they may be accepted of him*, 2 Cor. 5. 8, 9. and to be such, and to do those things as are pleasing in his sight. Nay, I will add, that as the glory of God, that is, the glorious demonstration or appearance of himself in his works, is materially the ultimate end of man; so the pleasing of himself in this his glory shining in his Image and Works, is the very apex, or highest formal notion of this ultimate end of God and of man, as far as is within our reach.

No mans works please God out of Christ, both because they are *unsound and bad* in the spring and end, and because their faultiness is not pardoned. But in Christ, the persons and duties of the godly are pleasing to God, because they have his Image, and are *sincerely good*, and because their former sins, and present imperfections are forgiven for the sake of Christ (who never reconciled God to wickedness).

Errour 48. *It is mercenary to work for a reward, and legal to set men on doing for salvation.*

Contr. It is legal or foolish to think of working for any reward,

reward, by such meritorious works as make the reward to be not of grace, but of debt, Rom. 4. 4. But he that maketh God himself, and his everlasting love to be his reward, and trusteth in Christ the only reconciler, as knowing his guilt and enmity by sin; and laboureth for the food which perisheth not, but endureth to everlasting life; and layeth up a treasure in Heaven, and maketh himself friends of the Mammon of unrighteousness, and layeth up a good foundation for the time to come, laying hold upon eternal life, and striveth to enter in at the strait gate, and fighteth a good fight, and finisheth his course for the Crown of Righteousness, and suffereth persecution for a reward in Heaven, and prayeth in secret that God may reward him, and alwaies aboundeth in the work of the Lord, because his labour is not in vain in the Lord, and endureth to the end, that he may be saved, and is faithful to the death, and overcometh, that he may receive the Crown of Life: this man taketh Gods way, and the only way to Heaven; and they that thus seek not the reward (being at the use of reason) are never like to have it.

Errour 49. *It is not lawful for the justified to pray for the pardon of any penalties, but temporal.*

Contr. The ground of this is before overthrown.

Errour 50. *It is not lawful to pray twice for the pardon of the same sin; because it implieth unbelief, as if it were not pardoned already.*

Contr. It is a duty to pray oft and continuedly for the pardon of former sins: 1. Because pardon once granted must be continued; and therefore the continuance must be prayed for: If you say, *It is certain to be continued*, I answer, then it is as certain that you will continue to pray for it (and to live a holy life.) 2. Because the evils deserved, are such as we are not perfectly delivered from, and are in danger of more daily. And therefore we must pray for daily executive pardon, that is, impunity; and that God will give us more of his Spirit, and save us from the fruit of former sin: Because our right to future impunity is given before all the impunity itself. 3. And the compleat Justification from all past sins, is yet to come at the day of Judgement. And all this, (besides that some that have pardon, know it not) may and must be daily prayed for:

**Errour 51.** *The Justified must not pray again for the pardon of the sins before conversion.*

**Contr.** What was last said confuteth this.

**Errour 52.** *No man at all may pray for pardon, but only for assurance: For the sins of the Elect are all pardoned before they were born: and the non-elect have no satisfaction made for their sins, and therefore their pardon is impossible.*

**Contr.** *Matth. 6. Forgive us our trespasses, &c.*

These consequences do but shew the falshood of the antecedents.

**Errour 53.** *No man can know that he is under the guilt of any sin; because no man can know but that he is elect, and consequently justified already.*

**Contr.** No infidel, or impenitent person is justified.

**Errour 54.** *Christ only is covenanted with by the Father, and he is the only Promiser as for us, and not we for our selves.*

**Contr.** Christ only hath undertaken to do the work of Christ; but man must undertake, and promise, and covenant, even to Christ himself, that (by the help of his grace) he will do his own part. Or else no man should be baptized. What a Baptism and Sacramental Communion do these men make? He that doth not covenant with the Father, Son, and Holy Spirit, hath no right to the benefits of Gods part of the Covenant. And no man (at age) can be saved that doth not both promise and perform.

**Errour 55.** *We are not only freed from the condemning sentence of the Law; but freed also from its commands.*

**Contr.** We are not under *Moses* Judaical Law, which was proper to their Nation, and their Profelites: Nor are we under a necessity or duty, of labouring after perfect obedience in our selves, as the condition of our Justification or Salvation; but to renounce all such expectations. Nor will the Law of Works it self ever justify us (as some affirm) as having perfectly fulfilled it by another: But we are justified *against its charge*, and not by it, by the Covenant of Grace, and not of Works. But *perfect obedience* to all the Law of Nature, and all the Commands of Christ, is still our duty, and sincere obedience is necessary to our salvation. All our duty is not supererogation.

**Errour 56.** *When a man doubteth whether he be a Believer or penitent, he must believe that Christ repented and believed for him.*

**Contr.** Christ never had sin to repent of; and it is not proper to say one repenteth of anothers sin; Christ believed his Father; but had no use for that faith in a Mediatour which we must have. He that repenteth not, and believeth not himself, shall be damned: Therefore you may see how Christ repented and believed for us.

**Errour 57.** *A man that trusteth to be justified at the day of Judgement, against the charge of unbelief, impenitency and hypocrisie, by his own faith, repentance and sincerity, as his particular subordinate Righteousness, and not by Christs Righteousness imputed only sinneth against free grace.*

**Contr.** Christs Righteousness is imputed or given to none, nor shall justify any that are true *Unbelievers, Impenitent or Hypocrites*: Therefore if any such person trust to be justified by Christ, he deceiveth him. If the charge be, *Thou art an Infidel or impenitent*, it is frivolous to say, *But Christ obeyed, suffered, or believed, or repented for me*. But he that will then be justified against that charge, must say, and say truly, *I truly believed, repented and obeyed*.

**Errour 58.** *There is no use for a Justification against any such false accusation before God, who knoweth all mens hearts.*

**Contr.** 1. You might as well say, There is no use of judging men according to what they have done, when God knoweth what they have done already. 2. We are to be justified by God before men and Angels, that Christ may be glorified in his Saints, and admired in all them that believe, because the Gospel was believed by them, 2 *Thes.* 1. 10, 11. And not only the mouth of iniquity may be stopped, and open false accusations confuted; but that the prejudices and heart-slanders of the wicked may be refuted, and our righteousness be brought forth as the light, and our judgement as the noon day: That all the false judgements and reproaches of the wicked against the just may be confounded; and they may answer for all their ungodly sayings, and hard speeches (as *Henoch* prophesied) against the godly: and that they that speak evil of us, because we run not with them to all excess of riot, may give

an account to him who is ready to judge the quick and the dead, 1 Pet. 4. 4, 5. And that all may be set straight which men made crooked, and hidden things be all brought to light.

3. And we must be better acquainted with the ingenuity of the great accuser of the Brethren, before we can be sure that he who belyed God to man, will not bely man to God; seeing he is the Father of lyes, and did so by *Job*, &c.

4. But we must not think of the day of Judgement, as a day of *talk* between God, and Satan, and Man; but as a day of *DECISIVE LIGHT* or manifestation. And so the case is out of doubt. The *Faith, Repentance* and *Sincerity* of the just will be there manifest, against all former or latter, real or-vertual calumnies of men or devils to the contrary.

5. But above all let it be marked, that nothing else can be matter of controversie to be decided. That *Christ hath obeyed*, and *suffered*, and *satisfied* for Believers sins, and made a testament or covenant to pardon all true Believers, will be *known* to the accuser, and past all-doubt. The day of Judgement is not to try *Christs obedience* and *sufferings*, nor to decide the case whether *he fulfilled the Law*, and *satisfied for sin*, or *made a pardoning Covenant to Believers*: But whether *we have part in him or not*, and so are to be *justified* by the Gospel-Covenant, through his merits against the Legal Covenant: And whether we have fulfilled the *conditions* of the pardoning Covenant or not. This is all that can be then made a Controversie; this is the secrets of mens *hearts* and case that must be opened before the world by God. However we doubt not, but the glory of all will redound to Christ, whose merits are unquestioned.

6. Note also, that Christ will be the *Judge* on supposition of his merits, and not the *party* to be tryed and judged.

7. Note also, that we are to be judged by the New Covenant or Law of Liberty, and therefore it is the condition of that Covenant (as made with us) which is to be enquired after.

8. Note also that Christ himself in *Matth. 25.* (and every where) when he describeth the day of Judgement, doth not at all speak of any decision of such a controversie, as whether he was the Lamb of God, who took away the sins of the world?



or whether he did his part or not; but only whether men did their parts or not, and shewed the sincerity of their love to God and him, by venturing all for him, and owning him in his servants, to their cost and hazard. And the *fruit of Christs part* is only mentioned as a presupposed thing, *Come ye blessed of my Father, inherit the Kingdom prepared for you*—*For I was hungry, &c.* The Preparation (in Gods Decree and Christs merits) is unquestioned, and so is the donation to all true Believers; therefore it is the case of their Title to this gift, and of the condition or evidence of their title, which is here tryed and decided.

Lastly, Note that upon the decision, in respect of both together (Christs Merits and Covenant as supposed, and their own true Faith, and Love, as manifested decisively) they are called *Righteous*, v. 46. *The Righteous into life eternal.*

So much to take the stumbling-blocks out of the way of Faith, about Free-Grace and Justification, which the weakness of many well meaning erroneous men hath laid there of late times, to the great danger or impediment of weak Believers.

*Isa. 57. 14. Take up the stumbling-block out of the way of my people.*

*Levit. 19. 14. Thou shalt not put a stumbling-block before the blind, but shalt fear thy God.*

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## CHAP. IX.

*How to live by Faith, in order to the exercise of other graces and duties of Sanctification, and Obedience to God.*

*And first of the Doctrinal Directions.*

**W**E cannot by Faith promote Sanctification, unless we understand the nature and reasons of Sanctification. This therefore must be our first endeavour.

The word [*Sanctified*] doth signifie that which is separated to God from common uses. } And this separation is either by God himself (as he hath sanctified the Lords day, &c.) or by mans

dedication; either of persons to a holy office; and so the Ministers of Christ are sanctified in their Ordination (which is a Consecration) and their self-dedication to God. (And it is high sacrilege in themselves, or any other, that shall alienate them unjustly from their sacred calling and work.) Or of things to holy uses; (as places and utensils may be sanctified: Or it may be a dedication of persons to a holy state, relation and use; as is that of every Christian in his Baptism: and this is either an external dedication; and so all the baptized are sanctified and holy; or an internal Dedication, which if it be sincere, it is both actual and habitual; when we both give up our selves to God in Covenant, and are also disposed and inclined to him; and our hearts are set upon him; yea and the life also consisteth of the exercise of this disposition, and performance of this covenant. This is the Sanctification which here I speak of. And so much for the name.

The doctrinal Propositions necessary to be understood about it, are these (more largely and plainly laid down in my Confession, Chap. 3.)

Prop. 1. So much of the appearance or Image of God as there is upon any creature, so much it is good and amiable to God and man.

Object. God loveth us from eternity, and when we were his enemies; not because we were good, but to make us better than we were.

Answer. Gods Love (and all Love) consisteth formally in complacency. God hath no complacency in any thing but in good; or according to the measure of its goodness: From eternity God foreseeing the good which would be in us, loved us as good in esse cognito; and not as actually good, when we were not. When we were his enemies, he had a double love to us (or complacency) the one was for that natural good which remained in us as we were men, and repairable, and capable of being made Saints. The other was for that foreseen good as in esse cognito, which he purposed in time to come, to put upon us. This complacency exceeded not at all the good which was the object of it: But with it was joyned a will and purpose to give us grace and glory hereafter; and thence it is called, A Love of Benevolence: Not but that complacency is the true notion

tion of *Love*; and *Benevolence*, or a purpose to give benefits, is but the fruit of it. But if any will needs call the *Benevolence* alone by the name of *Love*, we deny not in that sense that God loveth *Saul* a persecutor, as well as *Paul* an Apostle; in that his purpose to do him good is the same.

**Objct.** *God loveth us in Christ, and for his righteousness, and not only for our own inherent holiness.*

**Ans.** 1. The *Benevolence* of God is exercised towards us in and by Christ; and the fruits of his Love are *Christ himself*, and the mercies given us *with Christ*, and *by Christ*. And our *Pardon*, and *Justification*, and *Adoption*, and *Acceptance* is by his meritorious righteousness: And it is by him that we are possessed with Gods *Spirit*, and renewed according to his *Image*, in *Wisdom*, and *Righteousness*, and *Holiness*: And all this *relative* and *inherent* mercy we have as in *Christ*, related to him, without whom we have nothing: And thus it is that we are accepted and beloved in him, and for his righteousness. But Christ did not *die* or *merit* to change Gods *Nature*, and make him more indifferent in his Love to the holy and the unholy, or equally to the more holy, and to the less holy. But his *complacency* is still in no man further than he is made truly amiable in his real holiness, and his relation to Christ, and to the Father. (The Doctrine of *Imputation* is opened b. fore.) *John 16. 27. The Father himself loveth you, because ye have loved me, and believed, &c. And 14. 21. He that loveth me, shall be loved of my Father*—As God loved us with the love of benevolence, and so much *complacency* as is before described before we loved him (1 *John 4. 10. Ephes. 2. 4.*) so he now loveth us *complacently* for his *Image* upon us, and so much of his *grace* as is found in us; and also for our *relation* to his Son, and to himself, which we stand in by this grace: But as he loveth not *Saul* a persecutor, under the notion of a *fulfiller of his Law in Christ*; so neither doth he love *David* in his sin, under the notion of one that is *without sin*, and perfect, as having fulfilled the Law in Christ: But so loveth him in Christ, as to *pardon his sin*, and make him more lovely in himself, by *creating a clean heart*, and *renewing a right spirit within him*, for the sake of the satisfaction and merits of Christ.

- Prop. 2.* Holiness is Gods Image upon us, and that which was our primitive amiableness, *Col. 3. 10.*
- Prop. 3.* The loss of Holiness, was the loss of our amiableness, and our state of enmity to God.
- Prop. 4.* Holiness consisteth in: 1. Our resignation of our selves to God as our Owner, and submission to his Providence: 2. And our subjection to God as our Ruler; and obedience to his Teaching and his Laws: 3. And in Thankfulness and Love to God as our Chief Good, efficiently and finally.
- Prop. 5.* Love is that final perfective act, which implyeth and comprehendeth all the rest; and so is the fulfilling of the Law, and the true state of sanctification, *Rom. 13. 10. Matt. 22. 37. Mark 12. 33. 1 John 7. 16.*
- Prop. 6.* Heaven itself, as it is our ultimate end and perfection, is but our perfect Love to God maintained by perfect vision of him, with the perfect reception of his Love to us.
- Prop. 7.* Therefore it was Christs great business in the world, to destroy the works of the Devil, and to bring us to this perfect Love of God.
- Prop. 8.* Accordingly the greatest use of Faith in Christ is to subserve and kindle our Love to God.
- Prop. 9.* This it doth two special waies: 1. By procuring the pardon of sin, which forfeited the grace of the Spirit; that so the Spirit may kindle the Love of God in us: 2. By actual beholding the Love of God, which shineth to us most gloriously in Christ, by which our Love must be excited, as the most suitable and effectual means, *John 3. 1. & 4. 10.*
- Prop. 10.* Our whole Religion therefore consisteth of two parts: 1. Primitive Holiness, restored and perfected: 2. The restoring and perfecting means: Or 1. Love to God, the final and more excellent part: 2. Faith in Christ, the mediate part. Faith causing Love, and Love caused by Faith, *1 Cor. 12. last, & 13. Rom. 8. 35. Ephes. 6. 23. 1 Tim. 1. 5. 2 Thes. 3. 5. 1 Cor. 2. 9. & 8. 3. Rom. 8. 28. James 1. 12. & 2. 5. 1 Pet. 1. 8.*
- Prop. 11.* Repentance towards God, is the soule return to  
God

God in Love; and Regeneration by the Spirit, is the Spirit begetting us to the Image and Nature of God our heavenly Father, in a heavenly Love to him: So that the Holy Ghost is given us to work in us a Love to God, which is our sanctification, *Rom. 5. 5. Titus 3. 4, 5, 6, 7. 2 Cor. 13. 14. 1 John 4. 16.*

*Prop. 12.* When Sanctification is mentioned as a gift consequent to Faith, it is the Love of God as our Father in Christ, and the Spirit of Love, that is principally meant by that Sanctification.

*Prop. 13.* The pardon of sin consisteth more in forgiving the *pœnam damni*, the forfeiture and loss of Love, and the Spirit of Love, than in remitting any corporal pain of sense. And the restoring of Love, and the Spirit of Love, and the perfecting hereof in Heaven, is the most eminent part of our executive Pardon, Justification and Adoption. Thus far Sanctification is Pardon it self, *Rom. 8. 15, 16, 17. Gal. 4. 6. 1 Cor. 6. 10, 11. Titus 3. 6, 7. Titus 2. 13, 14. Rom. 6. Rom. 8. 4, 10, 13.*

*Prop. 14.* The pardon of the pain of sense, is given us as a means, to the executive pardon of the pain of loss, that is, to put us in a capacity, with doubled obligations and advantages to Love God, *Luke 7. 47.*

*Prop. 15.* Sanctification therefore being better than all other pardon of sin, as being its end; we must value it more, and must make it our first desire to be as holy as may be, that we may need as little forgiveness as may be, and in the second place only desire the pardon of that which we had rather not have committed; and not make pardon our chief desire, *Rom. 6, & 7, & 8. throughout, Gal. 5. 17. to the end.*

*Prop. 16.* Holiness is the true Morality; and they that prefer the preaching, and practice of Faith in Christ, before the preaching and practice of Holiness, and sleight this as meer morality, do prefer the means before the end, and their physick before their health: And they that preach or think to practise Holiness, without Faith in Christ, do dream of a cure without the only Physician of souls. And they that preach up Morality

as consisting in meer justice, charity to men, and temperance, without the Love of God in Christ, do take a branch cut off and withered, for the tree.

Some ignorant Sectaries cry down all Preaching, as meer *morality*, which doth not frequently tosse the name of *Christ*, and *Free Grace*.

And some ungodly Preachers, who never felt the work of Faith or Love to God in their own souls, for want of holy experience, savour not, and understand not holy *Preaching*; and therefore spend almost all their time, in declaiming against some particular *vices*, and speaking what they have learned of some vertues of sobriety, justice or mercy. And when they have done, cover over their ungodly unbelieving course, by reproaching the weakneses of the former sort, who cry down Preaching *meer morality*. But let such know, that those Minstrels and Christians, who justly lament their lifeless kind of Preaching, do mean by *morality*, that which you commonly call *Ethicks* in the Schools, which leaveth out not only *Faith in Christ*, but the *Love of God*, and the *Sanctification of the Spirit*, and the *heavenly Glory*. And they do not cry down *true morality*, but these *dead branches* of it, which are all your *morality*: It is not *morality* it self inclusively that they blame, but *meer morality*, that is, so much only as *Aristotles Ethicks* teach, as exclusive to the Christian Faith and Love. And do you think with any wise men (or with your own consciences long to find it a cloak to your Infidel or unholy hearts and doctrine, to mistake them that blame you, or to take advantage of that ignorance of others? *The Grace of our Lord Jesus Christ*, and the *Love of God the Father*, and the *Communion of the Holy Ghost*, do shut up your Liturgy by way of *Benediction*; but it is almost all shut out of your Sermons, unless a few heartless customary passages: And when there is nothing less in your preaching, than that which is the *substance* of your *Baptismal Covenant* and *Christianity*, and your *customary Benediction*; you do but tell the people what kind of *Christianity* you have, and what *Benediction*: that is, that you are neither truly *Christians*, nor *Blessed*.

*True Morality*, or the *Christian Ethicks*, is the *Love of God*  
and

and man, stirred up by the Spirit of Christ, through Faith, and exercised in works of Piety, Justice, Charity and Temperance, in order to the attainment of everlasting happiness, in the perfect vision and fruition of God. And none but ignorant or brain sick Sectaries, will be offended for the Preaching of any of this Morality. Luke 11. 42. *Wo to you Pharisees; for ye tybe Mint and Rue—and pass over Judgment and the Love of God: These ought ye to have done, and not to leave the other undone.*

## CHAP. X.

*The Practical Directions to live by Faith, a life of Holiness or Love.*

Direct. 1. **T**ake Jesus Christ as a Teacher sent from Heaven, the best and surest revealer of God and his Will unto mankind.

All the Books of Philosophers are sapless and empty, in comparison of the teaching of Jesus Christ; they are but enquiries into the nature of the creatures, and the lowest things, most impertinent to our happiness or duty: Or if they rise up to God, it is but with dark and unpractical conjectures, for the most part of them: and the rest do but grope and fumble in obscurity. And their learning is mostly but useless speculations, and striving about words and sciences falsely so called, which little tend to godly edifying. It is Christ who is made wisdom to us, as being himself the wisdom of God. If you knew but where to hear an Angel, you would all prefer him before Aristotle or Plato, or Cartesius, or Gassendus; how much more the Son himself? He is the true Light, to lighten every man that will not serve the Prince of darkness. Christians were first called *Christ's Disciples*; and therefore to learn of him the true knowledge of God, is the work of every true Believer, John 17. 3. Acts 3. 23. John 8. 43, 47. & 10. 3, 27. & 12. 47. & 14. 24. Matth. 17. 5.

Direct. 2. Remember that Christ's way of Teaching is; 1. By his Word; 2. His Ministers; 3. And his Spirit—conjunct, and the place for his Disciples is in his Church.

1. His

1. His Gospel written is his Book which must be taught us. 2. His Ministers office is to teach it us. 3. His Spirit is inwardly to illuminate us that we may understand it. And he that will despise or neglect either the *Scripture, Ministry* or *Spirit*, is never like to learn of Christ.

Direct. 3. Look on the Lord Jesus, and the work of mans Redemption by him, as the great designed Revelation of the Fathers Love and Goodness; even as the fabrick of the world is set up to be the Glass or Revelation (eminently) of his Greatness.

Therefore as you chuse your Book for the sake of the Science or subject which you would learn; so let this be the designed, studied, constant use which you make of Christ, to see and admire in him the *Fathers Love*. When you read your *Grammar*, if one ask you, *why?* you will say it is to learn the language which it teacheth; and he that readeth *Law-books*, or *Philosophy*, or *Medicine*, it is to learn *Law*, *Philosophy* or *Physick*: so whenever you read the *Gospel*, meditate on Christ, or hear his Word; if you are askt *why you do it?* be able to say, *I do it to learn the Love of God, which is no where else in the world to be learnt so well.* No wonder if *Hypocrites* have learned to mortifie *Scripture, Sermons, Prayers*, and all other means of grace; yea all the world which should teach them God; and to learn the letters, and not the sense: But it is most pittiful that they should thus mortifie *Christ himself* to them; and should gaze on the glass, and never take much notice of the face even of the Love of God which he is set up to declare.

Direct. 4. Therefore congeat all the great discoveries of this Love, and set them all together in order; and make them your daily study, and abhor all doctrines or suggestions from men or devils, which tend to disgrace, diminish or hide this revealed Love of God in Christ.

Think of the grand design it self; the reconciling and saving of lost mankind: Think of the gracious nature of Christ; of his wonderful condescension in his incarnation in his life and doctrine, in his sufferings and death; in his miracles and gifts: Think of his merciful Covenant and Promises; of all his benefits given to his Church; and all the priviledges of his Saints; of pardon and peace, of his Spirit of Holiness, of preservation and provision,



provision, of resurrection and justification, and of the life of glory which we shall live for ever. And if the *Faith* which looketh on *all these*, cannot yet warm your hearts with love, nor engage them in thankful obedience to your Redeemer, certainly it is no true and lively Faith.

But you must not think *narrowly* and *seldom* of these mercies; nor hearken to the Devil or the doctrine of any mistaken Teachers, that would represent Gods Love as veiled or eclipsed; or shew you nothing but wrath and flames. That which Christ principally came to reveal, the Devil principally striveth to conceal, even the *Love of God to sinners*; that so that which Christ principally came to work in us, the Devil might principally labour to destroy; and that is, *our love to him* that hath so loved us.

Direct. 5. *Take heed of all the Antinomian Doctrines before recited, which, to extol the empty Name and Image of Free Grace, do destroy the true principles and motives of holiness and obedience.*

Direct. 6. *Exercise your Faith upon all the holy Scriptures, Precepts, Promises and Threatnings, and not on one of them alone.* For when God hath appointed all conjunctly for this work, you are unlike to have his blessing, or the effect, if you will lay by most of his remedies.

Direct. 7. *Take not that for Holiness and Good Works, which is no such thing; but either mans inventions, or some common gifts of God.*

It greatly deludeth the world, to take up a wrong description or character of Holiness in their minds. As 1. The Papists take it for Holiness, to be very observant in their adoration of the supposed transubstantiated Host; to use their reliques, pilgrimages, crossings, prayers to Saints and Angels, anointings, Candles, Images, observation of meats and daies, penance, auricular confession, praying by numbers and hours on their beads, &c. They think their idle ceremonies are holiness, and that their hurtful austerities, and self-afflictions (by rising in the night, when they might pray as long before they go to bed) (and by whipping themselves) to be very meritorious parts of Religion. And their vows of renouncing marriage and propriety, and of absolute obedience, to be a state of perfection.

2. Others think that Holiness consisteth much in being re-baptized, and in censuring the Parish-Churches and Ministers as *Null*, and in withdrawing from their communion; and in avoiding forms of prayer, &c.

3. And others (or the same) think that more of it consisteth in the gifts of utterance, in praying, and preaching, than indeed it doth; and that those only are godly, that can pray without book (in their families, or at other times) and that are most in private meetings; and none but they.

4. And some think that the greatest parts of *Godliness*, are the spirit of bondage to fear; and the shedding of tears for sin; or finding that they were under terrour, before they had any spiritual peace and comfort; or being able to tell at what Sermon, or time, or in what order, and by what means they were converted.

It is of exceeding great consequence, to have a right apprehension of the *Nature of Holiness*, and to escape all false conceits thereof. But I shall not now stand further to describe it, because I have done it in many Books, especially in my *Reasons of the Christian Religion*, and in my [*A Saint, or a Bruis*] and in a Treatise only of the subject called *The character of a sound Christian*.

Direct. 8. Let all Gods Attributes be orderly and deeply printed in your minds; (as I have directed in my book called, *The Divine Life*.) For it is that which must most immediately form his Image on you. To know God in Christ is life eternal, *John 17. 3.*

Direct. 9. Never separate reward from duty, but in every religious or obedient action, still see it as connect with Heaven. The means is no means but for the end; and must never be used but with special respect unto the end. Remember in reading, hearing, praying, meditating in the duties of your callings and relations, and in all acts of charity and obedience; that *All this is for Heaven*. It will make you mend your pace, if you think believingly whither you are going, *Heb. 11.*

Direct. 10. Yet watch most carefully against all proud self-esteeming thoughts of proper merit as obliging God; or as if you were better than indeed you are. For Pride is the most pernicious vermine that can breed in gifts or in good works. And the  
better

better you are indeed, the more humble you will be, and apt to think others better than your self.

Direct. 11. *So also in every temptation to sin, let Faith see Heaven open, and take the temptation in its proper sense, q. d. [Take this pleasure instead of God: sell thy part in Heaven for this preferment or commodity: cast away thy soul for this sensual delight.]* This is the true meaning of every temptation to sin, and only Faith can understand it. The Devil easily prevaileth, when Heaven is forgotten and out of sight; and pleasure, commodity, credit and preferment, seem a great matter, and can do much, till Heaven be set in the ballance against them; and there they are nothing, and can do nothing, *Phil. 3. 7, 8, 9. Heb. 12. 1, 2, 3. 2 Cor. 4. 16, 17.*

Direct. 12. *Let Faith also see God alwaies present. Men dare do any thing when they think they are behind his back; even truants and eye-servants will do well under the Masters eye: Faith seeing him that is invisible (Heb. 11.) is it that sanctifieth heart and life. As the Attributes of God are the seal which must make his Image on us; so the apprehension of his presence setteth them on, and keepeth our faculties awake.*

Direct. 13. *Be sure that Faith make Gods acceptance your full reward, and set you above the opinion of man.*

Not in self-conceitdness, and pride of your self-sufficiency, to set light by the judgment of other men: (That is a heinous sin of it self, and doubled when it is done upon pretence of living upon God alone.) But that really you live so much to God alone, as that all men seem as nothing to you, and their opinion of you, as a blast of wind, in regard of any felicity of your own, which might be placed in their love or praise: Though as a means to Gods service, and their own good, you must please all men to their edification, and become all things to all men, to win them to God, *Gal. 1. 10, 11. Rom. 15. 1, 2. Prov. 11. 30. 1 Cor. 9. 22. & 10. 33.* yea and study to please your Governours as your duty, *Titus 2. 9.* But as man-pleasing is the Hypocrites work and wages; so must the pleasing of God be ours, though all the world should be displeas'd, *Matth. 6. 1, 2, 3, 5, 6, &c. 2 Tim. 2. 4. 1 Cor. 7. 32. 1 Thes. 4. 1. 2 Cor. 5. 8, 9. 1 Thes. 2. 4. 1 John 3. 22.*

Direct. 14. Let the constant work of Faith be, to take you off the life of sense, by mortifying all the concupiscence of the flesh, and over-powering all the objects of sense.

The nearness of things sensible, and the violence and unreasonableness of the senses and appetite, do necessitate Faith to be a conflicting grace. Its use is to illuminate, elevate and corroborate Reason, and help it to maintain its authority and government. The life of a Believer is but a conquering warfare between Faith and Sense, and between things unseen, and the things that are seen. Therefore it is said, that they that are in the flesh cannot please God; because the flesh being the predominant principle in them, they most favour and mind the things of the flesh; and therefore they can do more with them, than the things of the Spirit can do, when both are set before them, Rom. 8 5, 6, 7, 8.

Direct. 15. Let Faith set the example, first of Christ, and next of his holiest servants, still before you.

He that purposely lived among men in flesh, a life of holiness and patience, and contempt of the world, to be a pattern or example to us, doth expect that it be the daily work of Faith to imitate him; and therefore that we have this Copy still before our eyes. It will help us when we are sluggish, and sit down in low and common things, to see more noble things before us. It will help us when we are in doubts of the way of our duty; and when we are apt to favour our corruptions: It will guide our minds, and quicken our desires, with a holy ambition and covetousness to be more holy: It will serve us to answer all that the world or flesh can say, from the contrary examples of sinning men: If any tell us what great men, or learned men think, or say, or do, against Religion, and for a sinful life; it is enough, if Faith do but tell us presently, what Christ, and his Apostles, and Saints, and Martyrs, have thought, and said, and done to the contrary, Mat. 11. 28, 29. 1 Pet. 2. 21. John 13. 15. Phil. 3. 17. 2 Thes. 3. 9 1 Tim. 4. 12. Ephes. 5. 1. Heb. 6. 12. 1 Thes. 1. 6. & 2. 14.

Direct. 16. Let your Faith set all graces on work in their proper order and proportion; and carry on the work of holiness and obedience in harmony; and not set one part against another, nor look at one while you forget or neglect another.

Every grace and duty is to be a help to all the rest : And the want or neglect of any one, is a hinderance to all : As the want of one wheel or smaller particle in a clock or watch, will make all stand still, or go out of order. The new creature consisteth of all due parts, as the body doth of all its members. The soul is as a musical instrument, which must neither want one string, nor have one out of tune, nor neglected, without spoiling all the melody. A fragment of the most excellent work, or one member of the comliest body cut off, is not beautiful : The beauty of a holy soul and life, is not only in the quality of each grace and duty, but much in the proportion, feature and harmony of all. Therefore every part hath its proper armour, *Ephes. 6. 11, 12, 13, 14.* And the whole armour of God must be put on : Because all fulness dwelleth in Christ ; we are compleat in him, as being sufficient to communicate every grace. *Ephras laboured alwaies fervently in prayers for the Colossians, that they might stand perfect and compleat in all the Will of God, Col. 4. 12.* James 1. 4. *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* We oft comfort our selves, that though we want the perfection of degrees, yet we have the perfection of parts, or of integrity. But many are fain to prove this only by inferring, that he that hath one grace, hath all ; but as to the discerning and orderly use of all, they are yet to seek.

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 CHAP. XI.

*Of the Order of Graces and Duties.*

**B**ECAUSE I find not this insisted on in any Writers for the peoples instruction, as it ought, I will not pass over so needful a point without some further advertisement about it. I will therefore shew you, 1. What is the compleatness and the harmony to be desired : 2. What are our contrary defects and distempers : 3. What are the causes of them, and what must be the cure : 4. Some useful Inferences hence arising.

I. He that will be compleat and entire, must have all these Graces and Duties following.

1. A *solid* and *clear* understanding of all the great, the needful and practical matters of the sacred Scriptures, 2 *Tim.* 3. 16. (And if he have the understanding of the Scripture languages, and the customs of those times, and other such helps, his understanding of the Scripture will be the more compleat, *Acts* 26. 3. If he have nor, he must make use of other mens.)

2. A settled well grounded *Belief* of all Gods supernatural Revelations (as well as the knowledge of natural verities.)

3. *Experience* to make this *knowledge* and *belief* to be satisfactory, powerful and firm. Especially the experience of the Spirits effectual operations in our selves, by the means of this word, *Rom.* 5. 4. & 8. 9. *Gal.* 4. 6.

4. The historical knowledge of the Scripture matters of fact, and how God in all ages (since Scripture times) hath fulfilled his Word, both promises and threatnings, and what Christ, and Satan, Grace and Sin, have been doing in the world. Therefore the Scripture is written so much by way of history; and therefore the Jews were so often charged to tell the history of Gods works to their children, 1 *Cor.* 10. 1, 2, 6, 7, 11. *Exod.* 12. 29. *Deut.* 26. 22. *Jesh.* 4. 6, 21, 22. & 22: 24, 27. Therefore the writing of Church-history is the duty of all ages, because Gods *Works* are to be known, as well as his Word: And as it is your forefathers *duty* to write it, it is the childrens *duty* to learn it (or else the writing it would be vain.) He that knoweth not what state the Church and world is in, and hath been in, in former ages, and what God hath been doing in the world, and how *errour* and *sin* have been resisting him, and with what success, doth want much to the *compleating* of his knowledge.

5. And he must have *prudence* to discern particular cases; and to consider of all circumstances, and to compare things with things, that he may discern his duty, and the seasons and manner of it; and may know among inconsistent seeming duties, which is to be preferred; and when and what circumstances or *accidents* do make any thing a duty which else would [be no duty or] a *sin*; and what *accidents* make that a *sin* which without them would be a *duty*. This is the *knowledge* which must make a Christian *entire* or compleat.

2. And in his Will there must be 1. A full *resignation* and *submission* to the Will of God his Owner; and a full *subjection* and *obedience* to the Will of God his Governour; yielding *readily*, and *constantly*; and *resolutely* to the commands of God, as the Scholar obeyeth his Master, and as the second wheel in the clock is moved by the first: And a close *adhering* to God as his chief Good, by a *Thankful Reception* of his Benefits; and a *desirous seeking* to enjoy, and *glorifie* him, and *please* his Will: In a word, *loving* him as God, and taking our chiefest complacency in pleasing him; in loving him, and being loved of him.

2. And in the same will there must be a *well regulated Love*, to all Gods works, according as he is *manifested* or *glorified* in them: To the *humanity* of our Redeemer; to the *glory* of Heaven, as it is a created thing; to the *blessed Angels*; and *perfect-ed spirits* of the just, to the *Scripture*, to the *Church* on earth, to the *Saints*, the *Pastors*, the *Rulers*, the *holy Ordinances*, to *all mankind*, even to our *enemies*; to our selves, our souls, our bodies, our relations, our estates, and mercies of every rank.

3. And herewithall must be a *hatred* of every sin in our selves and others: Of former sin, and present corruption, with a *penitential displicence* and *grief*; and of *possible sin*, with a *vigilancy* and *resistance* to avoid it.

3. And in the *Affections* there must be a *vivacity* and *sober fervency*, answering to all these motions of the Will; in *Love*, *Delight*, *Desire*, *Hope*, *Hatred*, *Sorrow*, *Aversation* and *Anger*; the complexion of all which is *godly Zeal*.

4. In the *vital and executive Power* of the soul, there must be a *holy activity*, *promptitude* and *fortitude*, to be up and doing, and to set the *sluggish faculties* on work; and to bring all *knowledge* and *volitions* into *practice*, and to assault and conquer *enemies* and *difficulties*. There must be the *Spirit of Power* (though I know that word did chiefly then denote the Spirit of Miracles, yet not only) and of *Love*, and of a *sound mind*.

5. In the *outward members* there must be by use a habit of *ready obedient execution* of the souls commands: As in the *tongue* a *readiness* to *pray*, and *praise* God, and declare his *Word*, and edifice others; and so in the rest.

6. In the *senses and appetite*, there must by use be a habit

of yielding obedience to Reason; that the senses do not rebel and rage, and bear down the commands of the mind and will.

7. Lastly, In the *Imagination* there must be a *clearness* or *purity* from *filthiness, malice, covetousness, pride and vanity*; and there must be the impressions of things that are good and useful; and a ready obedience to the superior faculties; that it may be the instrument of holiness, and not the shop of temptations and sin, nor a wild, unruly, disordered thing.

And the *harmony* of all these must be as well observed as the matter: As

1. There must be a just *Order* among them: every duty must keep its proper place and season.

2. There must be a just *proportion* and degree: some graces must not wither, whilst others alone are cherished: nor some duties take up all our heart and time, whilst others are almost laid by.

3. There must be a just *activity* and *exercise* of every grace.

4. And a just *conjunction* and respect to one another, that every one be used so as to be a help to all the rest.

I. The Order 1. Of *Intellectual* graces and duties, must be this. 1. In order of *Time*, the things which are *sensible* are known before the things which are beyond our *sight*, and other senses.

2. Beyond these the first thing known both for *certainty* and for *excellency*, is, that *there is a God*.

3. This God is to be known as *one Being* in his three *Essential Principles*, *Vital Power, Intellect and Will*.

4. And these as in their *Essential Perfections*, *Omnipotency, Wisdom and Goodness (or Love)*.

5. And also in his perfections called *Modal and Negative*, &c. (as *Immenity, Eternity, Independancy, Immutability, &c.*)

6. God must be next known in his *Three Personalities*, as the *Father, the Word, or Son, and the Spirit*.

7. And these in their three *Causalities*; *efficient, dirigent and final*.

8. And in their three *great works*, *Creation, Redemption, Sanctification,*



*Sanctification* (or *Perfection*) producing *Nature, Grace* and *Glory*, or our *Persons, Medicine, and Health*.

9. And God who created the world, is thereupon to be known in his *Relations* to it; as our *Creator* in *Unity*, and as our *Owner, Ruler, and Chief Good* (efficient, dirigent and final) in a *Trinity* of *Relations*. You must know how the *Infinite Vital Power* of the *Father*, created all things by the *Infinite Wisdom* of the *Word*, or *Son*, and by the *Infinite Goodness* and *Love* of the *holy Spirit* (As the *Son* redeemed us as the eternal *Wisdom*, and *Word Incarnate*, sent by the eternal *Vital-Power* of the *Father*, to reveal and communicate the eternal *Love* in the *Holy Ghost*: And as the *Holy Ghost* doth *sanctifie* and *perfect* us, as proceeding and sent from the *Power* of the *Father*, and the *Wisdom* of the *Son*, to shed abroad the *Love* of *God* upon our hearts, &c.)

10. Next to the knowledge of *God* as *Creator*, is to be considered the *World* which he created, and especially the *Intellectual Creatures*; *Angels*, or heavenly *Spirits*, and *Men*. *Man* is to be known in his *person* or *constitution* first, and afterward in his *appointed course*, and in his end and *perfection*.

11. In his *constitution* is to be considered, 1. His *Being* or *essential parts*: 2. His *Rectitude* or *Qualities*: 3. His *Relations*, 1. To his *Creator*; And 2. To his fellow-creatures.

12. His *essential parts* are his *soul* and *body*: His *soul* is to be known in the *Unity* of its *Essence*, and *Trinity* of *essential faculties* (which is its *natural Image* of *God*.) Its *essence* is a *Living Spirit*: Its *essential faculties* are 1. A *Vital Activity*, or *Power*: 2. An *Understanding*: 3. A *Will*.

13. His *Rectitude*, which is *Gods Moral Image* on him, consisteth 1. In the *promptitude* and *fortitude* of his *Active Power*: 2. In the *Wisdom* of his *Understanding*: 3. In the *Moral Goodness* of his *Will*, which is its *Inclination* to its *End*, and *Readiness* for its *Duty*.

14. Being created such a creature, by a meer resultancy from his *Nature*, and his *Creator*, he is related to him as his *Creature*; and in that *Unity* is the subsequent *Trinity* of *Relations*: 1. As we are *Gods Propriety*, or his *Own*: 2. His *Subjects*: 3. His *Beneficiaries* and *Lovers*: all comprized in

the one title of his *children*. And at once with these Relations of man to God, it is that God is as before related to man, as his Creator, and as his *Owner, Ruler, and Chief Good*.

15. Man is also related to his fellow creatures, *below him*, 1. As their *Owner*, 2. Their *Ruler*, 3. Their *End*, under God: which is Gods *Dominative* or *Honorary Image* upon man, and is called commonly our *Dominion* over the creatures: So that by *meer Creation*, and the *Nature* of the creatures there is constituted a *state of communion between God and Man*, which is 1. A *Dominion*, 2. A *Kingdom*, 3. A *Family* or *Paternity*. And the *whole* is sometime called by one of these names, and sometime by the other, still implying the rest.

16. Gods *Kingdom* being thus constituted, his Attributes appropriate to these his Relations follow: 1. His *Absoluteness* as our *Owner*: 2. His *Holiness, Truth* and *Justice* as our *Ruler*: 3. And his *Kindness, Benignity* and *Mercy* as our *Father* or *Benefactor*.

17. And then the *Works* of God as in these three Relations follow; which are 1. To *Dispose* of us at his pleasure as our *Owner*: 2. To *govern* us as our *King*: 3. To *love us*, and do us *good*, and make us perfectly happy as our *Benefactor* and our *end*.

18. And here more particularly is to be considered, 1. How God disposed of *Adam* when he had new made him: 2. How he began his Government of him: And 3. What *Benefits* he gave him, and what he further offered or promised him.

19. And as to the second, we must 1. Consider the *Antecedent* part of Gods Government, which is *Legislation* and then (hereafter) the *consequent* part; which is 1. *Judgment*, 2. *Execution*. And Gods *Legislation* is 1. By *making our Natures* such as compared with objects, *Duty* shall result from this *Nature* so related: 2. Or else by *Precept* or *Revelation* from himself, besides our *Natures*. 1. The *Law of Nature* is fundamental and radical in our foresaid Relations to God themselves, in which it is made our natural duty, 1. To *submit* our selves wholly to God, and his disposal, as his own: 2. To obey his commands: 3. And to receive his mercies, and thankfully to return them, and to love him. But though

(as Gods essential principles, and his foresaid Relations, are admirably conjunct in their operations *ad extra*; so) our Relative obligations are conjunct, yet are they so far distinguishable, that we may say, that these which conjunctly make our *Moral duty*, yet are not all the results of our Relation to a *Governour*; as such; but the second only; and therefore that only is to be called the *radical Law* in the strict sense, the other two being the *Moral results* of our *Rectitude*. The *duty of subjection and obedience* in general, arising from our Natures related to our Creator, is the radical governing Law of God in us. But yet the same *submission*, and *gratitude*, and *love*, which are primarily our *duty* from their proper foundations, are secondarily made also the matter of our *subjective duty*, because they are also commanded of God. 2. The *particular Laws of Nature* are 1. Of our particular duties to God; or of *Piety*: 2. Or of our duties to our selves and others: 1. Acts of *Justice*, 2. And of *Charity*. These *Laws of Nature* are 1. *Unalterable*; and that is, where the nature of our persons, and of the objects, which are the foundations of them are unalterable, or still the same: 2. Or *mutable*, when the *Nature* of the things which are its foundation, is *mutable*. As it is the immutable Law of immutable nature, that we love God as God, and that we do all the good we can, &c. because the *foundation* of it is immutable: But e.g. the Law against *Incest* was mutable in nature: For nature bound *Adams children* to marry each other; and nature bindeth us since (ordinarily) to the contrary: 2. The *revealed Law* to *Adam* was superinduced. The parts of Gods *Law* must also here be considered. 1. The *introductive Teaching part* (for Gods teaching us, is part of his *ruling us*) and that is, *Doctrines*, *History* and *Prophecy*. 2. The *Imperative part*, commands to *do*, and *not to do*. 3. And the *sanctions* or *motive parts* in *Law* and execution, which are 1. *Promises of Beneficial Rewards*: 2. *Threatnings of hurtful penalties*.

20. Gods *Laws*; being thus described in *general*, and those made to *Adam* thus in *particular*, the next thing to be considered, is *mans behaviour in breaking those Laws*; which must be considered in the *Causes*, and the *Nature* of it, and the *immediate effects* and *consequents*.

21. And next must be considered Gods *consequent* part of Government as to *Adam*, viz. his judging him according to his Law.

22. And here cometh in the *Promise*, or the first edition of the *New Covenant*, or Law of Grace; which must be opened in its parts, original and end.

23. And then must be considered Gods *execution* of his sentence on *Adam*, so far as he was unpardoned; and so upon the world, till the end.

24. And next must be considered Gods enlargements and explanations of his Covenant of Grace, till Christs Incarnation.

25. And next, mens behaviour under that explained Covenant.

26. And Gods sentence and execution upon them there-upon.

27. Then we come to the *fulnes* of time, and to explain the work of Redemption distinctly. And 1. Its *Original*, the God of Nature giving the world a Physician or a Saviour: 2. The *Ends*: 3. The constitutive Causes: Where 1. Of the Person of the Redeemer, in his *Essence*, as *God* and *Man*, and in his perfections, both *essential*, and modal, and accidental.

28. And 2. Of the *fundamental works* of our Redemption (such as *Creation* was to the first Administration) viz. (his first *Undertaking*, *Interposition*, and *Incarnation*, being all presupposed.) 1. His perfect *Resignation* of himself to his Father, and submission to his disposing Will: 2. His perfect *subjection* and *obedience* to his Governing Will: 3. His perfect *Love* to him: 4. And the *suffering* by which he expieth all these. The three first *meriting of themselves*; and the last *meriting as a satisfactory Sacrifice*, not for it self, but for its usefulness to its proper ends.

29. From this *Offering* once made to God, Christ acquired the perfecter title of a *Saviour*, or *Redeemer*, or *Medistour*; which one contained this Trinity also of Relations towards *Man*: 1. Their *Owner*: 2. Their *Ruler*: 3. Their *Benefactor*: The Father also as the first principle of Redemption, acquiring a second title (besides the first by Creation) to all these: and towards *God*, Christ continueth the Relation of a *heavenly Priest*.

30. In order to the *works* of these Relations for the future, we must consider of Christs *exaltation*; 1. Of his *Justification* and *Resurrection*: 2. Of his *Ascension* and *Glorification*: And 3. Of the delivering of *All Power*, and *All Things* into his hands.

31. The work of Redemption thus fundamentally wrought, doth not of it self renew mans nature; and therefore putteth no Law of Nature into us of it self, as the Creation did: And therefore we must next proceed to Christs *Administration* of this office, according to these Relations; which is 1. By *Legislation* or *Donation*; enacting the New Covenant (where this last and perfect edition of it is to be explained; the *Preceptive*, the *Promisory* and the *Penal* parts; with its *effects*, and its differences from the former Edition, and from the Law of Nature and of Works.

32. And 2. By the promulgation or *publication* of this Covenant or Gospel to the world, by calling special Officers for that work, and giving them their commission, and promising them his *Spirit*, his *Protection*, and their Reward.

33. And here we come to the special work of the *Holy Ghost*; who is 1. To be known in his *Essence* and *Person*, as the third in Trinity, and the eternal *Love* of God: 2. And as he is the *grand Advocate* or *Agent* of Christ in the world, where his works are to be considered 1. Preparatory, on and by Christ himself: 2. Administratory: 1. Extraordinary, on the Apostles and their helpers: 1. Being in them a spirit of extraordinary *Power*, by gifts and miracles: 2. Of extraordinary *Wisdom* and *Infalibility*, as far as their commission-work required: 3. And of extraordinary *Love* and *Holiness*. 2. By the Apostles, 1. Extraordinarily convincing and bringing in the world: 2. Settling all Church-*Doctrines*, *Officers* and *Orders* which Christ had left unsettled. (bringing all things to their remembrance which Christ had taught and commanded them; and guiding them in the rest.) 3. Recording all this for posterity in the holy *Scriptures*. 2. His *Ordinary Agency* 1. On *Ministers*, 2. By sanctification on all true Believers is after to be opened.

34. And here is to be considered the Nature of *Christianity in fieri*: Faith and Repentance in our three great Relations.

to our Redeemer, as we are his *Own*, his (Disciples and) Subjects, and his *Beneficiaries*; with all the special benefits of these Relations as antecedent to our duty; and then all our duty in them as commanded: And then the benefits after to be expected (as in promise only.)

35. Next must distinctly be considered, the preaching, and converting, and baptizing part of the ministerial Office; 1. As in the Apostles: 2. And in their successors to the end; with the nature of Baptism, and the part of Christ, and of the Minister, and of the baptized in that Covenant.

36. And then the description of the universal Church, which the baptized constitute.

37. Next is to be described the state of Christians after Baptism: 1. *Relative*, 1. In Pardon, Reconciliation, Justification, 2. Adoption. 2. *Physical*, in the Spirit of Sanctification.

38. Where is to be opened 1. The first sanctifying work of the Spirit: 2. Its after-helps and their conditions. 3. All the duties of Holiness, primitive and medicinal towards God, our selves and others.

39. Our special duties in secret: reading, meditation, prayer, &c.

40. Our duties in Family Relations and Callings.

41. Our duties in Church Relations; where is to be described the nature of particular Churches, their work and worship, their ministry, and their members, with the duties of each.

42. Our duties in our Civil Relations.

43. What temptations are against us, as be to be overcome.

44. Next is to be considered the state of Christians and Societies in the world: How far all these duties are performed; and what are their weaknesses and sins.

45. And what are the punishments which God useth in this life.

46. And what Christians must do for pardon and reparation after falls, and to be delivered from those punishments.

47. Of Death, and the change which it maketh, and of our special preparation for it.

48. Of

48. Of the coming of Christ, and the Judgement of the great day.

49. Of the punishment of the wicked impenitent in Hell.

50. And of the blessedness of the Saints in Heaven, and the everlasting Kingdom.

These are the Heads, and this is the Method of true Divinity, and the order in which it should lye in the understanding of him that will be compleat in knowledge.

II. And as this is the *Intellectual Order* of knowledge; so the order which all things must lye in at our *hearts and wills*, is much more necessary to be observed: 1. That nothing but GOD be loved as the infinite simple good, totally with all the heart, and finally for *himself*: And that nothing at all be loved with any Love, which is not purely subordinate to the Love of God, or which causeth us to love him ever the less.

2. That the blessed person of our *Mediatour*, as in the *Humane Nature glorified*, be loved above all creatures next to God: Because there is most of the Divines Perfections appearing in him.

3. That the *heavenly Church* or Society of *Angels and Saints* be loved next to Jesus Christ, as being next in excellence.

4. That the *Universal Church* on earth be loved next to the perfect Church in Heaven.

5. That *particular Churches and Kingdoms* be next loved; and where ever there is more of Gods Interest and Image, than in *our selves*, that our Love be more there, than on *our selves*.

6. That we next love *our selves*, with that peculiar kind of love which God hath made necessary to our duty, and our happiness and end; with a self-preserving, watchful, diligent love; preferring our *souls* before our *bodies*, and *spiritual mercies* before *temporal*, and *greater* before *less*.

7. That we love our *Christian Relations* with that double Love which is due to them as *Christians* and *Relations*; and love *all Relations* according to their *places*, with that kind of Love which is proper for them, as fitting us to all the duties which we must perform to them.

8. That

8. That we love all *good Christians* as the sanctified members of Christ, with a *special Love* according to the measure of Gods Image appearing on them.

9. That we love every *visible Christian* (that we cannot prove hath unchristened himself by apostacy or ungodliness) with the *special Love* also belonging to *true Christians*, because he *appeareth* such to us: But yet according to the *measure* of that *appearance*, as being more *confident* of some, and more *doubtful* of others.

10. That we love our intimate suitable *friends* that are *godly* with a double Love, as *godly* and as *friends*.

11. That we love Neighbours and civil Relations, with a Love which is suitable to our duty towards them (to do to them, as we would have them do to us; which is partly meant by loving them as our selves.)

12. That we love all mankind, even *Gods enemies*, much more *our own*, as they are *men*; for the dignity of humane nature, and their *capacity* to become holy and truly amiable.

13. That all *means* be chosen according to the *end* (which is to be preferred before other ends) and their suitability and fitness for that end (as they are to be preferred before other means.)

III. And the order of practice is, 1. That we be sure to *begin with God alone*, and proceed to *God in the creature*, and *end in God alone*.

It is the principal thing to be known for finding out the true method of Divinity and Religion, that (as in the great frame of Nature; so) in the frame of *Mortality*, the true motion is *circular*: From *God the efficient* by *God*, the *Dirigent* to *God*, the *final Cause* of all; therefore as *God* is the first spring or cause of motion; so the *creature* is the *Recipient first*, and the *Agent* after, in returning all to *God* again.

Therefore mark, that our *receiving Graces* are our *first graces* in exercise; and our *receiving duties* are our *first duties*; and then our *returning graces* and *duties* come next; in which we proceed from the *lesser* to the *greater*, till we come up to *God* himself.

Therefore



Therefore in point of practice, the first thing that we have to do, is to learn to *know God* himself as *God* and *our God*, and to live as *from him*, and *upon him* as our *Benefactor*, from our hearts confessing that we *have nothing* but from him, and shall never be at rest but *with him*, and *in him*, as our *ultimate end*; and therefore to set our selves to *seek him* as our end accordingly; which is but to seek to *love him*, and be *beloved* by him, in the perfection of *knowledge* and *delight*.

2. The whole *frame of means* appointed by God for the attainment of this *end*, must be *taken together*, and not broken asunder; as they have all relation each to other. And 1. The *whole frame of Nature* must be looked on as the first great means appointed to man in innocency, for the preservation and exercise of his holiness and righteousness: 2. And the *Covenant* or *Law* positive, as conjoyned unto this: 3. And the *Spirit of God*, communicated only for such a *meer sufficiency* of *necessary help*, as God saw meet to *one* in that condition. And though these means (the *Creatures*, and the *Spirit of the Creator* in that degree) be not now *sufficient* for lapsed man; yet they are still to be looked on as delivered into the hand of Christ the *Mediatour*, to be used by him on his terms, and in order to his blessed ends.

2. But it is the *frame of the recovering and perfecting means*, which we are now to use: And in this frame 1. Christ the *Mediatour* is the first and principal; and the *Author* of our *Faith*, or *Religion*; and therefore from his Name it is called *Christianity*. He is now the *first means* used on *Gods part* for communicating mercy unto man; and the first in *dignity* to be *received* and used by *man himself*; but not the first in *Time*, because the *means of revealing him* must go first.

2. The *second means in dignity* (under Christ) is the operation of the *Holy Spirit* as sent or given by the Redeemer: which *Spirit* being as the *soul of outward means* (which are as the *body*) is given variously in a *suitableness* to the several sorts of means (of which more anon.)

3. The *outward means* for this Spirit to work by and with, have been in three degrees: 1. The *lowest degree*, is the *world* or *creatures* (called *The Book of Nature*) alone: 2. The *second degree* was the *Law* and *Promises* to the *Jews* and their *fore-*

fathers (together with the Law of Nature.) 3. The third and highest degree of *outward means*, is the whole frame of *Christian Institutions*, adjoynd to the *Book of Nature*, and succeeding the foresaid *Promises* and *Law*.

Every one of these hath a *sufficiency* in its *own kind*, and to its proper use. 1. The *Law of Nature* is sufficient in its *own kind*, to reveal a *God* in his *Essential Principles* and *Relations*; and to teach man the necessity now of some *supernatural Revelations*; and *Institutions*; and so to direct him to enquire after them (*what* and *where* they be.)

2. The *Promises* and *Jewish Law* (of *Types*, &c.) was sufficient in its *own kind*, to acquaint men that a *Saviour must be sent into the world*, to reveal the *Will of God* more fully, and to be a *sacrifice for sin*, and to make *reconciliation* between *God* and *man*, and to give a greater measure of the *Spirit*, and to *renew mens souls*, and bring them to full *perfection*, and to the *blessed fruition of God*. The *Jewish Scriptures* teach them all this, though it tell them not many of the *Articles of our Christian Belief*.

3. The *Christian Gospel* is sufficient in its *own kind*, to teach men first to *believe aright*, in the *Father*, *Son*, and *Holy Spirit*, and then to *love and live aright*.

When I say that each of these is sufficient in its *own kind*, the meaning is, not that these *outward means* are of themselves sufficient without the *Holy Spirit*; for that were to be sufficient not only in *suo genere*, but in *alieno vel in omni genere*; not only for its *own part and work*; but for the *Spirits part* also: But other causes being supposed to concur, it is sufficient for its own part: As my *Pen* is a sufficient *Pen*, though it be not sufficient to write without my hand.

Now the measure of the *Spirits* concurrence with all these three degrees of means is to be judged of by the *nature* of the means, and by *Gods ends* in appointing them, and by the *visible effects*. And whereas the world is full of voluminous contentions about the doctrine of *sufficient* and *effectual* grace, I shall here add thus much in order to their agreement. 1. That certainly such a thing there is, or hath been, as is called *sufficient* not-*effectual* grace: By *sufficient* they mean so much as giveth man all that *Power* which is *necessary* to the commanded

act (or forbearance) so that man *could* do it without any other grace or help from God (which supposeth that mans will in the *Nature* of it, hath such a vital, free, self-determining power, that (sometimes at least) it can act, or not act, when such bare power is given to it) and sometimes doth, and sometimes doth not. But the word [*necessary*] is more proper than [*sufficient*:] The latter being applicable to several degrees; but [*necessary*] signifieth that degree, without which the *Act* cannot be performed.

That there is such a thing, is evident in *Adams* case, who had that grace which was *necessary* to his forbearing the first sin (or else farewell all Religion.) And there are few men will deny but that *all men have* still such a degree of help for *many duties* which they do not perform; and against *many sins* which they do not forbear; (as to forbear an oath, or a lye, or a cup of drink, to go to Church when they go to an Ale-house, &c.) Such a thing therefore there is, and such a power mans will hath to do or not do, when such a degree only of help is given.

Therefore we have reason enough to suppose 1. That such a degree of the *Spirits help* is given under the *bare Teachings* of the *Creature*, or to them that have no *outward light* but natural revelation, as is *necessary* to the fore said ends and uses of that Light or Means, that is, to convince man that *there is a God*, and *what he is*, as aforesaid, and that we are his *subjects* and *beneficiaries*, and owe him our *chiefest love and service*; and to convince them of the need of some further *supernatural revelation*. Not that *every one* hath this measure of *spiritual help*; for some by abusing the help which they have, to learn the *Alphabet* of Nature, or to practise it, do forfeit that help which should bring them into *Natures higher forms*. But so much as I have mentioned of the help of the Spirit is given to those that do not grossly forfeit it by abuse, among the *Pagans* of the world: And so much multitudes have *attained*.

2. And so much of the Spirit was given ordinarily to the *Jews*, as was sufficient to have enabled them to believe in the *Messiah* to come, as aforesaid; if they did not wilfully reject this help.

3. And so much seemeth to be given to *many* that hear

the Gospel, and never believe it; or that believe it not with a justifying Faith, is as sufficient to have made them true Believers, as Adams was to have kept him from his fall. For seeing it is certain that such a *sufficient uneffectual grace* there is, we have no reason to conceit that God doth any more desert his own means *now*, than he did *then*; or that he maketh Believing a more *impossible* condition of Justification under the Gospel, to them that are in the *nearest* capacity of it (before effectual grace) than he made *perfect obedience* to be to Adam. The objections against this are to be answered in due place, and are already answered by the Dominicans at large.

4. The *outward means* of grace under Christ are *all one frame*, and must be used in *harmony* as followeth.

1. The Witness and Preaching of Christ and his Apostles, was the first and chief part; together with their settling the Churches, and recording so much as is to be our standing Rule in the holy Scriptures, which are now to us the chief part of this means.

2. Next to the Scriptures, the *Pastoral Office* and *Gifts*, to preserve them, and teach them to us, is the next principal part of this frame of means. In which I comprehend *all* their office [Preaching for conversion, baptizing, preaching for confirmation and edification of the faithful, praying and praising God before the Church; administering the body and blood of Christ in the Sacrament of communion; and watching over all the flock, by personal instruction, admonition, reproofs, censures and absolutions.

3. The next part (conjunct with this) is the communion of the faithful in the Churches.

4. The next is our holy society in Christian families, and family-instructions, worship and just discipline.

5. The next is our secret duties between God and us alone: As 1. Reading, 2. Meditation, and self examination, 3. Prayer and thanksgiving, and praise to God.

6. The next part is our improvement of godly mens intimate friendship, who may instruct, and warn, and reprove, and comfort us.

7. The next is the daily course of prospering Providences and Mercies, which express Gods Love, and call up ours;

(as provisions, proections, preservations, deliverances, &c.)

8. The next is Gods castigations (by what hand or means soever) which are to *make us partakers of his holiness*, Heb.

12. 9, 10.

9. The next is the examples of others; 1. Their graces and duties: 2. Their faults and falls: 3. Their mercies: And 4. Their sufferings and corrections, 1 Cor. 10. 1, 10, 11.

10. And lastly, Our own constant watchfulness against temptations, and stirring up Gods graces in our selves. These are the frame of the means of Grace, and of our receiving duties.

2. The next in order to be considered, is the whole frame of our *returning* duties, in which we *lay out* the talents which we receive, which lye in the order following.

1. That we do what good we can to our own souls: that we first pluck the beam out of our own eyes, and set that motion on work at home, which must go further: Therefore all the foregoing means were primarily for *this effect*; (though not chiefly and ultimately for this *end*.)

2. Next we must do good according to our power to our *neer Relations*.

3. And next to our *whole Families*, and more remote Relations.

4. And next, them to our Neighbours.

5. And next, to Strangers.

6. And lastly, To Enemies, of our selves and Christ.

7. But our *greatest* duties must be for publick Societies, *viz.* 1. For the Common-wealth (both Governours and People;) 2. And for the Church.

8. And the next part (in intention and dignity) must be for the whole world (whose good by prayer and all just means we must endeavour.)

9. And the next for the honour of Jesus Christ our Mediatour.

10. And the highest ultimate termination of our returning duties, is the pure Deity alone.

For the further opening to you the Order of Christian Practice, take these following Notes or Rules.

C. c. c. 3.

1. Though

1. Though receiving duties (such as hearing, reading, praying, faith, &c.) go first in order of nature and time, before *expending*, or *returning* duties, so that the motion is truly circular; yet we must not stay till we have *received* more, before we make returns to God of that which we have already: But every degree of received grace, must presently work towards God our end: and as there is no intermission between my moving of my hand and pen, and its writing upon this paper; so must there be no intermission between *Gods beams of Love* and Mercy to us, and our *reflexions of Love* and Duty unto him. Even as the *veins* and *arteries* in the body lye much together, and one doth often empty it self into the other, for circulation, and not stay till the whole mass hath run through all the vessels of one sort (veins or arteries) before any pass into the other.

2. The internal *returns* of Love are much quicker than the return of outward fruits. The Love of God shed or streamed forth upon the soul, doth *presently* warm it to a return of *Love*: But it may be some *time* before that Love appear in any notable useful benefits to the world, or in any thing that much glorifieth God and our Profession. Even as the heat of the Sun upon the earth or trees, is suddenly reflected; but doth not so suddenly bring forth herbs, and buds, and blossoms, and ripe fruits.

3. All truly good works must have one constant Order of *intention* (which is before opened; *God* must be first intended, then *Christ*, then the *universal Church* in *Heaven* and *Earth*, &c.) But in the order of *operation* and *execution*, there may be a great difference among our duties: As God appointeth us to lay out some one way, and some another. Yet ordinarily, as the *emitted beams* begin from God, and dart themselves on the soul of man; so the *reflected beams* begin upon, or from our *hearts*, and pass toward God (though *first beloved* and intended) by several receptacles, before they bring us to the perfect fruition of him.

4. Therefore the order of *Loving* (or complacency) and the order of *doing good* (or *Benevolence*) is not the same. We must *Love* the *universal Church* better than our *selves*: But we cannot *do* them sincere *service*, before we do good to our selves.

And

And our nearest Relations must be preferred in acts of *Benevolence* before many whom we must *love* more.

5. When two *goods* come together (either to be *Received*, or to be *Done*) the greater is ever to be preferred; and the *choosing* or *using* of the lesser at that time, is to be taken for a sin. I lately read a denial of this, in a superficial satire; but the thing it self, if rightly understood, is past all doubt with a rational man. For 1. Else good is not to be *chosen* and *done* as good, if the *best* be not to be preferred. 2. Else almost all wicked omissions might be excused: I may be excused for not giving a poor man a shilling (whatever his necessity be) because I give him a farthing: No doubt but *Dives*, Luke 16. did good at such a rate as this at least: and else a man might be excused from saving a drowning man, if he save his horse that while, &c. *A quatenus ad summum valet consequentia*, in the case of desiring and doing good. But then mark the following explications.

6. That is not alwaies to be accounted the *greatest good*, which is so only in regard of the *matter* simply considered: But that is the *greatest good*, which is so *consideration consideration*, all things considered and set together.

7. When God doth peremptorily tye me to one certain duty, without any dispensation or liberty of choice, that duty at that time is a *greater good* and duty, than many others which may be greater in their time and place. A duty *materially* lesser, is *formally* (and by *accident materially*) greater in its proper season. Reaping, and baking, and eating, are better than plowing, and weeding the Corn; as they are nearer to the end: But plowing, and weeding are better in their *season*. To make pins or points, is not *materially* so good a work as to pray: But in its *season* (as then done) it is *better*: And he that is of this trade, may not be praying when he should be about his trade: Not that he is to prefer the *matter of it*, before praying: But *praying* is to keep its *time*, and may be a sin when it is out of time. He that would come at midnight to disturb his rest, to present his service to his Lord or King, would have little thanks for such unseasonable service.

8. He that is restrained by a lower calling, or any true  
restraining

restraining reasons, from doing a good which is materially greater, yet doth that which is greatest unto him. Ruling and Preaching are materially a greater good, than threshing or digging; and yet to a man whose gifts and calling restrain him from the former to the latter, the latter is the greatest good.

9. Good is not to be measured principally by the *Will* or *Benefit* of our selves, or any creature; but by 1. The *Will* of God in his *Laws*: And 2. By the interest of his pleasedness and glory: But *secundarily*, *humane interest* is the measure of it.

10. It followeth not that because the greatest good is ever to be preferred, that therefore we must perplex and distract our selves, in cases of difficulty, when the ballance seemeth equal: For either there is a *difference*, or there is *none*: And if *any*, it is *discernable*, or *not*. If there be *no difference*, there is room for *taking one*, but not for *choosing one*: If there be *no discernable difference*, it is all one to us, as if there were *none* at all: If it be *discernable* by a due proportion of enquiry, we must labour to know it, and chuse accordingly: If it be *not discernable in such time*, and by *such measure of enquiry*, as is *our duty*, we must still take it as *undiscernable* to us. If after *just search*, the weakness of our own understandings leave us doubting, we must go according to the *best understanding* which we *have*, and cheerfully go on in our duty, as well as we can know it, remembering that we have a gracious God and Covenant, which taketh not advantage of involuntary weaknesses, but accepteth their endeavours, who sincerely do their best.

11. Meer *spiritual* or *mental* duties require most labour of the *mind*; but *corporal* duties (such as the labours of our calling) must have more labour of the *body*.

12. All *corporal* duties must be also *spiritual* (by doing them from a spiritual principle, to a spiritual end, in a spiritual manner:) But it is not necessary that every *spiritual* duty be also *corporal*.

13. The duties immediately about *God our end*, are greater than those about any of the *means* (*ceteris paribus*.) And yet those that are about *lower objects*, may be greater by *accident*,  
and



and in their season: As to be *saving a mans life* is then greater than to be exciting the mind to the acting of *Divine Love* or *Fear*: But yet it is God the greatest object then, which putteth the *greatness* upon the *latter duty*; both by *commanding* it, and so making it an act more *pleasing* to him: and because that the *Love of God* is supposed to be the concurring spring of that *Love to man*, which we shew in seeking their preservation.

14. Our great duty about God our ultimate end, can never be done too much, considered *in it self*, and in respect to the *soul only*; we cannot so *love God* too much: And this *Love* so considered, hath no extream, *Matth. 22. 37.*

15. But yet even this may by *accident*, and in the *circumstances* be too much: As 1. In respect to the *bodies weaknesses*; if a man should so fear God, or so love him, as that the intenseness of the act, did stir the passions, so much as to bring him to distraction, or to disorder his mind, and make it unfit for that or any other duty: 2. Or if he should be exciting the *Love of God*, when he should be quenching a fire in the *Town*, or relieving the poor that are ready to perish. But neither of these is properly called, *A loving God too much.*

16. The duties of the *heart*, are in themselves greater and nobler than the actions of the outward man, of themselves abstractedly considered. Because the soul is more noble than the body.

17. Yet *outward duties* are frequently, yea most frequently, greater than *heart duties* only; because in the *outward duty* it is to be supposed that *both parts* concur (*both soul and body.*) And the operations of *both*, is more than of *one* alone: and also because the nobler ends are attained by both together more than by one only: For God is loved, and man is benefited by them. As when the Sun shineth upon a tree, or on the earth, it is a more noble effect, to have a return of its influences, in ripe and pleasant *fruits*, than in a meer sudden reflexion of the heat alone.

18. All outward duties must begin at the heart, and it must animate them all; and they are valued in the sight of God, no further than they come from a rectified will, even from the *Love of God* and *Goodness*: However without this, they

are good works materially, in respect to the Receiver: He may do good to the Church, or Common-wealth, or Poor, who doth none to himself thereby.

19. As the motion is circular from God to man, and from man to God again (Mercies received, and Duties and Love returned) so is the motion circular between the *heart* and the *outward man*: The *heart* moving the *tongue* and *hand*, &c. and these moving the *heart* again; (partly of their *own nature*, and partly by *divine reward*;) The *Love* of God and *Goodness* produceth holy *thoughts*, and *words*, and *actions*; and these again increase the *Love* which did produce them, *Gal. 5. 6. 13. Heb. 6. 10. Heb. 10. 24. 2 John 6. Jude 21.*

20. The *Judgment* must be well informed before the *Will* resolve.

21. Yet when God hath given us plain instruction, it is a sin to cherish causeless doubts and scruples.

22. And when we see our duty before us, it is not every scruple that will excuse us from doing it: But when we have *more conviction* that it is a duty, then that it is none, or that it is a sin, we must do it, notwithstanding those mistaking doubts. As if in Prayer or Alms-deeds you should scruple the lawfulness of them, you ought not to forbear, till your scruples be resolved, because you so long neglect a duty; Else folly might justify men in ungodliness and disobedience.

23. But in things merely indifferent, it is a sin to do them doubtfully; because you may be sure it is no sin to forbear them, *Rom. 14. 23. 1 Cor. 8. 13, 14.*

24. An erring Judgment intangleth a man in a necessity of sinning (till it be reformed) whether he *act* or *not*, according to it. Therefore if an erring person ask, *What am I bound to?* the true answer is, to lay by your error, or reform your Judgment first, and then to do accordingly; and if he ask an hundred times over [But what must I do in case I cannot change my Judgment?] the same answer must be given him, [God still bindeth you to change your Judgment, and hath given you the necessary means of information; and therefore he will not take up with your supposition, that you cannot: His Law is a fixed Rule, which telleth you what you must believe, and chuse, and do: And this Rule will not change, though you be blind, and say, I

cannot change my mind. Your mind must come to the Rule, for the Rule will not come to your perverted mind: Say what you will, the Law of God will be still the same, and will still bind you to believe according to its meaning.]

25. Yet supposing that a mans error so entangleth him in a necessity of sinning, it is a double sin to prefer a greater sin before a lesser: For though no sin is an object of our choice, yet the greater sin is the object of our greater hatred and refusal; and must be with the greater fear and care avoided.

26. An erring Conscience then, is never the voice or messenger of God, nor are we ever bound to follow it; because it is neither our God, nor his Law, but only our own Judgment which should discern his Law. And mis-reading or misunderstanding the Law, will not make a bad cause good, though it may excuse it from a greater degree of evil.

27. The judicious fixing of the *Wills, Resolutions*, and especially the increasing of its Love, or complacency and delight in good, is the chief thing to be done in all our duties, as being the heart and life of all, *Prov.* 23. 26. 12. & 4. 23. & 7. 3. & 22. 17. & 3. 1, 2, 3. & 4. 4, 21. *Deut.* 30. 6. *Psal.* 37. 4. & 40. 8. & 119. 16, 35, 70, 47. & 1. 2. *Isa.* 58. 14.

28. The grand motives to duty, must ever be before our eyes, and set upon our hearts, as the poise of all our motions and endeavours: (As the travelers home and business, is deep-ct in his mind, as the cause of every step which he goeth.)

29. No price imaginable must seem great enough to hire us to commit the least known sin, *Luke* 12. 4. & 14. 26, 28, 33. *Mat.* 10. 39. & 16. 26.

30. The second great means (next to the right forming of the heart) for the avoiding of sin, is to get away from the temptations, baits and occasions of it. And he that hath most grace, must take himself to be still in great danger, while he is under strong temptations and allurements, and when sin is brought to his hands, and alluring objects are close to the appetite and senses.

31. The keeping clean our *Imaginations*, and commanding our *Thoughts*, is the next great means for the avoiding sin: and a polluted *fantasie*, and ungoverned thoughts are the nest where all iniquity is hatched, and the instruments that bring it forth into act.

32. The governing of the senses is the first means to keep clean the *Imagination*. When *Achan* seeth the wedge of gold, he desireth it, and then he taketh it. When men wilfully fill their eyes with the objects which entice them to lust, to covetousness, to wrath; the impression is presently made upon the *fantasie*; and then the Devil hath abundance more power to renew such imaginations a thousand times, than if such impressions had been never made. And it is a very hard thing to cleanse the *fantasie* which is once polluted.

33. And the next notable means of keeping out all evil *Imaginations*, and curing lust and vanity of mind, is *constant laborious diligence* in a lawful calling, which shall allow the mind no leisure for vain and sinful thoughts; as the great nourisher of all foul and wicked thoughts, is *Idleness* and *Vacancy*, which inviteth the tempter, and giveth him time and opportunity.

34. Watchfulness over our selves, and thankful accepting the watchfulness, fault-findings, and reproofs of others, is a great part of the safety of our souls, *Mat. 26. 41. & 25. 13. Mark 13. 37. Luke 21. 36. 1 Cor. 16. 13. 1 Thes. 5. 6. 2 Tim. 4. 5. Heb. 12. 17. 1 Pet. 4. 7.*

35. Affirmative Precepts, bind not to all times; that is, no positive duty is a duty at all times. As to preach, to pray, to speak of God, to think of holy things, &c. it is not alwaies a sin to intermit them.

36. All that God commandeth us to do, is both a *Duty* and a *Means*; it is called a *Duty* in relation to God the *efficient* Law-giver, first: and it is a *Means* next in relation to God the end, whose work is done, and whose will is pleased by it. And we must alwaies respect it in both these notions inseparably. No *Duty* is not a *Means*; and no *true Means* is not a *Duty*; but many seem to man to have the aptitude of a *Means*, which are no duty but a sin; because we see not all things, and therefore are apt to think that fit, which is pernicious.

37. Therefore nothing must be thought a *true Means* to any good end, which God forbiddeth: For God knoweth better than we.

38. But we must see that the negative or prohibition be *universal*, or indeed extendeth to our particular case: and then

then (and not else) you may say that negatives bind to all times.

39. Nothing which is certainly destructive to the end, and contrary to the nature of a *Means*, is to be taken for a *Duty*. For it is certain that Gods Commands are for edification, and not for destruction, for good, and not for evil.

40. Yet that may tend to present inferiour hurt, which ultimately tendeth to the greatest good. Therefore it is not some present or inferiour incommodity that must cause us to reject such a means of greater future good.

41. Whatsoever we are certain God commandeth, we may be certain is a proper *Means*, though we see not the aptitude, or may think it to be destructive; because God knoweth better than we: But then we must indeed be sure that it is commanded *hic & nunc*, in this case and place, and time, and circumstances.

42. It is one of the most needful things to our innocency, to have Christian wisdom to compare the various accidents of those *duties* and *sins* which are such by accident; and to judge which accidents do preponderate. For indeed the actions are very few which are absolutely and simply *duties* or *sins* in themselves considered, without those accidents which qualifie them to be such: Accidental *duties* and *sins* are the most numerous by far: And in many cases the difficulty of comparing the various accidents, and contrary motives, is not small,

43. Therefore it is, that (as in Physick and Law Cases, &c. the common people have greatest need of the advice of skilful Artists, to help them to judge of particular Cases, taking in all the circumstances, which their narrow understandings cannot comprehend; which is more of the use of Physicians and Lawyers, than to read a publick Lecture of Physick, or of Law, so) the Office of the *Church-Guides*, or *Bishops*, is of so great necessity to the people, in every particular *Church*: And that not only for publick Preaching, but also to be at hand, to help the people, who have recourse unto them in all such cases, to know in particular what is *duty*, and what is *sin*.

44. And therefore it is (besides other reasons) that the Office of the *Bishops* or *Pastors* of the Churches, must in all the proper parts of it, be done only by themselves, or men in that

Office, and not *per alios*, by men of another Office: And therefore it is, that bare titles or authority will not serve the turn, without proportionable or necessary abilities or gifts; because the work is done by *personal fitness*; and cases and difficulties can no more be resolved, nor safe counsel given for the *soul* in matters of *Morality*, by men unable, than for the *body* or *estate*, in points of *Physick*, or of *Law*. (As the Lord *Verulam* in his Considerations of Ecclesiastical Government hath well observed.)

45. In such cases where *duty* or *sin* must be judged of by compared *accidents*; the nature of a *Means*, or the interest of the *End*, is the principal thing to be considered: And that which will *evidently do more harm than good*, is not to be judged a duty (in these circumstances) but a sin: as if the question were whether *Preaching* be at this time, in this place, to this number, to these individuals, a duty: If it appear to true Christian prudence, that it would be like to do more *hurt* than *good*, it is a sin at that time, and not a duty: and yet *Preaching* in due season, as great a duty still. So if the question were, whether *secret prayer* be at this hour or day, a duty: If true reason tell you, that it is like to hinder, either family-prayer, or any other greater good, it is not at that time a duty: Or if the question be, whether reproof or personal exhortation of a sinner be now a duty: If true reason tell me, that it is like to do more harm than good, it is not a duty then, but accidentally a sin: For we must not cast pearls before Swine, nor give that which is holy unto Dogs, lest they tread it under foot, or turn again and all to rend us. And there is a time when Preachers that are persecuted in one City, must fly to another; and when they must shake off the dust of their feet; for a witness against the disobedient, and turn away from them. (The imprudent people can easily discern this when it is their own case, but not when it is the Preachers case; so powerful is self-love and partiality) *Mat. 7. 6, 7. Mat. 10. 14. & 23. 34. & 10. 23.* The reason of all this is 1. Because God appointeth all *Means* for the *End*: 2. And because the Law by which in such cases we must be ruled, is only *general*; as, *Let all things be done to edification*; as if he should say, *Fit all your actions, which I have not given you a particular preceptory*

Law for, to that good which is their proper end.] 1 Cor. 14. 5. 12. 3, 26. 17. 2 Cor. 10. 8. & 12. 19. & 13. 10. 1 Cor. 10. 23. Ephes. 4. 12, 16, 29. 1 Tim. 1. 4. Rom. 15. 2. 1 Cor. 12. 7.

46. Publick Duties, ordinarily, must be preferred before private: And that which is for the good of *many*, before that which is for the good of one only.

47. Yet when the *private* necessity is more *pressing*, and the publick may be omitted at that time with less detriment, the case doth alter. As also when that *one* that we do good to is *more worth* than the *many*, in order to the honour of God, or the *more publick* good of the whole society: or when it is one that by special precept, we are obliged to prefer in our beneficence

48. Civil Power is to be obeyed before Ecclesiastical, in things belonging to the Office of the Magistrate: and Ecclesiastical before the Civil, in things proper to the Ecclesiastical Governours only. And Family Power before both, in things proper to their cognizance only. But what it is that is proper to each power, I shall tell them when I think they are willing to know, and it will do more good than harm to tell it them.

49. The *supreme Magistrate* is ever to be obeyed before his *Inferiours*: because they have no power but from him; and therefore have none *against him* (unless he so give it them.)

50. No *Humane Authority* is above *Gods*, nor can bind us against him; but it is all received from him, and subordinate to him.

51. No *Humane Power* can bind us to the destruction of the society which it governeth; because the publick or common good, is the *end* of Government.

52. The Laws of Kings, and the Commands of Parents, Masters and Pastors (in cases where they have true Authority) do bind the *soul* primarily, as well as the *body*, secondarily: But not as the *primary*, but the *secondary bond*. It is a wonderful and pittiful thing, to read Divines upon this point [Whether the Laws of men do bind the conscience?] what work they have made as in the dark, when the case is so very plain and easie? some are peremptory that they do not bind conscience; and some that they do; and some calling their adversaries the Idolizers of men; and others again insinuating that they are guilty of treason against Kings, who do gratify them;

them; when surely they cannot differ if they would.

1. The very phrase of their question is non-sense, or very unfit. *Conscience* is but a mans *knowledge* or judgment of himself as he is obliged to his duty and the effects; and consequently, of the obligations, which lie upon him.

It is a strange question, whether I am bound in *knowledge of my self*: But it were a reasonable question, whether I be bound to *know*; or whether I *know* that I am bound. It is the *whole man*, and most eminently the *Will*, which is bound by *Laws*, or any Moral Obligations. The *man* is bound.

But if by *conscience*, they mean the *soul*, it is a ridiculous question: For no bonds can lie upon the body immediately, but Cords or Iron, or such like materials. The *soul* is the first obliged, or else the man is not morally obliged at all.

If the sense of the question be, whether it be a *Divine* or a *Religious* obligation, which mens commands do lay upon us: The answer is easie: 1. That *Man* is not *God*; and therefore as *humane* it is not *Divine*. 2. That *Mans Government* is *Gods institution*, and *Men* are *Gods Officers*; and therefore the obligation is *Religious*, and *Instrumentally* or *Mediately Divine*. Either mens *Laws* and *Commands* do bind us or not: If not, they are no *Laws*, nor authoritative *Acts*: If they do bind, either it is *primarily* by an authority *originally* in themselves that made them (and then they are *all gods*: And then there is no *God*.) Or else it is by *derived authority*. If so, *God* must be the *Original* (or still the *Original* must be *God*.) And then is the high way any plainer than the true answer of this question, *viz.* That *Princes*, *Parents*, &c. have a governing or *Law-giving power* from *God*, in subordination to him; and that they are his *Officers* in governing: And that all those *Laws* which he hath authorized them to make do bind the *soul*, that is, the *man*, immediately as *humane*, and *instrumentally* or mediately as *Divine*, or as the bonds of *God*. As my *Covenant* bind my self to *conscience*, (if you will so speak, rather than that they bind my *conscience*) so do mens *Laws* also bind me. You may as well ask whether the writing of my pen, be *its* action or *mine*; and be an *animate*, or *inanimate* act; which is soon resolved.

53. To conclude these Rules, as the just impress of the Spirit,



Spirit, and Image of God upon the soul, is *Divine Life, Light and Love*, communicated from God by Jesus Christ, by the holy Spirit, to work in us and by us for God (in the soul and in the world) and by Christ to bring us up at last, to the sight and fruition of God himself; so this Trinity of Divine principles, must be inseparably used, in all our internal and external duties towards God or men; and all that we do must be the work of *Power* and of *Love*, and of *Wisdom* or a *sound mind*, 2 Tim. 1. 7.

II. Having been so large in opening the Order of our Duties, I must be briefer than our case requireth, in telling you our *Disorders*, or contrary disease. O what a humbling sight it would be, if good Christians did but see the pittiful confusions of their minds and lives. They find little *melody* in their Religion, because there is little *harmony* in their apprehensions, affections or conversations. If the displacing one wheel or pin in a clock, will so much frustrate the effect, it is a wonder that our tongues or lives do ever go true, which are moved by such disordered parts within: that were it not that the Spirit of grace doth keep an order where it is essential to our Religion (between the *End* and the *Means*, &c.) we should be but like the parts of a watch pulled in pieces, and put up together in a bag. But such is Gods mercy, that the body may live when many smaller veins are obstructed; so that the Master vessels be kept clear.

I. There are so few Christians that have a true *method* of *Faith* or *Divinity* in their *understandings*, even in the great points which they *know disorderly*, that it is no wonder if there be lamentable defectiveness and deformity, in those inward and outward duties, which should be harmoniously performed, by the light of this harmonious truth. And no *Divine* in the world can give you a *perfect Scheme* of *Divinity* in all the parts; but he is the *wisest* that cometh *nearest* to it. *Abundance* of *Schemes* and *Tables* you may see, and all pretending to exactness: But every one palpably defective and confused; even those of the highest pretenders that ever I have seen. And one *error* or *disorder* usually introduceth, in such a *Scheme*, a

confusion in all that followeth as dependant on it.

Some confound Gods Attributes themselves (nay who doth not :) They confound the *Three great Essential Principles*, with all the *Attributes*, by similitude called *Modal* and *Negative* : and they use to name over Gods Attributes, like as they put their money or chess-men into a bag, without any method at all.

Some confound Gods Primary Attributes of *Being*, with his *Relations*, which are subsequent to his *Works*, and with his *Relation-Attributes*.

Some confound his several *Relations* to *man*, among themselves, and more do confound his *Works*, as they flow from these various *Relations*.

The great works of the *Creator*, *Redeemer*, and *Sanctifier*, and their several designs, significations, and effects, are opened obscurely and in much confusion.

The *Legislative Will* of God *de debito institutive*, (which is it that *Damascene*, *Chrysostome*, and the School-men mean by his *Antecedent* will, if they speak properly) which ever goeth before mans actions (duties or sins, or as the Fathers called them merits or demerits) is confounded by many with the acts of his *Judgment* and *Execution* (called his *consequent Will*, because it ever presupposeth mens precedent actions : ) Or, his works, as *Law-giver*, *Judge* and *Excutioner*, are oft confounded.

And so are the Orders of his *Precepts*, *Promises*, and penal *Threats*, and the *Conditions* of his *Promises* : and the order of his *Precepts* among themselves; and of his *Promises* as one respecteth another.

And our *Relations* to God, and the several respective *duties* of those *Relations*, are ordinarily much confounded.

The work of the Holy Ghost (as we are baptized into the belief of him) is poorly, lamely and disorderly opened, to the encouraging of the *carnal* on one hand, or the *Enthusiasts* on the other.

Law and Gospel, and Covenant and Covenant; words and works; the precepts of Christ, and the operations of the Spirit, are seldom thought on in their proper place and order, and differences.

In a word, *Confectaries* are confounded with principles: *Nature, Medicine, and Health*; the precepts and parts of *Primitive Sanctity*, with the precepts and means of *Medicinal Grace*; the *End* and the *Means*; yea nothing more usually than *words* and *things* are confounded and disordered by the most (that I say not by us all.)

The circular motion of grace, *from God, and by God, and to God*, and in man the *receiving duties* as distinct from the *improving duties*; and *these*, as *communicative*, and *discovering unto man*, from those *ascendent unto God*, partly in the *fruits*, and partly in the *exaltation of the mind it self*, these are not to be found, nor abundance more which I pass by, in any just harmonious Scheme.

II. And O what confusion is in our *Hearts* or *Wills*, and *lame*ness, & *defect* as well as confusion; which must needs be the consequent of a *lame* and *confused* understanding. It is so great, that I am not willing to be so tedious as to open it at large.

III. And the confusion in our *practices*, taking it in, and expressing it, will shew you your heart-confusion of it self. But to open this also would be long; and the regular order before laid down, will shew you our disorders without any further enumerations or instances.

Only some of our *lame*ness and *partialities*, contrary to *entire* and *complete* Religiousness, I shall briefly mention, because I think it to be of no small need, to the most, even of the more zealous part of Christians.

1. In our *Studies* and *Meditations*, we are partial and defective: we search hard perhaps for some *few Truths*, with the neglect of many hundred more.

2. In our *Zeal* for *Truth*; we are oft as partial, greatly taken with some one or few, which we think we have suddenly and happily found out, and see more into than others do; or in which we think we have some singular or special interest; and in the mean time little affected with abundance of Truths, of greater clearness and importance, and of more daily usefulness;

because they are things that all men know, and common unto you with the most of Christians.

3. In your love to the godly, and your charity, in expressions, and in your daily prayers, what lameness and partiality is there? Those that are *near* you, and conversant with you, you remember; and perhaps those in the Kingdom, or Country where you dwell: Or at least those of your own society, opinions and party. But when it cometh to praying for the *world*, and *all the Church abroad*; and when it cometh to the loving of those that *differ* from you, what partiality do you shew?

4. In the course of *duties* to *God* and *man*, how rare is that person that doth not quite omit, or slubber over some duty as if it were nothing, while he doth with much earnestness prosecute another? One that is much in *receiving duties* for themselves (as hearing, reading, meditating, praying) can live all the week with quietness of conscience, without almost any *improving duties*, or doing any good to *others*: as if they were made for themselves alone. And some Ministers lay out themselves in *Preaching*, as if they were all for the good of others; but *pray* as little, and do as little about their own heart, as if they cared not for themselves at all; or else were good enough already.

Some are constant in *Church-duties*, perhaps with some superstitious strictness; but in *family duties* how neglective are they? They are for very *strict discipline* in the *Church*, and cannot communicate with any that wear not the same badge of sanctity which they affect: But in their *families*, what prophaneness, carelessness and confusion is there? They can have *family-communion* with the most ungodly servants, that will but be profitable to them. *Dumb Ministers* are their *scorn*; but to be *dumb Parents* and *Masters* to their children and servants, they can easily bear. Formal preaching and praying in the Church they exclaim against; but how formally do they pray at home, and catechize and instruct their family? If a *Magistrate* should *forbid* them to pray, or catechize, or instruct their families, they would account him an impious, odious persecutor; but they can neglect it ordinarily when *none forbiddeth them*, and never lay any such accusation on themselves.

Some are much for the duties of Worship in *private*; but negligent of *publick* Worship: and some are diligent in both, that make little scruple of living idly without a Calling, or doing the works of their Callings deceitfully and unprofitably. They are censorious of one that is negligent in Gods *Worship*; but censure not themselves (nor love to be censured by others) for being idle and negligent servants to their Masters; and omitting many an hours work, which was as truly their duty as the other. Yea when they are told of such duties as they love not (as obedience, labour, charity, patience, mortifying the flesh, &c.) their consciences are just as senseless, or as prejudiced, or quarrelsome, as the consciences of other men are against Religious exercises.

5. And in our reformation and resisting sins of *commission*, such lameness and partiality is common with the most. He that is most tender of a sin which is in common *disgrace* among the *godly*, is little troubled at as great a one which hath got any *reputation among them* by the advantage of some errors. In *England*, through Gods mercy, the prophanation of the Lords day, is noted as a heinous sin. But beyond Sea where it is not so reputed, how ordinarily is it committed? Many would condemn *Joseph*, if they had heard him swear by the life of *Pharaoh*, because through Gods mercy, *swearing* is a disgraced sin. But how ordinarily do the dividing sort of Christians, rashly or falsely *censure men behind their backs* that differ from them; upon unproved hearsay, and gladly take up false reports, and never shed a tear for many such slanders, backbitings and wrongs? Many a one that would take an oath or curse for a certain sign of an ungodly person, yet make little of a less disgraceful way of evil speaking, and of a pievish unpleasable disposition; and when they are impatient of a censure, or a foul word, are patient enough with their impatiency.

And it deserveth tears of blood to think how little the sins of *selfishness* and *pride* are mortified in most of the forwardest Christian (even in them that go in mean attire.) How much they love and look to be *esteemed*, to be taken notice of, to be well thought of, and well spoken of? How ill they bear the least contempt, neglect or disrespect? How abundantly they

overvalue their own understandings? and how wise they are in their own conceits? and how hardly they will think ill of their most false or foolish apprehensions? and how proudly they disdain the judgments of wiser men, from whom if they had humility, they might learn perhaps twenty years together, and yet not reach the measure of their knowledge? and what a strange difference there is in their judging of any case, when it is *another's*, and when it is their *own*?

And among how few is the sin of *flesh-pleasing sensuality* mortified? abundance take no notice of it, because it is hid, and can be daily exercised in a less disgraceful way. If they be rich, they can enjoy that which is their own; and they can cleanly do as *Dives* did, *Luke* 16. and take their good things here. Having enough laid up for many years, they think they may take their ease, and eat, drink, and be merry, without rebuke, *Luke* 12. 19, 10. They that are the most zealous in strict opinions, and modes of Worship, can live as *Sodom* did, in *pride, fulness of bread, and abundance of idleness, and use meat for their lusts, and make provision for the flesh, to satisfy those lusts*, and yet never seem to themselves, nor those about them to offend; much less to do any thing that is grossly evil, *Ezek.* 16. 49. *Psal.* 78. 18, 30. *Rom.* 13. 13, 14. They drink not till they are drunk; they eat not more in quantity than others; they labour as far as need compels them; and this they think is very tollerable. And because the Papists have turned the just subduing of the flesh, into hurtful austerities, or formal mockeries, therefore they are the more hardened in their flesh-pleasing way. They take but that which they *love*, and that which is their *own*, and then they think that the fault is not great: and what Christ meant by *Dives* his being *cloathed in purple and silk, and faring sumptuously every day, they never truly understood*: Nor yet what he meaneth by the *poor in spirit*, *Matth.* 5. 3. which is not (at least only or chiefly) a sense of the want of grace, but a spirit suited to a life of poverty, contrary to the love of money, and of fulness, and luxury, and pride: When we are content with necessaries, and eat and drink for health more than for pleasure, or for that pleasure only which doth conduce to health: and when we will be at no needless superfluous cost upon the flesh, but chase  
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the cheapest food and rayment which is sufficient to our lawful ends; and use not our appetites, and sense, and fantasie to such delight and satisfaction as either increaseth lust, or corrupteth the mind, and hindereth it from spiritual duties and delights, by hurtful delectation or diversion: nor bestow that upon our selves, which the poor about us need to supply their great necessities. This is to be *poor in spirit*; and this is the life of abstinence and mortification, which these sensual professors will not learn. Nay, rather than their throats shall not be pleased, if they be *children* in their Parents Families, or Servants, they will *steal* for it, and take that which their Parents and Masters (they know) do not consent to, nor allow them: And they are *worse thieves* than they that steal for *hunger* and *meer necessity*; because they steal to satisfy their *appetites* and *carnal lusts*; that they may fare better than their superiours would have them. And yet perhaps be really conscientious and religious in many *other* points, and never humbled for their fleshly minds, their gluttony and thievery; especially if they see others fare better than they: and they quiet their consciences, as the most ungodly do, with putting a handsome name upon their sin, and calling it, *taking*, and not *stealing*, and *eating*, and *drinking*, and not *fulness of bread*, or *carnal gulfity*. Abundance of such instances of mens *partiality* in avoiding sin, I must omit, because it is so long a work.

6. Yea in the *inward exercise of Graces*, there are few that use them *completely*, *entirely*, and in *order*; but they neglect one, while they set themselves wholly about the exercise of another; or perhaps use one against another. Commonly they set themselves a great while upon nothing so much as labouring to affect their hearts with *sorrow* for sin, and meltiggly to weep in their confessions (with some endeavours of a new life.) But the *Love of God*, and the *thankful* sense of the mercy of Redemption, and the rejoycing hopes of endless Glory, are things which they take but little care about: and when they are convinced of the error of this partiality, they next turn to some Antinomian whimse, under the pretence of valuing *Free Grace*; and begin to give over *penitent confessions*, and the care and watchfulness against sin, and diligence  
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in a holy fruitful life, and say that they were long enough Legalists, and knew not *Free Grace*, but lookt all after *doing*, and *something in themselves*; and then they could have no peace; but now they see their errour, they will know nothing but Christ. And thus that narrow foolish soul cannot use *Repentance* without neglecting *Faith* in Christ; and cannot use *Faith*, but they must neglect *Repentance*; yea set *Faith* and *Repentance*, *Love* and *Obedience* in good works, like *enemies* or *hindrances* against each other: They cannot *know themselves* and their *sinfulness*, without forgetting Christ and his righteousness: And they cannot know Christ, and his *Love*, and *Grace*, without laying by the knowledge or resistance of their sin. They cannot magnifie *Free Grace*, unless they may have *none* of it, but lay by the *use* of it as to all the works of holiness, because they must look at *nothing in themselves*. They cannot magnifie *Pardon* and *Justification*, unless they may make light of the sin and punishment which they deserve, and which is pardoned, and the charge and condemnation from which they are justified: They cannot give God thanks for remitting their sin, unless they may forbear confessing it, and sorrowing for it. They cannot take the Promise to be free, which giveth Christ and pardon of sin, if it have but this condition, that they shall not reject him: Nor can they call it the *Gospel*, unless it leave them masterless and lawless; whereas there is indeed no such thing as *Faith* without *Repentance*, nor *Repentance* without *Faith*: No love to Christ without the keeping of his *Commandments*; nor no true keeping of the *Commandments* without *Love*: No *Free Grace* without a gracious sanctified heart and life; nor no gift of Christ and *Justification*, but on the condition of a believing acceptance of the gift; and yet no such *believing* but by *Free Grace*: No *Gospel* without the *Law* of Christ and Nature; and no mercy and peace but in a way of duty. And yet such Bedlam Christians are among us, that you may hear them in pangs of high conceited zeal, insulting over the folly of one another, and in no wiser language, than if you heard one lunatick person say, *I am for health, and not for medicine*; and another, *I am for medicine, and not for the taking of it*; and another, *I am for the Physick, and not for the Physician*; and another,



another, *I am for the Physician, and not the Physick*; and another, *I am for the Physick; but not for health*. Or as if they contended at their meats, *I am for meat, but not for eating it*, and *I am for putting it into my mowth, but not for chewing it*; or *I am for chewing it but not for swallowing it*; or *I am for swallowing it, but not for digesting it*; or *I am for digesting it, but not for eating it, &c.*

Thus is Christ divided among a sort of ignorant proud Professors: and some are for his *Sacrifice*, and some for his *Intercession*, some for his *Teaching*, and some for his *Commands*, and some for his *Promises*; some for his *Blood*, and some for his *Spirit*; some for his *Word*, and some for his *Ministers*, and his *Church*; and when they have made this strange proficiency in wisdom, every party claim to be this *Church* themselves; or if they cannot deny others to be parts with them of the *Mystical Church*, yet the true *ordered Political* disciplined Church is among them, the matter of their claim and competition, and one saith, It is we, and the other, no but it is we; and the Kitchen, and the Cole-house, and the Sellar go to Law, to try which of them is the *House*. Thus when they have *divided Christs garments* among them, and *pierced*, if not *divided* himself, they *quarrel* rather than *cast lots* for his coat.

7. I perceive this Treatise swelleth too big, or else I might next shew you, how partial men are in the sense of their dangers.

8. And in the resisting of Temptations; he that scapeth sensuality, feareth not worldliness; or he that feareth both, yet falleth into Heresie or Schism; and he that scapeth errors, falleth into fleshly sins.

9. And what partial regard we have of Gods mercies.

10. And how partial we are as to our Teachers, and good Books.

11. And also about all the Ordinances of God, and all the the helps and means of grace.

12. And how partial we are about good works, extolling one, and senseless of another; and about the opportunities of good. In a word, what lame apprehensions we have of Religion, when men are so far from setting all the parts together in a well-ordered frame, that they can scarce forbear the

dividing of every part into particules: and must take the food of their souls as Phylick, even like Pills which they cannot get down, unless they are exceeding small.

III. The *Causes* of this Calamity I must for brevity but name.

1.<sup>o</sup> The *natural weakness* of mans mind, doth make him like a narrow-mouthed bottle that can take in but a little at once, and so must be long in learning and receiving.

2. The *natural laziness* and *impatience* of men, will not give them leave to be at such long and painful studies, as compleatness of knowledge doth require.

3. The *natural pride* of mens hearts will not give them leave to continue so long in a humble sense of their emptiness and ignorance, nor to spend so many years in learning as Disciples: but it presently perswadeth them that their first apprehensions are clear and right, and their knowledge very considerable already; and they are as ready to *dispute* and *censure* the ignorance of their Teachers, if not to *teach* others themselves, as to learn.

4. The *poverty* and *labours* of many, allow them not leisure to search and study so long and seriously, as may bring them to any comprehensive knowledge.

5. The most are not so happy as to have *judicious, methodical* and *laborious Teachers*, who may possess them with right principles and methods, but deliver them some truths, with great defectiveness and disorder themselves; and perhaps by their weakness tempt the people into pride, when they see that they are almost as wise as they.

6. Most men are corrupted by company and converse with ignorant, erroneous, and self-conceited men; and hearing others (perhaps that are very zealous) make something of nothing, and make a great matter of a little one, and extolling their own poor and lame conceits, they learn also to *think that they are something when they are nothing, deceiving themselves*, Gal. 6.

3, 4.

7. Most Christians have lost the sense of the need and use of the true *Ministerial Office*, as it consisteth in *personal counsel* and

and assistance, besides the publick Teaching; and most Ministers by neglecting it, teach them to overlook it.

8. Every man hath some seeming Interest in some one Opinion, or Duty, or Way, above the rest; and selfishness causeth him to reel that way that interest leadeth him.

9. Education usually possesseth men with a greater regard of some one opinion, duty, way or party, than of the rest.

10. The reputation of some good men doth fix others upon some particular waies or notions of theirs above others.

11. Present occasions and necessities sometime do urge us harder to some means and studies, than to others: especially for the avoiding of some present evil, or easing of some present trouble; and then the rest are almost laid by.

12. Some Doctrines deceptly affect us in the hearing, than others; and then the thoughts run more on that, to the neglect of many thing as great.

13. Perhaps we have had special experience of some Truths and Duties, or Sins, more than others; and then we set all our thoughts about those only.

14. Usually we live with such as talk most of some one duty, or against some one sin, more than all the rest; and this doth occasion our thoughts to run most in one stream, and confine them by hearing and custom to a narrow channel.

15. Some things in their own quality, are more easie and near to us, and more within the reach of sense. And therefore as corporal things, because of their sensibility and nearness, do possess the minds of carnal men, instead of things spiritual and unseen; even so Paul, and Apollo, and Cephas; this good Preacher, and that good Book, and this Opinion, and that Church-society, and this or that Ordinance, do possess the minds of the more carnal narrow sort of Christians, instead of the harmony of Christian truth, and holy duty.

16. Nature it self as corrupted, is much more against some truths, and against some duties, internal and external, than against others. And then when those that it is less averse to, are received, men dwell on them, and make a Religion of them, wholly or too much, without the rest. As when some veins are stopped, all the blood is turned into the rest; or when one part of the mould is stopped up, the metal all runneth into

the rest, and maketh a defective vessel: Or when one part of the seal is filled up before, it maketh a defective impression on the wax. Therefore the duties of inward *self-denial*, *humility*, *mortification*, and *heavenliness*, are almost left out in the Religion of the most.

17. *Temptations* are ever more strong and violent against some duties, than against others, and to some sins, than to others.

18. Most men have a *memory*, which more easily retaineth some things than others: especially those that are best understood, and which most affect them. And grace cannot live upon *forgotten* truths.

19. There is no man but in his *Calling*, hath more frequent occasion for some graces and duties, and useth them more, and hath more occasions to interrupt and divert his mind from others.

20. The very *temperature* of the *body* inclineth some all to *fears* and *grief*, and others to love and contentedness of mind: and it vehemently inclineth some to *passion*, some to their *appetite*, some to *pride*, and some to *idleness*, and some to *lust*; when others are far less inclined to any of them: And many other providential accidents, do give men more *helps* to one duty, than to another, and putteth many upon the *tryals*, which others are never put upon: And all this set together is the reason that few Christians are *entire* or *complete*, or escape the sin and misery of deformity; or ever use Gods graces and their duties, in the order and harmony as they ought.

IV. I shall be brief also in telling you what Inferences to raise from hence for your instruction.

1. You may learn hence how to answer the question, whether all Gods Graces live and grow in an equal proportion in all true Believers. I need to give you no further proof of the negative, than I have laid down before: I once thought otherwise; and was wont to say, as it is commonly said, that in the *habit* they are proportionable, but not in the *act*. But this was because I understood not the difference between the *particular habits*, and the *first radical* power, inclination or habit

habit (which I name that the Reader may chuse his title, that we may not quarrel about meer words.) The first Principle of Holiness in us, is called in Scripture, *The Spirit of Christ or of God*: In the unity of this are three essential principles, *Life, Light and Love*; which are the immediate effects of the heavenly or divine influx upon the three natural faculties of the soul, to rectifie them, viz. on the *Vital Power*, the *Intellect* and the *Will*: And are called the *Spirit*, as the Sunshine in the room is called, the *Sun*: Now as the Sunshine on the earth and plants, is all one in it self as emitted from the Sun, *Light, Heat and Moving force* concurring, and yet is not *equally effective*, because of the difference of *Recipients*; and yet every vegetative receiveth a real effect of the *Heat and Motion* at the least; and sensitives also of the *Light*; but so that one may (by incapacity) have less of the *heat*, and another less of the *motion*, and another less of the *Light*; so I conceive that *Wisdom, Love and Life* (or *Power*) are given by the Spirit to every Christian: But so that in the very first Principle or effect of the Spirit, one may have more *Light*, another more *Love*, and another more *Life*: But this is accidental from some obstruction in the *Receiver*; otherwise the Spirit would be *equally a Spirit of Power* (or *Life*) and of *Love*, and of *ajsound mind* (or *Light*.)

But besides this *New Moral Power*, or *Inclination*, or *Universal Radical Habit*, there are abundance of *particular Habits* of *Grace and Duty*, much more properly called *Habits*, and less properly called the *Vital or Potential Principles* of the *New Creature*: There is a *particular Habit* of *Humility*, and another of *Peaceableness*, of *Gentleness*, of *Patience*, of *Love to one another*, of *Love to the Word of God*; and many habits of *Love to several truths and duties*: a habit of *desire*, yea *many*, as there are many different objects desired; there is a habit of *praying*, of *meditating*, of *thanksgiving*, of *mercy*, of *chastity*, of *temperance*, of *diligence*, &c. The acts would not vary as they do, if there were not a variety and disposition in these *Habits*; which appear to us only in *their acts*. We must go against Scripture, reason, and the manifold hourly experience of our selves, and all the Christians in the world, if we will say that all these graces and duties are *equal* in the *Habit* in every Christian. How impotent are some in bridling a passion, or

bridling the tongue, or in controlling pride and self-esteem, or Or in denying the particular desires of their sense, who yet are ready at many other duties, and eminent in them. Great knowledge is too oft with too little charity or zeal; and great zeal and diligence often with a little knowledge. And so in many other instances.

So that if the *Potentiality* of the radical graces of *Life, Light* and *Love*, be or were equal, yet certainly proper and *particular habits* are not.

But here note further, 1. That *no grace is strong* where the *radical graces, Faith* and *Love* are weak: As no part of the *body is strong*, where the *Brain* and *Heart* are weak; (yea or the *naturals, the stomach* and *liver.*)

2. The strength of *Faith* and *Love* is the *principal means* of strengthening all other graces; and of right performing all other duties.

3. Yet are they not alone a *sufficient means*, but other *inferiour graces* and *duties* may be weak and neglected, where *Faith* and *Love* are strong; through particular obstructing causes. As some branches of the tree may perish when the root is sound; or some members may have an *Atrophie*, though the brain and heart be not diseased.

4. That the three Principles, *Life, Light* and *Love*, do most rarely keep any disproportion; and would never be disproportionable at all, if some things did not hinder the *actions* of one more than the other, or turn away the soul from the influences and impressions of the Spirit more as to one than to the rest.

2. Hence you may learn, *That the Image of God is much clearer and perfecter imprinted in the holy Scriptures, than in any of our hearts. And that our Religion objectively considered, is much more perfect, than subjectively in us.* In Scripture, and in the true doctrinal method our Religion is entire, perfect and compleat. But in it, it is confused, lame and lamentably imperfect. The *Seſtaries* that here say, *None of the Spirits works are imperfect*, are not to be regarded: For so they may as well say, that there are none infants, diseased, lame, distracted, poor, or monsters in the world; because none of Gods works are imperfect. All that is in God is God, and therefore perfect;

fect; and all that is *done* by God is perfect as to *his ends*, and as it is a part in the frame of his own means to that end which man understandeth not: But many things are *imperfect* in the *receiving subject*. If not, why should any man ever seek to be wiser or better than he was in his infancy, or at the worst.

3. Therefore we here see that the *Spirit in the Scripture is the Rule by which we must try the Spirit in our selves, or any other*. The Fanaticks or Enthusiasts, who rail against us, for trying the Spirit by the Scriptures, when as the Spirit was the Author of the Scriptures, do but rave in the dark, and know not what they say. For the Essence of the Spirit is every where; and it is the *effects* of the Spirit in both which we must compare: The Spirit is never contrary to it self: And seeing it is the *Sunshine* which we here call the *Sun*, the question is but, *where it shineth most?* whether in the Scripture, or in our hearts? The Spirit in the Apostles indited the Scriptures, to be the Rule of our faith and life unto the end: The Spirit in us doth *teach* and *help* us to understand and to obey those Scriptures. Was not the Spirit in a greater measure in the Apostles, than in us? Did it not work more compleatly, and unto more infallibility in their writing the Scriptures, than it doth in our *Understanding*, and obeying them? Is not the seal perfect, when the impression is oft imperfect? Doth not the Master write his Copy more perfectly, than his Scholars imitation is, though he teach him, yea and hold his hand? He that knoweth not the Religious distractions of this age, will blame me for troubling the Reader with the confutation of such dreams: But so will not they that have seen and tasted their effects.

4. Hence we may learn that *he that would know what the Christian Religion is indeed* (to the honour of God, or their own just information) *must rather look into the Scripture to know it, than into Believers*. For though in Believers it be more discernable in the kind (as mens lives are more conspicuous than Laws and Precepts, and the impress than the seal, &c.) yet it is in the Laws or Scriptures more compleat and perfect, when in the *best* of Christians (much more in the *most*) it is broken, maimed and confused.

5. This telleth us the reason why it is unsafe to make any

men (Popes, or Councils, or the holiest Pastors, or strictest people) the Rule either of our *faith* or *lives*. Because they are all imperfect and discordant, when the Scripture is concordant and compleat. He that is led by them, may erre, when as the Scripture hath no errour. And yet it is certain, that even the *imperfect knowledge* and *grace* of faithful Pastors and companions, is of great use to those that are more imperfect than they, to teach them the Scriptures, which are more perfect than they all.

6. Hence we see why it is, that Religion bringeth so much *trouble*, and so little comfort to the most, or too many that are in part Religious. Because it is lame and confused in them. Is it any wonder that a displaced bone is painful? or that a disordered body is sick, and hath no great pleasure in life? or that a disordered or maimed watch or clock, doth not go right? O what a life of pleasure should we live, if we were but such as the Scripture doth require! and the Religion in our hearts and lives were fully agreeable with the Religion described in the Word of God.

7. And hence we see why most true Christians are so *querulous*, and have alwaies somewhat to complain of and lament; which the senseless, or self-justifying hypocrites overlook in themselves. No wonder if such diseased souls complain.

8. And hence we see why there is such *diversity* and *divisions* among Believers, and such abundance of *Se&ts* and *Parties*, and Contentions, and so little Unity, Peace and Concord. And why all attempts for Unity take so little in the Church. Because they have all such *weakness*, and distempers, and lameness, and confusedness, and great disproportions in their Religion. Do you wonder why he liveth not in peace, and concord, and quietness with others, who hath no better agreement in himself? and no more composedness and true peace at home? Mens grace and parts are much unequal.

9. And hence we see why there are so many *scandals* among Christians, to the great dishonour of true Christianity, and the great hinderance of the conversion of the Infidel, Heathen and ungodly world: What wonder if some disorder, falsehood, and confusion appear without, in words and deeds, when there is so much ever dwelling in the mind?

10. Lastly,



10. Lastly, Hence we may learn what to expect from particular persons, and what to look for also publickly, in the Church, and in the world. He that knoweth what *man* is, and what *godly men* are, but as well as I do, will hardly expect a concordant uniform building to be made of such discordant and uneven materials; or that a set of strings, which are all, or almost all out of tune, should make any harmonious melody; or that a number of Infants should constitute an Army of valiant men; or that a company that can scarce spell, or read, should constitute a learned Academy. God must make a change upon individual persons, if ever he will make a great change in the Church. They must be more *wise*, and *charitable*, and *peaceable* Christians, who must make up that happy Church state, and settle that amiable peace, and serve God in that concordant harmony as all of us desire, and some expect.

## CHAP. XII.

### *How to use Faith against particular sins?*

**T**HE most that I have to say of this, is to be gathered from what went before, about Sanctification in the general. And because I have been so much longer than I intended, you must bear with my necessary brevity in the rest.

Direct. 1. *When temptation setteth actual sin before you, or inward sin keeps up within, look well on God and sin together. Let Faith see Gods Holiness and Justice, and all that Wisdom, Goodness and Power, which sin despiseth. And one such believing sight of God, is enough to make you look at sin, as at the Devil himself; as the most ugly thing.*

Direct. 2. *See sin and the Law of God together; and then it will appear to be exceeding sinful; and to be the crooked fruit of the tempting Serpent. You cannot know sin, but by the Law, Rom. 7. 14, &c.*

Direct. 3. *Set sin before the Cross of Christ: Let Faith sprinkle his blood upon it, and it will die and wither. See it still as that which killed your Lord; and that which pierced*

his side, and hanged him up in such contempt; and put the gall and vinegar to his mouth.

*Direct. 4. Forget not the sorrows and fears of your conversion (if you are indeed converted :) Or (if not) at least the sorrows and fears which you must feel if ever you be converted. God doth purposely cast us into grief and terrours, for our former sins, that it may make us the more careful to sin no more, lest worse befall us: If the pangs of the new birth were sharp and grievous to you, why will you again renew the cause, and drink of those bitter waters? Remember what a mad and sad condition you were in while you lived according to the flesh, and how plainly you saw it when your eyes were opened? And would you be in the same condition again? Would you be un sanctified, and unjustified, and unpardoned, and unsaved? Every wilful sin is a turning backward, toward the state of your former captivity and misery.*

*Direct. 5. When Satan sets the bait before you, let Faith alwaies set Heaven and Hell before you, and take all together, the end with the beginning. And think when you are tempted to lye, to steal, to deceive, to lust, to pride, to gulosity or drunkenness, &c. what men are now suffering for these same sins? and what all that are in Hell and in Heaven do think of them? Suppose a man offered you a cup of wine, and a friend telleth you, *I saw him put poison into it, and therefore take heed what you do.* If the offerer were an enemy, you would hardly take it. The world, and the flesh, and the devil, are enemies: when they offer you the delights of sin, hear Faith, and it will tell you, there is poison in it; there is sin, and hell, and Gods displeasure in it.*

*Direct. 6. Let Faith keep you under the continual apprehensions of the Divine Authority and Rule; that as a child, a servant, a scholar, a subject, doth still know that he is not masterless, but one that must be ruled by the will or Law of his superiour; so may you alwaies live with the yoke of Christ upon your necks, and his bridle in your mouths: Remembring also that you are still in your Masters eye.*

*Direct. 7. Remember still that it is the work of Faith to overcome the world, and the flesh, and to over-rule your sense and appetite; and to make nothing of all that would stand up against your*

*your heavenly interest; and to crucifie it by the Cross of Christ Gal. 6. 14. & 5. 24. Rom. 8. 1, 9, 10, 13. Set Faith therefore upon its proper work; and when you live by Faith, and walk after the Spirit, you will not live by sight, nor walk after the flesh, 2 Cor. 5. 7.*

*Direct. 8. It is also the work of Faith to take off all the masks of sin, and open its nakedness, and shame, and cast by all shifts, pretences, and excuses. When Satan saith, It is a little one, and the danger is not great, and it will serve thy pleasure, profit, or preferment; Faith should say, Doth not God forbid it? There is no dallying with the fire of God: Be not deceived, man; God will not be mocked! Whatsoever a man soweth, that shall he also reap: If you sow to the flesh, of the flesh you shall reap corruption, Gal. 6. When Satan saith, Ye shall not die: and when the sinner with Adam hideth himself, Faith will call him out to Judgment, and say, What hast thou done? Hast thou eaten of the fruit which God forbade?*

*Direct. 9. Let Faith still keep you busied in your Masters work. Nothing breedeth and seedeth sin so much as idleness of mind and life: Sins of omission have this double mischief, that they are the first part of Satans game themselves, and they also bring in sins of commission. When men are not taken up with good, they are at leisure for temptations to intice them; and they set open their doors to the tempter, and tell him he may speak with then when he will. Wanton thoughts, and covetous thoughts, may dwell there when better thoughts are absent. But when you are so wholly taken up with your duty (spiritual or corporal) and so constantly and industriously busie in your proper work, sin cannot enter, nor Satan find you at leisure for his service.*

*Direct. 10. Let Faith make Gods service pleasant to you, and lose not your delight in God and godliness, and then you will not relish sinful pleasures. You will find no need of such base delights, when you live on the foretast of Angelical pleasures. You will not be easily drawn to steal a morsel of dung or poison from the Devils table, while you daily feast your souls on Christ: or to steal the Onions of Egypt, when you dwell in a Land that floweth with milk and hony. But while you keep your selves in the wilderness, you will be tempted to look*

back again to *Egypt*. The great cause of mens sinning, and yielding to the temptations of forbidden pleasures, is because they are negligent to live upon the pleasures of Believers.

Direct. 11. *Take heed of the beginnings, if ever you would escape the sin.* No man becometh stark nought at the first step. He that beginneth to take one pleasing unprofitable cup or bit, intendeth not drunkenness and gluttony in the grossest sense: But he hath set fire in the thatch, though he did not intend to burn his house; and it will be harder to quench it, than to have forborn at first. He that beginneth but with lascivious dalliance, speeches or embraces, thinketh not to proceed to filthy fornication: But he might better have secured his conscience, if he had never medled so far with sin. Few ruining damning sins, began any otherwise than with such small approaches, as seemed to have little harm or danger.

Direct. 12. *If ever you will scape sin, keep off from strong temptations and opportunities.* He that will be still neer the fire or water, may be burnt or drowned at last. No man is long safe in the midst of danger, and at the next step to ruine. He that liveth in a Tavern or Ale-house, had need to be very averse to tipling. And he that sitteth at *Dives* table, had need to be very averse to gulosity: And he that is in the least danger of the fire of lust, must keep at a sufficient distance, not only from the *bed*, and from *immodest actions*, but from *secret company* and *opportunities* of sin, and from a *licentious* ungoverned eye and *imagination*. This caused Christ to say, How hard it is for the *Rich* to be saved? because they have a stronger fleshly interest to keep them from Christ and godliness, which must be denied; and because their sin hath plentiful provision, and the fire of concupiscence wanteth no fuel, and it is a very easie thing to them *still* to sin, and *alwaies* a hard thing to avoid it: And mans sluggish nature will hardly long either hold on in that which is *hardly done*, or forbear that which is *still hard to forbear*. Good must be made *sweet* and *easie* to us, or else we shall never be constant in it.

Direct. 13. *If you find any difficulty in forsaking any disgraceful sin, cherish it not by secrecy, but 1. Plainly confess it to your bosom friend: And 2. If that will not serve, to others also, that you may have the greater engagements to forbear.*

I know wisdom must be us'd in such confessions, and they must be avoided when the hurt will prove greater than the good. But fleshly wisdom must be no counsellor, and fleshly interest must not prevail. *Secrecy* is the nest of sin, where it is kept warm, and hidden from disgrace: Turn it out of this nest, and it will thd sooner perish. Gods eye and knowledge should serve turn: but when it will not, let man know it also, and turn one sin against another, and let the love of *Reputation* help to subdue the love of *Lust*. *Opening* a sin (yea or a strong temptation to a sin) doth lay an engagement in point of common credit in the world, upon them that were before under the *divine* engagements only. It will be a double shame to sin when once it's known. And as Christ speaketh of a right hand, or eye, so may I of your honour in this case; it is better go to Heaven with the shame of a *penitent confession*, than to keep your honour till you are in Hell. The loss of mens good opinion is an easie price, to prevent the loss of your salvation. *Prov.* 28. 13. *He that covereth his sins shall not prosper; but who-so confesseth and forsaketh them shall have mercy.* So 1 *John* 1. 9, 10. *James* 5. 15, 16.

*Direct.* 14. *Especially take heed of beinow sins, called mortal, because inconsistent with sincerity.*

*Direct.* 15. *And take heed of those sins which your selves or others that fear God are in greatest danger of: Of which I will speak a little more distinctly.*

### CHAP. XIII.

*What sins the best should most watchfully avoid? and wherein the infirmities of the upright differ from mortal sins?*

*Quest.* **W**hat sins are religious people who fear sin, most in danger of? and where must they set the strongest watch?

*Answer.* 1. They are much in danger of those sins, the temptations to which are near, and importunate, and constant, and for which they have the greatest opportunities: They have senses and appetites as well as others: And if the bait be great, and

alwaies as at their very mouths, even a *David*, a *Solomon*, a *Noah*, is not safe.

2. They are in danger of those sins which they *little think of*; for it is a sign that they are not forewarned and fortified; nor have they overcome that sin; for victory here is never got at so cheap a rate: especially as to *inward-sins*: If it have not cost you many a groan, and many a daies diligence, to conquer *selfishness*, *pride* and *appetite*; it's twenty to one they are not conquered.

3. They are much in danger of those sins which they *extenuate*, and count to be *smaller* than they are. For indeed their hearts are infected already, by those false and favourable thoughts. And they are prepared to entertain a neerer familiarity with them. Men are easily tempted upon a danger which seemeth small.

4. They are much in danger of those sins, which their *constitutions* and temperature of *body* doth encline them to; and therefore must here keep a double watch. No small part of the punishment of our Original sin (both as from *Adam*, and from our nearest Parents) is found in the *ill complexion* of our bodies: The *temperature* of some inclineth them vehemently to *passion*; and of others unto *lust*; and of others to *stubb* and *dulness*: and of others to *gulosity*, &c. And *grace* doth not immediately change this distemper of the complexion; but only watch over it, and keep it under, and abate it consequently, by contrary actions, and mental dispositions: Therefore we shall have here uncessant work, while we are in the body. Though yet the power of *grace* by long and faithful use, will bring the very sense, and imagination, and passions into so much calmness, as to be far less raging, and easily ruled: As a well ridden horse will obey the Rider; and even dogs and other bruits will strive but little against our government: And then our work will grow more easie: For as *Seneca* saith, *Maxima pars libertatū est bene moratus venter*: A good conditioned belly is a great part of a mans liberty: meaning, an ill conditioned belly is a great part of mens slavery: And the same may be said of all the senses, fantastie and passions in their respective places.

5. We are much in danger of the sins which our *callings*,  
trades

*trades* and *worldly interest*, do most and constantly tempt us to. Every man hath a *carnal interest*, which is his great temptation; and every wise man will know it, and there set a double watch. The carnal interest of a Preacher, is applause or preferment: The carnal interest of Rulers and great men, I shall pass by; but they must not pass it by themselves. The carnal interest of Lawyers and Tradesmen, is their gain, &c. Here we must keep a constant watch.

6. We are much in danger of those sins, the *matter* of which is somewhat *good* or *lawful*, and the danger lyeth only in the *manner*, *circumstances* or *degree*. For there the *lawfulness* of the *matter*, occasioneth men to forget the *accidental evil*. The whole Kingdom seeleth the mischief of this, in instances which I will now pass by. If *eating* such or such a meat were not lawful *it self*, men would not be so easily drawn to gluttony. If drinking wine were not a lawful thing, the passage to drunkenness were not so open: The apprehension that a *lufory* lot is a lawful thing (as Cards, Dice, &c.) doth occasion the heinous sin of time-wasting, and estate-wasting gamesters. If apparel were not lawful, excess would not be so easily endured. Yea the goodness of Gods own Worship, quieteth many in its great abuse.

7. We are much in danger of those sins, which are not in any great *disgrace* among those persons whom we most honour and esteem. It is a great mercy to have sin lie under a *common odium* and disgrace: As *swearing* and *drunkenness*, and *curfing*, and *fornication*, and *Popish errors*, and *superstition*, is now amongst the forwardest Professors in *England*: For here conscience is most *awakened*, and helped by the opinion of men; or if there be some carnal respect to our reputation in it sometimes, yet it tendeth to suppress the sin: And it is a great plague to live where any *great* sin is in *little* disgrace (as the prophanation of the Lords day in most of the Reformed Churches beyond *Sea*; and they say, *tipling*, if not drunkenness in *Germany*; and as *backbiting* and *evil speaking* against those that *differ* from them, is among the Professors in *England*, for too great a part; and also many *superstitions* of their own; and dividing principles and practices.)

8. But especially if the *greater number* of *godly people* live in such a sin, then is the temptation great indeed; and it is but  
few

few of the weaker sort, that are not carryed down that stream. The *Munster* case, and the Rebellion in which *Munster* perished in *Germany*, and many other; but especially abundance of *Schisms* from the Apostles daies till now, are too great evidences of mens sociableness in sinning. *We all like sheep have gone astray, and turned every one to his own way*, Isa. 53. 6. And like *sheep* in this, that if one that is leading, get over the hedge, all the rest will follow after; but especially if the greater part be gone. And do not think that our Churches are infallible, and that the greater part of the godly cannot erre, or be in the wrong: For that would be but to do as the *Papists*, when we have sinned by fallibility, to keep off repentance by the conceit of infallibility.

9. We are in great danger of *sinning*, in cases where we are ignorant: For who can avoid the danger which he seeth not? And who can walk safely in the dark? Therefore we see that it is the ignorant sort of Christians, and such as *Paul* calleth *Novices*, that most erre; especially when *Pride* accompanyeth Ignorance, for then they fall into the special condemnation of the Devil, 1 *Tim.* 3. 6. Study therefore painfully and patiently till you understand the truth.

10. But above all, we are in danger of those sins which are masked with a pretence of the greatest truths and duties, and use to be fathered on God and Scripture; and so under the specious titles of *Holiness* and of *Free Grace*. For here it is the understanding chiefly that resisteth, while the very names and pretences secretly steal in, and bring them into love and reverence with the *Will*. And the poor honest Christian is afraid of resisting them, lest it should prove a resisting God. What can be so safe that a man will not plead for, if he take it to be a necessary truth of God? And what can be so bad that a man will not do, if he take it once to be of Gods commanding? The foresaid instances of the *Munster* and *Germane* actions, with those of the followers of *David George* in *Holland* (who took himself to be the Holy Ghost, or the immediate Prophet of his Kingdom) and *Hacket* and his *Grundletonians*; and the *Familists*, the *Ranters*, the *Seekers*, the *Quakers*, the *Church-dividers*, and the *Kingdom* and *State-overturers* in *England*, have given so great a demonstration of this, that it is not  
lawful



lawful to overlook it or forget it. *The time cometh, that they that kill you, shall think that they do God service, Joh. 16. 2.* And then who can expect that their consciences should avoid it? Why did Paul persecute the Christians, and compel them to blaspheme? Because he verily thought that he ought to do many things against the Name of Jesus, *Acts 26. 9.* O it is religious sins which we are in danger of! such as come to us as in the Name of God, and Christ, and the Spirit: such as pretend that we cannot be saved without them: and such as plead the holy Scriptures: such as *James 3.* is written against, when a wisdom from beneath, which is earthly, sensual and devilish, working by envy and strife, unto confusion and every evil work, pretendeth to be the wisdom from above: when Zeal consumeth Love and Unity, under pretence of consuming sin: which made Paul and John require us not to believe every spirit, but to try the spirits whether they be of God, *2 Thes. 2. 2.* & *1 Thes. 5. 20, 21.* *1 Joh. 4. 1, 2, 3.* And made Paul say, *If an Angel from Heaven bring you another Gospel, let him be accursed, Gal. 1. 7, 8.* And more plainly, *2 Cor. 11. 13, 14.* Such are false Apostles; deceitful workers; transforming themselves into the Apostles of Christ: and no marvel, for Satan himself is transformed into an Angel of light: therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousness, whose end shall be according to their works. And *Acts 20. 30.* Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. And what need any Disciple of Christ greater warning, than to remember that their Saviour himself was thus assaulted by the Devil in his temptation, with [It is written.]

Yet let no Papist hence take occasion to vilifie the Scripture, because it is made a plea for sin: For so he might as well vilifie humane Reason, which is pleaded for all the errours in the world; and vilifie the Law, because Lawyers plead it for ill Causes; yea and vilifie God himself, because the same and other sinners plead his will and authority for their sins: when contrarily, it is a great proof of the Scripture Authority and Honour, that Satan himself, and his subtlest instruments, do place their greatest hope of prevailing, by perverting and misapplying it; which could be of no use to them, if its authority were not acknowledged.

11. We are in constant danger of those sins which we think we can conceal from men: Therefore suppose still that all that you do will be made known; and do all as in the open streets: It's written (by two) in the life of holy *Epbrem Syrus*, that when a Harlot tempted him to uncleanness, he desired but that he might chuse the place; which she consenting to, he chose the open market-place, among all the people; and when she told him, that there they should be shamed, for all would see; he told her such a lesson of sinning in the sight of God, who is every where, as was the means of her conversion. Conceit of secrecy emboldeneth to sin.

12. We are in constant danger of sins of sudden passion and irruption, which allow us not season to deliberate, and surprize us before our reason can consider.

13. We are in danger of sins that come on by insensible degrees, and from small beginnings creep upon us, and come not by any sudden wakening assaults: Thus pride, and covetousness, and ambition, do infect men: And thus our zeal and diligence for God, doth usually decay.

14. Lastly, We are in much danger of all sins which require a constant vigorous diligence to resist them; and of omitting those duties, or that part or mode of duty, which must have a constant vigorous diligence to perform it: Because feeble souls are hardly kept (as is aforesaid) to constant vigorous diligence.

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Quest. 2. *Wherein differeth the sins of a sanctified person from those of an un sanctified.*

Ans. 1. In a sanctified man the habitual bent of his will, is ever more against sin, than for it; however he be tempted into that particular act.

2. And as to the *Aff* also, it is ever contrary to the scope and tenour of his life; which is for God and sincere obedience.

3. He hath no sin which is inconsistent with the true Love of God; in the predominant habit: It never turneth his heart to another End, or Happiness, or Master.

4. Therefore it is more a sin of passion, than of settled interest and choice. He is more liable to a hasty passion, or word, or unsuly thoughts, than to any prevalent covetousness or ambition,

bition, or any sin which is a possessing of the heart instead of God, 1 *John* 2. 15. *James* 3. 2. Though some remainders of these are in him, they prevail not so far as sudden passions.

5. There are some sins which are more easily in the power of the will, so that a man that is but truly willing, may forbear them; as a drunkard may pass by the Tavern or Ale-house, or forbear to touch the cup; and the fornicator to come near, or commit the sin, if they be truly willing: But there be other sins which a man can hardly forbear though he be willing; because they are the sins of those faculties over which the will hath not a despotical power: As a man may be truly willing to have no *sluggishness*, *heaviness*, *sleepiness* at prayer, no *forgetfulness*, no *wandering thoughts*, no *inordinate appetite* or *lust* at all stirring in him, no sudden passions of anger, grief or fear; he may be willing to love God perfectly; to fear him and obey him perfectly, but cannot. These latter are the ordinary infirmities of the godly: The former sort are, if at all, his extraordinary falls, *Rom.* 7. 14. to the end.

6. Lastly, The true Christian *riseth* by unfeigned *Repentance*, when his conscience hath but leisure and helps to *deliberate*, and to bethink him what he hath done. And his Repentance much better resolveth and strengtheneth him against his sin for the time to come.

To sum up all; 1. Sin more loved than hated. 2. Sin willfully lived in, which might be avoided by the sincerely willing. 3. Sin made light of, and not truly repented of when it is committed. 4. And any sin inconsistent with habitual Love to God, in predominancy, is *mortal*, or a sign of spiritual death, and none of the sins of sanctified Believers.

## CHAP. XIV.

*How to live by Faith in Prosperity.*

THE work of Faith in respect of *Prosperity*, is twofold :  
 1. To save us from the danger of it. 2. To help us to a sanctified improvement of it.

1. And for the first, that which Faith doth, is especially,  
 1. To see deeper and further into the *nature* of all things in the world, than *sense* can do, 2 *Cor.* 4. 17, 18. 1 *Cor.* 7. 29, 30, 31. To see that they were never intended for our *Rest* or portion, but to be our wilderness-provision in our way. To foresee just how the world will use us, and leave us at the last, and to have the very same thoughts of it now, as we foresee that we shall have when the end is come, and when we have had all that ever the world will do for us. It is the work of Faith, to cause a man to judge of the world, and all its glory, as we shall do when death and judgment come, and have taken off the mask of splendid names, and shews, and flatteries : that we may use the world as if we used it not, and possess it as if we possess it not, because its fashion doth pass away. It is the work of Faith to *crucify* the world to us, and us to the world by the Cross of Christ, *Gal.* 6. 14. that we may look on it as disdainfully as the world looked upon Christ, when he hanged as forsaken on the Cross. That when it is dead, it may have no power on us, and when we are dead to it, we may have no inordinate love, or care, or thoughts, or fears, or grief, or labour to lay out upon it. It is the work of *Faith* to make all worldly pomp and glory, to be to us but *loss*, and *dross*, and *dung*, in comparison of Christ, and the righteousness of Faith, *Phil.* 3. 7, 8, 9. And then no man will part with Heaven for dung, nor set his God below his dung, nor further from his heart ; nor will he feel any great power in temptations to honour, wealth or pleasure, if really he count them all but dung ; nor will he wound his conscience, or betray his peace, or cast away his innocency for them.

2. *Faith* sheweth the soul those *sure*, and *great*, and *glorious* things, which are infinitely more worthy of our *love* and *labour*.

*labour.* And this is its highest and most proper work, *Heb.* 11. It conquereth *Earth* by opening Heaven; and shewing it us as *sure, and clear, and near.* And no man will dote on this deceitful world, till he have turned away his eyes from God; and till Heaven be out of his sight and heart. Faith saith, I must shortly be with Christ; and what then are these dying things to me? I have better things, which God that cannot lye hath promised me with Christ, *Titus* 1. 2. *Heb.* 6. 18. I look every day when I am called in. *The Judge standeth before the door,* *James* 5. 9. *The Lord is at hand,* *Phil.* 4. 5. And *the end of all these things is at hand,* *1 Pet.* 4. 7. And shall I set my heart on that which is not?

Therefore when the world doth smile and flatter, faith setteth Heaven against all that it can say or offer. And what is the world when Heaven stands by? Faith seeth what the blessed souls above possess, at the same time while the world is alluring us to forsake it, *Luke* 16. *Heb.* 11. & 12. 1, 2, &c. Faith setteth the heart upon the things above, as our concernment, our only hope and happiness: It kindleth that *Love* of God in the soul, and that delight in higher things, which powerfully quencheth worldly love, and mortifieth all our carnal pleasures, *Matth.* 6. 20. 21. *Col.* 3. 1, 2, 3, 4. *Rom.* 8. 5, 6, 7. *Phil.* 30. 20, 21.

3. Faith sheweth the soul those *wants and miseries in it self,* which nothing in the world is able to supply and cure. Nay, such as the world is apter to increase. It is not gold that will quench his thirst, who longs for pardon, grace and glory. A guilty conscience, a sinful and condemned soul will never be cured by riches, or high places, by pride, or fleshly sports and pleasures, *James* 5. 1, 2, 3. This humbling work is not in vain.

4. Faith looketh to Christ, who hath overcome the world, and carefully treadeth in his steps, *John* 16. 33. *Heb.* 12. 2, 3, 4. 5. It looketh to his person, his birth, his life, his cross, his grave, and his resurrection; to all that strange example of contempt of worldly things which he gave us from his manger, to his shameful kind of death. And he that studieth the *Life of Christ,* will either despise the world, or him. He will either vilifie the world in imitation of his Lord, or vilifie Christ for the pleasures.

forces of the world. Faith hath in this warfare, the surest and most honourable guide, the ablest Captain, and the most powerful example in all the world. And it hath with Christ an unerring Rule, which furnisheth him with armour for every use. Yea it hath through him a promise of Victory before it be attained; so that in the beginning of the fight, it knows the end, *Rom. 16. 20. John 16. 33*. It goeth to Christ for that Spirit which is our strength, *Ephes. 6. 10. Col. 2. 7*. And by that it mortifieth the desires of the flesh: and when the flesh is mortified, the world is conquered: for it is loved only as it is the provision of the flesh.

5. Moreover, Faith doth observe Gods *particular Providence*, who distributeth his talents to every man as he pleaseth, and disposeth of their estates and comforts: so that the *Race is not to the swift, nor the Victory to the strong, nor Riches to men of understanding*, *Eccles. 9. 11*.

Therefore it convinceth us, that our lives, and all being in his hand, it is our wisdom to make it our chiefest care to use all so as is most *pleasing unto him*, *2 Cor. 5. 8*. It foreseeth also the day of Judgment, and teacheth us to use our prosperity and wealth, as we desire to hear of it in the day of our accounts. Faith is a provident and a vigilant grace; and useth to ask when we have any thing in may possession, which way I make the best advantage of it for my soul? which way will be most comfortable to me in my last review? how shall I wish that I had used my time, my wealth, my power, when time is at an end, and all these transitory things are vanished?

6. And Faith doth so absolutely *devote* and *subject* the soul to God, that it will suffer us to do nothing (so far as it prevaileth) but what is *for him*, and by *his consent*. It telleth us that we are not our *own*, but *his*; and that we have nothing but what we have *received*: and that we must be *just* in giving God his *own*: and therefore it first asketh, which way may I best serve and honour God with all that he hath given me? Not only with *my substance*, and the *first fruits of mine increase*, but *with all*, *1 Cor. 10. 31*. When Love and devotion hath delivered up our *selves* entirely to God, it keeps *nothing* back, but delivereth him *all things with our selves*; even as Christ *with himself* doth *give us all things*, *Rom. 8. 32*. And Faith doth so  
much

much subject the soul to God, that it maketh us like servants and children, that use not their Masters or Parents goods at their own pleasure; but ask him first, how he would have us use them, *Lord, what wouldst thou have me to do?* is one of the first words of a converted soul, Acts 9. 6. In a word, Faith writeth out that charge upon the heart, 1 John 2. 15. *Love not the world, nor the things that are in the world (the lust of the flesh, the lust of the eyes, and pride of life.) For if any man love the world, the love of the Father is not in him. Ye cannot serve God and Mammon.*

But on this subject Mr. *Alleine* hath said so much in his excellent Book of the *Victory of Faith over the world*, that I shall at this time say no more.

The Directions which I would give you in general, for preservation from the danger of prosperity by Faith, are these that follow.

Direction 1. Remember still that the common cause of mens damnation is their Love of this world more than God and Heaven; and that the world cannot undo you any other way, but by tempting you to over-love it, and to undervalue higher things: And therefore that is the most dangerous condition, which maketh the world seem most pleasing, and most lovely to us. And can you believe this, and yet be so eager to be humoured, and to have all things fitted to your pleasure and desires? Mark here what a task Faith hath? and mark what the work of self-denial is? The worldling must be pleased; the Believer must be saved. The worldling must have his flesh and fancy gratified: the Believer must have Heaven secured, and God obeyed. Men sell not their souls for sorrow, but for mirth: They forsake not Heaven for poverty, but for riches: they turn not away from God for the love of sufferings and dishonour, but for the love of pleasure, preferments, dignities and estimation in the world. And is that state better and more desirable, for which all that perish turn from God, and sell their souls, and are befooled and undone for ever? Or that which no man ever sinned for, nor forsook God for, or was undone for? Read over this question once and again, and mark what answer your hearts give to it, if you

you would know whether you live by sense or faith? And mark what contrary answers the *flesh* and *faith* will give to it, when it comes to practice? I say, though many sin *in poverty*, and *in sufferings*, and *in disgrace*, yea and *by occasion* of them, and by their temptations, yet no man ever sinned *for them*: They are none of the bait that stealed away the heart from God. Set deep upon your heart, the sense of the *danger* of a prosperous state, and fear and vigilancy will help to save you.

Direct. 2. *Imprint upon your memory the characters of this deadly sin of worldliness, that so you may not perish by it, whilst you dream that you are free from it; but may always see how far it doth prevail.* Here therefore to help you, I will set before you the characters of this sin; and I will but briefly name them, lest I be tedious, because they are many.

1. The great mark of damning worldliness is, when *God* and *Heaven* are not *loved* and *preferred* before the pleasures, and profits, and honours of the world.

2. Another is, when the world is *esteemed* and *used* more for the service and pleasure of the flesh, than to honour God, and to do good with, and to further our salvation: When men desire great places, and riches, more to please their appetites and carnal minds with, than to benefit others, or to serve the Lord with; when they are not *rich to God*, but to *themselves*, Luke 12. 20, 21.

3. It is a mark of some degree of worldliness, to desire a *greater measure* of riches or honour, than our spiritual work, and ends, and benefit do require: For when we are convinced that *less* is as good or better to our highest ends, and yet we would have *more*; it is a sign that the rest is desired for the *flesh*, Rom. 13. 14. & 8. 8, 9, 10, 13.

4. When our desires after worldly things are too *eager* and *violent*: when we *must needs* have them, and cannot be without them, 1 *Tim.* 6. 9.

5. When our contrivances for the world are too *sollicitous*; and our *cares* for it take up an undue proportion of our time, *Mat.* 6. 24, 25. to the end.

6. When we are impatient under want, dishonour, or disappointments, and live in *trouble* and *discontent*, if we want much, or have not our wills.

7. When



7. When the thoughts of the world are proportionably so many more than our thoughts of Heaven, and our salvation, that they keep us in the neglect of the duty of Meditation, and keep empty our minds of holy things, *Mat. 6. 21.*

8. When it turneth our *talk* all towards the world, or taketh up our freest, and our sweetest and most serious words, and leaveth us to the use of seldom, dull, or formal, or affected words, about the things which should profit the soul, and glorifie our great Creator.

9. When the world inroacheth upon Gods part in our *families*, and thrusts out prayer, or the reading of the Scriptures, or the due instruction of children or servants: when it cometh in upon the *Lords day*; when it is intruding in *Gods Worship*, and at *Sermon* or *Prayer* our thoughts are more pleasingly running out after some worldly thing, than kept in attendance upon God, *Ezek. 33. 31.*

10. When worldly prosperity is so sweet to you, that it can keep you quiet under the guilt of wilful sin, and in the midst of all the dangers of your souls. Because you have your hearts desire a while, you can forget eternity, or bear those thoughts of it with security, which otherwise would amaze your souls, *Luke 12. 19, 20.*

11. When the *peace and pleasure* which you *daily live* upon, is fetcht more from the *world*, than from God and Heaven; so that if at any time you ask your selves the true reason of your *peace*, and whence it is that you rise and lie down in quietness of mind, your consciences must tell you, it is not so much from your belief of the Love of God in Christ, nor from your hope to live in Heaven for ever, as because you feel your self well in body, and live at ease and prosperity in the world: And when any mirth or joy possesseth you, you may easily feel, that it is more from something which is grateful to your flesh, than from the belief of everlasting glory.

12. When you think too highly and pleasingly of the condition of the *rich*, and too meanly of the state of *poor* Believers: when you make too great a difference between the rich and the poor, and say to the man with the gold Ring, and the gay Apparel, Come up hither, and to the poor, Sit there at my footstool, *James 4. & 5.* When you had rather be made like

the rich and honourable in the world, than like the poor that are more holy; and think with more delight of being like Lords or Great men in the world, than of being more like to humble heavenly Believers.

13. When you are at the heart more thankful to one that giveth you lands or money, than to God for giving you Christ and the Scriptures, and the Means of Grace: and would be better pleased if you were advanced or enriched by the King, than to think of being *sanctified* by the Spirit of Christ. And when you give God himself more hearty thanks for *worldly* than for *spiritual* things.

14. When you make *too much ado* for the things of the world; and *labour* for them with inordinate industry; or plunge your selves into unnecessary business, as one that can never have or do enough.

15. When you are too much in expecting liberality, kindnesses and gifts from others; and are too much pleased in it; and grudge at all that goeth beside you; and think that it is mens duty to mind all your concernments, and further your commodity more than other mens.

16. When you are selfish and partial about worldly interest, and have little sense of your neighbours concernments in comparison of your own. If one give never so liberally to many others, and give nothing to you, it doth never the more content you, nor reconcile your mind to the charity of the giver. If one give to you, and pass by many that have more need, you love and honour the bounty which satisfieth your own desires. If you sell dear, you rejoyce; and if you buy cheap, you are glad of your good bargain, though perhaps the seller be poorer than you. He that wrongeth you, or any way hindereth your commodity, is alwaies a bad man in your esteem: No vertue will save him from your censures and reproach: But he that dealeth as hardly by your neighbour, and well with you, is a very honest man, and worthy of your praise.

17. When you are *quarrelsome* for worldly things, and the love of them can at any time break your charity and peace, and make an enemy of your neereft friend; or engage you in causeless Law-suits and contentions. What abundance doth the world set together by the ears?

18. When

18. When you can see your poor brother or neighbour in want, and shut up the bowels of your compassion from him; and do little good with what God hath given you, but the flesh and self devoureth all.

19. When you will venture upon *unlawful waies of getting*; or will sin for honour or commodity; or at least will let go your innocency and conscience, rather than lose your prosperity in the world; and will distinguish your selves out of every danger, or costly duty, or suffering for righteousness sake; and will prove every thing *lawful*, which seemeth necessary to the prosperity and safety of the flesh.

20. When you are more careful to provide riches and honors for your children after you, than to save them from worldliness, voluptuousness and pride, and to bring them up to be the heirs of Heaven: and had rather venture their souls in the most dangerous temptations, than abate any of their plenty or grandure in the world.

These be the plain marks of worldly minds, whatever a blinded heart may devise to hide them.

Direct. 3. *Take heed of those blinding pretences which worldly minds do commonly use, to flatter, deceive and undo themselves. For instance.*

1. The most common pretence is [*That Gods creatures are good, and prosperity is his blessing, and that our bodies must be cherished, and that synical and eremetical extreams and austerities, are far from the genius of true Christianity.*]

There is truth in all this, or else it would not be so fit to be made a cloak for sin by misapplication. The world and all Gods works are good; and to the pure they are pure: to the sanctified they are sanctified; that is, they are devoted to the service of God, and used for him from whom they come: God hath given us nothing which may not be used for his service, and our salvation. No doubt but you may make you friends of the Mammon of unrighteousness, to further your reception into the everlasting habitations: You may lay up a good foundation for the time to come; and you may sow to the Spirit, and reap in the end everlasting life, *Gal. 6.* You may provide you bags that wax not old: you may please God by the sacrifices of distributing and communicating, *Heb. 13.* But yet I

must tell you, the world and all Gods creatures in it, are *too good* to be sacrificed to the *flesh*, and to the Devil; and not *good enough* to be *loved* and *preferred* before God, and your *innocency* and *salvation*.

The body must be cherished, but yet the flesh must be *subdued*; and if you live after it, you shall die. Health and alacrity must be preserved, because they make you fit for duty; but wanton appetites must be restrained, and no provision must be made for the flesh, to satisfy its lusts (or wills) *Rom. 13. 14.* It must be cherished as your horse or servant for his work; but it must not be pampered, and made unruly, or your Master. You may seek food for your necessity and use; and ask of God your daily bread (*Matth. 6. Psal. 145.*) but you may not with the Israelites, *ask meat for your lust*, as being weary of eating *Manna* so long, *Psal. 78.* Hurting your health by useless austerities, is not pleasing unto God: But sensuality and flesh-pleasing, and love of the world, is nevertheless abominable in his sight.

Object. 2. *Necessity makes me mind the world: I have children to maintain, and am in debt, and cannot pay every one his own.*

Answer. Whether you have necessity or not, you ought to labour faithfully in your callings. But no necessity will excuse your worldly love and cares: What will the love of the world do towards the supply of your necessities? or what will your eager desires, and your cares do, more than the labours and quiet forecast of one that hath a contented patient mind? Surely in reason, the less you have in the world, and the harder your condition is, the less you should love it, and the more you should abound in care and diligence, to make sure of a better world hereafter.

Object. 3. *I covet no mans but my own.*

Answer. 1. Why then are you so glad of good bargains, or of gifts? 2. But what if you do not? You covet to have more to be your own, than God allotteth you? Perhaps you have already as much as your flesh knoweth what to do with; and therefore need not covet more. But will this excuse you for loving your riches more than God? The question is not now, what you covet, but what you love. If the world hath your hearts,

hearts, the Devil hath your lives; for it is by the world that he deceiveth souls: And do you think then that you are fit to dwell with God? Know ye not that the love of the world, is enmity to God? And that if ye will be friends of the world, you are Gods enemies? James 4. 4.

Obj. & 4. *It is not by any unlawful means that I desire to grow rich: I wait on God in my lawful labour, and crave his blessing.*

Ans. It is not now your getting, but your loving the world that I am speaking of: If your hearts be more set on your riches or prosperity, than on God, and the world by loving it be made your Idol, you do but turn prayer and labour into sin, (though they be good in themselves) while you abuse them to your ungodly worldly ends.

What wretched muck-worm would not pray, if he believed that praying would make him rich? I warrant you then their tune would be turned. They would not cry out, what needeth all this praying? If God would give them money for the asking, they would quickly learn to pray without Book, and long prayers would come into request, upon the Pharisees old account. Can any thing in the world be more unlawful and abominable, than to love the flesh and the world, above God and Heaven? And yet do you say that you get not your wealth by any thing that is unlawful?

Obj. & 5. *But I am contented with my condition, and desire no more.*

Ans. So is a Swine when his belly is full. But the question is, Whether Heaven and Holiness, or that worldly condition which you are in seem more lovely to you.

Obj. & 6. *I give God thanks for all I have.*

Ans. So would every beggar in the Country give God thanks if he would make them rich. Some drunkards and gluttons, and some malicious people, do give God thanks for satisfying their sinful lusts. This is but adding hypocrisy to your sin, and to aggravate it by prophaning the Name of God, by thanking him as a cherisher of your lusts. But the question is, whether you love God for himself, and as your sanctifier better than you do the gratifying of your flesh?

Obj. 7. *But I give something to the poor, and I mean to leave them something at my death.*

*Ans.* So it is like the miserable Gentleman did, in *Luke 16*. Or else why would *Lazarus* lie at his gates, if he used not to give something to the poor? What worldling or hypocrite is there that will not drop now and then an Alms, while he pampereth his flesh, and satisfieth its desires? Do you look to be saved for doing as a Swine will do, in leaving that which he can neither eat, nor carry away with him? The question is, whether *God* or the *world* have your hearts? and what it is that you most delight in as your treasure?

*Object. 8.* *I am fully satisfied that Heaven is better than Earth, and God than the creature, and holiness than the prosperity or pleasure of the flesh?*

*Ans.* Thousands of miserable worldlings, are satisfied in opinion that this is true: They can say the same words that a true Believer doth: And in dispute they can defend them, and call the contrary opinion blasphemy. But all this is but a dreaming speculation: Their hearts never practically preferred God, and Holiness, and Heaven, as most suitable and best for them: Mark what you love best, and most long after, and most delight in, and what it is that you are lothest to leave, and what it is that you most eagerly labour for, and there you may see what it is that hath your hearts?

*Object. 9.* *Worldliness is indeed a heinous sin, and of all people, I most hate the covetous; and I use to preach or talk against it, more than against any sin.*

*Ans.* So do many thousands that are slaves to it themselves, and shall be damned for it. It is easier to talk against it, than to forsake it. And it is easier to hate covetousness in another, because it will cost you nothing for another to forsake his sin; and perhaps the more covetous he is, the more he standeth in your way, and hindereth you from that which you would have your selves. Of all the multitude of covetous Preachers that be in the world, is there any one that will not preach against covetousness? Read but the Lives of Cardinals, and Popes, and Popish Prelates, and you will see the most odious worldliness set forth without any kind of cloak or shame: How such a one laid his design at Court, and among the great ones for preferment? How studiously he prosecuted it, and conformed himself to the humours & interest of those, from whom

he did seek it? How they first got *this Living*, and then got *that Prebendary*, and then got *that Denary*, and then got such a *Bishoprick*, and then got a *better* (that is a *richer*) and then got to be *Archbishops*, and then to be *Cardinals*, &c. O happy progress, if they might never die! They blush not openly before Angels and men to own this worldly ambitious course, as their design and trade of life: And the Devil is grown so impudent, as if he were now the confessed Master of the world, as to *set* Divines themselves at work, to write the history of such cursed ambitious worldly lives, with open applause, and great commendations; yea to make *Saints* of them, that have a character far worse than Christ gave of him in *Luke 16.* that wanteth a drop of water to cool his tongue: He openly now saith, *All this I have gotten*; and they as impudently boast, *All this I have lost*. A *Judas* kiss is thought sufficient to prove him a true Christian and Pastor of the Church, though it be but the fruit of *what will you give me?* Instead of a scourge to whip out these buyers and sellers from Christs Temple, their merchandize is exposed without shame, and their signs set forth, and the trade of getting preferments openly professed, and it is enough to wipe off all the shame, to put some venerable titles upon this *Den* of thieves. *But the Lord whom we wait for, will once more come and cleanse his Temple: But who may abide the day of his coming? for he is like a refiners fire, and like fullers sope, and will thoroughly purge the Sons of Levi,* Mal. 3. 1, 2, 3, 4.

If talking against worldliness, would prove that the world is overcome, and that God is dearest to the soul, then *Preachers* will be the happiest men on earth. But it's easier to commend God, than to love him above all; and easier to cry out against the world, than to have a heart that is truly weaned from it, and set upon a better world.

*Objct. 10. But all this belongeth only to them that are in prosperity; but I am poor, and therefore it is nothing to me.*

*Ans. Many a one loveth prosperity, that hath it not: And such are doubly sinful, that will love a world which loveth not them: Even a world of poverty, misery and distress. Something you would have done, if you had had a full estate, and honour, and fleshly delights to love. Nay, many poor men think*

think better of riches and honour, than those that have them; because they never tryed how vain and vexatious they are; and if they had tryed them, perhaps would love them less. The world is but a painted Strumpet; admired afar off; but the neerer you come to it, and the more it's known, the worse you will like it. Is it by your *own desire* that you are *poor*? or is it *against your wills*? Had you not rather be as great and rich as others? Had you not rather live at ease and fulness? And do you think God will love you ever the better, for that which is *against your wills*? Will he count that man to be *no worldling*, that would fain have more of the world, and cannot? and that loveth *God and Heaven* no better than the rich? Nay, that will sin for a shilling, when great ones do it for greater summs? who can be more unfit for Heaven, than he that loveth a life of labour, and want, and misery better? Alas it is but little that the greatest worldlings have for their salvation: But *poor worldlings* sell it for less than they, and therefore do despise it more.

Direct. 4. *Let the true nature and aggravations of the sin of worldliness, be still in your eye to make it odious to you. As for instance:*

1. *It is true and odious Idolatry, Ephes. 5. 5. Col. 3. 5. To have God for our God indeed, is to love him as our God, and to delight in him, and be ruled by him. Who then is an Idolater, if he be not one, who loveth the world, and delighteth in it more than in God, or esteemeth it fitter to be the matter of his delight? and is ruled by it, and seeketh it more? Isa. 55. 1, 2, 3.*

2. *It is a blasphemous contempt of God and Heaven, to prefer a dung hill world before him: To set more by the provisions and pleasures of the flesh, than by all the blessedness of Heaven: It is called prophaneness in Esau, to sell his birth-right for one morsel, Heb. 12. 16. What prophaneness is it then to say, as worldlings hearts and lives do, The satisfying of my flesh and fancies for a time, is better than God and the Joies of Heaven to all eternity.*

3. *It is a sin of Interest, and not only of Passion; and therefore it possesseth the very Heart and Love, which is the principal faculty of the soul, and that which God most reserveth for himself. No actual sin, which is but little loved, is so heinous and*



and mortal, as that which is *most loved*. Because these do most exclude the *Love of God*. Some other sins may do more hurt to others, but this is worst to the *sinner* himself. We justly pittie poor Heathenish Idolaters, and pray for their conversion (and I would we did it more.) But do not you not think that our hypocrite-worldlings, do *love* their *riches*, and their *honours* and *pleasures*, better than the poor Heathens *love* their *Idols*? They bow the *knee* to a creature, and you entertain it in your *heart*.

4. It is a sin of *deliberation* and *contrivance*, which is much worse than a surprize by a sudden temptation. You *plot* how you may compass your voluptuous, covetous and ambitious ends: Therefore it is a sin that standeth at the furthest distance from *Repentance*, and is both *voluntary*, and a settled *habit*.

5. It is a *continued sin*. Men be not alwaies *lying*, though they be never so great lyars; nor *alwaies* stealing, if they be the most notorious thieves; nor alwaies *swearing*, if they be the profanest swearers. But a *worldly mind* is *alwaies* worldly: He is *alwaies* committing his Idolatry with the world, and *alwaies* denying his Love to God.

6. It is not only a sin about the *means* to a right *end* (as mischosen waies of Religion may be) but it is a sin against *the End it self*, and a mischusing of a false pernicious *End*. And so it is the perverting, not only of one particular action, but even of the bent and course of mens lives: And consequently a mis-spending all their time.

7. It is a perverting of *Gods creatures*, to a use clean contrary to that which they are given us for; and an unthankful turning of all his gifts against himself. He gave us his creatures to lead us to him, and by *their loveliness* to shew his *greater loveliness*, and to taste in their sweetness, the greater sweetness of his love. And will you use them to turn your affections from him?

8. It is a *great debasing of the soul it self*, to fill that noble Spirit with nothing but dirt and smoak, which was made to know and love its God.

9. It is an *irrational vice*, and signifieth not only much *unbelief* of the unseen things which should take up the soul; but

also a sottish inconsiderateness, of the *vanity and brevity* of the things below. It is an *unmanning* our selves, and hiring out our reason to be a servant to our *fleshy lusts*.

10. Lastly, It is a *pregnant multiplying sin*; which bringeth forth abundance more: *The love of money is the root of all evil*, 1 Tim. 6. 9, 10. Therefore

Direct. 5. *Let the mischievous effects of this sin, be still before your eyes.* As for instance.

1. *It keepeth the heart strange to God and Heaven.* The Love of God and of the world are contrary, 1 John 2. 15. & 3. 17. James 4. 4. So is an earthly and a heavenly conversation, Phil. 3. 18, 19, 20. And the laying up a treasure in Heaven and upon Earth, Matth. 6. 19, 20, 21. And the living after the flesh, and after the Spirit, Rom. 8. 1, 5, 6, 13. Ye cannot possibly serve God and Mammon; nor travel two contrary waies at once; nor have two contrary felicities, till you have two hearts.

2. *It setteth you at enmity with God and holiness*; because God controlleth and condemneth your beloved lusts: and because it is contrary to the carnal things which have your hearts:

2. By this means it maketh men malignant enemies of the godly, and persecutors of them; because they are of contrary minds and waies. *As then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now*, Gal. 4. 29. The world cannot love us, because we are not of the world, John 15. 19, 20. *Pride, covetousness and sensuality*, are the matter which the burning Feaver lodgeth in, which hath consumed so much of the Church of Christ.

4. It is the sin that hath corrupted the sacred Office of the Ministry throughout most of the Christian Churches in the world: And thereby caused both the *Schisms and Cruelties*, and the decay of serious godliness among them, which is their present deplorable case. Ignorant persons are like sick men in a Feaver: They lay the blame on this and that, and commonly on that which went next before the paroxysm; and know not the true cause of the disease: We are all troubled (or should be) to see the many waies, the many confused state of the Christian Churches, and to hear them cry out against each other. And one layeth the blame on this party or opinion, and another on that: But when we come to our selves,

elves, we shall find that it is, *The worldly mind* that causeth our calamity. Many well meaning friends of the Church do think how dishonourable it is to the Ministry, to be poor and low, and consequently despicable; and what an advantage is it to their work, to be able to relieve the poor, and rather to oblige the people, than to depend upon them, and to be above them, rather than below them. And supposing the Pastors to be mortified, holy, heavenly men, all this is true; and the zeal of these thoughts is worthy of commendation. But that which good men intend for good, hath become the Churches bane. So certain is the common saying, that *Constantines* zeal did poison the Church, by lifting up the Pastors of it too high, and occasioning those contentions for grandure and precedency, which to this day separate the East and West. When well-meaning Piety hath adorned the office with *wealth* and *honour*, it is as true as that the Sun shineth, that the most proud, ambitious, worldly men, will be the most studious seekers of that office; and will make it their plot, and trade, and business, how by friends, and observances, and wills, to attain their ends: And usually he that seeks shall find: when in the mean time the godly mortified humble man, will not do so; but will serve God in the state to which he is clearly called: And consequently, except it be under the Government of an admirably wise and holy Ruler, a worthy Pastor in such a wealthy station, will be a singular thing, and a rarity of the age; whilst worldly men, whose hearts are habited with that which is utterly contrary to holiness, and contrary to the very ends and work of their own office, will be the men that must sit in *Moses* Chair; that must have the doing and ruling of the work which their hearts are set against. And how it will go with the Church of Christ, when the Gospel is to be preached, and Preachers chosen, and Godliness promoted by the secret enemies of it; and when ambitious, fleshly, worldly men, are they that must cure the peoples souls (under Christ) of the love of the flesh, and the world, it were easie to prognosticate from the causes, if the Christian world could not tell by the effects: so that, except by the wonderful Piety of Princes———there is no visible way in the eye of reason, to recover the miserable Churches, but to retrieve the Pastoral Office into such a state, as that it may be no

bait to a worldly mind, but may be desired and chosen purely upon heavenly accounts: And then the richer the Pastors are, the better; when they are the Sons of Nobles, whose Piety bringeth with them their honour, and their wealth, to serve God and his Church with, and they do not find it there to be their end or inducement to the work: But instead of invitations or encouragements to pride and carnal minds, there may be only so much as may not deter or drive away candidates from the sacred Function.

5. *Worldliness* is a sin, which maketh the Word of God unprofitable, Mat. 13. 22. John 12. 43. Ezek. 33. 31. prepossessing the heart, and resisting that Gospel which would extirpate it.

6. It hindereth Prayer, by corrupting mens desires, and by intruding worldly thoughts.

7. It hindereth all holy Meditation, by turning both the heart and thoughts another way.

8. It drieth up all heavenly profitable Conference, whilst the world doth fill both mind and mouth.

9. It is a great profaner of the Lords Day, distracting mens minds, and alienating them from God.

10. It is a murderous enemy of Love to one another: All worldly men being so much for themselves, that they are seldom hearty friends to any other.

11. Yea it maketh men false and unrighteous in their dealings: There being no trust to be put in a worldly man any further than you are sure you suit his interest.

12. It is the great cause of discord and divisions in the world: It setteth Families, Neighbours and Kingdoms together by the ears; and setteth the Nations of the earth in bloody wars, to the calamity and destruction of each other.

13. It causeth cheating, stealing, robbing, oppressions, cruelties, lying, false-witnessing, perjury, murders, and many such other sins.

14. It maketh men unfit to suffer for Christ, because they love the world above him: and consequently it maketh them as Apostates to forsake him in a time of tryal.

15. It is a great devourer of precious time: That short life which should be spent in preparing for eternity, is almost all spent in drudging for the world.

16. Lastly,

16. Lastly, It greatly unfitteth men to die; and maketh them loth to leave the world: And no wonder when there is no entertainment for worldlings, in any better place hereafter.

Direct. 6. *If you would be saved from the world, and the snare of prosperity, foresee death, and judge of the world as it will appear and use you at the last. Dream not of long life: He that looks to stay but a little while in the world, will be the less careful of his provisions in it. A little will serve for a little time. The grave is a sufficient disgrace to all the vanities on earth, though there must be more to raise the heart to Heaven.*

Direct. 7. *Mortifie the flesh, and you overcome the world. Cure the thirsty disease, and you will need none of the worldlings waies to satise it. When the flesh is mastered, there is no use for plenty, or pleasures, or honours, to satise its lusts: Your daily bread to fit you for your work, will then suffice.*

Direct. 8. *But it is the lively belief of endless Glory, and the Love of God prevailing in the soul, that must work the cure. Nothing below a Life of Faith, and a heavenly mind and conversation, and the Love of God, will ever well cure a sensual life, and an earthly mind and conversation, and the love of the world.*

Direct. 9. *Turn away from the bait: desire not to have your estate, your dwelling, &c. too pleasing to your flesh and fancy. Remember that it killeth by pleasing, rather than by seeming unlovely and displeasing.*

Direct. 10. *Turn Satans temptations to worldliness against himself. When he tempteth you to covetousness, give more to the poor than else you would have done. When he tempteth you to pride and ambition, let your conversation shew more avervation to pride than you did before. If he tempt you to waste your time in fleshly vanities, or sports, work harder in your calling, and spend more time in better things; and thus try to weary out the tempter.*

Direct. 11. *Take heed of the Hypocrites designs, which is to unite Religion and worldliness, and to reconcile God and Mammon; and to secure the flesh and its prosperity here, and yet to save the soul hereafter. For all such hopes are meer deceits.*

Direct. 12. *Improve your prosperity to its proper ends.* Devote all entirely and absolutely to God; and so it will be saved from loss, and you from deceit and condemnation.

## CHAP. XV.

*How to be poor in spirit. And how to escape the pride of Prosperity.*

**T**HOUGH no man is saved or condemned for being either rich or poor; yet it is not for nothing that Christ hath so often set before us the danger of the rich, and the extraordinary difficulty of their salvation: And that he began his Sermon, *Mat. 5. 3.* with, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* The sense of which words, is not as is commonly imagined, [*Blessed are they that find their want of grace.*] For 1. So may a despairing person. 2. The text compared with *Luke 16.* where simply the poor and rich are opposed, doth plainly shew another sense; agreeing with the usual doctrine of Christ. And whereas Expositors doubt whether Christ spake that Sermon to his Disciples, or to the multitude, the text maketh it plain, that he spake it to both, *viz.* that he called his Disciples to him, and as it were pointed the finger at them, and made them his text on which he preached to the multitude; and the sense is contained in these Propositions; as if he had said [*See you these followers of me: You take them to be contemptible or unhappy, because they are poor in the world; but I tell you,* 1. *That poverty maketh not Believers miserable: 2. Yea they are the truly blessed men, because they shall have the heavenly riches: 3 And the evidence of their right to that, is, that they are poor in spirit, that is, their hearts are suited to a low estate, and are saved from the destructive vices of riches and prosperity. 1. And their outward poverty is better suited and conducive to this deliverance, and this poverty of spirit, than a state of wealth and prosperity is.*] All these four Propositions are the true meaning of the text.

That we may see here what is the special work of Faith, we must know which are the special sins of prosperity, which riches  
and

and honours occasion in the world. And though the Apottle tell us, *1 Tim. 6. 10.* that the *love of money is the root of all evil*, I will confine my discourse to that narrower compass, in the enumeration of the sins of *Sodom*, in *Ex. k. 16. 49.* *PRIDE*, *FULNESS* of bread, *IDLENESS*: And of these but briefly, because I have spoken more largely of them elsewhere (in my Christian Directory.)

And first of the *Pride* of the rich and prosperous.

*PRIDE* is a sin of so deep radication, and so powerful in the hearts of carnal men, that it will take advantage of any condition, but *Riches and Prosperity* are its most notable advantage. As the boat riseth with the water; so do such hearts rise with their estates. Therefore saith the Apottle, *1 Tim. 6. 17.* *Charge the rich that they be not high minded.* *High-mindedness* is the sin that you are first here to avoid. In order whereunto I shall give you now but these three general Directions.

Direct. 1. *Observe the masks or covers of High-mindedness or Pride, lest it reign in you unknown.* For it hath many covers, by which it is concealed from the souls that are infected, if not undone and miserable by it.

For instance: 1. Some think that they are not *Proud*, because that *their parts and worth will bear out all the estimation which they have of themselves.* And he that thinketh of himself but as he really is, being in the right, is not to be accounted proud.

But remember that the first act of *Pride* is the overvaluing of our selves: And he that is once guilty of this first act, will justify himself both in it, and all that follow. So that *Pride* is a sin which blindeth the understanding, and defendeth it self by it self, and powerfully keepeth off repentance. When once a man hath entertained a conceit, that he is *wiser or better* than indeed he is, he then thinketh that all his thoughts, and words, and actions, which are of that signification, are just, and sober, because the thing is so indeed. And for a man to deny Gods graces, or gifts, and make himself seem worse than he is, is not true humility, but dissimulation or ingratitude.

But herein you have great cause to be very careful, lest you should

should prove mistaken: Therefore 1. Judge not of your selves by the by as of self-love; but, if it be possible, lay by partiality, and judge of your selves as you do by others, upon the like evidences. 2. Hearken what *other men* judge of you, who are *impartial* and *wise*, and are *near you*, and thoroughly acquainted with your livs. It's possible they may think better or worse of you than you are: but if they judge *worse* of you, than you do of your selves, it should stop your confidence, and make you the more suspicious, and careful to try lest you should be mistaken.

2. And remember also that you are obliged to a *greater modesty* in judging of your own vertues, and to a *greater severity* in judging of your own faults, than of other mens; though you must not *wilfully erre* about *your selves*, or *any others*, yet you are not bound to search out the truth about the faults of another, as you are about your own. We are commanded to *prefer one another in benour*, Rom. 10. 21. And *vers. 3.* For I say, through the grace given to me, to every man that is among you, not to think of himself more highly, than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith.

2 Another cloak for Pride is, the Reputation of our Religion, Profession or Party, which will seem to be disgraced by us, if we seem not to be somewhat better than we are. If we should not hide or extenuate our faults, and set out our graces and parts to the full, we should be a *dishonour* to Christ, and to his servants, and his cause.

But remember 1. That the way by which God hath appointed you to honour him, is, by *being good*, and *living well*, and not by *seeming to be good*, when you are not, or *seeming better* than you are: The God of Truth, who hateth Hypocrisie, hath not chosen lying and hypocrisie to be the means by which we must seek his honour. It is damnable to seek to glorifie him by a lye, Rom. 3. 7, 8. We must indeed cause *our light* so to shine before men that they may see our good works, and glorifie our heavenly Father, Mat. 5. 16. But it is the light of *Sincerity* and *good Works*, and not of a *dissembled Profession* that must so shine.

2. And the *Goodness* of the pretended end doth greatly aggravate



aggravate the crime: As if the honour of God and our Religion must be upheld, by so devilish a means as proud Hypocritic.

3. And, though it be true, that a man is not imprudently without just cause, to open his sins before the world, when it is like to tend to the injury of Religion, and any way to do more hurt than good: yet it is as true, that when there is no such impediment, true repentance is forward to confess, and when the fault is *discovered*, defending and extenuating it, is then the greatest dishonour to Religion. (As if you would father all on Christ, and make men believe that he will justify or extenuate sin as you do.) And then it is a free self-abasing confession, and taking all the shame to your selves (with future reformation) which is the reparation which you must make of the honour of Religion. For what greater dishonour can be cast upon Religion, than to make it seem a friend to sin? Or what greater honour can be given it, than to represent it as it is, as an enemy to all evil; and to take the blame, as is due, unto your selves?

3. Another cloak for *Pride*, is the *Reputation of our offices, dignities and places*. We must live according to our rank and quality: All men must not live alike. The grandeur of Rulers must be maintained, or else the Magistracy will fall into contempt. The Pastors Office must not by a mean estate, and low deportment, be exposed to the peoples scorn. And so abundance of the most ambitious practices, and hateful enormities of the proud, must be veiled by these fair pretences.

*Ans.* 1. We grant you that the *honour of Magistrates* must be kept up by a convenient *grandeur*; and that a competent *distance* is necessary to a due *reverence*: But *Goodness* is as necessary an ingredient in Government, as *Greatness* is; and to be great in *Wisdom* and *Goodness*, is the principal *Greatness*: And *Goodness* is *Loving*, and humble, and condescending, and suiteth all deportments to the common *good*, which is the end of Government. See then that you keep up no other *heights*, but that which really tendeth to the *success* of your endeavours, in order to the *common good*.

2. And look also to your hearts, lest it be your *own exaltation* which you indeed intend, while you thus pretend the honour

honour of your office: For this is an ordinary trick of pride. To discover this, will you ask your selves these Questions following?

Quest. 1. *How you came into your offices and honours? did they seek you, or did you seek them? did the place need you, or did you need the place? If pride brought you in, you have cause to fear, lest it govern you when you are there?*

Quest. 2. *What do you in the place of honour that you are in? Do you study to do all the good you can, and to make men happy by your Government? and is this the labour of your lives? if it be, we may hope that the means is suited to this end. But if you do no such thing, you have no such end: And if you have no such end, you do but dissemble, in pretending that your grandeur is used but as a means to that end which really you never seek. It is then your own exaltation that you aim at, and it is your pride that playeth all your game.*

Quest. 3. *Are you more offended and grieved when you are crost and hindered in doing good, or when you are crost and hindered from your personal honour?*

Quest. 4. *Are you well contented that another should have your honour and preferment, if God and the Sovereign Power so dispose of it, so be it, it be one that is like to do more good than you?*

By these Questions you may quickly see if you are willing, whether your grandeur be desired by your pride for self-advancement, or by Christian prudence to do good.

3. And I must tell you, that there is abundance of difference betwixt the case of the *Civil Magistrates*, and the *Pastors* of the Church in this. *Magistracy* must have more *fear* and *pomp*: But *Pastors* must govern by *Light* and *Love*: When his *Apostles* strove for superiority, Christ left a decision of the controverſie for the use of all following ages. It is the *contempt of the world*, and the *mortifying of the flesh*, and *self-denial*, that *Pastors* have to *teach the people*, and withall to *seek a heavenly treasure*: And will not their *own example* further the success of their *Doctrine*? The reverence that a *Pastor* must expect, is not to be feared as one that can *do hurt* (For all *coercion* or *corporal force* is proper to the *Magistrate*;) but it is to

be thought one that is *above all the riches and pleasures of the world*, and hath set his heart on higher things: Such a one therefore he must both *be* and *seem*. A Pastor will be but the sooner despised, if he look after that *riches and worldly pomp*, which is seemly for a Magistrate: If he have a sword in his hand, it's the way to be hated: If he have *teeth* that are *bloody*, or *claws* that *can tear*, he will be accounted a wolf, though he have the cloathing of a sheep. When our Divines give the reason of Christs humiliation, they say, that if he had preached up heavenly-mindedness, self-denial, and mortification, and had himself lived in pomp and fulness; the people would not have regarded his words: And surely the same reason holdeth in some measure as to all his Ministers. Again, I say, that if ever the Church be universally reformed, the Pastoral office must be only encouraged with *necessary support*, to keep the Pastors from *despondency*, and *distracting cares*; but it must not be made a *bait of ambition, covetousness or flesh*; but must be *stript* of that which makes it *thus desirable* to a carnal mind. Otherwise we must expect, that except when Princes are very holy; the Churches be *ordinarily guided* by carnal and ungodly men; who will do it according to their *minds and interest*. All the world cannot answer the reason of this: which is, *Honours and wealth will be certainly sought with greatest industry by the worldly, that is, the worst of men: and not by the heavenly mortified persons*: And they that seek shall usually find: And so while the humble, holy person stayeth till he is called, and the proud and worldly, who have the keenest appetite, use all their art and friends to rise, the conclusion is as sure as sad, and hath been so proved by woful experience almost 1300 years.

See Dr. Stillingfleet of Satisfaction on this point.

4. Another of Prides pretences is *Decency*, and the avoiding of reproach and scorn: If we live not as high as others, we shall be *derided* or *contemned*; or thought to be *sordid*, *beggarly* or *base*.

*Answer*. 1. This is one of the signs and effects of Pride, that it maketh a *greater matter of other mens thoughts of you*, than you ought to make: It cannot bear contempt and scorn so easily as *Humility* can do: Too careful avoiding of contempt, is the proper work of Pride. 2. It is granted that you should

not be contemptuous of your just reputation; and also that you must not by any causeless affected singularity, or by any practice which is indeed uncomely, make your selves the scorn of others. But it is as true that you must not desire a higher estimation than is really your due; nor yet be *over-solicitous* for that which is your due indeed; nor must you follow the proud in any thing which is contrary to true humility, for the keeping of their good report, nor go above your rank to avoid contempt. 3. And forget not whose good word it is that you should especially regard: Your truest honour is in the esteem of God, and all good men, and not in the opinion or praises of the proud. They that are addicted to this vice themselves, perhaps may deride those that go below them (and yet they will more *envy* those that go above them: ) But the *bumble* will think much better of you for being *humble*, and nothing can make you viler in their eyes than *Pride*. If you were humble your selves, you would prefer your honour with humble, wise and sober persons, above the opinions of the proud, who know not good from evil.

5. Another cloak of Pride is *opinionative* and *doctrinal* Humility: When we have heard and read much against Pride, and can speak (or preach) against it, as freely, and fluently, and vehemently, and movingly, as any others; and in all company and conference signify our dislike of it; when we are much in dissuading others from it, and in extolling humility, and lowliness of mind; this doth not only deceive others, but very often the speaker himself; and makes him think that he hath no great degree of Pride.

But *speculation*, and *opinion*, and *talk*, are one thing, and a *renewed truly humble soul* is another thing. If all this while you are as *great*, and *wise*, and *good* in your own esteem, and make as great a matter of mens opinion of you, as others do that speak less against Pride, your speeches and preachings serve but to condemn your selves. It is as easie to talk against covetousness, gluttony, and other sins, whilest he that condemneth them, continueth in them, and condemneth himself. Talking against an enemy, obtaineth no victory; and talking against sin, may signify what you have *learned to say*, or perhaps what dislike you have to that sin *at a distance*, or *in specie*, or *in another*;

another, when yet you may damnably love it in your selves. It were well for Preachers, if it were as easie or common to conquer sin, as to preach against it : But alas it is not so.

6. Another cloak of *Pride* is, *The presence of a real partial humility, together with an outward humble garb.* A man may be really humble in some, yea in many respects, and yet be exceeding proud in others : He may be vile in his own eyes, because he is conscious of many great and odious sins, and because he knoweth that sin is a thing odious to God, and all that will be saved, must be humbled for it ; and because he knoweth that his body is earth, and must return by death to filth and dust : And he may go in fordid poor apparel ; and such may have a humble tone and manner of speech ; and perhaps speak so self-abasingly, as if there were none so lowly as they : And yet they may be exceeding proud of their supposed wisdom, or spiritual understanding, and of a supposed extraordinary measure of holiness, or revelations, or interest in God, or of this humility it self : Yea their common natural pride may not be taken down, though there be frequent expressions of great humiliation.

And if the proudest Gallants can, with their hat at your foot, profess themselves your humble servants, why may not Religious Pride go as far ?

And note here, that this Religious Pride, is of a higher and more aggravated strein than the other : 1. Because it is committed against more humbling means. 2. Because it is a sin against more knowledge. 3. Because it is accompanied with the profession of Humility, and so is aggravated by more hypocrisy. 4. Because it is an abuse of more excellent things : It is more odious to turn the pretence of wisdom, revelations, humility, godliness, good works, &c. into pride, than to be proud as children are of their fine cloaths ; or as addle-brained women are of their precedencies. 5. Because it most odiously fathereth it self on God, as if it were but the grateful magnifying of his graces : To put Gods Name into the boasts of Pride, and say, *I thank thee, Lord, that I am not as other men, nor as this Publican* (Luke 18. 11.) To say, God hath revealed more to me than to you ; or hath made me more holy and spiritual than you, *Isa. 65.*

me; for I am holier than thou: This is, when Pride speaketh it, most odious blasphemy; to father the first-born of the Devil upon God.

There are two sad instances of this kind of Pride, which are now too familiarly seen among us.

The one is in the case of many *convinced Hypocrites*, yea and many passionate feeble Christians, who are affrighted with the terrours of the Lord, and partly disturbed by their guilt, or passions, and partly take it to be an honourable sign of humility to condemn themselves; and therefore will fill the ears of Ministers with sad complaints of their fears and doubts, and sins and wants, as if they would hardly be kept from desperation. And yet if they know that another doth believe them, and think and speak as bad of them as they speak of themselves; yea if he do but slight them, and prefer others before them, or plainly reprove them for any disgraceful sin, they swell with the wrath of Pride against him, and will not easily think or speak well of such a one: And they love him best that thinketh best of them, and praiseth them most, even when they most dispraise themselves; which sheweth that a man may be really *humbled* in some respects, and *seem* to be humbled in more, and yet at the heart be dangerously proud.

The other instance is, in the common separating Spirit of Sectarians; and in particular, in those called *Quakers* in these times (For against *commanded separation from sin, by self-preservation or discipline*, I am far from speaking.) Their great pretence of singularity is, to avoid and detest the *Pride* of others; they *cry out against Pride* as much as any. Their garb is plain; humility, and self-emptiness, and poverty of spirit, is their profession. And yet when they are so ignorant, that they can scarce speak sense; and when they understand not the Catechism or Creed, but have need to be taught *which* are the principles of the Oracles of God; they think they are taken into the counsels of the Almighty; they think they abound in the Spirit, and in wisdom, in revelations, and in holiness; and the *wisest* and *holiest* of Christs Ministers and People, who are as far above them in knowledge and godliness, as the aged are above a *stammering Infant*, are proudly despised by them, and openly and impudently reviled and railed at, as ignorant fools,

fools, and ungodly, worldly, self seeking men, and as the deceivers of the people, and as void of the Spirit; which could never proceed to the height that we have seen it, and which their words and writings utter at this day, without a very *strange degree of Pride*, and such as either *maketh men mad*, or is *made by madness*, or little less.

And here note also, that it is no wonder if Religious Pride can despise the *common* applause of the *world*, and bear a great deal of ignominy from the *vulgar*; because they have learnt so much as to know that wicked men are fools, and base, and their judgment is no great honour or dishonour to any man; and that godly men only are truly wise, and their judgment most to be regarded. And therefore it is *with them* whom they think highest of themselves, that they desire to be thought highest of; and it is among the *Religious sort*, that *Religious Pride* doth fish for honour: even as men that are proud of their *Learning*, do hunt after the applause of *learned men*, and can despise the judgment of the *unlearned vulgar*, as quite below them.

I know that this last instance of *Pride*, is not alwaies an attendant of *Prosperity*: But oft it is, a kind of wantonness thence arising, which is much restrained in suffering times: And being speaking of the rest; I thought not meet to pass it by.

Direct. II. *Understand which are the ordinary effects and characters of Pride, that you may not live in it, and perish by it, whilst you thought you had overcome it.* At this time (having said more of it elsewhere) I shall recite but these marks of prosperous *Pride*, and shew the contrary signs of lowliness.

1. *The high-minded are self-willed, and much addicted to rule and domineer.* They would have their own wills, in all their *own matters*, and are hardly brought to submit to the judgment and will of others. *Obeying* goeth quite against their grain, any further than they like the commands of their superiours: And if they are in any hope of reaching it, they aspire to be the *Governours* of others, that they may still stand  
uppermost.

uppermost, and have their will in all the matters about them, as well as in their own. If there be a place of *Power* and *Preferment* void, the *proud* man is the *forwardest expectant*; and maketh no great question of his fitness; but thinketh that he is injured if he be put by, how worthy a man soever be preferred before him: He snuffs and scorns at inferiours that stick at his most sinful and unreasonable commands; and thunders out the charge of Rebellion or Schism against those that question his infallibility, or that will stick at obeying *him* before God, and against him; as if he had been *born to rule*, and other men to *obey him*; and all do him wrong, who fall not down and worship not his will, at the first intimation: Though perhaps he be but a Minister of Christ, who should be as a little child, and the servant of all, and should stoop to the feet of the poorest of the flock, and should receive the weak, and bear with their infirmities; yet Pride will there lift up the head, and forget all the humbling examples and admonitions of Christ, and will either seek to *draw Disciples after it, by speaking perverse things*, Acts 20. 30. or forget 1 Pet. 5. 3. *Neither as being Lords over Gods heritage, but examples to the flock.*

But on the contrary, the *poor in spirit* are readier to *obey* than *rule*, as knowing that *ruling* requireth the greater parts and graces; and are enclined to think others to be fitter for places of Teaching or Authority than themselves (further than clear experience constraineth them to know the contrary: ) For *in honour they prefer others*, instead of striving to be preferred before others: They have a tractable, humble, yielding disposition, except when they are tempted to sin. They are gentle, and easie to be entreated, James 3. 17. and can *submit themselves to one another*; yea and be their voluntary subjects, 1 Pet. 5. 5. Ephes. 5. 21. (Yet not becoming unnecessarily the servants of men; but *obusing* it rather when they may be free.) They are as *little children*, in that they expect not rule, but to be ruled, Matth. 18. 3. They have learned to *serve one another in love*, Gal. 5. 13. and take it not for Christian love, that can do good only upon terms of equality, and cannot stoop to voluntary *service*. They can go two mil: with him, that compelleth them to go one: No man more obedient when you command not sin, For as he affecteth not to be called *Master*,



or Rabbi, or to have the highest seat or name (*Mat. 23. 11, &c.*) So he hath learnt not to please himself, but to please others for their good to edification, *Rom. 15. 2.* Especially if he be a Pastor of the Church, though he do by an *excelling light*, and *love*, and *good life*, keep up the true honour of his calling; yet is he the more averse to *Lord* it over the *flock*, because he knoweth that he must be an example to them: And it is not an example of pride, but of lowliness, which *Christ* did give, and he must give; and therefore both are joynd together, *1 Pet. 5. 3, 5.*

2. The Proud do make too great a matter of that honour which perhaps may be their due: They plot for it: they set their hearts upon it. If they are slighted, or others preferred before them, their countenances are cast down, as *Cains*; or they are troubled, as *Haman*; or they will revenge it, as *Cain*, and as *Joab* upon *Abner*: Touch their honour, and you touch their hearts: Despise them, and you torment them, or make them your enemies.

But the *Poor in Spirit* regard their honour, as they do other matters of this world; that is, with moderation, and so far as it is conducible to the honour of Religion, or their Country, or to the service and business of their lives. They will not be Prodigals of that which they may serve God by: and they will not be over-desirous of that which may be a bait to Pride, and a snare to their souls, though it gratifie the fleshly fancy. They will seek it, as if they sought it not; and possess it, as if they possess it not, remembering how vain a thing man is, and how little his thoughts or breath can do, to make us happy: God is so great in a Believers eye, and man and worldly vanity is so small; that a lowly mind can scarce have room and time to regard the honour which is the proud mans portion; because he is taken up with honouring his God, and esteeming the honour which consisteth in his approbation.

Therefore it is tolerable to him, to be made of no reputation, to be laden with reproaches, to be spit upon and buffeted; to be made as the scorn and off scouring of the world, and to have his name cast out as an evil doer, so he be not an evil doer indeed, *1 Cor. 4. 13. Luke 6. 22.* Whatever you think of him, or whatever you say of him, he knoweth that it is little of his

concernment : your favour is not his felicity ; nor are you the Judge, whose sentence must finally decide his cause. He *bumbleth himself*, and therefore can endure to be *bumbled* by others. He *chooseth the lowest place* himself, and therefore can endure to be *low*, 1 Cor. 4. 3, 4, 5. Luke 14. 11. & 18. 14. & 14. 10.

3. The *high-minded* are ashamed to be thought to come of a *low descent* ; or that their *Parents* or *Ancestors* were *poor* : And if their *Ancestors* were rich and great, that little honour doth help to elevate their minds ; because they want that personal worth which is honourable indeed, they are fain to adorn themselves with these borrowed feathers.

But the lowly know that if Riches prove such a hinderance of salvation, and so few of the rich proportionably are saved, as Christ hath told us, it can be no great honour to be the offspring of the rich : It is a sad kind of boast, to say [my *Ancestors* are liker to be in Hell than yours ; or if any of them be in Heaven, they came thither as a Camel through a needles eye.] We know we are all of the common earth, and there our flesh will all be levelled, and our noblest blood will turn to the common putrefaction : We are all the seed of sinful *Adam* ; our Father was an *Amorite*, and our Mother an *Hittite*, Ezek. 16. 3. And good men have used humbly to lament their forefathers pride and wickedness, instead of boasting of their worldly wealth ; as you may read, *Neb. 9. 16, 39. Dan. 9.*

4. The *high-minded* are ashamed to be thought *poor* themselves : Because *wealth* is the Idol which they most honour ; they think that it will most honour them. Because they see that most men admire and honour it in the world ; therefore they being of the world, do judge as the world, and conform themselves to its opinion. Even the *poor* that is *proud*, is ashamed of his poverty, and would be fain accounted rich.

But the *lowly* are not ashamed to say with *Peter*, *Acts 3. 6. Silver and gold have I none* ; while they have better riches to rejoyce in : They are glad, when with *Paul* they can say, *We are poor, but making many rich*, 2 Cor. 6. 10. They will not deny, or cast away any riches (which God doth lend them) because as his *Stewards*, they must be accountable for them to their Lord. But they take it to be no shame to be liker Christ than

than *Craesus*; or liker his Apostles than the Prelates and Cardinals of *Rome*; or to be of those poor that are poor in spirit, who are rich in faith, and heirs of Heaven, *James 2. 5. Matth. 5. 3.* Nor is it any desirable honour to have our salvation so much hindered and hazarded, as the rich have. God, and Angels, and wise men, do think never the worse of a good man for being poor.

5. The *high-minded* are therefore usually addicted to some excess in ornaments and apparel, because they would be taken to be *rich* and *comely* (unless when their Pride worketh some other way.) Yea, if they be never so mean and poor, they would seem by their clothing to be somewhat richer than they are; or would be rich in hypocrisy, or outward appearance, except it hinder their relief. They that wear soft clothing were wont to dwell in the houses of Kings, *Matth. 11. 8.* but now they dwell in the houses of most Citizens, Tradesmen, Husbandmen; yea of Ministers themselves; wives, children and servants are commonly sick at once of this disease: And though it be one of the lowest and foolishest games, which Pride hath to play; yet women, and children, and light-headed youths, do make up the greater number for this vanity; while the pride of the graver wiser sort, doth turn it self to greater things.

But the lowly who are not ashamed to be poor, are not ashamed of poor apparel: Though they are not for uncleanness, nor for an affected singularity, for ostentation of humility; yet they had rather go below their rank, than above it, as taking *Pride* to be a greater *shame* and *hurt* than poverty: If their clothing be convenient to their health and use, and not offensive to others, it sufficeth them: and a patch, or a rent, or a garment that is old, will not make them blush: they have learnt, *1 Pet. 3. 3.* [*Whose adorning, let it not be that outward, of plating the hair, or of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even of a meek and quiet spirit, which is in the sight of God of great price.*]

6. The *high-minded* have high thoughts of world'y pomp, and wealth, and greatness; and think of such as excel in these, with great esteem and reverence: They bow to the man that

hath the gold Ring, and the gay apparel, while they slight the best and wisest that are poor: *They bless the Covetous whom the Lord abhorreth*, Psal. 10. 3. And they think if they be poor and low themselves, how brave a thing is it to be high and rich: And had far rather be rich than gracious, and be higher in the world, than to have a lowly mind.

But the humble have learnt of Christ to be meek and lowly, *Matth. 11. 29.* and are still learning it of him more and more: They had rather have *Pauls heart*, that counted all things as loss and dung for Christ, and learned to abound and to suffer want, and in every state to be content, than to be lifted up with worldly vanity. They know that it is better to be of a humble spirit with the lowly, than to divide the spoils with the proud, *Prov. 16. 19.* And as the brother of low degree (being a sanctified Believer that can use all for God) must joyce when he is exalted; so must the brother of high degree, when he is made low, *Jam. 1. 9, 10.* They pitty a *Dives* in his purple and silk, more than a *Lazarus* at his gates in rags. They wish not too eagerly for so dangerous an exaltation, from which they see so many terribly cast down. They much more honour a poor Believer, than a pompous sinner. For in their eyes a vile person is contemned; but they honour them that fear the Lord, *Psal. 15. 4.*

7. The high-minded are ashamed of low employments: If they be seen doing such work as is accounted base, or proper to poor inferiour persons, they think they are dishonoured: If the proud sort of the Pastors of the Church, had been sent as *Paul* and the Apostles, to travel about the world on foot, and to preach the Gospel in their humble self-denying terms, they would have said that this was an unsufferable drudgery; and Christ must have provided more encouraging rewards of learning, or else he should have been no Master of theirs. Yea a servant that is proud, will disdain the lowest works of your service, as if it were a disgrace to stoop so low.

But the lowly do learn of Christ another lesson. He stooped to wash and wipe the feet of his Disciples, to teach them what to do toward one another. Not as the Pope doth once a year wash some poor mens feet, by a Scenical ceremony (For Piety and Charity are both turned into imagery and ceremony by Satan, when he would destroy them) but seriously to instruct his

his Ministers themselves, what lowliness they must use towards one another, and to all the flock. Christ went on foot to preach the Gospel, and so did his Apostles; not to oblige us to do so when weakness doth forbid us; nor to deny the benefit of a horse, when we may have it; but to teach us that neither Pride shou'd make us ashamed to go on foot, nor lazyness make it seem intollerable, when we are called to it. When Christ would appear in state at *Jerusalem*, he rode upon a borrowed Ass, to fulfill the Prophecy, *Zech. 9. 9. Behold thy King cometh unto thee, meek and sitting upon an Ass*, *Matth. 21. 5.* Paul refused not (with other Preachers) to labour at the trade of a Tent-maker, *Acts 18. 3.* And *Timothy* was not ashamed to bring him his cloak and parchments, so great a Journey, *2 Tim. 4. 13.* Nothing is avoided by the lowly as a shame, but that which is displeasing to God, and disagreeable to his Christian duty: But not that which he can call the service of God, and which God accepteth and will reward.

8. The *high-minded* are ashamed of the company and familiarity of the poor (unless when they seek for applause by popularity:) And they greatly affect the favour and company of the rich, *James 5. 4, 6.* Therefore *Solomon* saith, that the rich hath many friends, *Prov. 14. 20.* When the poor is hated of his neighbour.

But the lowly chuse to converse with the low: For so did Christ who was our pattern: and it is his Law [*Rom. 12. 16. Mind not high things, but condescend to men of low estate.* Christ was not ashamed to call us brethren, *Heb. 3. 11.* nor will he be ashamed so to call the least of his true Disciples before God and Angels at the dreadful day, *Matth. 25. 40. & 28. 10. Job. 20. 17.* They are the most honourable company, who are likest to Christ, and are the wisest, and the holiest; and not those who are likest to his crucifiers and enemies, and have their portion in this world.

9. Pride is usually attended with *vain curiosity*: curiosity in ornaments, in fashions, in dressings, in attendance, in furniture, in rooms, and in abundance of small inconsiderable circumstances. The proud (who go this lower way) do make a great matter of so many such trifles, that their minds have no room for the greatest things. They do not only trouble them-

selves with many things, while the one thing needful is the more neglected (*Luke 10. 42.*) but all about them must be partakers of the trouble. What abundance of trades doth Pride maintain? and how many are continually at work to serve it?

But the lowly who mind not vain ostentation, do save themselves all this unprofitable pains: They can avoid undecent fordidness, at a cheaper rate than by proud curiosity. They are accurate and curious in greater matters, in doing good, in securing their salvation, in escaping sin, and in pleasing God; which will one day prove a wiser curiosity, than to be curious in courtship, and complements, and dressings, and other impertinent childish things: Though the *least just decency* is not to be neglected in its place, it is foolish pride to prefer it before things of importance and necessity. Mans mind and time are not sufficient for all things: Somewhat must be omitted; and its wisdom which chuseth to omit the least, and folly which chuseth to omit the greatest. As in *Learning*, they prove the soundest Scholars who spend their studies on the most excellent and useful parts of learning; whilst those that too much study things *superfluous*, are ever empty of *necessary* knowledge: It is so also in the actions of our lives: As *Paul* so vehemently condemneth *vain jangling* about *unnecessary* and *unedifying questions*, though yet *truth* was not contemptible in those matters: so also *vain curiosity*, and *unedifying diligence* (though about things not altogether contemptible) is but the perilous *diversion* of the mind, from *greater things*, *1 Tim. 1. 6; 7, &c.*

10. The *high-minded* cannot endure to be *beholden* (unless necessity or covetousness prevail against their Pride.) But they would have all others *beholden to them*, that they may seem as petty Deities in the world. O how it puffeth them up to have the people depend upon them, and acknowledge them for their benefactors, and to have crouded sacrifices of thanks and praise to be offered them as they go about the streets: If they were accounted such as the world could not live, nor be happy without them, as being the most necessary parts or pillars thereof, nothing could more content their humour.

But the lowly mind desireth rather to *do good*, than to be known

known to do it: And it is not mens unthankfulness that will take him off, because it is not their thanks which is his reward. He would be as like God as he can in doing good, but not for his own glory, but for Gods. As he is *Gods Steward*, it is *with God* that he keepeth reckoning; and if his accounts will pass with *him*, he hath enough. And if God will have him to need the help of *others*, he is not too stout to seek and be beholden. Though every ingenious man should value his freedom from the servitude of man, *1 Cor. 7. 23.* and if he can be free, *should chuse it rather*, *vers. 21.* (And the borrower is a servant to the lender, *Prov. 22. 7.*) And we may say with him in *Luke 16. 3.* *To beg I am ashamed:* Yet here humility will make us stoop, when God requireth it. Christ himself refused not to be a Receiver, *Luke 8. 3.* No nor to ask a draught of water, *John 4.* And poverty is oft a great mercy to the proud, to take them down, and make them stoop. *The rich answereth roughly; but the poor useth intreaties*, *Prov. 18. 23.* So much of the Marks of Pride.

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Direct. III. *Overlook not the odiousness and peril of Pride.* I will name you now but a few of its aggravations, because I have more largely mentioned them elsewhere.

1. It is the most direct opposition to God, to set up our selves as Idols in his place, and seek for some of his honour to our selves.

2. It is the first born of the Devil, and an imitation of him whom God in nature hath taught us to take for the greatest enemy of him and us; and the most odious of all the creatures of God.

3. It is madness to fall by that same sin, which we know was the overthrow of our first Parents, and of the world.

4. And it is foolish impudency in such as we, who know that our bodies are going into rottenness and dust, and think in what a place and plight we must there lie, and that those daies of darkness will be many: And who know that our souls are defiled with sin, and if we have any saving knowledge and grace, it is small, and mixt with abundance of ignorance and corruption; and the nature of it is contrary to Pride.

5. It

5. It is contrary to the design of redeeming grace, which is to save the humble contrite soul.

6. It betrayeth men to a multitude of other sins (as vanity of mind, loss of time, neglect of duty, striving for preferment, quarrelling with others, upon matters of reputation or precedence, &c)

7. And it is a sin that God is specially engaged against, and the surest way to dejection and self-frustration, *1 Pet. 5. 5. James 4. 6. Isa. 2. 12. Prov. 15. 22. & 16. 5. & 21. 4. Psal. 138. 6. & 31. 23. Job 40. 11, 12. Luke 14. 11. & 18. 14.*

II. After these three general Directions, I shall briefly name a few particular ones.

*Direct. 1.* Remember continually what you are, and what you were, what your bodies are, and will be; and what your souls are by the pollution of sin; and how close it still adhereth to you; and from how great a misery Christ redeemed you: He neither knoweth his body, nor his soul, his sin, or misery, nor Christ, nor grace, who is a servant unto Pride.

*Direct. 2.* Remember the continual presence of the most holy dreadful God: And can Pride lift up the head before him?

*Direct. 3.* Look to the example of a humbled Saviour, and learn of God incarnate to be lowly, *Matth. 11. 29.* From his birth to his ascension, you may read the strangest Lecture of Lowliness, that ever was delivered to the haughty world.

*Direct. 4.* Turn all your desires to the glorifying of God; remembering that you were not made for your own glory, but for his.

*Direct. 5.* Think much of the heavenly Glory, and it will cloud all the vain glory of the world.

*Direct. 6.* Think what it is that is your honour among the Angels in Heaven, and what is most approved and honoured by God himself; and therein place your honour; and not in the conceits of foolish men.

*Direct. 7.* Lastly, Make use of humbling occasions to exercise your self-denial and lowliness of mind. I commend not to you the pious folly of those Popish Saints, who are magnified by them for making themselves purposely ridiculous to exercise their humility



humility (as by going through the streets with their breeches on their heads, and other such fooleries: ) For *God* will give you humbling occasions enough, when he seeth good: But when he doth it, be sure that you improve them to the abasing of your selves: and use your selves to be above the esteem of man, and to bear contempt when it's cast upon you (as *Christ* did for your sakes) though not to draw it foolishly or wilfully upon your selves. He that hath but once born the contempt of men, is much better able to bear it afterwards, than he that never underwent it, but thinketh that he hath an entire reputation to preserve: And he that is more solicitous of his duty, and most indifferent in point of honour, doth usually best secure his honour by such neglect, and alwaies best undergo dishonour.

## CHAP. XVI.

*How to scape the sin of Fulness or Luxury by Faith.*

**T**HE second sin of *Sodom*, and fruit of abused Prosperity, is *Fulness of Bread*, *Ezck.* 16 49 Concerning which (having also handled it elsewhere more at large) I shall now briefly give you these general Directions first, and then a few that are more particular.

Direct. 1. Understand well what *sinful Fulness* is: It is sinful, when it hath any one of these ill conditions.

1. When you eat or drink more in quantity, than is consistent with the due preservation of your health: or so much as *hurteth* your *health* or *reason*. For the use of food is to fit us for our duty; and therefore that which disableth and *unfit* us, is too much. But here both the *present* and *future* must be considered.

2. When you have *no bigger end* in eating and drinking, than the *pleasing of your appetite*. Be it little or much, it is to be judged of according to *its end*. A beast hath no other *end*, because he hath *no reason*, and so properly hath *no end* at all: But *we* are bound to eat and drink to the *glory of God*, and to do all to further us in his service, *1 Cor.* 10. 31. The appetite may be

be pleased in order to a *higher end*; that is, 1. So far as it is a true *director* what is for our *health*, and will be best digested: 2. So far as by moderate and seasonable *exhibition*, it fitteth us by cheerful *alacrity* for our duty: and therefore it hath been good mens use to have *holy feasts*, as well as holy fasts. But the appetite must be restrained and denyed, 1. When it is *against health*: And 2. When it *hindreth* from duty: Or 3. When it would be the *ultimate end* of our repast, and there is *no higher reason* for it, than the *appetites delight*.

It is not said that the Sensualist in *Luke 16.* did eat *too much*: but that he *feared sumptuously every day*, and that he *had his good things here*: that is, that he lived to the *pleasing of his flesh*. It is not said of him in *Luke 12. 19, 20.* that he ate or drank *too much*; but that he said, *Soul, take thy ease, eat, drink, and be merry*; that is, that he preferred the *pleasing of his appetite or flesh*, before the everlasting pleasures. The sin of the Israelites was, that they were weary of eating *Manna* only, so many years, and desired *flesh only to please their appetite*: and therefore is said, that *they asked meat for their lust*, *Psal. 78. 18.* that is, to gratifie their flesh or sense. And the terrible threatenings thundered out by *James* against the rich, are on such accounts, *James 5. 4, 5.* *Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts as in a day of slaughter.* And we are commanded to *make no provision for the flesh, to satisfy the wills or lusts thereof*; that is, *meerly or chiefly* to please our senses.

3. It is *sinful Fulness*, when you *needlessly* strengthen either *lustful* or *stuggish* inclinations by the *quantity* or the *quality* of your food. I know nature must not be famished, nor our health and life destroyed, under pretence of conquering sin: But when necessity of life and health doth not require it, all that must be avoided, which cherisheth any vicious disposition. And these two are the usual effects of fulness. 1. Some, especially *idle youths*, abound with *lustful thoughts* and *inclinations*, which *fulness* greatly cherisheth; and pleasing their appetite, is the fuel of their lust: when as if they would drink water, and eat coarser food, and little of it (and withall be laborious in some serious work) their lusts would be more extinguished: These persons are guilty of *sinful Fulness*, if they take but near as much

much as other men may do; because for the pleating of our lust, they feed another.

2. Others that are *flegmatick* and *dull*, can never feed fully, but they are *heavy* and *drowsie*, unfit for prayer, and unfit for work: usually the health, as well as the consciences of these persons, doth require a spare kind of dyet; and that which is but enough for others, is too much for them. Because the *avoiding of sin*, and the *performance of our duties*, is the *measure of our food*.

4. It is *sinful Fulness*, when any of Gods creatures are taken *without any benefit*, and *in vain*. It is a sin to take any more than we have cause to think is like to do us good; though we thought it were like to do *no harm*. That which is used only to gratifie the appetite, or for any other unprofitable cause, and neither furthereth *health* nor *duty*, is sinfully cast away. And if *vain words* be forbidden, *vain eating* and *drinking* can be no better.

The evil of the sin is, 1. Because man being a rational creature, should do nothing in *vain*: 2. Because we are *Gods Stewards*, and must give an *account* of all our talents: 3. Because *Gods mercies* are not to be *contemned*, nor cast away as nothing worth. 4. But especially because there are *thousands in want*, while you *abound*; and if you spend that in *vain*, which others *need*, you wrong God, and rob them, and shew that you want love to your brethren, and prefer *your appetites* before *their necessities*. If you think any thing that you have is absolutely *your own*, you are but foolish pretenders against God: But if you know that God hath lent it you for his service, how dare you cast it away in *vain*? *Job. 6. 12.* When Christ had multiplied food (or satisfied mens appetite) by *miracle*, he saith, *Gather up the fragments that remain, that nothing be lost*: Nothing then must be *lost*, on your selves or others.

5. To bestow *too much cost* upon the belly, is a *sinful Fulness* too; though the *quantity* of food be never so small. *Cost* is *too much* when it is more than is *profitable*; or when the *cost exceedeth* the *profit*. The reasons of this are the same as of the former; because we are *Gods Stewards*, and must give account of all that we have, and must improve it all to our *Masters use*; and because *thousands want* what we might spare, and super-

fluently expend. What are the occasions which will justify some extraordinary costliness, is too long now to explicate. In general, it must be for some end and benefit, which is better than any which might be procured other wise by that expence: But pride or appetite are no justifying causes of it. It was *farin sumptuously* which was that carnal Gentlemens sin, in *Luke 16*. It is said of such, *Pbil. 3. 18*. that their *belly is their God*; for they daily sacrifice much more to it, than they do to God: Many hundred pounds a year, is little enough for many men to sacrifice to their throats. It is such a sacrifice which *Jam:s* calleth, the *cherishing of their hearts as in a day of slaughter*, *James 5. 5*. This is the *bid treasure* which their *bellies are filled with*, *Psal. 17. 14*. The rich mans *full barns*, *Luke 12. 20*. were but to *fill his belly*, and *please his flesh* [*Thou hast enough laid up for many years.*] For what? why for *ease*, and *eating*, and *drinking*, and *mirth*; They think it is their *own*, and that they may spend it on *themselves*; but O the terrible account! As *David* would not offer that to God *which cost him nothing*, *2 Sam. 24. 24*. so neither will they offer *too cheap* a sacrifice to their bellies. But lust deserveth not much cost: He that is your God, is the God of others as well as of you; and careth for them as well as for you; even when he giveth them less than you: And he giveth it *you*, that *you* may have the *trial*, and the *honour* of giving it according to his will to *them*.

It is every mans duty to chuse the *cheapest dyet*: (and other accommodations) which will but answer his lawful ends; that is, 1. His *health* and *welfare*: 2. And the *meet entertainment of others*, and the *avoiding of those evils* which are greater than the charge.

He that loveth his neighbour as himself, will not see multitudes cold and hungry, while he gratifieth his own sensuality with superfluities. Though all men are not to live at the same rates, yet all are to observe this common rule of *charity* and *frugality*. The Rule given by *Paul* for *apparel*, must be used also for our *food*; that women adorn themselves with modest apparel, with *shamefastness* and *sobriety*, not with *broidered hair*, or *gold*, or *pearls*, or *costly array*, *1 Tim. 2. 9*. So must we feed with *moderation* and *sobriety*, and not with *too rich* and *costly food*.

6. And it is a great aggravation of this sin, to bestow too much of our time upon it : When those precious hours are spent in needless eating and drinking, or sitting at it, which are given us for far greater work. Though no set time can be determined for all men, yet all must feed as those that have still necessary business upon their hand, which stayeth for them, and for which it is that they cherish themselves : And therefore let not time pass away in vain, but make haste to your work, and feed not idleness instead of diligence.

7. And the root of all this mischief, is, *when the hearts of men are set upon their bellies* ; and their fancies and wits are slaves unto their appetites : when they are not indifferent about things indifferent, but make a great matter of it, what they shall eat, and what they shall drink, beyond the necessity or real benefit of it. When they are troubled if their appetite be but crost, and they are like crying children or swine, that are discontented and complaining if they have not what they would have, and if their bellies are not full. When they are like the Israelites, that wept for flesh, Numb. 11. 4. Because they serve not the Lord Jesus, but their own bellies, Rom. 16. 17, 18. But the poor in spirit, can live upon a little, and mind the things of the Spirit so much, that they are more indifferent to their appetite. And custom maketh abstinence and temperance sweet and easie to them. For a well-used appetite is like well-taught children ; not so unmannerly, nor craving, nor bawling, nor troublesome, as the gluttons ill-used appetite is. It troubles mens minds, and taketh up their thoughts, and commandeth their estates, and devoureth their time, and turneth out God, and all that is holy ; and like a thirst in a dropsie, it devoureth all, and is satisfied with nothing, but encreaseth its self, and the disease : As if such men did live to eat, when the temperate do eat to live.

8. Lastly, It is the height of this sin, when you also cherish the gulosity and excess of others. When for the Pride of great house-keeping, you cause others to waste Gods creatures and their time ; and waste your estates to satisfy their luxury, and to procure their vain applause, Hab. 2. 15. *Wo to him that giveth his neighbour drink ; that putteth thy bottle to him, and maketh him drunken also.* This is the Fulness which is forbidden of God.

*Objct.* But is it not said that Christ came eating and drinking, and the Pharisees quarrelled with him and his Disciples, because they did not fast as John and his Disciples did; and they called him a gluttonous person, and a wine-bibber, a friend of Publicans and sinners.

*Ans.* 1. John lived in a wilderness, upon locusts and wild honey: and because Christ lived not such an austere eremetical life, the quarrelsome Pharisees did thus calumniate him. But Christ never lived in the least excess. Mark that part of his life which they thus accused, and you will find it such as the sensual will be loth to imitate. 2. Christ was by office to converse with Publicans and sinners for their cure: And this gave occasion to the calumnies of malice. 3. There was a difference of Reasons for John's austerity, and Christs: But when he, the Bridegroom was taken away, he foretelleth that his followers should fast. 4. Christ fasted forty daies at once, and drank water, and lived in perfect temperance: Imitate him, and we will not blame you for excess: His example preached poverty in spirit.

*Dirct.* II. Remember the Reasons why fulness and gulosity are so much condemned by God, viz.

1. A pampered appetite is unruly; and feedeth your concupiscence. The flesh is now become our most dangerous enemy; and therefore it must be dangerous to pamper it, to the strengthening of its lusts: When even Paul was put to buffet and tame it, and bring it into subjection, for fear of proving a cast-away after all his wondrous labours.

2. The pleasing of the appetite too much, corrupteth the delights and relish of the soul. Delight in God, and Heaven, and Holiness, is the summ and life of true Religion; and the delights of sense and fleshly appetite, turn away the soul from this, and are most mortal enemies to these true delights. For they that are after the flesh, do mind or savour the things of the flesh; and they that are after the Spirit, the things of the Spirit, Rom. 8. 6, 7. And the carnal mind is enmity to God: if it cannot be subject to his Law, certainly it is unfit to relish the sweetness of his Love, and spiritual mercies.

3. And the *Thoughts* themselves are corrupted and perverted by it: They that should be *thinking* and *caring* how to please God, are *thinking* and *caring* for their *bellies*. Even when *all their powers* should be employed on God, in meditation, or in prayer; their thoughts will be going after their *fleshly appetite*, as *Ezekiels hearers* were after their covetousness, 33. 31. And as some of *Christs hearers* were after the loaves.

4. The use of pleasing the *fleshly appetite* doth make men *need riches*; which is a misery, and a snare. Such *must needs have their desires satisfied*, and therefore *cannot* live on a little: And therefore if they *have riches*, their flesh devoureth almost all, and they have little to spare for any charitable uses: And if they *have none*, they are tempted to steal, or get it by some unlawful means. And so it tempteth them to the love of money (which is the root of all evil) because they love the lust which needeth it.

5. And it maketh them *utterly unfit for suffering* (which *Christ* will have all his followers to expect.) He that is used to please his appetite, will take that for a *grievous life*, which another man will feel no trouble in: If a full fed Gentleman or *Dives* were tyed to fare as the poor labourer doth at the best, he would lament his case as if he were undone, and would take that for half a martyrdom (if it were on a pious pretence) which his neighbour would account no suffering, but a *feast*. And will God reward men for such *self-made sufferings*? How unfit is he to endure imprisonment, banishment and want, who hath alwaies used to please his flesh? If God cast him into *poverty*, how impatient would he be? How plentifully and pleasantly would most poor Country-men think to live, if they had but a hundred pounds a year of their own? But if he that hath thousands, and is used to *fullness*, should be reduced to an hundred, how querulous or impatient would he be?

6. It maketh the *body heavy* and unfit for duty: both duties of piety, and the honest labours of your calling.

7. It maketh the *body diseased*; and so more unfit to serve the soul. It is to be noted, that the excess reproved by *Paul* at their Love-feasts, was punished with *sickness*, and with *death*: And as that punishment had a *moral justableness* to their

their sin; so it is not unlike that (according to Gods ordinary way of punishing) it was also a *natural effect* of their excess.

8. It is a most *unsuitable* thing to *sub* great sinners as we are, who have forfeited all our mercies, and are called to loud to penitent humiliation; when we should turn to the Lord with all our hearts, with fasting, weeping and mourning, to be *then* pleasing our fleshly appetites with curiosities and excess, is a sin that God once threatned in a terrible sort, *Isa. 22. 12, 13.* Fasting is in such cases a duty of Gods appointment, *Joel 2. 12.* *Luke 2. 37.* *1 Cor. 7. 5.* *Cornelius* his fasting and alms-deeds came up before God, *Acts 10. 30.* *Daniel* was heard upon his fast, *Dan. 9. 3.* Christ fasted when he entered solemnly on his work, *Matth. 4.* And some Devils would not be cast out without fasting and prayer: And is luxury fit in such a case?

9. Lastly, Remember what was said before, that *others are empty, while we are full*: Thousands need all that we can spare: And they are members of Christ, and of the same body with us: And so much as we waste on our appetite, or pride, so much the less we have to give. And he that seeth his Brother in need, and shutteth up his bowels of compassion from him (when he cannot deny superfluities to himself) how dwelleth the Love of God in him! When the poor we shall have always with us, that we may always have exercise for our love: And he that glutteth his own flesh to the full, and giveth the poor but the leavings of his lust, if it were a thousand pound a year that he giveth, must look for small reward from God, however he may do good to others.

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More particular Directions may be as followeth.

Direct. 1. Understand well how much the *fl* sh in *tbis* lapsed state is our enemy; and how much *gulosity* doth strengthen it against us; and how much of the work of grace lyeth in *resisting* and *overcoming* it; and what need we have to *serve* the Spirit, and not to be *helpers* of the flesh: And the true consideration of these things may do much, *Gal. 5. 17, 18, 19, 22, 23.* *Rom. 8. 6, 7, 8, 9, 10, 13.*

Direct. 2. Set your selves to the work of God according to your  
several



several places; and live not idly: And then mark what helpeth or hindereth you in your work. If you play not the loitering hypocrites, but make your duties the serious business of all your lives, you will quickly find how inconsistent a brutish appetite, and a full belly, and a curious, costly, and time-wasting pampering of the flesh, is with such a Christian life.

Direct. 3. Study well the life of Christ, and the example of the ancient Saints. Remember what dyet was in use with Abraham, Isaac and Jacob; with the Apostles, and holiest servants of Christ. And that it was Solomon the most voluptuous King of Israel, that was told by his Mother, that it is not for Kings to drink wine, but for them that are of a sorrowful heart: And that the description of the luxurious then was [riotous eaters of flesh, Prov. 31. 5. & 23. 20. And that it was the mark of fleshly Hereticks, to feast themselves without fear, Jude 12. And that they were destroyed by Gods wrath, though they had their desire who murmured for want of flesh, after many years abstinence in a wilderness; and it's called, Asking meat for their lust, Psal. 78. 18. I doubt many of our servants now, would be discontented, and think their bellies too hardly used, if they had no better than the milk and boney of the Land of Promise; yea or the Onions and flesh-pots of Egypt.

Direct. 4. Think what a base and swinish kind of sin it is, to be a slave to ones guts or appetite: And how far it is below, not only a Christian, but a man, and what a shame to humane nature.

Direct. 5. Look often to the grave, and observe those skulls into which once the pleasant meats and drinks were put; and those jaws that were so oft employed, in grinding for the belly: And remember how quickly this will be your case, and think then whether such a carcass deserve so much care, and cost, and curiosity, to the neglect and danger of an immortal soul.

Direct. 6. Lay a constant Law upon your appetite, and use it not to be pleased without cause and benefit; but use it to a wholesome, but not a full, a costly, a curious, or a delicious food: And use will make intemperance to be loathsome to you, and temperance to be sweet.

Direct. 7. Learn so much reason as to know truly what is

most conducive to your health, both for quantity and quality; and mark what diseases and deaths are usually caused by excess: It is more reasonable to be temperate for prevention of diseases, than under the power and feeling of them; when pain and sickness force you to it, whether you will or not. If you will not obey God so carefully as your Physician; yet obey the preventing counsels of your Physician, before you need his curing counsel.

Direct. 8. Neglect not the manly and the sacred delights which God alloweth: I mean, the pleasures of honest labours, and of your calling, and of reading and knowledge, of meditation and prayer, and of a well ordered soul and life, and of the certain hopes of endless glory. Live upon these, and you will easily spare the fleshly pleasures of a Swine.

## CHAP. XVII.

*How to conquer sloth and idleness by the Life of Faith.*

THE third sin of Sodom, and of abused Prosperity, is Idleness, Ezek. 16. 49. Concerning which I shall first tell you the nature and signs of it, and then the evil of it; and then give you more particular Directions against it: But this also but briefly, because I have done it more largely in my *Christian Directory*.

I. That you may know who are guilty of this sin, and who not, I shall first premise these Propositions.

1. Nothing but disability will excuse any one from the ordinary labours of a lawful calling. Riches or honours will excuse none. They are the subjects of God, as well as others that have less: And he that hath most, hath most to use, and most to answer for: To whom men commit much, of them they require the more, Luke 12. 48. & 19. 23. Greatness and wealth is so far from excusing the forbearance of a calling, that it will not allow any one the omission of one hours labour and diligence in his calling. If God give the Rich more wages than others, it's unreasonable to think that therefore they may do less work.

2. Yet when *meer necessity* compelleth the *poor* to labour more than else they were obliged to do, even to the *detriment* of their *health*, or shortening of Gods Worship, the *rich* are not bound therefore to imitate them, and to incurr the same inconveniencies; because they have not the *same necessities*. As in their *dys*, the *rich* is not allowed to take any more for *quantity* or *quality*, than is *truly* for their *good*, any more than the *poor*: but they are not bound to live as those *poor* do, who *want* that either for *quantity* or *quality*, which is *truly* for their *good*; so is it also in this case of labouring.

3. The labours of every ones calling must be the *ordinary business* of his *life*; and not a little now and then instead of a recreation. If it be a mans *calling*, he must be constant and laborious in it.

4. Yea no *interposed recreation* or *idleness* is lawful, but that which either is *necessitated* by *disability*, or that which is *needfull* to fit the *mind* or *body* for its work: As whetting to the *mower*.

5. All mens callings tye them *not constantly* to *one kind* of labour; but some may be put to vary their employments *every day*: as *poor men* that live by going on errands, and doing other mens business, under several Masters, several waies: And as many *rich people* whose occasions of doing good may often vary.

6. The *rich* and *honourable* are not bound to the *same kind* of labour as the *poor*. A *Magistrate* or *Pastor* is not bound to follow the *Plow*; nay, he is bound *not to do it* ordinarily, lest he neglect his proper and greater work. Some mens labours are with the *hand*, and some mens with the *head*.

7. Every man should chuse that calling which is most agreeable to his *mind* and *body*: Some are strong, and some are weak: some are of quick wits, and some are dull: All should be designed to that which they are fittest for.

8. Every one should chuse that calling (if he be fit for it) in which he may be *most serviceable* to *God*, for the doing of the *greatest good* in the world: and not that in which he may have most *ease*, or *wealth*, or *honour*: God and the publick good must be our *chiefe* ends in the choice.

9. And in the labours of our calling, the *getting* of *riches*

must

mult never be our *principal end*: But we mult labour to do the most publick good, and to please God by living in obedience to his commands.

10. Yet every man must desire the *success* of his labour, and the blessing of God on it, and may continue his work as best tendeth to success. And though we may not *labour to be rich*, Prov. 23. 4. as our principal end; yet we must not be *formal* in our callings; nor think that God is delighted in our *meer toil*, to see men fill a bottomless vessel; but we must endeavour after the most successful way, and pray for a just prosperity of our labours: and when God doth prosper us with wealth, we must take it thankfully (though with fear) and use it to his service, and do all the good with it that we can, 1 Cor. 16. 2. Lay by as God hath prospered every man, Ephes. 4. 28. Let him work with his hands the thing that is good, that he may have to give to him that needeth, James 1. 9. Let the brother of low degree rejoyce in that he is exalted.

11. The *lowness* of a mans calling, or *baseness* of his employment; will not allow him to be negligent or weary of it, or uncomfortable in it: Seeing God must be obeyed in the lowest services, as well as in the highest; and will reward men according to their *faithful labour*, and not according to the *dignity* of their place: And indeed no service should be *accounted low and base*, which is sincerely done for so *great and high a Master*, and hath the promise of so *glorious a reward*, Col. 3. 23, 24.

12. The *greater and more excellent any mans work and calling is, his idleness and negligence is the greater sin*. It is bad in a *Plow-man*, or any day-labourer; but it is *far worse* in a *Minister* of the Gospel, or a *Magistrate*: Because they wrong *many* and that in the *greatest things*, and violate the *greatest trust* from God: Christ biddeth us pray the Lord of the harvest to *send forth Labourers into his harvest*, Luke 10. 27. and not proud, covetous, idle drones, that would have honour only for their *wealth and titles*: And he saith, that the *Labourer is worthy of his hire*, but not the *loiterer*. Among the *Elders* that rule the Church, it is *especially the labourers in the word and doctrine that are worthy of double honour*. Dr. Hammond noteth on 1 Thes. 5. 12. that the *Bishops* whom they are required to *know and honour*, were those that *laboured among them, and were*

were over them in the Lord, and admonished them; and that it was [for their works sake] that they were to esteem them very highly in love.] The highest title that ever was put on Pastors, was to be [Labourers together with God, 1 Cor. 3. 9]

And the calling of Magistrates also requireth no small diligence. *Jethro* perswadeth *Moses* to take helpers, not that he might himself be idle, but lest he should wear away himself with doing more than he could undergo, *Exod.* 18. 18.

So the calling of a Schoolmaster, and of Parents and Masters of families, who have rational souls to instruct and govern, requireth a special diligence: And negligence in such is a greater sin, than in him that neglecteth sheep or horses.

So also it is a great sin in a Physician, because he doth neglect mens lives; and in a Lawyer, when by sloth he destroyeth mens estates: The greatness of the trust, must greaten mens care.

13. He that hath hired his labour to another (as a Servant, a Lawyer, a Phylician) is guilty of a thievish fraud, if he give him not that which he hath paid for: *Owe nothing to any man, but love,* *Rom.* 13. *Hired labour is a debt that must be paid.*

14. Religious duties will not excuse idleness, nor negligence in our callings: (but oblige us to it the more :) nor will any bodily calling excuse us from Religious duties; but both must take their place in their seasons and due proportions.

Quest. 1. *But what if a man can live without labour; may not he forbear who needeth it not?* *Ans.* No, because he is nevertheless a subject of God, who doth command it: and a member of the Common-wealth which needeth it.

Quest. 2. *What if I were not brought up to labour; am I bound to use it?* *Ans.* Yes, you must yet learn to do your duty, and repent, and ask pardon for living so long in sinful idleness. What if you had not been brought up to pray, or to read, or to any needful trade, or ornament of life? What if your Parents had never taught you to speak? Is it not your duty therefore to learn it when you are at age, rather than not at all?

Quest. 3. *But what if I find that it hurteth my body so labour; may I not forbear?* *Ans.* If it so hurt you, that you are unable to

do it, there is no remedy : Necessity hath no Law : Or if one sort of labour hurt you, when you can take up another, in which you may be as serviceable to the Common-wealth, you may chuse that to which your strength is suitable : But if you think that every sudden pain or weariness is a sufficient excuse ; or that some real hurt will warrant you in an idle life, you may as well think that your servant, and your Horse or Oxe may cease all their labour for you, when they are weary : or that your candle should not burn, nor your knife be used in cutting, because that use consumeth them.

*Quest. 4. What if I find that worldly business doth binder me in the service of God ; I cannot pray, or read, or meditate so much ?*

*Ans. The labours of your callings are part of the service of God : He hath set you both to do, and you must do both ; that is, both spiritual and corporal work : And to quarrel with either, is to quarrel against God who hath appointed them.*

*Quest. 5. But is it not worldliness when we follow worldly business, without any need ?* *Ans. 1. Yes, if you do it only from the love of the world, and with a worldly mind : But not when you do it in obedience to God, and with a heavenly mind. 2. He cannot be said to have no need, who hath a body that needeth it, or liveth in a Common-wealth that needeth it, and is a subject to God who commandeth it.*

*Quest. 6. But what if I find by constant experince, that my soul is more worldly after worldly business, and more cold and alienated from God ?* *Ans. What if you should find it so after giving to the poor, or visiting the sick, or providing for your family ? What then must you do ? You must lament the carnality of your minds, and beg of God for such grace as may fit you for your duties : And not cast off your duty, because you are so bad ; but labour to be better, and to do it better. And 2. You must not judge of the benefit only by present feeling : But if God hath promised a blessing to you, believe it ; and you shall certainly meet with it at the last. Many a one thinks that to forsake all bodily labour, and to do nothing but the duties of Religion, doth benefit them more at the present ; when perhaps in a little time, the sickness of their bodies, or the melancholy distraction of their minds, doth lose them more than they had gotten, and make them unfit for almost any duty*

at all. And many a one that think their spiritual benefit is interrupted by their callings, do find all Gods Promises fulfilled at last, to their satisfaction.

Quest. 7. *But is it not lawful to set ones self only to Religion, as John Baptist, Anna, &c. did?*

Ans<sup>w</sup>. It is a duty to be as religious as you can: But it is also a duty to labour in your calling, and do all the good you can to others. The aged and impotent that cannot labour in a calling, are excused from it: And they that give up themselves to the Magistracy, Ministry, Physick, &c. must meddle with no lower things, which would hinder them in the higher. But no man can be excused from doing all the good he can to others, by any pretences of looking to his soul: For he can no way more surely further his salvation; nor can he hinder it more, than by sinful negligence and sloth.

Quest. 8. *But was not labour and toil a curse upon Adam after his sin? and any man that can may labour to escape a curse.*

Ans<sup>w</sup>. 1. Adam in innocency was set to dress and keep the Garden. 2. The curse was in the toil and the frustration of his labour. 3. And even that is such a curse, as God will not take off, or remit.

Quest. 9. *Doth not Paul say to servants, If ye can be free, use it rather? Ans<sup>w</sup>. True: But he saith not, If you can be idle, use it rather. A free man may work as hard as a bondman.*

Quest. 10. *May not a man that hath several callings before him, chuse the easiest? Ans<sup>w</sup>. Not meerly or chiefly because it is easie: but he must chuse the most profitable to the common good, be it easie or hard, if it be such as he can undergo. Yet he may avoid such a calling, as by tyring his body, indisposeth him to spiritual things; or by taking up all his time, will deprive him of convenient leisure for things spiritual. But he that only to ease his flesh, doth put by more profitable employments, because they will cost him labour, doth serve his flesh, and cast off his duty to his God.*

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II. The signs of *wealthy idleness*, are these:

1. *When men think it unnecessary for them to labour constantly and diligently, because they are rich, and can live without it; or because they are great, and it is below them. The confutation*  
of:

of which error, I gave you before, and shall give you more of it anon. The *poor in spirit*, think not a laborious life *below* them.

2. *When men have time to spare*: This is a most evident mark of Idleness: For God hath given us no time in vain; but hath given us full work, for all our time. They that have time to play away needlessly, to sleep away needlessly, to prate away needlessly, do tell the world that *Sodom's Idleness* is their sin. Especially poor souls, who are yet un sanctified, and are strangers to a renewed heart and life, and are utterly unfit to die, O what abundance of important work have these to do? And can they be idle, while all this lyeth undone? Indeed if they are in despair of being saved, it is no wonder: And one would think by their lives that they did despair: For surely a man sooner another world, that must be in Heaven or Hell for ever, would never live idly, if he had any good hope that his endeavours should not be all in vain. The *poor in spirit* have no time to spare: Labour is their life: Eternity is still before their eyes: Necessity is upon them; and they know the wo that followeth Idleness: Repentance for sin, and negligence past, is a constant spur to future diligence. And their work is sweet, and incomparably more pleasant to them than Idleness. If the Devil be so diligent, because he knoweth that his time is short, *Rev. 12.12.* it is a shame to them that are not so, who call themselves the servants of the Lord.

3. *When mens labour hath but the time that's due to Recreation; and Recreation and Idleness hath the great part of time that's due to labour.* The labour of the idle *Sodomite*, is like the Religion of the reserved Hypocrite: It is but the *leavings* of the *flesh*, or somewhat that cometh in upon the by. But God is not unconstant in his mercies unto us: He is still preserving us, and maintaining us: The Angels are still guarding us: The faithful Ministers of Christ are constant in teaching us (and loth that Satan should hinder them, and save their labour: ) Faithful Magistrates also watch continually, to be a terrour to evil doers, and a praise to them that do well, as the Ministers of God for our good: And can a short and idle kind of labouring then excuse us? Christ said, *It was his meat to do his Fathers will*, when he was endeavouring mans salvation, *John 4.34.* And that *he must do the work of him that sent*



sent him while it was day, John 9. 4. And shall Idleness be excused in us? even in us who must be judged according to our works, Rev. 22. 12. Mark 13. 34. by him that hath commanded every man his work? Yea when we are redeemed and purified to be zealous of good works, Titus 2. 14. and are by workmanship created to good works in Christ, which God hath ordained, that we should walk in them, Ephes. 2. 10.

4. When men make a great matter of all their labour; and of that which to a diligent man is small. The sluggard hath his thorn bodge, and a Lion in the way, Prov. 22. 13. & 26. 13, 15, 16. But the diligent say, when they have done their best, *We are unprofitable servants*: Nothing is so weary to them as unprofitable idleness (except hurtful wickedness.) They think still, O how short is time! and how much work is yet undone! And as every faithful Minister in his calling, is never so well pleased, as when he doth most for the good of souls; so is it with every faithful Christian in his place. A Candle if it be not burnt, is lost, and good for nothing.

5. The idle Sodomite hath a mind which followeth the affections of his body: And as soon as his body is a little weary, his mind is so too, and suffereth the weariness of the body to prevail: Because the flesh is King within them. Nay a slothful mind doth oft begin, and they are weary to look upon their work, or to think of it, before it hath wearied the body at all: And what they do, they do unwillingly; because they are in love with idleness, Mal. 1. 13. But the lowly and laborious are in love with diligence and work: and therefore though they cannot avoid the weariness of the body, their willing minds will carry on the body as far as it can well go. The diligent woman worketh willingly with her hands; her candle goeth not out by night, &c. Prov. 31. 13, &c. Servants must do service with good will, as to the Lord, Ephes. 6. 7. If Ministers preach and labour willingly, they have a reward, 1 Cor. 9. 17. But not if they are only driven on by necessity, and the fear of woe, 1 Pet. 5. 2. What shall we do willingly, if not our duties? He that sineth willingly, and serveth God, and followeth his labour unwillingly, shall be rewarded according to his will.

6. The idle Sodomite doth love and abuse that kind of life which is easiest, and hath least work to be done. This is the

chief provision by which he fulfilleth his fleshly lust. An *idle servant* thinketh that the *best place*, in which he shall have most ease and fulness. An *idle Parent* will cast all the burden of his childrens teaching, upon the Schoolmaster and the Pastor. An *idle Minister* thinketh himself best, where he may have no more labour, than what tendeth to his publick applause; and when he hath the *most wealth* and *honour*, and *least to do*, he taketh that to be the flourishing prosperity of the Church. And indeed if our calling were like the *souldiers to kill men*, and not liker the Surgeons to *cure them*, we might think it is the best time, when we have least employment.

But the faithful servant will be most thankful for that state of life, in which he doth most good: And as he taketh *doing good*, to be the surest way of *getting* and *receiving*; so he taketh the good of another as his own; and anothers necessity is his necessity: He knoweth that he is best, who is likest unto God; and that is he that is the most abundant in love, and doing good: Like the Sun that never resteth from moving or giving light and heat. The running spring is pure, when the standing water is muddy and corrupt: The cessation of motion quickly mortifieth the blood: He that said as to works of charity, *Be not weary of well doing; for in due time, you shall reap, if you faint not*, Gal. 6. 9. hath said so too, as to our bodily labour in our common callings in the world, *2 Thes. 3. 13.*

I know that a servant may be glad of a place where he is not oppressed with unreasonable labour, and where he hath competent time for the learning of Gods Word: And a poor man may be glad when he is freed from necessity of doing that which is to his hurt: But otherwise no man but a fleshly brut will wish or contrive for a life of idleness.

Object. *Is it not said, Blessed are the dead, for they rest from their labours?* Rev. 14. 13. *Ans.* True: but mark that their *works follow them*: And what are the works which follow you? And note, that it is not *work* or *duty* that they shall rest from: (For they rest not crying, *Holy, Holy, Holy Lord God Almighty, &c.*) But it is only their *labours*; that is, the *painful sort of work and suffering*, proper to this sinful life. The blessed indeed are freed in Heaven from this; because they *were not freed fr* it on earth, as the ungodly and slothful servant are.

7. Lastly, *Idleness is seen by the work that is undone*, Pro. 24. 30. The sluggards Vineyard is overgrown with weeds. If your souls be unrenewed, and your assurance of salvation, and evidences yet to get, and few the better for you in the world, and you are yet unready for death and judgment, you give too full a proof of idleness. The diligent woman, *Prov. 31. 16, &c.* could shew her labours in her treasures, her Vineyard, the cloathing and provisions of her family, &c. shew yours by the good which you have done in the world, and by the preparation of your souls for a better world. *Let every man prove his own work, that he may have rejoycing in himself alone, and not in another; Gal. 6. 3, 4.* What case are your children in? Are they taught, or untaught? What case is your soul in? your fruit must judge you.

III. The mischiefs of this Sodomitical Idleness, and the reasons against it, are (briefly) these.

1. *It is contrary to the active nature of mans soul;* which in activity exceedeth the fire it self. It is as natural for a soul to be active, as for a stone or clod of earth to lie still: And this active nature animateth the passive body, to move it, and use it in it's proper work. And should this heavenly fire be imprisoned in the body, which it should command and move? *Psal. 104. 23. Man goeth forth to his work and to his labour till the evening.*

2. *It is contrary to the common course of nature.* Doth the Sun shine for you as well as for others? or doth it not? Doth all the frame of nature continue in its course (the air, the waters, the summer and winter) for you as well as for others, or not? If not, then you take not your selves beholden to God for them: And if you have no use for the Sun and other creatures, you have no use for life: for by them you live. But it *yea*, then what is it that they serve you for? Did God ever frame you so glorious a retinue, to attend you only to sleep, and laugh, and play, and to be idle? what, is all this for no higher an end? or rather do you not by your idleness forfeit life, and all these helps and maintainers of your lives?

3. *It is an unbankful reproach and blasphemy against the*

*God of Nature* ; yea and against the Lord your Redeemer ; to think that the wise Almighty God, did make so noble a thing as a soul, and place it in so curious an engine as the body, where spirits, and blood, and heart, and lungs, are never idle, but in constant motion ; and that he hath appointed us so glorious a retinue as aforesaid, and all this to do nothing with, or worse than nothing ? To sleep, and rise, and dress your selves, and talk, and eat, and drink ; to tell men only that you are not dead, lest they should mistake, and bury you alive ? what is it but to put a scorn on your Creator and Redeemer, to live as if he had created and redeemed you for no better and nobler ends than these ?

4. You do as it were pray for death, or provoke God to take away your lives. For if they be good for nothing else but idleness, and beastly pleasures, why should you expect to have them continued ? or at least, why should he not use you as *Nebuchadnezzar*, and take away your reason, and turn you into beasts, if the life and pleasure of a beast be all that you desire ? Could not you eat, and drink, and sleep, and play, without an intellectual soul ? Cannot the birds make their nests, and breed, and feed their young, and sit and sing, without an intellectual nature ? Cannot a swine have his ease, and meat, and lust, without reason ? what should you do with reason for such uses ?

5. You shew a stupid senseless heart, that can live idly, and have so much to do ; and have so many spurrs to rouse you up : To live continually in the sight of God, to have a soul so ignorant, so unbelieving, so unholy, so unfurnished of faith and love, so unready for death, so uncertain of salvation ; nay in such apparent danger of damnation, and to be still uncertain of living one day or hour longer ; and yet to live idly in such a case, as if all were well, and your work were done, and you had no more to fear or care for : O what a mad, what a dead, what a sottish kind of soul is this ! to see the graves before your eyes ; to see your neighbours carried thither ; to feel the tokens of mortality daily in your selves ; to be called on and warned to prepare, and yet under this to live as if you had nothing to do, but to shew your selves in the neatest dress, and as a Peacock, to spread your plumes for your selves and others to look upon, or

to pamper a carcass for worms and rottenness! O what a deplorable case is this! The Lord pitty you, and awaken your understandings, and bring you to your wits, and you will then wonder at your own stupidity.

6. *Idleness is a sin which is contrary to Gods universal Law*: The Law which extended to all times and places. *Adam* in innocency was to labour: He that had all things prepared for his sustenance by God, was yet himself to labour: He that was Lord of all the world, and was richer than any of our proud ones whosoever, was yet to dress and keep the garden. *Cain* was a tiller of land, and *Abel* was a keeper of cattel, when they were heirs of all the earth. *Noah* also was Lord of all the world, and richer than you, and yet he was an Husbandman. *Abraham*, *Isaac* and *Jacob* were Princes, and yet keepers of sheep and cattle: It is not a bare permission, but a precept of diligence in the fourth Commandment [*Six daies shalt thou labour, and do all that thou hast to do.*] Christ himself did not live idly, but before his Ministry they said, *Mark* 6. 3. *Is not this the Carpenter?* And afterward how incessantly was he doing good to mens bodies and souls? And what laborious lives did his Apostles live? See *2 Cor.* 6. 5. & *11.* 23. *Acts* 18. 3. And are you exempt from the universal Law?

7. *Thou shew a base and fleshly mind.* The noblest natures are the most active, and the basest the most dead and dull. The earth is not baser than the fire, in a greater degree than an idle soul is baser than one that is active, and spendeth themselves in doing good. Methinks your *Pride* it self should keep you from proclaiming such a dead and earthen disposition.

8. *Idleness is of the same kind with fornication, gluttony, drunkenness, and other such beastly sins*: For all is but sinful flesh-pleasing, or sensuality: The same fleshly nature which draweth them to the one, doth draw you to the other; and they do but gratifie their flesh in one kind of vice, as you do in another. And it's pitty that *Idleness* should be in so much less disgrace than they. And truly if you cannot deny your flesh it's case, I cannot see if the temptation lay as strong that way, how you should deny it in any of those lusts; so that you seem to be virtually fornicators, gluttons, drunkards, &c. and ready to commit the acts.

9. And hereby you strengthen the flesh as it is your enemy for the time to come. When you have long used to please it by idleness, it will get the victory, and must be pleased still: And then you are undone for ever, if grace do not yet cause you to overcome it. For if you live after the flesh you shall die: but if by the Spirit you mortifie the deeds of the body, you shall live, Rom. 8. 13. None are freed from condemnation, nor are members of Christ, but they that walk not after the flesh, but after the Spirit, Rom. 8. 1. For the carnal mind is enmity against God, v. 7.

10. *Idleness is a sin much aggravated by its continuance.* A drunkard is not alwaies drunken, nor a swearer is not alwaies swearing, nor a thief is not alwaies stealing; but an idle person is almost alwaies idle: whole hours and daies, if not weeks and years together. O what a continual course of sin do our rich and gentile drones still live in! As if they were afraid to do any thing, which whendeath cometh, they could comfortably be found doing!

11. *And O what a time-wasting sin is Idleness!* O precious time, how art thou despised by these drowsie despisers of God and of their souls! O what would the despairing souls in Hell give for some of that time which these Bedlams prate away, and game and play away, and trifle and fool away, and sleep and loiter away! And what would they give for a little of it themselves, upon the same terms, when it's gone, and when wishing is too late!

12. *Idleness is a self-contradicting sin:* None are so much afraid of dying as the idle (and I do not blame them if they knew all) and yet none more cast away their lives: They die voluntarily continually: He that loseth the use and benefit of life, doth lose his life it self: For what is it good for, but as a means to its ends? What difference between a man asleep and dead, but only that one is more in expectation of usefulness when he awaketh? It is a pittiful sight to a man in his wits, to see the Bedlam world afraid of dying, and trembling at every sign of death; and in the mean time setting as little by their lives, as if they were worth no more, than to spend at cards, or dice, or stage-plays, or dressings, or feasting, or ludicrous complements.

13. *You teach your servants that life which yet you will not endure*

endure in them : For why should they be more careful and diligent in the work which you command them, than you in the work which God commandeth you? Are you the better Masters? or, will you find them better work? or, will you pay them better wages? I know God needeth not your service, as you do theirs : But he commandeth it, for other ends, though he need it not. And should any be more careful to please you, that are but worms and dust, than you should be to please your Maker? If an idle life be best, why do you blame it in your servants? If it be not, why do you live such lives your selves?

14. By Idleness you shew that when you do labour, it is but for your carnal selves, and that it is not God whom you serve in your daily callings. He that will labour when he is poor, and feeleth the necessity of it, and will give over all, and live idly, and playfully when he is rich, doth shew that he labour-eth not in obedience to God (or else he would continue it) but meerly to supply his bodily wants. You have your reward then from your selves, and you cannot in reason expect any from God. But true Believers have another rule, by which they live, Col. 3. 23, 24. *Whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.*

15. Idleness is a forfeiture of your protection, and of your daily bread. God is not bound to keep you to play, and loiter, and do nothing. You have not a plenary right to your meat, if you live in wilful idleness. I shewed you Gods Commands before, Gods Promise of prosperity, is, *Thou shalt eat the labour of thy hands*, Psal. 128. 2. (And if many in England that have most, should eat no other than the labour of their hands, it would cure their fulness.) The diligent woman, Prov. 31. 27. doth not eat the bread of idleness. And Paul maketh it a Church-Canon, 2 Thes. 3. 6. 10, 12. and commandeth and exhorteth us, in the Name of the Lord Jesus Christ, that all work with quietness, and eat their own bread; and that the Church withdraw themselves from every Brother that walketh disorderly; and that if any would not work, neither should he eat.

16. The idle rob themselves and others : You rob your selves of the fruit of your own labours; and you rob your Masters,

or your Families, or whomsoever you should labour for, *Prov.* 18. 9. *He that is slothful in his work, is Brother to him that is a great waster, Prov. 21. 25. The desire of the slothful killeth him, because his hands refuse to labour; that is, 1. The sluggishness of the wisher famisheth him: And 2. The hunger or desire tormenteth him when he hath not the thing desired, Eccles. 10. 18. By much sloth the building decayeth; and by idleness of the hands, the house droppeth through, Prov. 19. 15. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. And he that provideth not for his own (kindred and relations) but especially for those of his family, hath denied the Faith, and is worse than an Infidel, 1 Tim. 5. 8. Hath no one need of you? hath no one hired you? hath no one any right to your labours, that you are so long idle? If none have need of you, what do you in the world?*

17. *The idle are drones and burdens of the Common-wealth: And the best ordered Governments have made Laws against them, as they did against other pernicious crimes, 2 Thes. 3. 8. Paul laboured day and night, that he might not be chargeable to any. And you think because you have enough, that other men must labour for you, but you may live idly without any blame. You live then upon the labours of others, but who liveth upon yours? Yea I have known some lazy persons, that because they are professors of zeal in Religion; or because they are Ministers or Scholars, live idly in their callings, and take their ease, and think that all others that have riches are bound to maintain them (like the Popish begging Fryers) and they say, He is covetous that cherisheth not them in idleness; and he that giveth not to them, doth them wrong; when Paul commandeth that they should not eat: And when we ask them how they live, they say, Upon the providence of God: And when the tenderness of people causeth them to contribute to relieve these drones, they hypocritically admire the providence of God, who provideth for them, and live in idleness, and call it living upon providence.*

18. *Idleness depriveth you of the great delight of doing good. There is no such pleasure in this world, as is found in successful doing good: No man knoweth it but he that tryeth it, (and that without any conceits of merit, in commutative Justice.)*



Justice.) To do good in Magistracy for the piety, peace and safety of the people; to do good as Ministers, for the saving of souls; to do good as Parents, to educate a holy seed; to do good as Physicians, to save mens lives, &c. It is a pleasure exceeding all voluptuousness. And this the idle wilfully reject.

19. You lose all the reward of well doing at the last, and fall under the doom of the unprofitable servant, Mat. 25. who must be cast into outer darkness. You must answer for all the talents of time, and health, and strength, and parts, to him who will judge all according to what they have done in the body: And where shall the idle then appear?

20. *Idleness will destroy your health and lives*: Nothing but *fulness* (which is its companion) doth bring so many thousands unseasonably to the grave. And do you neither love your souls, nor your lives? Are you only for your present ease?

21. *Idleness breedeth melancholy, and corrupteth the fantasie and mind, and so unfitteth you for all that is good.* Therefore the Idle that will do no good, are fain to devise some vanity to do; some game, or play, or dress, or complement, &c. or else they would grow addle-brained, and a shame and burden to themselves. The constant labours of a lawful calling is one of the best cures of melancholy in the world, if it be done with willingness, success and pleasure.

22. *Lastly, Idleness is the Nursery of a world of vices.* It is the field of temptation, where Satan soweth his tares while men are sleeping. When they are idle, they are at leisure for lustful thoughts; for wanton dalliance; for idle talk; for needless sports, and playes, and visits; for gaming, and riotous feasting, drinking and excess; for pride, and an hundred vain curiosities: Yea for contentions and mischievous designs: Needless and sinful things must be done, when necessary duties are laid by.

And if they are poor, idleness prepareth them to *murmure* and be *discontent*, and *fall out*, and contend with one another; to *defraud* others, and to *steal*. These and more are the natural fruits of Idleness.

But here I must annex two Cautions.

1. That none make this a pretence for a worldly mind and life; nor think that Religion is a fruit of Idleness; nor say

as *Pharaoh* did of the *Israelites*, when they would go sacrifice to God, *Ye are idle*, *Exod. 5. 17.* It is Idleness that maketh most men ungodly: They are convinced that it is better to meditate on Gods Word, and call upon his Name, and give all diligence to make our calling and elect on sure: But they are idle, and say, There is a Lion in the way; what a weariness is it? we shall never endure it: As if their souls and Heaven were not worth their labour, and as if they would go to Hell for ease; and as if the feast of joy and glory were not worth the labour of eating or receiving it.

2. Make not this a pretence to oppress your servants with unmerciful labours, beyond their strength; or such as so weary them, and take up all their time, that they have not leisure so much as to pray. It is Gods great mercy to servants, that he hath separated the Lords day for a holy rest; or else many would have little rest, or means of *holiness*. Some think that *others* can never labour enough for them, because they pay them wages; and yet that they are bound to do nothing themselves, even because God hath given them *more wages and wealth* than he hath given to others.

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More particular Directions are as followeth.

1. Give up your selves by absolute subjection to God as his servants; and then you can never rest in an idle unserviceable life.

2. Take all that you have, as Gods talents, and from his trust; and then you dare not but prepare in the use of them, for your account.

3. Live as those that are certain to die, and still uncertain of the time, and that know what an eternal weight of joy or misery dependeth upon the spending of your present time: And then you dare not live in Idleness. Live but as men whose souls are awake, to look before them into another world, and you will say (as I have long been forced to do) O how short are the daies! how long are the nights! how swift is time! how slow is work! how far am I behind-hand! I am afraid lest my life will be finished before the work of life; and lest my time will be done, while much of my work remaineth undone.

4. Ask

4. Ask your selves what you would be found doing if death now surprize you? and whether work or idleness will be best in the review?

5. Try a laborious life of well-doing a while, and the experience will draw you on.

6. Try your selves by a standing resolution, and engage your selves in necessary business, and that in a set and stated course; that necessity and resolution may keep you from an idle life.

7. Forsake the company of the idle and voluptuous, and accompany the laborious and diligent.

8. Study well how to do the greatest good you can, that the worth of the work may draw you on. For they that are of little use, for want of parts, or skill, or opportunity, are more liable to be tempted into idleness, as thinking their work is to no purpose: when the well-furnished person doth long to be exercising his wisdom and vertue in profitable well-doing.

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## CHAP. XVIII.

*How by Faith to overcome unmercifulness to the needy.*

IV. **T**HE fourth sin of *Sodom*, and of Prosperity, mentioned, *Ezek. 16. 49.* is, *They did not strengthen the hand of the poor and needy.* Against which at the present I shall give you but these brief Directions.

Direct. 1. Love God your Creator and Redeemer, and then you will love the poorest of your Brethren for his sake. And love will easily perswade you to do them good.

Direct. 2. Labour most diligently to cure your inordinate *self-love*, which maketh men care little for any but themselves, and such as are useful to themselves: And when once you love your neighbours as your selves, it will be as easie to perswade you to do good to them as to your selves; and more easie to dissuade you from hurting them than your selves: (because *sensuality* tempteth you stronger to hurt your selves, than any thing doth to hurt them.)

Direct. 3. Overvalue not the things of the world; and then you will not make a great matter of parting with them, for anothers good. ]

Direct. 4. *Do as you would be done by*: And ask your selves how you would be judged of and used, if you were in their condition your selves.

Direct. 5. *Set the life of Christ and his Apostles before you*; and remember what a delight it was to them to do good: And at how much dearer rate Christ shewed mercy to you and others, than he requireth you to shew mercy at to any.

Direct. 6. Read over *Christs precepts of Charity and Mercy*, that a thing so frequently urged on you, may not be senselessly despised by you.

Direct. 7. Remember that *Mercy* is a duty applauded by all the world: As *humane interest* requireth it; so *humane nature* approveth it in all. Good and bad, even all the world do love the merciful: Or if the partial interest of some proud and covetous persons (as the Popish Clergy for instance) do call for cruelty against those that are not of their mind, and for their profit; yet this goeth so much against the stream of the common interest, and the light of humane nature, that mankind will still abhor their cruelty, though they may afright a few that are neer them from uttering their detestation. All men speak well of a merciful man, and ill of the unmerciful.

Direct. 8. Believe Christs promises which he hath made to the merciful, so fully and frequently in Scripture: As in *Mat. 5. 7. Luke 6. 36. Prov. 11. 17. Psal. 37. 26, &c.* And believe his threathnings against the *unmerciful*, that they shall find no mercy, *Prov. 12. 10. James 2. 13.* And remember how Christ hath described the last Judgment, as passing upon this reckoning, *Matth. 25.*

Direct. 9. Live not in *fleshly sensuality* your selves: For else your flesh will devour all; and if you have hundreds and thousands a year, will leave you but little or nothing to do good with.

Direct. 10. Engage your selves (not by *rash vows*, but by *resolution* and *practice*) in a stated way of doing good, and take not only such occasions as fall out unexpectedly. Set a part a convenient proportion of your estates, as God doth bless you; and let not needless occasions divert it, and defraud the poor, and you of the benefit.

Direct. 11. Remember still that nothing is absolutely your own,

own, but God who lendeth it you hath the true propriety, and will certainly call you to an account. And ask your selves daily, How shall I wish at the day of reckoning, that I had expended and used all my estate? and do accordingly.

Direct. 12. Forget not what need you stand in daily of the mercy of God; and what need you will shortly be in, when your health and wealth will fail you. And how earnestly then you will cry to God for mercy, mercy, *Prov. 21. 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.*

Direct. 13. Harken not to an unbelieving heart, which will tell you that you may want your selves, and therefore would restrain you from well doing. If God be to be trusted with your souls, he is to be trusted with your bodies. God tryeth whether indeed you take him for your God, by trying whether you can trust him. If you deal with him as with a bankrupt, or a deceitful man, whom you will trust no further than you have a present pawn or security, in case he should deceive you; you blaspheme him, instead of taking him for your God.

Direct. 14. Let your greatest mercy be shewed in the greatest things; and let the good of mens sou's be your end even in your mercy to their bodies. And therefore do all in such a manner as tendeth most to promote the highest end. *Blessed are the merciful, for they shall obtain mercy.*

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## CHAP. XIX.

### *How to live by Faith in Adversity.*

**I**F I should give you distinct Directions, for the several cases of poverty, wrongs, persecutions, unkindnesses, contempt, sickness, &c. it would swell this Treatise yet bigger than I intended. I shall therefore take up with this general Advice.

Direct. 1. *In all Adversity remember the evil of sin, which is the cause, and the Holiness and Justice of God which is exercised; and then the hatred of sin, and the love of Gods Holiness and Justice will make you quietly submit. You will then say, when*

Repentance is serious, I will bear the indignation of the Lord, because I have sinned against him, Micah 7. 9. And, why doth every man complain, a man for the punishment of his sins? Lam. 3. 39. Let us search and try our waies, and turn again unto the Lord; for he hath smitten, and he will heal, &c. V. 40, 41.

Objct. But doth not Job's case tell us, that some afflictions are only for tryal, and not for sin?

Ans. No; it only telleth us that the reason why Job is chosen out at that time, to suffer more than other men, is not because he was worse than others, or as bad; but for his tryal and good. But 1. Affliction as it is now existent in the world upon mankind, is the fruit of Adams sin at first, and contained in the peremptory unremitted sentence. 2. And this general state of suffering-mankind, is now in the hand and power of Christ, who sometimes indeed doth let out more on the best than upon others, and that especially for their tryal and good; but usually some sins of their own also have a hand in them, and procure the evil, though his mercy turn it to their benefit.

Direct. 2. Deal closely and faithfully with your hearts and lives in a suffering time, and rest not till your consciences are well assured that no special provocation is the cause, or else do testify that you have truly repented, and resolved against it.

Otherwise you may lengthen your distress, if you leave that thorn in your fore which causeth it: Or else God may change it into a worse; or may give you over to impenitency, which is worst of all: Or at least, you will want that assured peace with God, and solid peace of conscience, which must be your support and comfort in affliction; and so will sink under it, as unable to bear it.

Direct. 3. Remember that the sanctifying fruit of Adversity is first and more to be looked after, than either the comfort, or the deliverance. And therefore that all men, no nor all Christians, must not use the same method, in the same affliction, when as their spiritual cases differ.

A cleared conscience, and one that hath walked faithfully with God, and fruitfully in the world, and kept himself from his iniquity, may bend most of his thoughts to the comfort-  
ing

ing promises, and happy end. But one man hath been bold with wilful sin, and his work must be first, to renew repentance, and see that there be no root of bitterness left behind, and to set upon true reformation of life, and reparation of the hurt which he hath done.

Another is grown into love with the world, and hath let out his heart to pleasant thoughts and hopes of prosperity, and alienated his thoughts more than before from God. This man must first perceive his errour, and hear Gods voice which call-eth him home, and see the characters of vanity and vexation, written on the face of that which he over-loved; and then think of comfort when he hath got a cure.

Another is grown dull and careless of his soul, and hath lost much of his sense of things eternal, and is cold in love, and cold in prayer, and liveth as if he were grown weary of God, and weary of well doing. His work must be to feel the smart of Gods displeasure, so far as to awaken him to repentance, and set him again with former seriousness, upon his duty: And when he mendeth his pace, he may desire to be eased of the rod and spur. But to give *unseasonable cordials* to any of these, is but to frustrate the affliction, and to hurt them, and prepare for worse. Nay, and when they are comforted *in season*, it must be with due caution: *Get thy way, and sin no more, lest a worse thing come unto thee.* It is pernicious unskillfulness in those comforters of the afflicted, who have the same customary words of comfort for all; and by their improper cordials unseasonably applyed, delude poor souls, and hinder that necessary repentance which God by so sharp a means doth call them to.

Direct. 4. Remember that *your part in affliction* is to do your duty, and to get the benefit of it: but to remove it is Gods part: Therefore be you careful about that part which is your own, and then make no question but God will do *his part*. Let it be your first question therefore [*What is it that I am obliged to in this condition?*] What is the *special duty* of one in this sickness, this poverty, imprisonment, restraint, contempt, or slander, which I undergo? Be careful daily to do that duty, and then never fear the issue of your suffering: Nothing can go amiss to him that is found in the way of his duty.

And

And let it be your next question, What spiritual good may be got by this affliction? May not my repentance be renewed? my self-denial, humility, contempt of the world, patience, and confidence on God, be exercised and increased by it? and is not this the end of my heavenly Father? Is not his rod an act of love and kindness to me? Doth he not offer me by it all this good?

And let your next question be [*Have I yet got that good which God doth offer me? Have I any considerable benefit to shew, which I have received by this affliction since it came?*] If not, why should you desire it to be taken away? Play not the Hypocrite in speaking that good of an afflicting God, which you do not seriously believe: If you believe that God is wiser than you, to know what is fittest for you, and that he is better than you, and therefore hath better ends than you can have; and that really he offereth you far greater good by your sufferings, than he taketh from you: Let your affections then be agreeable to this belief: Are you afraid of your own commodity? Do you impatiently long to be delivered from your gain? are you so childish as to pull off the plaister, if you believe that it is curing the sore? and that it cannot be well and safely done without it? Do you call it the fruit of Gods *Wisdom* and *Love*, and yet be as weary of it, as if there were nothing in it but his wrath? Trust God with his work who never faileth; and be careful of your own, who are conscious of untrustiness.

Direct. 5. Look principally to your hearts, that they grow not to an over-valuing of the prosperity of the flesh; nor to an undervaluing of holiness and the prosperity of the soul. For this unhappy carnality doth both cause affliction, and make us unprofitable and impatient under it.

1. He that is a worldling, or a voluptuous flesh-pleaser, and savoureth nothing but the things of the flesh, will think himself undone, when his pleasure, and plenty, and honour with men, is taken away. Nothing maketh men grieve for the loss of any worldly commodity, so much as the over-loving of it. It is *Love* that seeketh it when you are in *hope*, and *Love* that mourneth when you are in *want*, as well as *Love* which delighteth in it when you possess it: As sick men use to love health better than those that never felt the want of it; so it is too



common with *poor men* to love *riches* better than the rich that never needed : (And yet, poor souls, they deceive themselves, and cry out against the rich, as if *they* were the only lovers of the world, when they *love* it more themselves, though they cannot *get* it.) Never think of bearing affliction with a patient and submissive mind, as long as you *over-love* the things which affliction taketh from you : For the loss of them will tear those hearts which did stick so inordinately to them.

2. And if you grow to an undervaluing of *Holiness*, you can never be reconciled to afflicting providence. For it is for *our profit* that God correcteth us ; but for what profit ? that we may be *partakers of his holiness*, Heb. 12. 10, 14. If therefore you undervalue that which is Gods end, and goeth for your gain, you will never think that you are gainers or savers by his rod. In correction God doth as it were make a bargain with you ; he will take away your riches, or your friends, or your health, and he will give you (if you refuse it not) increase of patience, and mortification in the stead of them : he will exchange so much heavenly-mindedness, for so much of the treasures or pleasures of the world. And now, if you do not like the bargain, if really you had rather have more health, than more holiness ; more of the world, than more heavenly-mindedness ; more fleshly pleasure, than more mortification of fleshly desires, you will never then like the correcting hand of God, nor rightly profit by it : You will grudge at his dealing, and wish that you were out of his hand, and in your own ; and that your estates, and health, and friends, were not at his disposal, but at yours ; and you will lose the offered benefit, because you value it not, and accept it not as it is offered you.

3. And those that have some esteem of *Holiness*, and yet neglect the duty which should procure the exercise and increase of grace, do make correction burdensome by making it unprofitable to them. For to hear that they *may* be gainers by affliction, and to find that they *are not*, will not reconcile them to it. Whereas if they had really got the benefit, it would quiet them, and comfort them, and make them patient, and thankful to their Father. What have you to shew that you gained by your sufferings ? Are you really more mortified, more penitent, more humble, more heavenly, more obedient,

obedient, more patient than you were before? If you are so, you cannot possibly think that it hath been to your loss to be afflicted: For no one that hath these graces can so undervalue them, as to think that worldly prosperity or ease is better. But if you have not such gain to shew, what wonder if you are weary of the medicine which healeth not? and if, when you have made it do you no good, you complain of it, when it is your selves, that you should complain of. If you could say, that before you were afflicted, you went astray, but now you have learnt and kept Gods precepts, you might then say by experience, *It is good for me that I was afflicted*, Psal. 119.67,71. And men are taught by natural self-love, not to think ill of that which doth that which doth them good, if by experience they know it. You will then confess that *God in very faithfulness afflicteth you*, Psal. 119.75.

Direct. 6. Remember that *nothing can be amiss which is done by God*: For where there is perfection of Power, and Wisdom, and Goodness, no actions can be bad. And there is nothing done by any of your afflictors, which is not governed by the will of God, Amos 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* 2 Chron. 10. 15. *So the King hearkened not to the people; for the cause was of God, that the Lord might perform his Word*——God who would not cause the sin, is said to be the cause of the event as a punishment, because he wisely permitted it for that end, Acts 2. 23. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain*——Acts 4. 28. *The people of Israel were gathered to do, whatsoever thy hand and thy counsel determined before to be done*: That is, he willed by his antecedent will, that Christ should be a sacrifice for sin; and he willed by his consequent will, (as a Judge and punisher of mans sin) that the rebellious Jews should be left to their malicious wills, to execute it. And that God which moderateth the wills and actions of the most malicious men and Devils, will restrain them from violating any of his promises for his servants good.

Direct. 7. Always keep before your eyes the example of a crucified Christ, and of all his holy Apostles and Martyrs which have followed him, *Look still to Jesus the author and finisher*

of your Faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the Throne of God. Consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your mind, Heb. 12. 2, 3. If you did determine to know nothing but Christ crucified, and by his cross had crucified the the world, (1 Cor. 2. 2. Gal. 6. 14.) you would be able to say, *I am crucified with Christ, yet I live, that is, not I, but Christ liveth in me,* Gal. 2. 20. And to look on the pleasure and glory of the world, as the world did look on a crucified Christ, when they shook the head at him as he hanged on the cross. You would love the narrow suffering way, where you see before you the footsteps of your Lord, and of so many holy Martyrs and Believers: You would say, sure this is the safe and blessed way, in which Christ, and all the heavenly Army have passed hence unto their Crown: You would say, *Is the servant greater than his Lord?* If thus the innocent Lord of life, and Master of the house was injured and afflicted, am I better than he? Though he suffered to save me from Hell, yet not to save me from the purifying tryals here on earth. Doubtless you would count all things but loss, for the excellency of the knowledge of Jesus Christ, and count them but dung that you might win him — and that you might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, Phil. 3. 8, 10.

Direct. 8. *Keep the eye of Faith still fixed on the eternal glory; that you may understand what affliction is, when you take it with its end. Remember what eternal Joyes it leadeth to; and what thoughts you will have of all your pain, when you find your selves in the everlasting rest. Remember where all tears shall be wiped from your eyes; and who dare blame that way as narrow or foul, which bringeth us to such an end, Psal. 126. 5, 6. They that sow in tears, shall reap in joy: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Mat. 5. 4. Blessed are they that mourn, for they shall be comforted. Is not eternal joy sufficient for you? When you are suffering with the Church militant, look up to the Church triumphant; and remember that they were lately as low, as sad, as sorrowful as you,*

you, and you shall shortly be as high, as glad, as joyful as they. Look into Heaven, and see what you suffer for, and think whether that be not worthy of harder terms than any you can undergo, Rom. 8. 17, 18. *If we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, 2 Cor. 4. 16, 17, 18. For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* Heaven well believed, will enable us patiently and cheerfully to bear all things. He will account the very reproach of Christ, to be greater riches than the treasures of the world, who looketh believably to the recompence of reward, Heb. 11. 26.

**Direct.** 9. *Learn to die, and then you have learned to suffer.* He that can bear death, by the power of faith, can bear almost any thing. And he that is well prepared to die, is prepared for any affliction; and he that is not, is unprepared for prosperity.

**Direct.** 10. *Remember still that life being so very short, the afflictions of Believers are as short.* We have so little a time to live, that we have but a little while to suffer. And if thou faint in the day of adversity, when it is so little a while to night, thy strength is small, Prov. 24. 10.

**Direct.** 11. *Remember that thou bearest but the common burden of the Sons of Adams, who are born to sorrow as the sparks fly upward: And that thou art like to all the members of Christ, who must take up their cross, and suffer with him, if they will reign with him: And that thou art but going the common way to Heaven, which that heavenly society hath trod before thee: And canst thou expect to be exempted both from the lot of humane lapsed nature, and from the lot of all the Saints? If thou wouldest be carryed to Heaven in the Chariot of Elias, and couldest expect to escape the jaws of death,*

death, yet must thou endure the persecution, weariness and hunger of *Elias* before such a change.

**Direct.** 12. Think also how unreasonable it is, for one that must have eternal glory, to grudge at a little suffering in the way, and for one that is saved from the torments of Hell, to think it much to be duly chastened on earth. For a *Lazarus* that must be comforted in *Abraham's* bosom, to murmur that he waiteth a while in poverty at the rich mans doors? Shall a wicked worldling venture into endless pains, and put himself out of the hopes of Heaven, and all this for a short and foolish pleasure? And will you grudge to suffer so small and short a chastisement in the way to an endless rest and joy?

**Direct.** 13. Think why it is that Christ hath so largely commended, and blest a suffering state, and chosen such a life for those that he will save: And why he so often pronounceth a woe to the prosperous world: It is not for want of love to his Disciples; nor for want of power to secure their peace, *Matth.* 5. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourn, for they shall be comforted. Blessed are they that are persecuted for righteousness sake, for theirs is the Kingdom of Heaven. *Luke* 6. 24, 25, 26. Woe to you that are rich, for you have received your consolation: Woe to you that are full, for ye shall hunger: Woe unto you that laugh now, for ye shall mourn and weep: Woe unto you when all men shall speak well of you, for so did their Fathers to the false Prophets, *James* 1. 2, 3. My Brethren, count it all joy when ye fall into divers temptations (that is, trying afflictions) knowing that the trying of your faith worketh patience——*James* 5. 1, 2. Go too now ye rich men, weep and howl for the miseries that shall come upon you—— All these words are not for nothing: And judge how he should think of adversity who believeth them.

**Direct.** 14. Mark well whether you find not that your selves and others are usually much better in affliction, than in prosperity: And whether there be not something in the one to make you better, and in the other to delude men, and make them worse. O look and tremble at the dangers and doleful miseries of most that are lifted high! how they are blinded, flattered, captivated in sin, and are the shame of nature, and the calamity of the world! And mark when they come to die, or lie in

sickness, how inlightened, how penitent, how humble, how mortified and reformed they then seem to be, and how much they condemn all sin, and justifie a holy life: And observe *your selves* whether you be not *wiser* and *better*, more *penitent*, and less *worldly* in an afflicted state: And will you think that intollerable, which so much bettereth almost all the world? Alas, were it not for affliction, there are some *Nebuchadnezzars* that would never be humbled, and some *Pharaos* that would never confess their sins, and some *Manassehs* that would never be converted. Many in Heaven are thankful for affliction, and so should we, *Eccles. 7. 2, 3, 4, 5, 6. It is better to go to the house of mourning, than to the house of feasting: For that is the end of all men, and the living will lay it to heart. Sorrow is better than laughter; for by the sadness of the countenance, the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to bear the rebuke of the wise, than for a man to bear the song of fools: For as the crackling of thorns under a pot, so is the laughter of a fool.*

Do you not perceive that a merry prosperous state inclineth to folly, levity, rashness, inconsiderateness, stupidity, forgetting the latter end, &c? And that a sadder frame is more awakened, illuminated, fixed, sensible, considerate and fit for great employments? Quarrel not then with your Physician, because he dyeth you as tendeth to your cure, and turneth you not over to the dyet of desperate patients, or of fools.

*Direct. 15.* If God afflict you, *add not causeless affliction to your selves.* If he touch your friends, or body, or estate, do not you therefore touch and tear your hearts. If you have *not enough*, why do you complain of it? If you *have enough*, why do you make your selves more? He that hath said, *Blessed are they that mourn*, did never mean that those are blessed that mourn *erroneously*, for *nothing*, or for that which is their benefit, or that *pievishly* quarrel with God and man, or that wilfully by pride or impatiency torment themselves. He meant not to bless the sorrow of the covetous that grieveth because he is *not rich*, or because he is *wronged*, or is a *loser* in some commodity; nor to bless the sorrow of the *proud*, who is troubled because he is not observed, honoured or preferred: Nor the sorrow of the

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the *sensual*, who grieve when their lusts and pleasures are restrained: Nor the sorrows of the *idle*, who grieve if they are called to diligent labour; nor the sorrow of the *envious*, who grieveth to see another prosper; nor the sorrows of the *cruel*, who grieve when they cannot be as hurtful to Gods servants, and their neighbours or enemies, as they desire. It is neither *wicked* sorrows, nor *wilful self-vexation*, which Christ doth bless: But it is the holy improving, and patient enduring the sufferings laid upon us by God or man.

**Direct.** 16. *Let Patience have its perfect work.* He that believeth, will not make haste, *James* 1. 3. *Isa.* 28. 16. Gods time is best; and eternity is long enough for our ease and comfort. It is by *patient continuance* in well doing, that glory, honour and immortality must be sought, *Rom.* 2. We shall reap in due season, if we faint not, *Galat.* 6. 9. *James* 5. 7, 8, 9. *Be patient therefore Brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh. When others by impatience lose themselves, do you in your patience possess your souls, Luke* 21. 19. *Rom.* 5. 4. *Patience worketh experience, and experience hope, which maketh not ashamed. If we hope for that we see not, wee do we with patience wait for it, Rom.* 8. 25. *Through patience and comfort of the Scriptures it is that we have hope, Rom.* 15. 4. *Therefore we have need of patience, that when we have done the will of God, we may inherit the promise, Heb.* 10. 36: 11.

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## CHAP. XX.

*How to live by Faith, in troubles of Conscience, and doubts or scruples about our spiritual and everlasting state.*

**H**AVING written a Treatise called, *The Right Method for Spiritual Peace and Comfort, &c.* upon this subject already, I must refer the Reader thither, and here only add these few Directions.

**Direct.** .

**Direct. 1.** *Distinguish of the several Causes of these troubles; and take heed of those unskilful Mountebanks, who have the same cure for every such disease, and speak present comfort to all that they hear complain; and that think every trouble of mind is some notable work of the Spirit of God; when it is often the fruit of the manifold weakness or wilfulness of the troubled complainers.*

**Direct. 2.** *When it is some heinous sin committed, or great corruption indulged, which doth cause the trouble, be sure that sound Repentance be never omitted in the cure; and that a real reformation prove the truth of that Repentance. For Christ never died to justify and save the impenitent sinner: And a deceitful Repentance is the common self-deceit and undoing of the world. And how can that be true Repentance, which changeth not the will and life? God will not give you peace and comfort, as long as you indulge your wilful sin.*

Note here the difference between 1. The grossly impenitent: 2. And the mock-repentance of the Hypocrite: 3. And the true Repentance of sound Believers.

1. The grossly impenitent cannot bring his heart to a *serious purpose* to let go his sin, nor to a *consent or willingness*, that God should *cure him*, and *change his mind*: but he had rather have his pride, and covetousness, and sensuality, to be *fully pleased*, than to be *mortified*. Like a fool in a Fever or a Dropsie, that had rather have *drink*, than have the *cure* of his *thirst*.

2. The mock repentance of the *Hypocrite* hath *some purposes* under an extraordinary conviction, to leave his sin; and for a time may seem to do it. But when the temptation is as strong again, he is the same, and returneth to his vomit; or else exchangeth his sin for a worse. And if you ask him whether he had rather have the *mortifying* of all his lusts, or the *pleasing* of them, his understanding and conviction may cause him truly to say at the present, that if God would *presently mortifie his sin*, or *offer him this in choice*, he would rather consent to it, than take the *pleasing* of them. But mark it, 1. That though he consent that *God should do this himself*; yet he will not consent to *use the means*, and *do his duty* to attain it. If a *cold wish*, or *bare consent* would change his soul, and take away all sinful inclinations



elinations at once, that he might never more desire the pleasure of sin, nor be put to any conflict to overcome it, nor any great difficulty to deny it, and all this might be done without any labour of his own, I doubt not but the Hypocrite would consent to be so mortified. But to *watch, and pray, and read, and meditate, and use the means* which God appointeth him, both to get mortification, and to use it for the conquering of every temptation; this the Hypocrite will not consent to.

2. And what he doth consent to at the present, he consenteth not to when his sinful pleasure is revived by the next temptation.

3. But the true penitent Christian is both willing to be changed and had rather have his lusts to be killed, than pleased; and also willing to use Gods means both to mortifie the inward lust, and to overcome the outward sin: And this in sincerity is his habitual state.

Direct. 3. Never forget that 1. The gracious nature of God: 2. The sufficiency of Christs Sacrifice and Merit: And 3. The truth of the universal offer or promise of pardon to all (if they will accept the offer) are the foundation of all our faith and comforts; and are that universal grace which is before our special grace or faith, and is presupposed to it: On this foundation all our faith and peace is to be built.

Direct. 4. The particular application of this to our selves, is, 1. By Believing; and then by knowing that we do believe; and then by discerning our priviledges upon believing.

1. Our believing it self is, 1. Our Assent to the truth of the Gospel: 2. Our Acceptance of the good (even Christ and life) which is offered in it, and consent to the Baptismal Covenant with God the Father, Son, and Holy Spirit: And 3. Our Affiance in Christ and his Covenant.

2. To know that we do believe (somehow) is easie, when we do it: But to be sure that this belief is sincere and saving, is more difficult, because of the deceitfulness of the heart of man, and the mixtures of unbelief, and other sins, and the weakness of grace where it is true, and the counterseits of it, and the insufficient degrees which are in Hypocrites; so that it is not easie to discern whether the faith which we have be sincere, and predominant above our sense and our unbelief (as it must be.) But

yet it may be known by such means as these.

1. By labouring to strengthen and increase our faith and grace, that it may not by the smallness be next to undiscernable. 2. By subduing all contrary inward corruptions, which obscure it. 3. By frequent exercising it; seeing habits are discerned only in their acts. 4. By resisting and conquering temptations, and doing all the good we can in the world, and living as wholly devoted to God, above all worldly fleshly interest; that so 1. Faith may be evidenced by its fruits: 2. And God may reward the faithful soul with his assuring seal, and light and comfort. 5. By escaping all those lapses into heinous and wilful sin, which cause wounds, and fears, and hinder assurance, peace and joy. 6. By a wise and constant examination of the heart, and observation of it, in the time of tryal, and finding the habits and strength of faith, and of unbelief, in their several actings, and prevalencies in their conflicts. 7. And withall, escaping those ignorances and errors, about the nature, means, causes and signs of grace and assurance, which keep many from it, who have justifying faith. These seven are the true and necessary means to get assurance of your own sincerity, and that indeed you have the true seal, and earnest, and witness of the Spirit of Christ.

3. When you have first truly believed (or consented to the *Baptismal Covenant of Grace*) and next got assurance that you do this in sincerity, the last part is the easiest, which is to gather up the *priviledges*, or comfortable conclusions which follow hereupon: Which are your *pardon and justification*, your *adoption and right to life eternal*, and to all the benefits promised by God, in that Covenant to which you do consent; which are all comprehended in the three great Relations established by the Covenant, *viz.* that *God is your Reconciled God and Father*, *Christ is your Head and Saviour*, and the *Holy Spirit is your Life and Sanctifier*.

These three works which make up assurance, are contained in the three parts of this syllogism. 1. He that truly believeth, is justified, and adopted, and an heir of life. But I do truly believe: Therefore I am justified, adopted, and am an heir of life.

Or thus to the same sense.

Every one who truly consenteth to the Baptismal Covenant, hath right to the blessings of the Covenant; God is his Father, Christ is his Saviour, and the holy Spirit is his Sanctifier. But I do truly consent to the Baptismal Covenant: Therefore I have right to all the benefits of it: God is my Father, &c.

Direct. 5. Remember that *when you have got assurance, and have truly gathered this conclusion, the continual and lively exercise of faith, is still necessary to your actual joy.*

For it is possible for a man to have no *notable* doubts of his own sincerity or salvation, and yet to have such *dulness* of soul, and such *diversions* of his thoughts, as that he shall enjoy but little of the comforts of his own assurance. Therefore true joy requireth much more, than bare self examination, and discerning of our evidences, and right to life.

Direct. 6. *When doubts and troubles are caused by ignorance or error, about the true nature and signs of grace, and the way of assurance (which is very common) nothing then is more necessary than a sound and skilful Teacher; to work out those mistakes, and to help the ignorant Christian to a clearer understanding of the terms of the Covenant, and the sense of the Promise, and the true methods of Christ in his gifts and operations. Otherwise the erring soul will be distracted and lost in a wilderness of doubts, and either sit down at last presumptuously on false grounds, or turn to one error to cure the troubles of another; or languish in despair; so lamentable a thing is it to be possessed with false principles, and to attempt so great a work in the dark.*

Direct. 7. And here there are these two extreams to be carefully avoided: 1. That of the Infidel and Justiciary, who trusteth and teacheth others to trust to his own *vertues and works without a Saviour*, or ascribeth the part of a Saviour to them. 2. The Antinomian and Libertine, who teach men *not to look at any thing in themselves at all*, no not as an evidence, or condition, or means, much less as any cause of life; but to trust to Christ's blood, to be to you *instead of Faith, and Repentance, and Obedience*, and all your use of means; and do ascribe the part of these duties of man, to the blood of Christ; as if it did belong only to Christ to do that same thing which belongeth unto them.

Therefore here you must be sure to be well acquainted what is truly the *office, and part of Christ*; and what is truly the *office and part of Faith, of Repentance, of Confession, of Prayer, &c.* And to be sure that you *wholly trust Christ for his part*, and joyn not Faith, nor any of your own works or duties in the least degree of *that trust or honour which belongeth to Christ, and his office and work*: And that you faithfully use (yea I will say, *Trust too, though ignorance snarl at it*) your *Faith, Repentance, Prayer, &c.* in and for its own office and part; and do not foolishly blaspheme Christ, by ascribing the *part and office of your duty unto him and his office*, under pretence of giving him the honour of them. It is *Christ's office and honour to be a sacrifice for sin, and a propitiation for us, and a perfect Saviour and Intercessor, and to give us the Spirit, by which we believe, repent, pray, obey, hope, love, &c.* But not to be a *penitent believing sinner, nor to accept of an offered Saviour, nor to be a consenting Covenanter with God the Father, Son and Holy Spirit, nor to be washed from sin in his blood, reconciled, adopted, nor to pray for pardon in the name of another, nor to trust upon a Saviour, nor to be a Disciple, a Subject, a Member of a Saviour, &c.* Nor yet that his blood, or merits, or righteousness, should be to you *instead of these*. No, these are to be done by you.

Direct. 8. In this case also take heed of those ignorant guides, who know not the errors of fancy, melancholy, or disturbed passions, from the proper works of the Spirit of God: For they wrong the Spirit, when they ascribe mens sinful weaknesses to him.: And they greatly wrong the troubled sinner many waies: 1. They puff up men with conceits that they are under some great and excellent workings of the Spirit, when they are the works of Satan, and their own infirmity or sin. 2. They teach them hereby to magnifie and cherish those distempers, and passions, and thoughts, which they should resist, and lament, and cast away. 3. And they set them in an Enthusiastick, or truly Fanatical way of Religion, to look for Revelations, or live still upon their own fancies, and passions, and distempers, and Satans temptations, conceiting that they live upon the incomes of God, and are actuated in all this by the Holy Ghost. And of what mischievous importance and consequence

quence all this is, and how much hurt such zealous ignorance doth, both in the Teachers and the people, the thing it self doth plainly shew; and the sad experience of this age doth shew it more plainly, in Ranters, Quakers, and other true Fanaticks, and in many women, and other weak persons, of better principles than theirs.

And it is an unsafe course which many such weak persons use, to think in their troubles that every text of Scripture which cometh into their mind, or every conceit of their own is a special suggestion of the Spirit of God: You shall ordinarily hear them say, [*Such a text was brought to me, or was set upon my heart, and such a thing was set upon my mind*] when two to one, it was no otherwise brought unto them, nor set upon them, than any other ordinary thoughts are; and had no special or extraordinary operation of God in it at all. Though it is certain that every good thought which cometh into our minds, is some effect of the working of Gods Spirit, as every good word, and every good work is; and it is certain that sometimes Gods Spirit doth guide and comfort Christians as a remembrancer, by bringing informing and comforting texts and doctrines to their remembrance; yet it is a dangerous thing to think that all such suggestions or thoughts are from some special or extraordinary work of the Spirit, or that every text that cometh into our minds, is brought thither by the Spirit of God as all.

The reasons are these,

1. Satan can bring a text or truth to our remembrance for his own ends, as he did to Christ, *Matth. 4.* in his temptations.

2. Our own passions or running thoughts, may light upon some text or truth accidentally, as they do on other things which so come in.

3. When the Spirit doth in an ordinary way help us in remembering or meditating on any text or holy doctrine, he doth it according to our capacity and disposition, and not in the way of infallible inspiration, and therefore there is much of our weakness and error usually mixt with the Spirits help, in the product: As when you hold the hand of a child in writing, you write not so well by his hand, as by your own alone, but

*your skill*, and his *weakness* and unskilfulness do both appear in the letters which are made; so is it in the ordinary assistance of the Spirit in our studies, meditations, prayers, &c. otherwise all that we do would be *perfect*, in which we have the Spirit's help; which Scripture, and all Christians experience do contradict.

4. And to ascribe that to the Spirit which is not *at all his work*, or that which is *partly our own work*, so far as it is our own, and favoureth of our weaknesses and errour, is a heinous injury to the Spirit.

5. And it tosseth such mistaken Christians up and down in uncertainties; while they think all such thoughts are the suggestions of the Spirit, they meet with many *contrary* thoughts, and so are carryed like the waves of the Sea, sometimes up, and sometimes down; and they have sometimes a *humbling terrible text*, and the next day perhaps a *comforting text* cometh into their minds, and so are between *terrors* and *comforts*, distracted by their own fantasies, and think it is all done by the Spirit of God.

6. And it is a perverse *abusing* of the *holy Scripture*, to make such *remembrances* the *Rule* of your application of it to your selves: that text which you remember had the same sense before you remembered it; and your spiritual state was the same before: If that text agree with your state, and either the terror or the comfort of it belong to you, this must be proved by solid reason, drawn from the true meaning of the text, and the true state of your souls; and not supposed merely because it cometh into your thoughts, or because it is set upon your hearts: Do you think that your *remembering* it will prove that it *especially* belongs to you? Do not many comfortable texts come into the minds of Hypocrites, who are unfit for comfort? And many terrible texts come into the minds of humble souls, that have right to comfort, and should not be more terrified? You may as well think that your money or estate is another mans, because he *thinketh on it*: Or that another mans dangers and miseries are yours, because you *think* of them: Or that you are either Kings, or Lords, or beggars, or thieves, or whatever cometh into your minds: Or that another mans *Leases* or *Deeds* by which he holdeth his Lands,

are all yours, because they are put into your hands to read.

7. And if you go this way to work, you are in danger to be carried into many other errors and sins, and think that all is of the Spirit of God, because you feel it set upon your hearts. And so you will feign the sanctifying Spirit to be the author of sin, and the lying Spirit shall be honoured and called by his name.

Mark well these following texts of Scripture, 2 *Thes.* 2. 1, 2, 3. *We beseech you brethren, by the coming of our Lord Jesus Christ--- that ye be not soon shaken in mind, or troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand: Let no man deceive you--- You see here that Spirit, Word and Scripture may be pretended for an untruth.*

*Matth.* 4. Satan often saith, *It is written.*

2 *Cor.* 11. 12, 13, 14, 15. *False Apostles, and deceitful workers may transform themselves into the Apostles of Christ, and Ministers of Righteousness; and no marvel, for Satan himself is transformed into an Angel of light.*

1 *John* 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God.*

*Gal.* 1. 7, 8. *If we or an Angel from Heaven preach any other Gospel to you, let him be accursed.*

*Quest.* But how then shall I know when it is the Spirit which putteth any thing into my mind?

*Ans.* 1. The matter it self must be tryed, whether it agree with the sacred Scripture, and must be proved true by the Word of God. 2. The end to which that truth is brought, must be proved to be just and good: For Satan pleadeth trueth to sinful ends. 3. The application of them to your own case must be such as will hold tryal, and it must be proved by sound argument, that indeed they do thus and thus belong to you: For Gods Spirit will not belye you, nor make you better or worse than you are; no more than he will belye the Scriptures.

*Object.* But is it not the same Spirit which spake to the Apostles, which speaketh to us? If they were to believe him immediately, so must we; and seeing the Spirit is above the Scripture,

*we must try the Scriptures by the Spirit, and not the Spirit by the Scriptures.*

*Ans<sup>w</sup>.* Alas, how pitiſſfully ignorance beweildreth men !  
 1. It is the ſame Spirit which was in the Apoſtles, and is in the weakeſt Chriſtian : But he worketh not in the ſame degree : He inſpired them to infallibility ; being promiſed to lead them into all truth, and to bring all things which Chriſt had ſpoken to their remembrance ; and he enabled them to prove this by manifold miracles : Doth he do all this by you ? or had you the ſame promiſes ? 2. The ſame Spirit in them was given to one end, and to you for another. To them it was given to cauſe them by his inſpiration to deliver all that Chriſt had taught them, and to leave it on record to all generations, as his infallible Word and Law, to be the Rule of doctrine and practice to the end of the world. But to you the ſame Spirit is given, to cauſe you to underſtand, and love, and obey this Law which is already written, and not to write or know another.

3. The Spirit indited the Scriptures before you were born : and we are ſure that that is the Word of God ; and we are ſure that Gods Spirit contradicteſt not it ſelf : Therefore your after-pretended revelations, muſt be tryed by the certain ancient Rule, which had the ſeal of miracles which yours hath not.

*Obj.* But how ſhall I know what application to make of Scripture to my ſelf, but by the teaching of the Spirit of God ?

*Ans<sup>w</sup>.* But you muſt not take every thought and ſuggeſtion or remembrance, to be the Spirits application. Gods Spirit teacheth men by the light of ſound evidence, which may be proved, and wil hold good in tryal: He teacheth you by exciting you to rational ſtudies and argumentation, and by bloſſing you in ſuch ſober uſe of Gods means : But he doth not teach you to know your ſtate, by the bare remembring of a text.

*Direct.* 9. Take heed alſo of miſunderſtanding what is the witneſſ of the Spirit, that we are Gods children.

Many think it is like ſome voice, or ſuggeſtion, or inſpiration within them, ſaying, Thou art the Child of God. And ſo many Chriſtians languish in terrours, that feel no ſuch perſwading Spirit in them. And many Hypocrites are deluded by



by the persuasions of their own imaginations. But in Scripture, the word *witness* is oft taken for [evidence] or an objective testimony: And the *Spirits* being a *witness*, and being a *seal*, an *earnest*, a *pledge*, a *white stone*, a *new name*, &c. are all of the like signification: And the meaning is, *By this we know that we are the children of God, or that he abideth in us, by the Spirit which he hath given us*, 1 John 3. 10. 24. & 4. 13. And if any one have not the Spirit of Christ, the same is none of his, Rom. 8. 9. As if he should say, have you the Spirit of Christ, or have you not? if you have, that is a *seal*, an *earnest*, a *pledge* of Gods Love, and of your heavenly inheritance, and a certain evidence or *witness* that you are his children, Gal. 4. 6. He that loveth God as his Father in Christ, and is sanctified to God, hath the Spirit. Shew this *Love*, and this *Sanctification*, and you produce the true *witness* that you are the heirs of life. *Holiness*, and *Heavenliness*, and *Love*, is the *witness*, *seal* and *earnest*; and not chiefly an *inward persuasion* that we are Gods children.

2. Yet this much more the Spirit doth; when it hath sanctified us, and given us the *witness* or evidence in our selves, (1 John 5. 10, 11.) He also helpeth us to see and know that grace which he giveth and actuateth in us.

3. And also to conclude from that evidence, that we are Gods children: And also to feel the *inward comfort* of that conclusion. But all this he doth by these means in a discursive or rational way, and by blessing such reasoning to our comfort.

4. Also he comforteth the soul in another way, distinct from the way of concluding from evidence; and that is by exciting the *Love of God and his praises* in us, which are of themselves delighting acts: But of this anon.

Direct. 10. Take heed of *Heretical Seducers*, who use to fish in troubled waters, and to fall in with such perplexed consciences, to persuade them that all the cause of their trouble is their opinions, and unsound Religion, and not in them; and that the only way to comfort, is to change their Religion, and to come over unto them.

No person fitter for a Quaker, a Papist, or any Sectary, to work upon, than a troubled mind. For such are like the ignorant

Country people in their sickness, who will hearken to any one who putteth them in hope, and promiseth them ease, and most confidently tells them, that he can cure them, and saith, I was just in your case, and such or such a thing cured me: so will the *Formalist*, and the *Fanatick*, the *Papist*, and the *Quaker* say, I was just in your condition, [I was troubled, and could get no peace of conscience, no joy in the Holy Ghost, but was always held in fears and doubting, till I changed my Religion; and ever since that I have been well, and O what joyes I have to boast of!] And if it be an *unsound Hypocrite* that is thus tempted, perhaps God may give them over to find abundance of *Bedlam joy*, in the sudden change of their *opinion*: And *falsehood* may comfort that man, whom the *truth* which he was *false* to, would not comfort. But if it be a *weak sincere Believer*; if God shew him not so much mercy as to rescue him from the temptation, he will do as the foresaid Country patient; he will try *one mans medicine*, and *another womans medicines*, and hearken to every one that can speak confidently, and promise him a cure, till he hath tryed, that their case and his were not the same, and that they were all but ignorant deceived deceivers; and when all fail him, he will come back again, to the faithful experienced directors of his soul.

Direct. 11. *If weakness of grace be the cause of doubting (which is of all other, the commonest cause in the world) the way to comfort is that same which is the way to strengithen grace.*

Such a one, if ever he will have joy, must be taught how to live the Life of Faith, and to walk with God, and to mortifie the flesh, and get looke from the world, and to live as entirely devoted to God; and especially how to keep every grace in exercise; and then grace will shew it self, as the air doth in a windy season, or as the fire when it is blown up and flameth. There is no surer or readier way to comfort, than to get Faith, Repentance, Love, Hope and Obedience, in a vigorous activity, and great degree, and then to keep them much in action. Mountebanks and Sectaries have other waies; but this is the constant certain way.

Direct. 12. *If you perceive that trouble is caused by misunderstanding the Covenant of Grace, and looking at Legal Works of merit,*

merit, as the ground of peace, and over-looking the sufficiency of the Sacrifice, Merits, or Intercession of Christ, the principal thing to be done with such a soul, is, to convince him of the impossibility of being justified by works, on legal terms; and to shew him the necessity of a Saviour, and the design of God in mans redemption, and that there is *but one Mediatour between God and man, and one Name by which we can be saved*; and that Christ is the *way, the truth, and the life, and no man cometh to the Father, but by the Son*; and that he was made sin for us *who knew no sin, that we might be made the righteousness of God in him*; and that of God he is made unto us, *wisdom, and righteousness, and sanctification, and redemption*; and that God hath given us eternal life, and this life is in his Son; and that he that hath the Son, hath life, and he that hath not the Son, hath not life; and that there is no condemnation to them that are in Christ Jesus, *who walk not after the flesh, but after the Spirit*; but he that believeth not is condemned already. Thus must Christ crucified, the propitiation for the sins of all the world, be preached to them, who are troubled as for want of a Saviour, or an atonement, a sacrifice, or ransome, or propitiation for sin; or because they are not instead of a Saviour to themselves.

But to tell a man *only of the sacrifice and merits of Christ, who doubteth only of his interest in him, and of the truth of his own Faith, Repentance and Sanctification*, is to prate impertinently, and to delude the sinner, and to deal injuriously with Christ.

Direct. 12. If Melancholy be the cause of the trouble (which is very ordinary) it will be necessary, 1. *Well to understand it*: And 2. *To know the cure*: Of which, having spoken more largely elsewhere, I shall now give you only this brief information.

1. The signs of this Melancholy are, *overstretched, confused, ungovernable thoughts; continual fear, and inclination to despair, and to cry out, undone, undone; I am forsaken of God; the day of grace is past; I have sinned against the Holy Ghost; never any mans case was like mine!* And usually their sleep is gone or broken, and they are enclined to be alone, and to be alwaies musing, with their confounded thoughts; and at

lest are tempted to blasphemous thoughts, against the Scriptures, and the life to come, and perhaps urged to utter some blasphemous words against God; and if it go to the height, they are tempted to farnish or make away themselves.

2. The cure of it lyeth 1. In setting those truths before them, which tend most to quiet and satisfie their minds. 2. In engaging them in the constant labours of a calling, in which both mind and body may be employed. 3. In keeping them in fit and chearful company which they love, and suffering them to be very little alone. 4. In keeping them from *musings*, and that meditation or thoughtfulness which to others is most profitable, and a duty. 5. Keeping them from over-long secret prayer (because they are unable for it, and it doth but confound them, and disable them for other duties;) and let them be the more in other duties which they can bear. 6. And if the state of their bodies require it, Physick is necessary, and hath done good to many (if rightly chosen.)

Direct. 13. *Take heed of foolish, carnal, hasty expectations of comfort from the bare words of any man; but use mens advice only to direct you in that way, where, by patience and faithfulness, you may meet with it in due season.*

Nothing is more usual with silly souls, than to go to this or that excellent Minister, whom they deservedly admire, and to look that with an hour or twos discourse, he should comfort them, and set all their bones in joynt: And when they find that it is not done, they either despair, or turn to the next deceivers, and say, [*I tried the best of them: And if such a man cannot do it, none of them can do it.*] But, silly soul, do Physicians use to charm men into health? Wilt thou go and talk an hour with the ablest Physician, and say, that because his talk doth not cure thee, thou wilt never go to a Physician more, but go to ignorant people that will kill thee? Thou hast then thy own deserving; even take the death which thou hast cholen, and drink as thou hast brewed. The work of a Minister is not to cure thee alwaies immediately, by comfortable words. (What words can cure an ignorant, melancholy, or uncapable soul!) But to direct thee in thy duty, and in the use of those means, which if thou wilt faithfully and patiently practise, thou shalt certainly be cured in due time: If thou wilt

wilt use the Physick, dyet and exercise, which thy Physician doth prescribe thee, it is that which must restore thy health and comfort, and not the saying over a few words to thee. If thou lazily look that *other mens words or prayers* should cure and comfort thee without thy *own endeavours*, thou mayest thank thy self when thou art deceived.

Direct. 14. *The principal means of comfort is to live in the exercise of comfortable duties.*

*Faith, Hope, and especially the Love of God, are duties which are also mans felicity: And the exercise of these in Praises and Thanksgiving, are the proper pleasure of the soul. Give up thy self wholly to study the Goodness and Love of God in Jesus Christ, till thou feel thy heart enflamed with his Love, and spend half thy godly conference in Gods praises, and half thy daily prayers in that, and in thanksgiving; and this will comfort thee not only by the reasoning way of evidence; but as a feast pleaseth thy taste, and as the fire warmeth thee, or as the loving of thy friend delighteth thee, or as health it self is the pleasure of thy flesh.*

As the sins themselves of not knowing God, not loving him, nor delighting in him, are the greatest part of the penalty, or rather *misery* of the sinner (which hath its peculiar way of remission) so the knowledge, and love, and praise of God, and delighting in him, is instead of a reward unto it self, and a beginning of Heaven to the heavenly Believer.

Direct. 15. *Dwell much in Heaven, if you would dwell in comfort. Comfort your selves and one another with these words; that we shall for ever be with the Lord. Heaven is the place or state of our everlasting comfort; and all that we have here must come from thence: And Faith, and Hope, and Love must fetch it: He that will have carnal joy, must go for it to pastime, or lusts and pleasure, to an Ale-house, or a Whore, or to a Gaming-house, or a Play-house, or to his wealth and worldly honours: But he that will have heavenly joy, must go for it by Faith to Heaven; and dwell there every day by Faith, where he hopes to dwell for ever. Heaven will not comfort either them that believe it not, or them that remember it not; but them whose conversation and hearts are there, Phil. 3. 20, 21.*

Direct. 16. *Set your selves wholly to do good.* Resolve that you will be faithful to Christ, and do all the good that you can in the world, and let him do with you what he will: And in this way you shall quickly find, that the soundest consolation will come in to your souls, before you could expect it. Though no works of our own can add any thing to God, nor must be trusted to at all, in a legal sense; and though blind Libertines tell you, that all comfort is legal and unsound, which came by the thoughts of any thing in your selves, or any of your own doings; yet God is no such enemy to godliness, but he that will hereafter judge you to Heaven or Hell according to your works, will now judge you to joy or sorrow of heart, usually according to your works: *Well doing shall afford you peace, and ill doing shall disquiet you, when all is said.*

Direct. 17. *Lastly, Be sure, while you want the comforts of assurance, to hold fast those comforts which rationally belong to common grace, and to them that have the Gospel offers of salvation.* When the Gospel came to Samaria, Acts 8. there was great joy in that City. It is glad tidings in it self, for guilty souls to have Christ and pardon freely offered to them. Can you not say, I am sure that I am regenerate, justified and adopted? For all that, if you be not Infidels, you can say, *I am sure that Christ, and Pardon, and Heaven, are freely offered me, and Ministers are commissioned to intreat me to accept it; and nothing but my wilful and final refusal can deprive me of it, and shut me out.* This is certain; take but so much comfort as this much should rationally infer.

To which I might add, the comforts of your probability, when you are in some degree of hope, that your faith and repentance are sincere, though you are not certain: But this I have more largely spoken of (and the rest which is needful to be spoken on this subject) in the fore-named Treatise long ago.

The ordinary and long troubles and unsettledness of honest Christians, are caused most 1. By *unskilful Guides*, who are most confident, where they are most ignorant, and revile those Truths and Methods which God hath appointed for the settling of mens peace: 2. And by their own lazy and unskilful course; who take up most with *examining and complaining,*

complaining, instead of learning more understanding in Gods Methods, and diligent amending what is amiss, that the cause of their trouble might be taken away.

## CHAP. XXI.

*How to live by Faith in the Publick Worshipping of God.*

**I** May not be so tedious (nor do that which is done elsewhere) as to direct you in the several parts of *Worship distinctly*; but shall only give you some brief Directions about *Publick Worship* in the general.

Direct. 1. Come not before God with Pharisaical conceits of the worthiness of your selves, or *Worship*, as if you offered him something which did oblige him: But come as humble receivers, that need him and his grace, who needeth not you; and as learners that hope to be wiser and better by drawing near to God.

You know Christs instance of the prayers of the Pharisee and the Publican: And remember that many a ones heart saith, *I thank thee Lord that I am not as other men, or as this Publican*, whose tongue can spend an hour or more in sad confessions; yea and that it is those very copious confessions of their badness, that puff them up as if they were so good.

Yea many a one that in opinion is most vehement against all our works in our Justification, or looking at any thing in our selves as all, to make us acceptable with God, as being against free grace in Christ, do yet look so much at that which is (or is conceited to be) in themselves, that few Churches on earth are thought worthy of their communion.

Note also that it is *sacrificing* which is commonly the Hypocrites *Worship* in the Old Testament, and bearing and obying which he neglecteth, and God calls him to: As you may see at large in *Isa.* 1. throughout; and many other places, *Psal.* 40. 6. *Sacrifice and offering thou didst not require: Mine ears hast thou opened, &c.* So *Psal.* 50. 8, 9, &c. *I will not reprove thee for thy sacrifices and burnt offerings, to have been continually before me; I will take no bullock out of thy house ——— For every beast of the Forest is mine, &c. If I were hungry, I would not*

tell thee, for the world is mine, and the fulness thereof—Offer to God thanksgiving, and pay thy vows to the most High. And call upon me in the day of trouble.—But to the wicked, saith God, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee—

1 Sam. 15. 22, 23. Hath the Lord delight in burnt-offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of Rams.

Psal. 4. 3, 4, 5. Know, that the Lord hath chosen the man that is godly for himself—Stand in awe and sin not—Offer the sacrifices of righteousness—

Psal. 51. 17. The sacrifices of God are a broken spirit.

Matth. 9. 13. & 12. 7. Learn what this meaneth, I will have mercy, and not sacrifice—

Eccles. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to bear, than to offer the sacrifice of fools, for they know not that they do evil.

All this telleth us, that fools and hypocrites, while they disobey Gods Law, do think to make up all with sacrifice, or to appease God with offering him something that is excellent: But the acceptable Worshipper cometh to God as a penitent, a learner, resolving to obey; as a Receiver of mercy, and not a meriter.

Direct. 2. Over-value not therefore the manner of your own Worship, and over-vilifie not other mens, of a different mode: And make not men believe that God is of your childish humour, and valueth or vilifieth words, and orders, and forms, and ceremonies, as much as self-conceited people do.

If one man hear another pray only from the habits of his mind, and present desires, he reproacheth him as a rash presumptuous speaker, that talketh that to God which he never fore-considered. As if a beggar did rashly ask an alms, or a corrected child, or a malefactor did inconsiderately beg for pardon, unless they learn first the words by rote: or as if all mens converse, and the words of Judges on the Bench were all rash; or the counsel of a Physician to his Patient, because they use not books and forms, or set not down their words long before.

And



And if another man hear a form of prayer, especially if it be read out of a Book; and especially if it have any disorder or defect, he sticketh not to revile it, and call it *false Worship*, and *mans Inventions*, and perhaps *Idolatry*, and to fly from it, and make the world believe, that it is an odious thing which God abhorreth. And why so? *Are your words* so much more excellent than the words of *others*? Or doth the *Book*, or *Press*, or *Pen*, make them odious to God? Or are all words bad which are resolved on before-hand? Is the Lords Prayer and the Psalms all odious, because they are *book-forms*? Or doth the command of other men make God hate them? Let Parents take heed then of commanding their children prescribed words. (Nay rather let them take heed lest they omit such prescripts :) Or, is it the *disorder* or *defects* that makes them odious? Such are not to be *justified* indeed where-ever we find them: But woe to us all, if God will not *pardon disorders and defects*, and accept the prayers that are guilty of them.

Many a time I have heard such forms of prayers, whose disorders and defects I have much lamented (and done my part to have cured) and yet I durst not so reproach them as to say, God will not accept and hear them: Or that it is unlawful to joyn in communion with them. And many a time I have heard as sad disorder in extemporate prayers sometimes by wrong methods, or no method at all; sometimes by vain repetitions; sometimes by omitting the chiefest parts of prayer, and sometimes in the whole strein, by turning a *prayer* into a *Sermon* to the hearers, or a meer talk or narrative to God, that had little of a prayer in it, save very good matter, and honest zeal. And though this prayer was more disorderly than the forms which (*perhaps in that prayer*) were accused of disorder; yet durst I not run away from this neither, nor say, it is so bad, that God will not hear it, nor good men should have no comunion in it.

It is easie (but abominable) to fall in love with *our own*, and to vilifie that which is against our opinion, and to think that God is of our mind, and is as fond of our mode and way as we are, and as exceptionous against the way or words of other men, as childish, pievish Christians are. Look on your *Book*, and read, or learn your prayer in words, faith one, or else

God will not hear you: Look off your Book, and read not or learn not the words, saith another, or God will not hear you. But oh lamentable, that both of them tremble, not thus to abuse God, and add unto his Word, and to prophesie or speak falsely against their brethren in his Name; nor to reproach the prayers which Christ presenteth from his servants to the Father, and which (notwithstanding their defects) are his delight!

Direct. 3. Offer God nothing as worship, which is *contrary to the perfection of his Nature*, as far as you can avoid it: And yet feign not that to be contrary to his nature which he commandeth. For then it is certain that you misunderstand either his nature or command.

Direct. 4. *Never come to the Father but by the Son*; and dream not of any immediate access of a sinner unto God, but wholly trust in Christs mediation. Receive the Fathers will from Christ your Teacher, and his commands from Christ your King, and all his mercies from Christ your Head, and the Treasury of the Church, and your continual Intercessor with God in Heaven. And put all your prayers, praises, duties, alms, into his hand; that through him alone they may be accepted of God.

Direct. 5. Understand well *how far the Scripture is a particular Rule* (as to the substance of Gods Worship) and how far it is only a general Rule (as to the circumstances) that so you may neither offer God a Worship which he will not accept; nor yet reject or oppose all those circumstances as unlawful, which are warranted by his general commands: (Of which I have said enough elsewhere.)

Direct. 6. Look *first and most to the exercise of inward grace*, and to the *spiritual part of Worship* (for God will be worshipped in spirit, and in truth, and hateth the Hypocrite, who offereth him a carcass, or empty shell, and ceremony, and pomp, or length of words, instead of substance; and draweth near him with the lips, without the heart:.) And yet in the second place, look carefully also to your *words, and order, and outward behaviour* of the body: For God must be honoured with *soul and body*. And order and reverend solemnity is both a *help to the affections of the soul*, and a *fit expression of them*.

Never forget that *hypocritical dead formality, and ignorant, self-conceited, fanatical extravagancies*, are the *two extremities* by which the Devil hath laboured in all ages, to turn Christs Worship against him, and to destroy the Church and Religion by such false Religiousness.

The poor Popish Formalists on one side, mortifie Religion, and turn it into a carcass, and a comely Image that hath any thing save life. And the Fanaticks on the other side, do call all the enormities of their proud and blustering fancies by the name of *spiritual devotion*; and do their worst to make Christianity to seem a ridiculous fancy to the world: Escape both these extremities, as ever you will escape the dishonouring of God, the dividing, and disturbing, and corrupting of the Church, the deluding of others, and the disappointing and deceiving of your selves.

Direct. 7. Neglect not any helps which you can have, by the excellent gifts of any of Christs Ministers or flocks; and yet take heed that through prejudice, or for the faults of either, you vilifie or reject nothing which is of God. But carefully distinguish between Christs and theirs.

Communion with the *holiest and purest Assemblies*, is more desirable than with the less pure. But yet all that is *less desirable* comparatively, is not *simply unlawful*, nor to be rejected: The labours of an abler and more faithful Minister, are much to be preferred before theirs that are less able and faithful: For God worketh usually according to the *aptitude of the means*, and of the *receiver*. To the recovery and salvation of a soul it is necessary, 1. That the *Understanding* be made *wise*: 2. That the *Heart* or *Will* be sanctified by *Love*. 3. That the *Life* be *holy* and *obedient*.

To the first of these there are three things needful; 1. That the *Understanding* be *awakened*: 2. That it be *illuminated*: 3. That it be *preserved* from the seduction of temptations to deceit.

Now an able and faithful Pastor is suited to all these effects: 1. He is a *lively Preacher* to *awaken* the understanding: He is a *clear, intelligent, methodical and convincing Teacher*, to illuminate it: 3. He can *confute gainsayers*, and refute objections, and shame the cavils of tempters and deceivers to preserve it.

And 2. He speaketh all from the unfeigned *Love of God and men*; and as all his words do breathe forth *Love*; so they are apt to *kindle* such love in the hearers: For every active nature tendeth to propagation.

3. And the *holiness* of his life, as well as doctrine, tendeth to win the people to a *holy life*: So that he that loveth his own soul, must not be indifferent what Pastor he chuseth for the help and conduct of his soul; but should most carefully seek to get the best or fittest for such necessary ends.

But yet it followeth not that a weaker or worse may not be heard, or may not be accepted or submitted to, in a case of necessity; when a better cannot be had, without more disturbance and hurt than the benefits are like to recompence. And when we live under such a weak, or cold, or faulty Pastor, our care must be so much the greater, that we may make up that in the diligence of our attention, which is wanting in his manner of expression; and that we make up that in a care of our own souls, which is wanting in his care: And that our knowledge of his failings tempt us not to slight the truth which he delivereth; and that we reject not the matter for the manner: The Sheep of Christ do *know his voice*, and they know his *words*, and reverence and love them, from what mouth soever they proceed. A *Religious zealous* man that preacheth *false doctrine*, is more to be *avoided*, than a *cold or scandalous* man who preacheth the truth. If you doubt of this, observe these texts.

Matth. 23. 2, 3. *The Scribes and Pharisees sit in Moses seat; All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works, for they say and do not.*

Acts 1. 17. *For he (Judas) was numbred with us, and had obtained part of this Ministry. Judas the thief and traitor was an Apostle, called and sent out by Jesus Christ.*

Phil. 1. 15, &c. *Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds--- what then? Notwithstanding every way, whether in presence, or in truth, Christ is preached, and I do therein joyce, yea and will joyce---*

Rom. 16. 17. *Now I beseech you brethren, Mark them which cause*

cause divisions and offences contrary to the doctrine which ye have learned, and avoid them---

Acts 20. 30. Of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.

Gal. 1. 7, 8. If wo or an Angel from Heaven bring another Gospel, let him be accursed---

Is not all this a plain decision of the case?

Direct. 8. While you prefer local communion with the purest Churches, and best taught and ordered, for your own edification, take heed that you disown not a distant and mental communion with any part of the Church of Christ on earth, which Christ himself disowneth not. But first remember that you are members of the Universal Church, and as such in mental communion with the whole, present your selves and services to Christ; and next as members of your Particular Church.

It is true, that you must not own the corruptions of any Church, or of any of their Worship; but you must own the Church itself, and own all the substance of the Worship which is good, and which God owneth. God doth not reject the matter for the manner, nor the whole, for a faulty part, where the heart is sincere that offereth it: nor no more must you. And if they force you not to any actual sin (as by false speaking, subscribing, or the like) you must sometimes also locally joyn with such Churches, when occasion requireth it: (As when you have no better to go to, or when it is necessary to shew your mental communion, or to avoid schism, scandal or offence.) As you must not approve of your own failings in Gods Worship (as in the manner of praying, preaching, &c.) and yet must not give over worshipping God, though you are alwaies sure to fail; even so must you do by your communion with others.

And here I would earnestly intreat all those that are inclinable to sinful separation, to think but of these few things.

1. What is more contrary to Christianity than *Pride*? and what is a plainer sign of *Pride*, than to separate from whole Churches (and perhaps from most part of the Christian world, for such faults as are no greater than others of our own? and to say, They are too bad for such as you to communicate with?

2. Whether it be not much contrary to that clemency of Jesus Christ, by which he pardoneth the failings of Believers? and which we have need of our selves as well as others? And whether it be not an horrid injury to our Lord, to ascribe his inheritance to the Devil, and to cast those out of his Church whom he himself receiveth, and to deny so many of his servants to be his?

3. How great a loss is it, to lose your part in all those prayers of the Churches (how weak soever) which you disown? And how can you justly expect the benefit of such prayers?

I would not take all their riches for my part of the benefit of those prayers of the Churches of Church, which some reject because they are extemporate, and others because they are forms, or book-prayers, or imposed; nor would I take all their wealth and honour, for my part in all the prayers of the Universal Church, which are guilty of more disorders, tautologies, unmeet expressions, and manifold defects, than any that I ever yet heard from those Ministers that pray either by habit or book.

Direct. 9. Take heed both of carelesness and curiosity in the worshipping of God. Avoid carelesness, because it is prophane-ness and contempt: Therefore watch against idleness of mind, and wandering thoughts, and remember how great a work it is, to speak to God, or to hear from him about your everlasting state.

And yet curiosity is a heinous sin: When men are so nice, that unless there be quaint phrases, and fine cadencies and jingles, or at least a very laudable style, they nauseate all, and are weary of hearing a homely style, or common things: when every unmeet expression, or tautology of the speaker, doth turn their stomachs against the wholesomest food. This curiosity cometh from a weak and an unhealthful state of soul.

Direct. 10. Lastly, Let your eye of Faith be all the while upon the heavenly Host, or Church triumphant: I remember how they worship God: with what wisdom, and purity, and fervour of Love, and sacred pleasure, and with what unity, and peace, and concord? And let your Worship be as much composed to the imitation of them, as is agreeable to the likeness of our condition unto theirs.

There

There is no hypocrisy, dulness, darkness, errors, self-conceitdness, pride, division, faction, or uncharitable contention: Oh how they *burn* in Love to God? and how *sweet* that Love is to themselves? and how those souls work up in heavenly *Joyes* to the face of God, in all his *praises*. Labour as it were to *joyne* your selves by faith *with them*, and as far as standeth with your different case, to imitate them. They are more imitable and amiable, than the purest Churches upon earth. Their love and blessed concord is more lovely, than our uncharitable animosities, and odious factions and divisions are.

And remember also the time when you must meet all those upright souls in Heaven, whose manner of Worship you vilified, and spake reproachfully of on earth, and from whose communion you turned away: And only consider how far they should be disowned, who must be dear to Christ and you for ever.

The *open disowning* and *avoiding* the *ungodly* and *scandalous*, is a great duty in *due season*, when it is *regularly done*, and is *necessary* to cast *shame* on *sin* and *sinners*, and to *vindicate* the *honour* of *Christianity* before the world. But *otherwise* it is but made an instrument of *pernicious pride*, and of *divisions* in the Church, and of *hindering* the *successes* of the Gospel of Christ.

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## CHAP. XXII.

### *How to pray in Faith.*

Passing by all the other particular parts of Worship as handled elsewhere (in my Christian Directory) I shall only briefly touch the duty of *prayer*; especially as in *private*.

Direct. 1. Let your *heart lead your tongue*, and be the *fountain* of your words; and suffer not your tongues in a *customary volubility* to over-run your hearts. *Desire first*, and *pray next*; and remember that *desire* is the *soul* of prayer; and that the heart-searching God doth hate hypocrisy, and will not be mocked,  
*Matth. 6. 1, 3, 4.*

Direct.

*Direct.* 2. Yet do not forbear prayer, because your desires are not so earnest as you would have them. For 1. Even good desires are to be begged of God: 2. And such desires as you have towards God, must be exercised and expressed. 3. And this is the way of their usual increase. 4. And a prophane turning away from God, will kill those *wear* desires which you have, when drawing near him in prayer, may revive and cherish them.

*Direct.* 3. Remember still that you pray to a heavenly Father, who is readier to give, than you are to receive or ask. If you knew his *Fulness* and *Goodness*, how joyfully would you run to him, and cry *Abba, Father*? John 20. 17. Luke 12. 30, 32. Mark 11. 25. Matth. 6. 8, 32.

*Direct.* 4. Go boldly to him in the Name of Christ alone. Remember that he is the only Way and Mediatour. When guilt and conscience would drive you back, believe the sufficiency of his sacrifice and attonement. When your weakness and unworthiness would discourage you, remember that no one is so worthy, as to be accepted by God on any other terms, than Christ's Mediation. Come boldly then to the Throne of Grace, by the new and living way, and put your prayers into his hand, and remember that he still liveth to make intercession for you, and that he appeareth before God in the highest, in your cause, Heb. 10. 19. Ephes. 3. 12. Rom. 5. 2. Heb. 9. 24. & 7. 25, 26.

*Direct.* 5. Desire nothing in your hearts which you dare not pray for, or which is unmeet for prayer: Let the Rule of Prayer, be the Rule of your Desires. And undertake no business in the world, which you may not lawfully pray for a blessing on.

*Direct.* 6. Desire and pray to God, first, for God himself, and nothing lower; and next for all those spiritual blessings in Christ, which may fit you for communion with him. And lastly, for corporal mercies, as the means to these, Matth. 6. 33. Psal. 42. 1, 2, 3, &c. Psal. 73. 25, 26.

*Direct.* 7. Pray only for what is promised you, or you are commanded to pray for: And make not promises to your selves, and then look that God should fulfil them, because you confidently believe that he will do it; and do not so reproach God, as to call such self-conceits and expectations, by the name of a particular Faith: For where there is no word, there is no faith.

*Direct.*



**Direct. 8.** *What God hath promised, confidently expect; though you feel no answer at the present.* For most of our prayers are to be granted (or the things desired to be given) at the harvest time, when we shall have *all at once*. Whether you find your selves the better at present for prayer, or not; believe that a word is not in vain, but you shall reap the fruit of all in season, *Luke 18. 1, 7, 8. James 5. 7, 8.*

**Direct. 9.** *Let the Lords Prayer be the Rule, for the matter and method of your desires and prayers.* But with this difference: It must *alwaies* be the Rule which your desires must be formed to, both in matter and method. You must *alwaies* first, and most desire the *hallowing of Gods Name, the coming of his Kingdom, and the doing of his will on Earth as it is in Heaven,* before your own being, or well-being: But this is only a Rule for your *General Prayers* (which take in *all the parts*;) For when you either intend to pray only, or chiefly for some *one particular thing*, you may begin *with that*, or be most upon it.

Therefore all Christians should specially labour to understand the true sense and method of the Lords Prayer (which God willing, I hope elsewhere to open.)

**Direct. 10.** *Be more careful in secret of your affections, than of the order of your words* (yet chusing such as are aptest to the matter, and fittest to excite your hearts) *But in your families or with others, be very careful to speak to God, in words which are apt, and orderly, and moving;* and to do all with such skill, and reverence, and seriousness, as tendeth (not to encrease, but) to cure the dulness, hypocrisy and un reverence of others, *Eccles. 5. 1, 2. Matth. 6. 7, 8, 9, 10, &c.*

**Direct. 11.** *Pray as earnestly as if God himself were to be moved with your prayers:* Yet so as to remember, that the change is not to be made upon him, but upon you. As when the Boat-man layeth hold upon the bank, he draweth the Boat to it, and not the bank unto the Boat. Prayer *fitteth* you to receive the mercy; both *naturally* as it exciteh your desires after it, and *morally* as it is a *condition* on which God hath promised to give it: when you pray you tell God nothing which before he knew not better than you: But you tell him that in confession and petition, which *he will bear from your own mouths,* before he will judge you meet for the mercies which you are to pray for.

In sum, pray, because you believe that praying Believers shall have the promised blessing : And believe particularly and absolutely, that you shall have that promised blessing through Christ, because you are praying Believers, and therefore the persons to whom it is promised.

### CHAP. XXIII.

*How to live by Faith towards Children, and other Relations.*

Direct. 1. **B**elieve Gods Promises made to Believers and their **B**eed: (of which I have written at large in my treatise of Infant-baptism.) And labour to understand how far the promises extend, both as to the persons and the blessings. There was never an age of the world, in which God did not distinguish the holy seed, even Believers and their Children, from the rest of the world, and take them as those that were specially in his Covenant.

Direct. 2. Let not your conceits of the bare birth-priviledge, make you omit your serious, solemn and believing Dedication of them unto God, and entering them into his Covenant.

For the reason why your seed is called Holy, and in a better case than the seed of Infidels, is not meerly because they are the off-spring of your bodies, and have their natures from you; much less as deriving any grace or vertue from you by generation : But because you are persons your selves who have dedicated your selves with all that you have, absolutely to God by Christ : And they being your own, and therefore at your disposal, your wills are taken for their wills, so far as you act in their names, and on their behalf : And therefore when you dedicate them to God, you do but that which you have both power and command to do : And therefore God accepteth what you so dedicate to him. And Baptism is the regular way in which this dedication should be solemnly made : But if through the want of a Minister, or water, or time, this be not done, your believing dedication of your child to God, without Baptism shall be accepted. For it is the substance; and not the sign, the will, and not the water, which God requireth in this case.

Quest.

*Quest.* But what then shall we think of the children of godly Anabaptists, whose Judgement is against such dedication?

*Ans.* Many whose Judgement is against baptizing them, is not against an offering or dedicating them to God. And those who think that they are not allowed solemnly to enter them into Covenant with God, yet really do that which is the same thing: For they cannot be imagined, to be unwilling, to dedicate them to God, to the utmost of that interest and power, which they understand that God hath given them: and doubtless they most earnestly desire that according to their capacity, they may be the children of God, and God will be their God in Christ. And this vertual dedication seemeth to be the principal requisite condition.

But yet as the unbaptized are (ordinarily) without the visible Church and its priviledges; so if any be so blind, as neither explicitly nor vertually to dedicate their seed to God; I know no promise of their childrens salvation, any more than of the seed of Infidels.

*Direct.* 3. If the children of true Christians dedicated by the Parents will to God, through Christ, shall die before they come to the use of reason, the Parents have no cause to doubt of their salvation.

It is the conclusion of the Synod of Dort in *Artic. 1.* And the reason is this.

If the Parent and child be in the same Covenant, then if that Covenant pardon and adopt the Parent, it doth pardon and adopt the child: But the Parent and child are in the same Covenant: Therefore, &c.

God hath but one Covenant on his part, which is sealed by baptism (as I have proved at large to Mr. Blake.) Indeed some are only externally in Covenant with him on their part, that is, they did covenant only with the tongue, and not the heart: And consequently God is no further in covenant with them, than to allow and command his Ministers to receive them into the Visible Church, and give them its priviledges; and is not as a Promiser in Covenant with them at all himself, either for inward, or for outward blessings. He hath not one Covenant which giveth outward, and another which giveth inward blessings.

And it is here supposed, that the *only condition* prerequisite on the *Infants* part, that he may have right to this Covenant, and its blessings, is that he be the seed of a true Believer, and dedicated in Covenant to God by the Parents will or act. Actual Faith is not prerequisite: Seminal grace may be inherent, but

1. Not known to the Baptizer:
2. Nor prerequisite as a condition; but liker to be given by vertue of the Covenant. Nothing else therefore being prerequisite as a condition, it followeth, that as the Parents dedicating themselves to God, if baptized at age, is the condition of their certain title to the present blessings of the Covenant (*viz.* that God be their Father, Christ their Saviour, and the Spirit in Covenant to operate in them to sanctification, and their sins are all pardoned, and they are heirs of Heaven) even so upon the Parents dedication of their children to God, they have right to the same blessings; else why do we baptize them, seeing Baptism in the true nature and use of it, is a solemn dedicating them to God, in that same Covenant, and a solemn investing them in the relations and rights of that same pardoning Covenant, and not in any other.

I do not say that all baptized Infants, so dying, are saved, be they the children of Infidels, or Heathens, and remaining their true propriety; nor those that are offered and baptized never so wrongfully, or hypocritically; nor will I stay to dispute for what I have asserted. But

1. I exhort Christians believingly to dedicate their children in Covenant with God in Christ:
- And 2. To believe that if they so dye, that Covenant of Christ forbiddeth them to doubt of their salvation.

Direct. 4. Let your Duty be answerable to your hope: And do not only pray for your childrens sanctification, but if they live, endeavour it by all possible care, in a wise and godly education:

Remember that nature, and your dedicating them to God, do both oblige you to this care for their salvation. And that the education of children, is one of the greatest duties in the world, for the service of Christ, and the prosperity of Church and State: And the neglect of it, not the smallest cause of the ruine of both, and of the worlds calamity.

Many a poor, sottish, lazy Professor have I known, who cry out against ignorant, dumb and unfaithful Ministers, as guilty of the blood of souls, and are so religious, as to separate from  
the

the Assemblies that have Ministers that are but *partly such*; when as their *own children* are almost as ignorant as Heathens, and they only use them to a few customary *formal duties* (while they think they are enough *against forms*) and turn over the chief care of their instruction to the Schoolmaster. And are *themselves so ignorant, dumb and idle*; unfaithful and unnatural to their poor childrens souls, as that it is a doubt whether in a well-ordered Church they ought not to be denyed communion themselves. They so little practise, *Deut. 11. 18, 19. & 6. 7. Ephes. 6. 4, &c.*

*Direct. 5. If your children live to the flesh in an ungodly course of life, contrary to the Covenant which by you they made, they forfeit all the benefits of the Covenant: And you can have no assurance by any thing that you can do for them, that ever they shall be converted (though it is not past hope.) And if they be converted at age, their pardon and adoption will be the effect of Gods Covenant, as then it was newly entered with themselves, and not as it was made before for them in infancy.*

*Direct. 6. It because that still while there is life, there is hope, you ought not by despair or negligence to omit prayer, exhortation, or any other duty which you can perform in order to their recovery: And though now they have wills of their own, their salvation is not laid so much upon you, as it was in Infancy, at their first covenanting with God; yet still God will shew his love to his servants in their seed; and faithful endeavours are not vain nor hopeless; and therefore it is still one of your greatest duties in the world, to seek their true recovery to Christ.*

*Direct. 7. If God make your children a scourge, or a heart-breaking to you, bear and improve it as becomes Believers: That is;*

1. Repent of your own former sin; your own youthfull lusts; your disobedience to your Parents; your carnal fondness on your children; your loving them too much, and God too little; the evil examples you have given them; and your manifold neglect of a prudent, seasonable, earnest, unwearied instructing them in godliness; your bearing with their sin, and giving them their own wills, till they were masterless, &c. Renew your Repentance, and you have got some benefit.

2. Think how unkindly and unthankfully you have dealt with a gracious Saviour, and a heavenly Father.

3. Let it take off your affections from all things under the Sun, and call them up the more to God : For who would love a world, where none are to be trusted, and where all things are vexatious, even the children of your love and bowels.

Direct. 8. *If they die impenitently, and perish, mourn for them, but with the moderation of Believers :* That is, 1. Consider that God is more the owner of your children, than you are ; and may do with his own as he list. 2. And he is more wise and merciful than you ; and therefore not to be murmured at as wanting either. 3. And it is an unvaluable mercy that your own soul is sanctified, and shall be saved. 4. And the most godly have had ungodly children before you. Adam had a Cain, Noah had a Cham, Isaac had an Esau, David had an Absalom, &c. 5. And if all the godly that pray for their childrens salvation must be therein gratified, all the world would then have been saved. For Noah would have prayed for all his children, and they for theirs, and so to the worlds end.

Object. *Ob but my conscience telleth me, that it is my own sin which hath had a hand in their undoing.*

Ans. Suppose it be so ; it is certainly a pardonable sin. Do you then repent of it, or not ? If you repent ; as you mourn for your relations ; so you should rejoyce that God hath forgiven you. For repented sin is certainly pardoned to you, and pardoned sin to you, is as great cause of joy, as unpardoned sin in your relations is cause of sorrow. Therefore mourn with such moderation, and mixed comfort and thanksgiving, as becometh one that liveth by faith. The affliction indeed is near and great ; and heavier than any calamity that could have befallen their bodies, and is not to be slighted by an unnatural insensibility : But yet you have a God who is better to you than a thousand children ; and your cross is but as a feather, if you set it in the ballance against your blessings, even the Love of God, and your part in Christ, and life eternal.

## CHAP. XXIV.

*How by Faith to order our Affections to publick Societies, and the unconverted world.*

Direct. 1. **T**ake heed that you lose not that common Love which you owe to mankind, nor that desire of the increase of the Kingdom of Christ, which must keep up in you a constant compassion to the unconverted world, viz. Idolaters, Infidels, and ungodly Hypocrites.

It is pittiful to observe the unchristian senselessnes of most zealous Professors of Religion in this point: Though God hath purposely put the three publick Petitions first in the Lords Prayer, to tell them what they must first and most desire, that is, the *ballowing of his Name, and the coming of his Kingdom, and the doing of his Will on Earth as it is in Heaven*; yet they seem not to *understand it, or to regard it*: But their thoughts and desires are as *selfish, and private, and narrow*, as if they knew nothing what the *World or the Church* is, or cared for neither. Their mind and talk is all of their *own matters*, for *body or soul*, or of their several *Parties, and particular Churches*; or if any extend his care as far as this spot of Land in *Brittain and Ireland*, or some of the Reformed Churches, they go further than their companions; their *selves*, and their *side or party* is almost all that most regard: Perhaps the poor scattered *Jews* have a few words in the prayers of some; but the miserable case of the vast Nations of the Earth, who seem to be forsaken of God is neglected by them. Five parts in six of the earth are Heathens and Mahometanes: and of the sixth part, the Protestants are but about a sixth, compared with the poor ignorant Abbassines, Armenians, Syrians, the Greek Churches, and the Papists; (to say nothing what the most of the Protestants themselves are.) Yet are almost all these put by, with a word or two, or none at all, in the daily prayers of most Professors: And it is rare to hear any to pray with any importunity for their conversion. Is this mens love to mankind? Is this their love to the Kingdom of Christ? or to God and Godliness? Is God of as narrow a mind as you? Are you and your party all

all the world, or all the Church? or all that is to be regarded and prayed for?

Direct. 2. *Do not only pray for them, but study what is within the reach of your power to do for their conversion.* For though private men can do little in comparison of what Christian Princes might do who must not be told their duty by such as I.) Yet somewhat might be done by *Merchants and their Chaplains*, if skill and zeal were well united; and somewhat might be done by *writing and translating* such books as are fittest for this use: "And greater matters might be done, by training up some Scholars in the *Persian, Indostan, Tartarian*, and such other languages, who are for mind and body fitted for that work, and willing with due encouragement to give up themselves thereto. Were such a Colledge erected, natives might be got to teach the languages: and no doubt but God would put into the hearts of many young men, to devote themselves to so excellent a service; and of many rich men, to settle Lands sufficient to maintain them; and many Merchants would help them in their expedition. But whether those that God will so much honour, be yet born, I know not.

Direct. 3. *Pray and labour for the Reformation and Concord of all the Christian Churches; as the most probable means to win to Christ the world of Heathens and Unbelievers.*

If the Protestant Churches were more pure and peaceable, more holy, and more unanimous and charitable to each other, it would do much to win the Papists that are near them: And if the Papists, and Greeks, and Armenians, and Abassines were more reformed, wise and holy, it would do much to win the Heathens and Mahometanes round about them. They would be the salt of the earth, and the lights of the world, and the leaven which must leaven the whole lump: The neighbouring Mahometanes, and Heathens, would see their good works, and glorifie God, *Matth. 5. 16. A holy, harmless, loving conversation, is a Sermon which men of all languages can understand*: Thus as Apostles we might preach to men of several tongues, though we have but one. O that the sanctifying Spirit would teach Christians this art, and reform and unite the Churches of Christ, that they might be no longer a scandal, to hinder the saving



saving of the world about them! It is the sense of Christs prayer before his death, *John 17. 21, 22, 23, 25.* that *they all may be one, as thou Father art in me, and I in thee, that the world may believe that thou hast sent me——— I in them, and thou in me, that they may be made perfect in One, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Direct. 4. Be sure at least that your holy, loving and blameless lives, be an example to those that are about you. If you cannot convert Kingdoms, nor get other men to do their duty towards it, be sure that you do your part within your reach: And believe that your lives must be the best part of your labours, and that good works, and love, and good example must be the first part of your doctrine.

Direct. 5. When you see that the world lyeth still in wickedness, and there seemeth to be no possibility of a cure, yet search the Scripture, and so far as you can find any Prophecy or Promise of their conversion, believe that God in his time will make it good.

Direct. 6. But take heed that on this pretence, you plunge not your selves into any inordinate studies, or conceited expositions of the Revelations, and other Scripture Prophecies, as many have done, to the great wrong of themselves, and the Church of God.

By inordinate studies, I mean, 1. When you begin there where you should end, and before you have digested the necessary greater truths in Theology, you go to those that should come after them. 2. When an undue proportion of your zeal, and time, and study, and talk, is bestowed upon these Prophecies, in comparison of other things. 3. When you are proudly and causelessly conceited of your singular expositions: That when of ten of the learnedest and hardest studied Expositors of the Revelation, perhaps in many things scarce two are of a mind; yet when you differ from them all, or all save one, you can be as peremptory and confident in your opinion, as if you were far wiser, or more infallible than they. 4. When you place a greater necessity in it than there is; as if salvation, or Church-communion lay upon your conceits. Whereas God hath made the points that are of necessity to salvation, to be few and plain.

Direct. 7. When you look on the sin and misery of the world, and see small hope of its recovery, *look up by Faith to that better world, where all is Light, and Love, and Peace.* And pray for the coming of Christ, when all this sin shall be brought to Judgment, and wisdom and godliness be fully justified before all the world. Let the badness of this world drive up your hearts to that above, where all is better than you can wish.

Direct. 8. When you are ready to stumble at the consideration of *Gods desertion of so great a part of the world, quiet your minds in the implicite submission to his infinite wisdom and goodness.* Dare you think that you are more gracious and merciful than God? Or that it is meet you should know all the secrets of his providence, who must not know the mysteries of Government, in the State or Kingdom where you live? He that cannot rest in the wisdom, will and mercies of infinite Goodness it self, but must have all his own expectations satisfied, shall have no rest.

And think withall, how little a spot of Gods Creation this earthly world is: and how incomprehensibly vast the superiour Regions are in comparison of it. And if all the upper parts of the world be possessed with none but holy Spirits, and even this lower earth, have also many millions of Saints, prepared here for the things above, we have no more reason to judge God to be unmerciful, because this lower world is so bad, than we have to judge the King unmerciful, when we look into the common Jayle; nor to judge of his government by the Rogues in a Jayle, but by his Court, and all the subjects of his Kingdom.

If God should forsake no place but Hell, of all his Creation, you could not grudge at him as unmerciful: And it is a very hard question whether this *earth*, and the *air about it*, be not the *place of Hell*; when you consider that the Devils are cast down from Heaven, and yet that they dwell and rule in the *Air*, and compass the Earth, and tempt the wicked, and *work in the children of disobedience*, Ephes. 2. 1, 2. Job 1. 3 Tim. 2. 26. And that Satan is called, the *God and Prince of this world*, Joh. 12. 31. & 14. 30. & 16. 11. 2 Cor. 4. 4. Ephes. 6. 12.

But if it be not the place of final execution, it is the place where

where they are kept in prison till the great Assizes, and where they are reserved in chains of darkness, to the Judgment of the great day, and where they are tormented before the time, 2 Pet. 2. 4. Jude 6. Matth. 8. 29.

Look then from this Dungeon, to the glorious incomprehensible mansions of the holy ones; and judge by them, and not by this prison, of the goodness and infinite benignity of God. And if he will give so many obstinate despisers of his grace, a place with those Devils that did seduce and rule them, think not God to be therefore unmerciful; but behold his mercy in the innumerable vessels of honour and mercy, that shall possess the higher mansions for ever.

## CHAP. XXV.

*How to live by Faith in the love of one another, against Self-love.*

Direct. 10. **L**et Faith first employ you in the knowledge of God: and when you know him who is Love it self, you will best learn of him to love. You will see that that is best, which is likest unto God; and that is worst, which is most unlike him. And when you consider how universally, though variously, he loveth his creatures, and how he expresseth it, and how he loveth benevolently, because he is good, and loveth complacentially, because also the thing is good which he loveth, you will learn the art of love from God, Rom. 9. 13. Deut. 4. 37. & 7. 8. & 23. 5. & 33. 3. 1 John 3. 16, 17. & 4. 7, 9, 11, 12, 19, 20, 21.

Direct. 2. Study Jesus Christ aright, and you will also learn to love him. There you will see Self-denying Love; which stooped to earth, to reproach, to sufferings, to labours, to death, and spared not life or any thing to do good: It is the chief Lesson which you go to School to Christ to learn: And it is as proper to go to him to learn to love, as it is to go to the Sun for light, Rom. 5. 8. John 13. 34. 1 Thes. 4. 9. John 11. 36. 5. & 13. 1. & 15. 9. Ephes. 5. 2, 25. John 15. 12.

Direct. 3. Know God in his Works and Image, and then you

will see him in his natural Image; in all men as rational, and in his moral Image in all his Saints; and then you will see what to love, and why. He that cannot see God in a glass in this world, cannot see him at all, and cannot love him. Remember that it is in his servants and creatures, that he exposeth himself to be seen, and known, and loved, 1 Job. 2. 10. & 3. 10, 14. & 4. 7, 8, 20, 21. & 5. 1. Matth. 25. 40.

Direct. 4. Abhor that proud malignant censoriousness, which is apt to make the worst of others, and to deny, and extenuate, and overlook Gods graces in them (as the Devil did by Job :) and which can see no goodness in them that are not eminently good. For this is but the Devils artifice, to kill mens love to one another. Though he pretend the honour of Godliness, and the hatred of sin, when he telleth you, [such an one is an Hypocrite; and if such an one hath nothing but a form, and no power of Godliness: I can see nothing of God in him; alas, they are poor carnal people;] all is but to destroy your Love. And thus he mightily prospereth in the malignant Spirit of separation; by which he can make you unchurch whole Churches, and unchristen whole Towns and Parishes, and all because that you that are strangers to them, and see not their godliness, or bear of nothing eminent in them. But the world of dividers will take no warning, any more than the world of the prophane. Satan doth deceive them all.

Direct. 5. Abhor therefore the sin of backbiting and evil-speaking; and when you hear a malignant censurer thus unchristen and unchurch men without proof, behind their backs, if gentler reproofs will not serve the turn, frown them away, and say [Get thee behind me Satan:] the accuser of the brethren, and the spirit of hatred, maketh it his work in the world to destroy mens love to one another; and he hath no such way to do it, as by making them seem unlovely to one another: And he that perswadeth me that my neighbour is not good, perswadeth me that he is not lovely, and so perswadeth me from loving him, Prov. 25. 23. Rom. 1. 30. Psal. 15. 3. 2. Cor. 12. 20. Rom. 14. 3, 4, 10, 13. James. 4. 11, 12. Matth. 7. 1, 2. 1 Cor. 4. 5.

Direct. 6. Above all, seek to mortifie selfishness, which is the great enemy of love to God and man. A selfish man can faithfully love.

love none but *himself*; for he loveth all others but *for himself*: His *own opinions, interests and ends*, are the disposers of his Love. Therefore he never heartily loveth his *enemy*: no nor the *best*, that do not *honour him*, but seem to *slight* him. If any should neglig. & him, or speak hardly of him, or do him any real or seeming wrong, or be of *another side*, against his *party*, or his *cause*, no censures are too sharp, nor no love too little for such a one. And yet these that can love none heartily but themselves, will find that they had no greater enemies than themselves, and that Hell and Earth did not so much as themselves against them.

Direct. 7. *Subject your selves truly to Gods authority, and his commands will further Love*: For it is the summ of them all, and the fulfilling of his Law, both old and new, Gal. 5. 14. Rom. 13. 8, 9, 10. John 13. 34. & 15. 12, 17. Matth. 12. 30, 32, 33.

Direct. 8. *Remember that Love is the bond, and life, and interest of the Church, and of the world*. Without Love the world would have neither unity, peace or safety: What were a family without it? Were it not for Love, men that were not kept fettered in Jayles, or Bedlams, would be as Robbers, or Wolves, or mad Dogs to one another. Were it not for Love, the Church would be crumbled into *malicious Sects*, that would spend their time in prating and militating against each other; and preach and talk down Love to one another; and would call this *devilish* work, the *preaching of the Gospel*, or the *worshipping of God*; while they blaspheme him by offering him a sacrifice of hatred and reviling, as they do that offer him a sacrifice of mans blood, Ephes. 4. 15, 16 *But speaking the truth in Love, you may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every jynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of it self in Love.*

Yea their own Sects would turn to dust and atoms, if Love, which is there confined, did not soder them together, when it is dead in them as to all others, or as to the most.

Direct. 9. *Love is our spiritual health, and Selfishness is our sickness, sin and death*. When we fell from the *Love of God to our*

*selves*, we fell also from the *Love of others to our selves*: The *individuate* creature was contracted in himself, and all together set upon *Propriety*, and forgot his relations to God and man: And when grace destroyeth this selfish privateness of spirit, it setteth us again in love with God and man together; and the better any man is, the more publick spirit he is of, and the less difference he maketh between his neighbours interest, and his own (when God and his interest make not a difference.) And this is to *Love our neighbour as our selves*; that is, without the vice of partial *selfishness*; not setting up our *own* interest against his, but equally measuring both by Gods; and referring them thereunto, *Levit. 19. 18, 34. Matth. 19. 19. Gal. 15. 4.*

Direct. 10. Remember that *loving others as our selves is our own interest and benefit, as well as our duty.*

And a notable instance it is, how much *our duty is our own interest and good*; and how merciful God is in his strictest Laws. As the *Love of God is Heaven it self*, and sinners that *love him not*, do damn themselves, and put themselves from Heaven and happiness (and to pardon them, is to sanctifie them) even so it is an unspeakable loss and misery which sinners draw upon themselves, by not loving their neighbours, as themselves, but only in a subordination to themselves, and for their proper private ends. I pray you mark but these few particular instances.

1. If I love my neighbour as my self, *my very love is my delight and ease*. The form of Love consisteth in *complacency or pleasedness*; and therefore it must needs be *pleasant* to every one that useth it (However *bad Love* hath bitter fruits.) And whenever wrath, or envy, or hatred, comes instead of Love, it is *my sickness*, I feel my self diseased by it.

2. If I love others, *others will love me*. They are scarce free to do otherwise. You may almost constrain any man to love you, if you love him heartily, and shew it plainly, and were within his view to make him see it. All men love a loving nature; but especially if they be loved by such themselves.

3. If I love my neighbour as my self, *so do good to him will be as easie and pleasant as to my self*. I can ride, and run, and labour contentedly for my self: I can stoop to the most sordid employment

employment for my self: And so I should as easily do for others: Whereas *want of Love* doth make all *tedious* that I do, and maketh my duty a continual burden, and too often tempts me to omit it. *Have* made both Christ and his Apostles to do so much for souls with ease and pleasure, which else they could not have undergone, *John* 15. 13. 9. 2 *Cor.* 12. 15. *Ephes.* 3. 17. & 5. 2 *Col.* 2. 2.

4. If I love my neighbour as my self, I can as easily suffer any thing from him, as from my self. I can easily bear that in my self, as to *sight* or *smell*; the *loathsomest* sores or ulcers, which others cannot bear. I am easily brought to *forgive* my self, and to *forbear self-burting*, and *self-revenge*; and so should I do to others, if I thus loved them. And then how easy would my life be among all the injuries of the world!

5. If I loved my neighbours as my self; if my flesh did want, *my mind* (which is my self) *could never be in want*: Because *all that my neighbours have is mine*, as to my comfort and content. My house is homely, but my neighbours is comely and convenient; and to my mind that is as comfortable, as if it were my own: My Land is small, but my neighbours is large: my grounds are barren, but my neighbours fruitful: my corn is bad, but *his* proves good: my cattel die, or prosper not, but *his* do well: I am low and despicable, and no man careth for me; but others are Lords, and Princes, and honourable: and if I love them as my self, *their corn*, *their cattel*, *their houses* and lands, *their Kingdoms* and honours, are as much my comfort, as if they were my own. I know these are Paradoxes to depraved selfish nature; but thus it would be if Love were perfect; and thus it is in that measure that we love. And should that duty be taken for a burden, which as to my comfort maketh all the wealth, and honour, and Kingdoms of others to be my own?

Obj. If you love your neighbours as your selves, you must mourn with them that mourn; and all the calamities and sorrows of the world must be yours; which will overcome your joyes.

Ans. 1. I am not to sorrow as much as they do sorrow, but as much as they rationally ought to do. And men are not to think: that a loving correction, which worketh for their good and salvation, is worse than the snares of prosperity: The brother of high

high degree must rejoyce when he is made low, as well as the brother of low degree must rejoyce when he is exalted, *Jim 19. 10.* And why should that be my sorrow, which is his benefit, and should be his joy? If Paul and Silas sing in the stocks, why should not I sing with them? *Patience and rejoycing* are the duty of all Believers in affliction.

2. The mercies and happiness of every one that feareth God is far more than his misery: Therefore his joy and gratitude should be more than his sorrows and complaints. If a mans tooth do ach, and all the rest of his body be well, should not he and I be more thankful for the health of all the rest, than troubled for a tooth? A Believer hath alwaies the Spirit of God, and a part in Christ, and the pardon of sin, and a right to Heaven: And then how much greater should his joy be than his sorrows, and mine also on his behalf?

3. The Goodness and Love of God is manifested to the world more abundantly than his justice and severity. We know of no afflicted Saints but on this spot of earth: And we know of no damned ones, but Devils and wicked men: But we know that the worlds above us are incomparably more vast than this, and that the glory of the celestial Spirits, is far greater than our sufferings and sorrows here: Therefore our joy which Love procureth, should be a thousand-fold greater than our sorrows.

4. And as for the wicked, as the consequent Will of God layeth by compassion; so consequently, considering them as the obstinate final refusers of grace, they are not those neighbours whom we are bound to love as our selves: For they are enemies to God, and deprived of his Image; and therefore our obligations to mourn for them, are abated (as *Samuels* for *Saul*, when he knew that God had rejected him (*1 Sam. 15. 35. & 16. 1.*) And we are obliged to rejoyce in the declarations of the Justice and Holiness of God, and the universal benefit which redoundeth from his Judgments, *Rev. 18. 20. & 12. 12. Esther 8. 15.* So that it still remaineth clear, that loving our neighbours as our selves, doth entitle us to the comforts of all mens health, estates, prosperity, honours; yea and their holiness and wisdom too; and this without any such participation of their sorrows, as should be any considerable eclipse of our delights;



if we do it all regularly, as God requireth us.

6. If I love my neighbour as my self, I am freed from all the trouble of cross interests; in buying and selling, in trespassing, in Law suits; It will comfort me as much if he get by me, as if I get by him: If his bargain prove the better, as if mine did; if he have the better at Law, as if it were judged to my self. Yea all his successes, prosperity, and whatever good betalleth any that I know of in the world, will all be mine.

7. And I shall never be loth by death to leave the world (while I have no cause to feare the missing of salvation) because whatever I leave behind me, will be possessed by such as I love as my self. They will have life, and time, and health, and comforts, and whatever my nature is loth to leave: Therefore whilest I live, why should it not be as comforting to me to think that so many shall live and prosper, whom I love as my self, as if I were my self to live and prosper.

8. Yea, more than so, I have by Love a part in the Joyes of Heaven, before I am actually there. For the Joyes of all those blessed souls, and of those holy Angels, are mine by participation, so far as to cause me to rejoyce in their felicity, as if it were my own, as far as I can now apprehend it.

Yea the Glory of the Lord Jesus, and the eternal blessedness of God himself, would rejoyce us more than our own felicity, if we loved him as much above our selves, as we ought to do, we should partake of our Masters joy.

And now judge whether loving God as God, and our neighbours sincerely as our selves, would not cure almost all the calamities of our minds, and give us a kind of Heaven, and be a cheap and certain way, to have what we can wish in all the world, and even to make all the world our own. And whether it be not *suu* it self, which is the first part of all mens hell and misery?

Obj:ct. But my neighbours meat will not fill my belly; nor his health doth not ease my pain; nor his fire keep me warm.

Ans<sup>w</sup>. The fish hath got the dominion indeed, when men cannot distinguish between soul and body, between the pain and pleasures of the body and of the mind. I do not say that Love will change the pain or pleasure of your bodies, but of your minds. Your appetites will not be satisfied with your neighbours

food, but your *minds* may be comforted to see his welfare. Your *pain* is not *eased* by your neighbours *health*; but your *minds* may be *pleased* by it, as much as if it were your own, if you loved him as much as you do your self. And therefore many in a danger have saved the life of a Prince, a Captain, a Parent, a Child, a Friend, with the voluntary loss of their own.

*Object.* *This is all true; but who is there in the world that doth it, or findeth it possible to love another as himself? And how can that be a duty, which is to nature it self an impossibility? Therefore let us first know what this duty is, of loving our neighbours as our selves.*

*Answer.* Doubtless if it be the summ of the Law, all true Christians do it in *sincerity*, though not in *perfection*. And as to the sense of it, 1. You must distinguish between that *sensitive* and *passionate affection*, which is in the soul as *sensitive*, and is common to *beasts* with *men*, and that *rational appetite*, which doth *wil*, and *chuse*, and is *pleased* according to the conduct of *pure reason*. The first we doubt not will be still *more to our selves* than others; and it is not the use of grace to destroy it, but to rule and moderate it.

2. You must distinguish between *Love* and *outward actions*, which are the expressions of it. When our *Love* is due as much to one, as to another, yet our outward actions may be under a *particular Law*, which obligeth us to do that *for one*, which we are not bound to do for *others*. As to maintain our *own children, families, servants, and so our selves* rather than *others*. And the reason is, because the difference of *individuals* maketh that fit for one, which is not fit for another; and so maketh every man the fittest chuser for *himself*, and those that are *nearest to him*; and *nature* instigateth him to the greatest care in doing it: And all *good* must be done in a *regular order*, or else confusion will destroy it. And nature maketh this most orderly As every Parish must keep their own poor, and yet must love other poor as well.

3. You must know that *Love* is *formally* nothing but *complacence* (as aforesaid) but *Love* joyned with a *will and purpose to do good to another*, is called *Love of benevolence*; when yet the *Love* there is *one thing*, and the *doing good*, or purpose to do

do it, is another ; and I may in obedience to God, *purpose* and do more good to one whom I am bound to Love, not more but less.

And now you may see what it is to love our neighbours as our selves.

1. *God must be loved above our neighbours and our selves ; and both must be loved purely as related and subordinate to him, and for his sake.* There is a double respect which all things have to God : 1. As they contain that excellency which he hath put upon them, which is some *likeness*, representation or signification of himself ; and is called *his Glory* shining in the creature ; that is, it's *derived Goodness*. 2. As they conduce to his further service, and may honour him, and please him. Thus all creatures must be loved only as a *means*, even a *means declaring God*, being *derivatively* and *significantly good* and *useful* ; and as a means to *serve* and *please* him.

2. Therefore this being the *formal reason* of our *Rational Love*, must also be the *measure* of it (*à quatenus ad quantum.*) As it is certain that I must love that best which is best, because I must love it only as *good* ; so it is certain that that is best which hath most *likeness* to God, and most of his *Glory* upon it, and that which is most *pleasing* to him, and useful to his service. Therefore if my neighbour be better than I am, I must judge him better, and love him better.

3. Though natural *self-appetite*, and *self-preservation*, by which all creatures are for themselves only (not feeling the hunger, cold, pain of others) be not *sinful*, but the effect of creating individuation, yet *Reason* was perfect, and the *Will* could perfectly follow Reason, in its *complacency* and *choice*, till sin corrupted it : Reason could judge that best which was best, and the *Will* could love that best which was best. Therefore where ever any of this is *wanting*, it is *sin*.

4. The principal part or summ of positive sin, doth consist in *selfishness*. Man is fallen from the Love of God and man, to himself ; and *grace* recovereth him from this. Therefore it is, that this duty is not only *unperformed*, but hardly *discerned* by unrenewed men : so far as they are selfish, they hardly believe that they should love their neighbours as themselves.

5. To love our neighbours as our selves, in point of duty, containeth these two things: First, To love them *simply* according to their *goodness*, without any *hinderance* of *selfishness* or *partiality*: Not to forbear loving them, because they are not *our selves*, or because they are against any *inordinate selfish interest* or *appetite* of our *own*. And also *comparatively*, to love them in the *same degree* with *our selves*, if they have the *same degree* of *liveliness*; so that it cannot extend to the *kind*, and the *end*, and *reason* of the *Love*, but it must needs also extend to the *degree*. If I love him *less* than my self, who is *better* than my self, I love him not *as my self*, as to *ends* and *reason*.

6. Yea I am bound by this Law to love every man *better* or *more than* my self, who is *really better*, and is *so manifest* to me: Or else I love him not *as myself*, that is, on the *same true Reasons* as I must love my self (for *God* and the *goodness* of the *object*.)

7. But as all men fail in the *degree* of this *Love* (and therefore none perfectly keep the Law;) so the sincerity which all Gods servants have, doth consist in this; that

1. Our love to others is for *Gods sake*, and for the *goodness* which he hath endued them with, and the *service* they may do him.
2. That this *God* and his *service*, for whose sake we love them, be *preferred before our selves*, and every creature, and loved better than all our *sinful pleasures*.
3. That our love to them for *Gods sake* and *graces* be such, as *ordinarily* in the *exercise* and *effects* will prevail against our *Love of sensual interest* and *delights*; and will bring us *effectually* to *succour*, *relieve*, and do *them good*, though to our *fleshy loss*, when *God* requireth it. He that cannot love *Christ* in his servants, *better* than his *carnal pleasures*, loveth him not at all sincerely. *Gods Image* and *interest* in his servants, and in *mankind*, must be *practically* more *precious* to us, and more *beloved* by us, than all our *carnal sinful pleasures*. (For as for our *own spiritual good*, it standeth in such a *connexion* with *Gods will* and *glory*, and our neighbours good, that I know not how to put them into comparison in the *tryal*, much less in *opposition*.)
4. That all *carnal self-love* and *uncharitableness* contrary to this, be *based*, *resisted*, *repented of*, and *subdued*, and be not *predominant*

predominant in us, against the Love of God and man.

8. The meaning of the Command is not that we shall love our neighbours as we *inordinately* and *sinfully* love our selves; but as we ought to love our selves; and as we regularly and justly do love our selves. He that loveth himself too much and sinfully, must not therefore so love his neighbour.

9. He that loveth his neighbour as himself (that is, without *selfish partiality*, and for the same reasons as he must love himself, viz. for the *Image and Interest of God*) is obliged by this very rule, to love himself more than his neighbour, when he is better, and more pleasing and serviceable to God. (Therefore he that would warrantably love himself most, must labour to be himself the best, and then he may lawfully do it, so far as his own goodness, and other mens defects are truly known to him.

10. As a Fathers Love may consist with the correction of his children, and self-love with blood-letting, purging, labour, and other unpleasing things; so we may love our neighbours as our selves, and yet correct and punish evil doers: For sometimes their own good requireth it; and ordinarily the publick good requireth it (*pæna debetur Reipublicæ*) and also Gods command requireth it; so that this is not loving our selves more than our neighbour; but loving him more than his ease, or his favour and loving God, and the Common-wealth, more than him.

11. Our love of our neighbours as our selves, doth not at all make our natural selfish appetites and senses, or desire of food, health, ease, rest, &c. to be sinful: Nor oblige us to have such natural senses and appetites for others; but only rationally to equal them in estimation and complacence, and to do them so much good as God requireth us.

12. And it doth not oblige us to do as much for them as for our selves, for the reasons before alledged; but to do them good without the hinderance of self-interest: That selfishness be not to us as a Bile or Imposthume, which draweth the humours and spirits unequally and disorderly from the rest of the body to it self.

By all this it is evident, 1. That no man hath an inequality in his love to himself and his neighbour, beyond the inequality

of goodness, but it is *sinful* (speaking of *Rational Love*.)

2. That *all Love* to our neighbour is not *sincere*: There is a *real Love* to them, which bad men may have, which is not the sincere love which God requireth.

3. Every man that loveth another for *his goodness* and *godliness*, loveth him not *sincerely*: For he may have a love to *goodness it self*, which is not sincere: As if he love his *lusts* and *pleasures more*.

4. Every man that *doth good* to another *in Love*, doth not therefore *sincerely love him*. A *Dives* may give *Lazarus* his scraps: And the veryest sensualist may give another some of the leavings of his fleshly lusts. And though the giving of a *cup of cold water* to a *Disciple*, when we have no better to give, doth shew *sincerity*, and shall have *its reward* (because God accepteth it, according to *mens will*, and to what *they have*, and not according to what *they have not*;) yet it is certain that an unhappy worldling may give much more. And if Christ had bid him *Luke 18.23. sell part*, instead of *selling all*, it's like he might not have *gone away sorrowful*.

5. It is not therefore the *value* or *proportion* of the gift, which is it that must try our love to others, in it self considered; for it may oft fall out that a *Widdows mite* may signifie truer charity, than the *substance* of some others. But it is the *prevalency* of the *Love of God* in *man*, and of *man* for the sake of *God*, against our *sinful self-love*, and *carnal interest*.

And now I will add a little more evidence, to the principal thing in question, *viz.* that in the very degree the *Rational Appetite* or *Will* should love another equal with our selves.

And 1. The forementioned reason is undeniable, that the Will should love that best which is best, and must measure that by the respect which things have to *God*, and not to our own commodity in the world.

2. No man can deny this principle but by setting up *natural self-love* or *appetite*, and making the *rational* stoop to that, which would infer as well, that we may love our selves better than *God* himself; and that our *sense* is nobler than our *reason*, and must rule it.

3. We find our own *reason* tell us much more of our duty in this, than our *corrupted wills* do follow. The best way therefore

fore to discern the truth, is to treat with *reason alone*, and leave out the *will*, till we have dispatcht with *reason*. And you will find that the common light of nature justifieth this Law of God.

1. He that would not confess that it is better *he had no being*, than that there *were no God*, or *no world* besides him, is a monster of selfishness. And if a man say never so much [*I cannot do so*] yet while he confesseth that this *should be his desire*, it sufficeth to the decision of our present case.

2. He that will not confess that it is better that *he himself should die*, than *all the Church of Christ*, or the whole Kingdom die, is unreasonably selfish in the eyes of all impartial men. The gallant *Romans* and *Athenians* had learnt it, as one of their plainest greatest Lessons, to prefer their Country before their lives: And is not that to love their *Countrys* better than *themselves*.

3. For the same reason many of them saw, that it was the duty of a good *subject*, or a gallant *souldier*, to save the life of his *King* or *General*, with the loss of his own: Because their lives were of more *publick utility*. And the ground of all this was these natural verities.

[*The best should be best loved: Goodness must be measured by a higher rule than personal self-interest: Multitudes, are better than one. &c.*]

4. All men acknowledge that a man of *eminent Learning*, *Piety*, *Wisdom*, and *Usefulness* to the Church or World, should be loved and preserved rather than a wicked, sottish, worthless *child* of our own. Yea God himself requireth that Parents procure the *death* of their *own children*, by publick Justice, if they be obstinately wicked, *Deut. 21*.

5. The same Reasons plainly infer, that I ought rather to desire the life of a much more worthy useful instrument for the Church and State, than *my own*; and so to love a *better man* better than *my self*, if I be acquainted sufficiently with his goodness.

And if this be all so sure and plain, hence observe,

1. How much humane nature is corrupted.

Alas, how rare is this equal Love!

2. How few true Christians are; and how defective and imperfect

imperfect grace is in the best. Alas! how strange are many Christians to the extent of this duty, and how far are we all from practising it in any eminent degree?

3. Wherein it is that natures corruption most consisteth; and what is the chief part of the nature and work of sanctifying grace and reformation.

4. Whence come all the oppressions, injuries, persecutions, frauds and cruelties on the earth: For want of loving mens neighbours as themselves: Otherwise how tenderly would they handle one another? How easily would they pardon wrongs? How patiently would they bear the dissent of honest, upright Christians, who cannot force their judgments to be of other mens mould and size? How apt would men be to suspect their own understandings, of weakness, presumption or error, rather than to rave with the fury of the Dragon against all others, who think them to be mistaken? How safely and quietly might we live by them in the world, if they loved their neighbours as themselves? I do not say now, How plentiful would men be in doing good to others? I am but pleading a lower cause, How seldom they would be in doing hurt? But, alas, miserable *Britain!* It was in thee that one extraordinary Emperour, *Alexander Severus* was betrayed and murdered, who made that Christian precept his Motto, and wrote it on his doors, and books, and goods [*Do as you would be done by.*] In thee it is that *Love hath been beheaded*, while nothing hath been more acknowledged and professed. If Love be treacherous, hurtful, envious, scandalous, ensnaring and plotting for mens destruction: If Love teach proud and vicious sots, to take themselves for Deities, and Oracles, and all for Vermine that must be hunted unto death, who bow not to their carnal erroneous conceits, and do not with the readiest prostitute consciences, serve their carnal interests and ends: If Love be known by reviling those that are much better than our selves; and stigmatizing the faithfulest servants of Christ with the most odious character that lyes can utter: If it was Love that called *Paul* a pestilent fellow, and a mover of sedition among the people, and represented Christ as an enemy to *Cesar* and his followers, as the filth and off-scouring of the earth; then happy age in which we live; and happy they  
that



that are possessed with the proud and selfish spirit. But if all be otherwise, alas, where be they, and how few that love their neighbours, or better, as themselves?

5. You see here what a plague sin is to the earth, and how great (a punishment may I call it, or rather) a misery to the sinner, and to the world.

6. And you see how joyful and heavenly a life we should live, if we did but follow Gods commands: And what a felicity Love it self is to the soul.

7. And you see by what measure to try mens spirits, and to know who are the best among all the pretenders to goodness in the world. Certainly not the most censorious, contemptuous, backbiters and cruel, that seek to make all odious that are not for their interest: But those that most abound in Love, which Faith it self is given to produce.

Object. *All this is true; but still we find it a thing impossible to love our neighbour equally with our selves: Can you teach us how to do it?*

Answer. It is that I have been teaching you in the ten Directions before set down: But it is this which I have reserved to the close that must do the work indeed, and without it nothing else will do it.

Direct. 11. *Make it the work of all your lives, by Faith in Christ, to bring up your souls to the unfeigned Love of God, and then it will be done. For then you will love God above all, and love God in all; and love your selves and your neighbours principally for God: Then Gods Image, and Glory, and Will, will be Goodness or Amiability in your eyes; and not carnal pleasure, honour or commodity. And then it will be easie to you to love that most, which hath most of God. You will then easily see the reason of this seeming Paradox, and that the contrary is most unreasonable. You will then be as Timothy, who had a natural Love to others, as others have to themselves, and who sought the things of Jesus Christ, when all others (even the best Ministers too much) sought their own, Phil. 2. 20, 21. You will understand Pauls charge, Phil. 2. 3, 4. In lowliness of mind, let each esteem others better than themselves. Look not every man on his own, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.*

You will learn of Christ to take your nearest friend for a *Satan*, that would persuade you to save or spare your self (yea your life) when you ought to lay it down for the Glory of God, and the good of many, *Matth. 16. 22, 23.* *SELF* and *OWN* are words which would then be better understood, and be more suspected: And the reason of the great Gospel duty of *SELF-DENYAL* would be better discerned.

Therefore set your selves to the study of God, especially in his Goodness; study him in his Works, and in his Word, and in his Son, and in the Glory where you hope everlastingly to see him: And if you once *love God as God indeed*, it will teach you to *love your Brethren*, and in *what sort*, and in *what degree* to do it. For many waies are we taught of God to love one another: Even 1. By the great and heavenly teacher of Love, Jesus Christ: 2. And by Gods own example, *Matth. 5. 44, 45.* 3. And by the shedding abroad of his love in our hearts by the Spirit of Love, *Rom. 5. 5.* 4. And by this actual loving God, and so loving all of God in the world.

*Object.* But by this doctrine you will prepare for the Levellers and Fryers, to cast down, or cry down Propriety.

*Answer.* 1. There is a propriety of food, rayment, &c. which individuation hath made necessary. 2. There is a propriety of Stewardship, which God causeth by the various disposal of his talents, and which is the just reward of humane industry, and the necessary encouragement of wit, and labour in the world: None of these would we cast down, or preach down. 3. But there is a common abuse of propriety to the maintenance of mens own lusts, and to the hurt of others, and of all Societies: This we would preach down if we could: But it is Love only which must be the Leveller: In the Primitive Church, Love shewed its power by such a voluntary community, *Acts 4.* And all Politicians, who have drawn the Idea of a perfect Common-wealth, have been stumbling at other waies of accomplishing it: But it is Christian Love alone that must do it. Unfeignedly love God as God, and love your neighbours really as your selves, and then keep your proprieties as far as this will give you leave.

I will conclude with this considerable observation; that though it is false which some affirm, that individuation is a punishment

punishment for some former sin (for how could a soul not individuate sin?) And though sensitive self-love, which is the principle of self-preservation, be no sin it self; nor doth grace destroy it; yet the *inordinacy* of it is the summ and root of all *positive* sin, and an increaser of *privative* sin: And this *inseparable sensitive self-love*, was made to be more under the power of reason, and to be ruled by it, than now we find it in any the most sanctified person; even as *Abrahams* love of the life of his only Son, was to be subject to his Faith.

And holiness lyeth more in *this subjection*, than most men well understand. And the inordinacy of this personal self-love, hath so strangely perverted the mind it self, that it is not only very hard to convince men of the evil of any *selfish principles* or *sins*; but it greatly blindeth them, as to all *duties* of *publick interest*, and *social nature*: Yea and maketh them afraid of *Heaven it self*; where the union of souls will be as much nearer than now it is, as their *Love* will be greater and more perfect: And though it will not be by any cessation of *personal individuation*, and by falling into *one universal soul*; yet perfect *Love* will make the *union* nearer than we who have no experience of it, can possibly now comprehend. (And when we see the strongest *Love* to a friend, desiring the nearest union, we have the best help to understand it.) But men that *feel not the divine and holy love*, are by *inordinate self-love*, and *abuse of individuation*, afraid of the life to come, lest the *union* should be so great as to lose their *individuation*, or prejudice their *personal divided interests*. Yea true believers, so far as their holy *Love* is weak, and their *inordinate sensitive self-love* is yet too strong, are from hence afraid of another world, when they scarce know why; but indeed it is much from this disease; which maketh men still desire their *personal felicity*, too partially, and in a *divided way*, and to be afraid of losing their *personality* or *propriety*, by too near a union and communion of souls.

## CHAP. XXVI.

*How by Faith to be followers of the Saints, and to look with profit to their examples, and to their end.*

**T**HE great work of living in Heaven by Faith, I have said so much of as to the principal part in my [ *Saints Rest* ] that no more of that must be expected here. Only this subject which is not so usually and fully treated of, to the people as it it ought (being one part of our *heavenly conversation*) I think meet to speak to more distinctly at this time.

As we are commanded first, to look to *Jesus the Author and perfecter of our faith*, Heb. 12. 2, 3. so are we commanded to remember our guides, and to follow their faith, and consider the end of their conversation, Heb. 13. 7. And not to be stitful, but followers of them who through faith and patience inherit the promises, Heb. 6. 12. To which end we have a cloud of witnesses set before us, in Heb. 11. that next to Jesus whom they followed, we should look to them, and follow them, Jam. 5. 10. *My Brethren, take the Prophets for an example* —

The Reasons of this duty are these.

1. *God hath made them our examples* two waies: 1. By his graces, making them *holy and fit* for our imitation. He gave them their gifts, not only for themselves, nor only for that present generation, but for us also, and all that must survive, to the end of the world. As it is said of *Abrahams Justification*, Rom. 4. 23, 24. It was said that Faith was imputed to him for righteousness, not for his sake alone, but for us also to whom it shall be imputed if we believe — So I may say in this case; their faith, their piety, their patience was given them, and is recorded, not for their salvation, or their honour only; but also to further the salvation of their posterity, by encouragement and imitation. If all things are for our sakes, 2 Cor. 4. 15. then the graces of Gods Saints were for our sakes: For the Churches edification it is that Christ giveth both offices; gifts and graces to his Ministers, Ephes. 4. 5, 12, 14, 15, 16. yea and sufferings too, Phil. 1. 12, 20. 2 Cor. 1. 4, 6. 2 Tim. 2. 10, *I endure all things for the elects sake.*

2. By

2. By commanding us to follow them, 2 *Thef.* 3. 7, 9. For your selves know how ye ought to follow us ——— To make our selves an example for you to follow us, *Phil.* 3. 17. Be followers together of me, and mark them that so walk, as ye have us for an ensample, 1 *Cor.* 4. 16. I beseech you be followers of me, 1 *Thef.* 1. 6. Ye became followers of us, and of the Lord: So well are both examples consistent.

2. The likeness of other mens cases to ours, is greatly useful to our direction and encouragement. If we are to travel in dangerous waies, we will be glad to hear how others have sped before us; and if we were to deal with a crafty deceiver, we would willingly advise with others that have dealt with him. If we be to learn any Trade or Artifice, we would learn it of them who with best success have practised it before us. If we are sick of any disease, we are glad to talk with them that have had the same, and have been cured of it; to hear what means they used for their cure. In all such cases reason teacheth us, both to observe how others were affected; whether their case and ours were the same; what course they took; and how they sped; especially if they were persons known to us, and the likeness of their case well known; and if they were such as for wisdom and fidelity we could trust: So is it in this great business of our salvation. We have nothing to do, but what many thousands have done before us; nothing to suffer but what they have suffered; no temptation to resist, but what they have been assaulted with, and overcome, 1 *Cor.* 10. 13. and we want no grace, no help or comfort, but what they did attain: And the glory which we seek and hope for, they possess. To look to them therefore, must needs be useful to us in this our wilderness state.

3. And as experience is a powerful Teacher; so to be the Master of other mens experiences, and so many, and so wise, and in such various cases, and in so many ages, must needs be very useful to us. We that are born in the last ages of the world, have the benefit of the experience of all the world that have gone before us: Therefore is the Scripture written so much historically; that all who are there mentioned, may still be our instructors. Even the first brethren that were born into the world, were so plain a discovery of the nature of sin and

grace, and of the difference of the womans and the Serpents seed, that their history is useful to all generations. And *Abel* by his faith, and sacrifice, and righteousness, being *dead* (by malignant cruelty) *yet speaketh*, Heb. 11. 4. He that will but soberly look back to all the worlds experience, may quickly be resolved, whether wisdom or folly, labour or idleness, godliness or ungodliness, temperance or sensuality, furthering the Gospel of Christ, or persecuting it, have sped better at the last, and hath proved best to the actors upon full experience.

I shall therefore here give you some directions how you may believingly follow the Saints. And first observe that the duty hath these parts, which you must distinctly mind; 1. *To take them for your examples under Christ*, and so to fix your eyes upon them, and look at them, and mind them as examples, must be minded: 2. *To improve these examples which you look upon*: And that is, 1. For your *direction* in duty, and for your warning against sin: 2. To your *encouragement* and consolation.

*Direct.* 1. *Look after them to their end, and consider* 1. Whether they are gone: We see nothing of them after death, but the corpse which we leave in dust and darkness: But Faith can attend their souls to glory, and see where they now are; even with Christ, according to his promise, *John* 12. 26. *Phil.* 1. 23. *John* 17. 24. with Angels, and with one another, in the heavenly society, the City of God.

2. What they are doing: And Faith can see that they are beholding God, and their glorified Redeemer, *Matth.* 5. 8. *Heb.* 12. 14. 1 *John* 3. 2. They are loving God with perfect Love, *1 Cor.* 12. & 13. 1, 2, &c. They are praising him with perfect alacrity and joy; saying, Holy, Holy, Holy, Lord God Almighty, &c. *Rev.* 4. 8. They are so far minding the state of the world, as to cry, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on the inhabitants of the earth*: And they are waiting in white Robes, till their fellow-servants also, and their brethren that shall be killed as they were, shall be fulfilled, *Rev.* 6. 10, 11. They are rejoicing when the enemies of Christ and his Church are subdued, *Rev.* 18. 20. And they shall judge the malignant Angels and the world, *1 Cor.* 4. 2, 3. And this seemeth

not to be only an approbation of *Christ's* final Judgment: For  
 1. Judging is very often put in Scripture for governing: As  
 in the book of the *Judges*, it is said, such and such a one judged  
*Israel*; that is, ruled them according to the *Laws* of God.  
 2. And a Kingdom and Reign is often promised to the Saints:  
*To him that overcometh will I grant to sit with me in my Throne,*  
*even as I also overcame, and am set down with my Father in his*  
*Throne, Rev. 3. 21.* Which must needs signify some partici-  
 pation in power of Government, and not only in splendor of  
 Glory. And so *Christ* expoundeth, *Matth. 19. 28. Luke*  
*22. 30. Ye which have followed me, in the regeneration shall sit*  
*on twelve Thrones judging the twelve Tribes of Israel.* (And of  
 God it is said, *Psal. 9. 4. Thou satest in the Thrones judging right.*)  
 It is too jejune and forced an exposition of them that say  
 this is spoken only of the power which the Apostles had in  
 their ministrations on earth: And as absurd is the other, that  
 it is spoken only of Apostles, Pastors, and Saints, and Martyrs  
*in specie* that their successors shall be Popes and Prelates, and  
 great men in the world, and the Saints be uppermost after  
*Constantines* conversion. As if the promise meant only to re-  
 ward one man, because another suffered for *Christ*, and God had  
 promised these great things, not to the persons mentioned, but  
 to others that should be their successors; yea as if that *Venom*  
 then poured into the Church, were all the benediction. And  
 though I know not what changes are yet to come before the  
 final Judgment, yet the Millenaries opinion, who restrain all  
 this to an earthly temporal reign of some Saints for a thousand  
 years, doth seem as unsatisfactory on many accounts. It is  
 most likely therefore that as the wicked (who are now very  
 like them) must be hereafter of the same Region and Society  
 with the Devil and his Angels, (*Matth. 25. 41.*) And as the god-  
 ly shall be like and equal to the Angels, *Luke 20. 36.* so we shall  
 be of the same Society with the Angels; and consequently shall  
 have their employment. And as the Angels have a Ministerial  
 Stewardship or Superintendency over men and their affairs  
 (as many Scriptures fully shew) so also shall the Saints: And  
 it is not likely that this is wholly deferred till the resurrection;  
 but as they have a Glory before that with *Christ* and his An-  
 gels; so they have now their part in this Superintendency  
 before;

before; though both will be greater at the Resurrection. If any say, what use will there be of our superiority, after the world is destroyed? I answer, 1. The Apostle Peter plainly telleth us (though some would force his words into the dark) that we according to his promise, expect a new Heaven and a new Earth, in which dwellers righteousness. And the Creation groaneth to be delivered from the bondage of corruption into the glorious liberty of the Sons of God, Rom. 8. 21. And the Heavens must contain Christ, till the times of Restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began, Acts 3. 21. 2. And he that said, the Saints shall judge the Angels, seemeth to intimate, that the Devils with the wicked will be in a state of subjection or servitude to them hereafter. Certain it is, that Michael and his Angels shall be the conquerours of the Dragon and his Angels, Rev. 12. 7, 9. And that the Serpents head shall be bruised by all the womans seed, though chiefly by the Captain of our salvation. But this shall now suffice concerning their employment.

3. Behold also by Faith what the departed Saints are now enjoying. And what is said of their place and work will tell you that. They enjoy the sight of their glorified Head, Joh. 17. 24. They are with him in Paradise, and therefore also enjoy the sight of the Glory of God: Being absent from the body, they are present with the Lord, 2 Cor. 5. 8. They see not as in a glass, as here they did, but with open face. They enjoy the pleasures of a more perfect knowledge of God and all his wondrous works; than this world affords. They are happy in their works, in the perfect Love and Praises of God; and they are filled with the pleasures of his Love to them. This is their fruition.

4. Let Faith also behold what evils they are delivered from. 1. From a heavy drossy body which since the fall hath been an enemy, a prison and fetters to the soul: and therefore they here groaned to be better clothed, 2 Cor. 5. 4, 5. Rom. 8. 21. 2. From the worlds temptations: 3. From wicked mens malice and persecutions: 4. From sickness, pain, necessities, labours, weariness, and all the troublesome effects of sin: 5. From all troublesome passions, desires, anger, discontent, disappointments, griefs, and cares, and fears of evil. 6. Specially from the fears of Hell, and the doubts of their own sincerity



and salvation ; and from the desertions of God, and the terrible sense of his displeasure. 7. From the troubles and errors of ignorance, and all our natural imperfection. 8. From the fears of death, which now is more painful than death it self. 9. From the suggestions of Satan, and his malicious vexing disquieting temptations, and from his flattering allurements, which are much worse. 10. From the company, and the tempting or grieving examples of ungodly men. 11. From all sin it self, and all our moral imperfections and defects. 12. And finally from all danger, and fear of ever losing the felicity they possess. These are the immunities of the blessed.

2. When Faith hath seen the *Saints in Glory*, look back and think next *what they were lately here on earth* ; that it may help you to compare your state and theirs. And here you will see 1. That they were lately in *flesh*, as we now are. They had *bodies* as drossie, as vile, as frail, as burdensome as ours are. It cost them as dear (not as it doth the *sensual*, but) as it doth the *temperate* person now to *keep them up* a while for the service to which they were appointed. 2. They had pains and sicknesses as we have. The souls in Heaven have escaped thither from bodies which have lain as long tormented with the Stone, with Stranguries, Collicks, Gripes, Convulsions, Consumptions, Feavers, and other the most tedious, painful and lothsome diseases, as sober men on earth now feel. 3. Satan was as malicious to them, as he is to us ; and to many of them as troublesome : he haunted them with as ugly temptations, to the greatest sins, to unbelief, and pride, and despair, and self-murder, and horrid blasphemy, as he doth any of us. (Yea he did so by Christ himself, *Matth. 4.*) 4. They met with as many allurements to worldliness, sensuality, pride and lust in the worlds deceiving baits, and flatteries, as now we do ; and were fain to proceed every step towards Heaven, by conflict and conquest as we must do. 5. They were in as many wants and straits ; in as poor, and low, and despised a state, as we are now : They were tempted to cares, and murmurings, and discontents, through their wants and crosses, as well as we. 6. They have been in dangers, and in fears, and many a time at the brink of death, before it came : and put to cry to God

for deliverance in the terrors and anguish of their hearts. Their Aeth, and heart, and friends have failed them, and all the creatures cast them off. 7. They have gone through far greater persecutions for the sake of Christ and righteousness, than ever we did: *So persecuted they the Prophets before you, Mat. 5. 11, 12. Which of the Prophets did not your Fathers kill and persecute? even of them for whom their posterity erected Monuments? Matth. 23. 36, 37, 38. We have not resisted unto blood, as many of them did, Heb. 11. The same and greater afflictions which we have undergone, were accomplished on our brethren in this world, 1 Pet. 5. 9. We go through the same conflict as they did, Phil. 1. 30. We are no more falsely nor odiously slandered in any of our sufferings than they were, Mat. 5. 11, 12.*

8. They were men of like passions as we are; for so *James* saith even of *Elias*, that was carried to Heaven without our kind of death. They had their ignorances, uncertainties, doubts, mistakes; their dark thoughts of God, and that world where they now are. Many of them knew as little of it, till they saw it, as we do now. Many a fearful trembling hour, many a thought that God had forsaken them, and that the day of grace was past, have many of them had as well as we. 9. Yea they were imperfect in all their graces; they had an imperfect faith, an imperfect hope, an imperfect Love to God and man, and many an hour in such groans as ours now are, O when shall we be saved from our darkness and unbelief! when shall we better love the Lord! 10. They had their actual sins also. (Though none that were regnant after conversion) their obedience was imperfect as ours now is. Many of their faults and falls are left on record for our warning. There is not one humane soul in Heaven besides our Saviours, that was not once a sinner: They all came thither by a Redeemer as we must do. They had their too great selfishness, *Phil. 2. 21.* They had their pusillanimity and fears of men (as *Peter* and the *Apostles*.) They had their sinful controversies, as *Paul* and *Barnabas*; and sinful separations in compliance with the censorious, as *Peter* and *Barnabas* had, *Gal. 2. 16, 17.* They had their carnal sidings, factions and divisions in the Church, *1 Cor. 1. & 3.* Many a time have they been put to groan, *O wretched man, who shall deliver me from this body of death,*

Rom.

Rom. 7, &c. 11. They had as difficult duties to go through, as any of us: They were put upon as many tears and troubles, watchings and travels, fastings and self-denial, as the most laborious and suffering Christians now. 12. They had as long delays of the accomplishment of their desires, as any of us. 13. And lastly, they pass through death it self, as we must do. They lay gasping on their beds of languishing, and death broke in upon every part, and they underwent that separation of soul and body, as we must do: Their flesh was turned to rottenness and dust, and laid out of the sight of man in darkness, and remaineth to this day as common earth.

All this the Saints in Heaven have undergone. This was their case a while ago, who are now in glory. And this was not only the case of some few, but of thousands and millions, and that in the most of these particulars, even of all that are gone before us unto blessedness: It is not we that are tempted first, that are persecuted or afflicted first, that have sinned first, that must die first; but all this host hath broke the Ice, and are safely past through this Red Sea, and are now triumphing in felicity with their Saviour.

Direct. 3. Let Faith next look back, and see by what way these Saints have come to this felicity; I mean, by what means they did overcome, and win the Crown. And briefly, you will find, 1. That they all came to Heaven by the Mediation, the Sacrifice, the meritorious Righteousness of a Redeemer, Jesus Christ (either as promised, or as incarnate) none of them were justified by the works of the Law, or the Covenant of Innocency.

2. That their common way was by Faith, Repentance, Love and Obedience; Not by works of Righteousness, which we have done, but according to his mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Christ, Titus 3. 5. Even by the triple Image of the Divine perfections, Power, Love and Wisdom, 2 Tim. 1. 7. They lived soberly, righteously and godly in the world, and were zealous of good works, looking for the blessed hope which they have attained, Titus 2. 14, 15. Knowing that Repentance towards God, and Faith towards our Lord Jesus Christ, are the sum of saving doctrine and duty, Acts 20. 21. And

that to fear God and keep his Commandments, is the whole duty of man, *Eccles. 12. 13.* And that the end of the Commandment is Charity, out of a pure heart, and a good conscience, and of faith unfeigned, *1 Tim. 1. 5.* and that Love is the fulfilling of the Law.

3. They studied the Word of God, or such means of knowing him as God afforded them, in order to the attaining and maintaining of these graces, *Psal. 1. 2.* and sought the Lord with all their hearts, while he might be found, and called upon him while he was near, *Isa. 55. 6, 10.* And did not presumptuously neglect Gods helps, and despise his Word, while they trusted for his mercy.

4. They lived in a continual conflict against the temptations of the Devil, the world and the flesh, and in the main did conquer as well as strive. They made it their work to mortify those fleshly lusts, which others make it their interest and work to please, *Gal. 5. 17. 21, 22. & 6. 14.*

5. They suffered afflictions and persecutions patiently; and being reviled, they did not revile: They loved their enemies, and blest those that curse them, and prayed for those that despitefully used and persecuted them, *Matth. 5. 44, 45. 1 Cor. 4. 11, 12, 13. 2 Cor. 1. 6, 7. Heb. 11.* They would not accept of deliverance from imprisonment, torments and death, upon sinning terms.

6. They endured to the end, and did not fall off and forsake the Covenant of their God, *Rev. 2. & 3.*

7. Lastly, They did all this by the motive of their hopes of Heaven, and by a confidence in the promises of it, and in a heavenly mind and conversation, as knowing that they did not labour or suffer in vain, *1 Cor. 15. 58. 2 Cor. 4. 17. 1 Tim. 4. 10. Rom. 8. 18. Matth. 5. 11. 2 Tbes. 1. 6, 7. Heb. 12. 2.*

This was the way by which the Saints have gone to Heaven; the only true successful way.

Direct. 4. Consider next what helps and means God gave them for this work, and compare our own with them, and see whether ours be not as great.

1. We have the same natural capacity as they: we are intellectual free agents, made for another world, and capable of all that they attained. There is no difference in our natural faculties.

2. We

2. We have the *same God* to shew us mercy, *1 Cor. 12. 5.* There are *divers operations*, but *the same God*, *Ephes. 4. 4, 5.* There is *one God, one Lord, &c.* even *the Lord over all*, good to all that call upon him, *Rom. 10. 12.* The *same mercy* which called them, and waited on them, calleth us, even a God who hath no respect of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted of him, *Acts 10. 37.* Though he be a free benefactor, he is a righteous Judge, and he is good to all, and the Father of every member of his Son.

3. They had the *same Saviour* as we have; the *same sacrifice* for their sins; the *same Teacher*, and the *same example*; the *same intercessor* with the Father: For though there be *divers administrations*, there is *the same Lord*, *1 Cor. 12. 5. Ephes. 4. 4.* For other foundation can no man lay, than him who is the chief corner stone, *1 Cor. 3. 11.* They all did eat of the *same spiritual meat*, and drank of the *same rock* as we do, which is Christ, *1 Cor. 10. 3, 4.* It was the reproach of Christ which Moses in Egypt esteemed better than their treasures, *Heb. 11. 26.* The same Physician of souls who hath us in cure, did cure all them: The same Captain who is conducting us to salvation, is he that saved them. The same Prince of the Covenant, and Lord of life, who conquered death and all their enemies, hath conquered them for us, and is preparing us for life with them. They had no greater, or better High Priest and Mediator with God than we have.

4. They had the *same Rule* to walk by, and the *same way* to go, as all we have, *Gal. 1. 7, 8. & 6. 16. Phil. 3. 14, 15.* The *same Gospel* and Word of God, in the main, though under various promulgations and administrations: Those before the flood were under the *Covenant of the promised seed*, made universally to mankind in Adam. Those after the flood were under the *same Covenant* renewed universally to mankind in Noah. The Israelites were under the *same Covenant* renewed to them specially in Abraham, with special additions; and after under that Covenant seconded with the *Law* which was given to Moses: And all Christians after Christs Resurrection are under the *perfected Covenant of Grace*, and have the *same word of salvation* for their rule; even the *Gospel of Christ*, which is the power of God, to the salvation of every one that believeth, *Rom.*

5. They had but the *same Promises* in this Covenant to believe, and to assure them of the salvation which they now possess. They had no other charter from God to shew, nor any but this *universal act of oblivion* to trust to for the pardon of all their sins, which we have to trust to for the pardon of ours, *John* 3. 16. 18. *Mark* 16. 16. The promise which was made to the Jews, and to their children, was made also to them that are afar off, and to as many as the Lord shall call, *Acts* 2. 39. For the promise that he should be heir of the world, was not to Abraham or his seed through the Law, but through the righteousness of faith, *Rom.* 4. 13. And therefore it was of faith, that it might be by grace, to the end the promise might be sure to all the seed, not only to that which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, v. 16. That it might appear that God justified not Abraham for any peculiar carnal privilege, but as a Believer, which is a reason common to him with all Believers: To whom also their faith shall be imputed for righteousness, v. 24. Godliness still is profitable to all things, having the promise of the life that now is, and of that which is to come, *1 Tim.* 4. 8.

Yea what difference there is in both these forementioned respects, it is to our advantage: we have the most perfected Rule, and the fullest Promises; and we have many Promises fulfilled to us, which were not fulfilled to them in their daies, *Heb.* 11. last. And we are nearer the final accomplishment of all the promises.

6. They had the *same Motives* to faith, and patience, and godliness as we have: They could have no greater happiness offered them, nor any greater punishment threatned, to drive them from sin by fear: They could have no bigger ends than ours; nor any nobler reasons to be religious. The same reasons and ends did bring them through all temptations and difficulties, to everlasting life, which we have also to satisfy us, and to carry us on, *2 Tim.* 4. 8.

7. The same spirit did illuminate, sanctifie and quicken them, which is illuminating, sanctifying, and quickening us. All the most excellent and heavenly endowments and workings of their souls, were wrought by the same operator who is still at work in all the Saints, *Rom.* 8. 9. *There are diversities of gifts,*  
but

but the same Spirit, 1 Cor. 12. 4. We have the same Spirit of Faith, 2 Cor. 4. 13. All that are Sons have the same Spirit of the Son, even the Spirit of Adoption, Gal. 4. 6. Rom. 8. 16. 26. which is the Spirit of Power, of Love, and of a sound mind, 2 Tim. 1. 7. We have the same Almighty Power within us, to destroy our sins, to raise up our sluggish hearts to God, to keep us in his Love, to overcome the flesh, which did all these excellent works in them. We are sealed with the same seal, and are known by the same mark, 1 John 3. 24. and are actuated by the same heavenly principle as they were.

8. We are members of the same universal Church, which is the body of Christ: For there is but one body, whatever diversity of the members there be, Ephes. 4. 4, 5, 6, 7, 12. 1 Cor. 12. We are members of the same City and Family of God, Ephes. 2. 19. We are in the same Ship which conveyed them to the Haven: We are Disciples in the same School, where they learnt the way to life eternal: We are workmen in the same Vineyard, where they procured their reward.

9. They had the same work to do as we have; the same God to love and serve; the same Christ to believe in; the same Spirit to obey; the same things to believe (in the main) the same things to desire and pray for; the same things to love, and the same to hate; the same things (in the main) which are sin to us, were sin to them, and the same life of holiness, temperance and righteousness, which is commanded us, was commanded them. They had the same temptations to resist, and the same fleshly mind to overcome, and the same senses, and appetites, and passions to rule; the same enemies to overcome; and the same or greater sufferings to bear, as is said before.

10. They had but the same means and helps as we have (except some Prophets and Apostles, and extraordinary persons in one age:) And what they received of the Lord, they have delivered unto us, 1 Cor. 11. 23. We have the same Gospel to teach us; the same Sacraments to initiate and confirm us; the same Pastors and Teachers, for office, to instruct us, Ephes. 4. 12, 13, 14, 16. Matth. 23. 20. Fasting, and Prayer, and Thanksgiving, and Church-communion, and mutual Exhortation, which are our helps and means, were theirs.

11. The same method of Providence which carried them on,  
is

is still on foot for all the Saints, *Psal.* 145. 9, 18. & 86. 5. He broke them, and bound them up; he cast them down, and raised them, as he doth us now: He made them contrite, and then did comfort them: He led them through as rude a wilderness, and they had as many wild beasts to assault them, and as many dangers round about them as we have: They had seasons of adversity, and seasons of prosperity; their stormy and their sunshine daies; their troubles, which quickened their cries to God, and the gracious answer of those cries; and were led to Heaven in the same course of providence as we are.

12. And, to conclude, the same *Heaven* is prepared for us, and offered, yea given to us, which they possess. It is ours in *right*, though our title be not *absolutely perfect*, till we have finally persevered and overcome: We are heirs of God, and co-heirs with Christ, having his seal and earnest; if so be that we suffer with him, that we may be glorified with him, *Rom.* 15. 16. 17. The Kingdom is prepared for all them that love him. Christ prayed for all that the Father had given him; and for all that should believe by his Word, *John* 17. 2, 20, 27. even that they may have eternal life, and may be with him where he is, to see his glory: Whosoever believeth shall not perish, but have everlasting life, *John* 3. 16.

In all this you may see, how like their condition in this world was unto ours, and that our way is the same which all those have gone, that are now past all these snares and dangers, sins and miseries, in the presence of their *Lord*.

Direct. 5. When you have made these comparisons, think next what an excellent *benefit* it will be to you, to look thus believingly and frequently to the Saints, that are gone before you into glory. All these unspeakable *benefits* will follow it.

1. It will much quicken and confirm our faith: As we do the more easily trust the boat, and boat-man, when we see many thousand passengers safely landed by him: And we easily trust the Physician, when we see many thousands cured by him, who were once in our case; so it will greatly satisfy the soul against the suspicions and fears of unbelief, when faith seeth all the glorified Saints, that are actually, saved by Christ already, and have obtained all that we believe and seek: Methinks I  
hear



hear *Enoch, Joshua, Abraham, Peter, Paul, John, Cyprian, Marcarius, Augustine, Melancthon, Calvin, Zanchini, Rogers, Bradford, Hooper, Jewel, Grindal, Usher, Hilderham, Ames, Dod, Baines, Bolton, Gataker*, with thousands such, as men standing on the further side of the river, and calling to us that mult come after them [Fear not the depths, or storms, or streams; trust boldly that vessel, and that faithful Pilot; we trusted him, and none of us have miscarried, but all of us are here landed safe: We were once in storms, and doubts, and fears, as you now are; but it is our diffidence, and not our confidence, which proved our infirmity and shame.] Who would not boldly follow such a multitude of excellent persons, who have sped so well?

2. It will also much confirm our *hope* (that is, our glad expectation of the Crown) when our apprehensions of it grow dull and slack, and our fears do grow upon us, and we are ready to question whether ever such a happiness will be our lot, the sight of these that are now triumphing in the actual possession, will banish despair, and much revive us: We cannot but think, they were once as low and bad as I, and had as many difficulties to overcome: and why may not I then be as holy and as happy as they?

3. Such a sight will greatly quicken our *desires*, to attain their *happiness*, and to go their *way*: As when *worldlings* see the grandeur, and honours, and power of *Great men* (as they are yet called) it maketh them think, how brave a life is this? And as the *sensual*, when they see their companions in the *Tavern, or Gaming-house, or Play-house, or the merry fool-house*, as *Solomon* accounteth it, *Eccles. 7. 4.* do long to be with them, and to partake of their beloved pleasure: so when by faith we see the departed *Saints* in glory, and think where our old acquaintance are, and the multitudes of wise and holy souls, that are gone before, it will greatly stir up our sluggish desires, and make us long for the same felicity, and to be as near to God as they are.

4. And it will do much to direct us in the way: For we must follow them as they followed Christ. As the history of the *Wars of Alexander, Caesar, Tamerlane, &c.* will teach men how to fight for temporal tyrannical domination; so the

history of the Saints do teach us how to fight against spiritual wickednesses and powers, and how to take the prospering way. It is easie there to find, whether laziness or labour, whether sensuality or spirituality hath alwaies been the way to Heaven? Whether Saints were gluttons, drunkards, whoremongers, riotous, licentious and proud, or temperate, chaste, mortified and humble? whether the Saints were the scorers, or the scorned, the oppressors, or the oppressed, the persecutors, or the persecuted; the burdens, or the blessings of the times they lived in: When the world is divided about matters of Religion, and every Party hath a severall way, for the Unity, and the Reformation, and the Communion of the Churches, and the right Government, Discipline and Worshipping of God; how easie and safe is it (in the main, and in all things of necessity) to look back and see which way it was that *Peter and Paul* did go to Heaven by; and what terms they were on which their Union, Communion, Government, Discipline and Worship were performed.

5. The fight of blessed souls by faith, will also increase the *Resolution* and *Fortitude* of the mind. Faintness and pusillanimity seize upon us when we look only on the difficulties and dangers: But when we see the thousands that have overcome them all, by the same means which we are called to use; it stealeth our courage; and maketh us resolve to break through all: When we think only how mortal our diseases are, our hearts do fail us: But when all that were cured of the very same, do call to us, and say, [Never fear; there is no disease too hard for your Physician; he hath cured us of the very same, and cureth all that ever trust him, and use his remedies] This will embolden a fainting mind. Therefore in the fore-cited text, *Heb. 6. 12.* It is said, *Be not slothful* (which there meaneth, such as faint with despondency, despair or fears) *but followers of them who by faith and patience inherit the promises.* When we look on the Saints tribulations for the faith, we are apt to faint (as some do that stand by another that is under the Surgeons hands) *Ephes. 3. 13.* But when we see them in triumph, it cureth our cowardize (and it is they only that labour and faint not, that are crowned, and that reap in due season, &c. *Rev. 2. 3. Gal. 6. 9.*) that is, who faint not into  
cessation,

cessation, or so as to be overcome.) Do you think when the Israelites passed through the Red Sea, that the Leaders had not the greatest trial? and that it was not an exceeding increase of their courage, who came after in the rear, when they saw most of their brethren safely pass'd through? Look believingly upon the souls in Heaven, and you will do or suffer any thing to follow them.

6. And it will greatly provoke us to diligence in well doing: Look up to your Brethren, and you will mend your pace. If a horse be going towards his Pasture, he will go cheerfully; especially when he seeth his companions there. It will make us pray hard, and meditate studiously, and work laboriously, and watch diligently, that we may be with Christ, where our Brethren are, and receive the end of our faith and labour.

7. And to see our Brethren in Heaven before us, will greatly help us to suffer for Christ, and to be patient in any tribulation which befalleth us. When we see them in glory, we shall scarce stay to complain of the foulness or narrowness of the way: but look before us, and go on through all. Or if the flesh do repine, and our hearts begin to fail us, it will make us lift up the bands which hang down, and the feeble knees, and make straight paths for our feet, Heb. 12. 12, 13. and to gird up the loins of our minds, and be sober, and hope to the end, 1 Pet. 1. 13. When we look forward to the end of former sufferers, it will cause us to possess our souls in patience, and to let it have its perfect work.

8. It will much overcome the fears of death: It is no small abatement of them that Cicero, and such honest Heathens had, to think of the thousands of their worthiest Ancestors, and that they were to go the common way of all mankind: But how much more may it encourage a Believer, to think that he is not only to go the way of all the world, through the gate of mortality; but the way also which all Gods Saints have gone (save Henoah and Elias) who are now in Heaven. Thus died all the Prophets, and the holy men of God; yea Jesus Christ himself, before us; that death might be conquered when it seemed to have conquered, Heb. 2. 14.

9. It will do much to raise us from hypocritical reserves, and temporizings, and from lukewarmness, and resting in low

degrees. When our conversation is with the holy ones above, we shall have upon our minds an ambition to attain to their degrees; and to do Gods will on Earth, as it is done in Heaven. It will much encline us to the highest and noblest sort of duty, which the spirits of the just made perfect do perform. He that converseth only with his own sad, tempted, sinful heart, and with tempted, faulty, mourning Christians, may learn to *confess*, and *mourn*, and *weep*, and *pray*: But he that also converseth with glorified spirits, will be so rapt up with their heavenly melody, that he will learn and long to love God more fervently, to praise him more chearfully, and to give him thanks more abundantly for his mercies. *Heaven-work* is learnt by a *heavenly mind*, in the use of a *heavenly conversation*.

10. And to look much at our Brethren that are now in glory, will also fill our lives with *pleasures*, and make our Religion our *continual joy*; and will help us to a foretaste of Heaven on Earth: For we shall as it were take our selves to be almost with them; and *their melodies will be our delight*; and *love to them*, will make their joyes to be our own. And though it is the sight of God and our Mediatour by faith, which must be our chiefest hope and joy; yet while we are here men in flesh, yea more when we have laid by flesh and blood, the presence of all the blessed spirits, and heavenly host, will be a great, though subordinate part of our heavenly felicity and delight.

Direct. 6. When you have gone thus far, consider what *obligations lie upon you to converse by Faith with your Brethren in Heaven, and to look up frequently to their state and work*.

1. Your necessary *Love to God requireth* it: For as your Love to him must be shewed by your loving his Image in your Brethren; so it requireth you, *to love them most that are likest God*: or else you love them not for *his likeness*. And it requirerth you to *love them most whom God loveth most*; and that is those that are *likest him, and nearest him*. And he that loveth God in his creatures, and loveth any one truly for God, must love the Angels and perfected Spirits best, because they love him best, and are nearest him, and likest to him, and are also most beloved by him.

2. The *common nature* of Love and Humanity requireth it : For it requireth us to love *that best which is best* ; (as is said) But the blessed ones in Heaven are better than any here on Earth ; and therefore should be better loved.

3. The nature of our *Love to the Saints* requireth it : For if we love them as *Saints and Godly*, we shall love those most that are *most holy* ; and that is the blessed ones above. And if we *love them most*, we shall certainly *mind* them, and *converse* with them by Faith, and not be voluntary *strangers* to them.

4. It is part of that *heavenly conversation*, which is commended to us, *Phil. 3. 20, 21*. When it is said, that our *conversation is in Heaven*, it signifieth that our *Burgeship* is there, and our *interest and great concerns* are there, and our *dwelliing* is there, and our *trading and thriving business* is there, and for it ; and our *friends and fellow-citizens*, and those that we daily trade and *converse* with, in *love and familiarity*, are there ; even as our *God*, and our *Head*, and our *Inheritance* is there. He never knew a *heavenly conversation*, that pretending there to know *God alone*, hath *no converse* with his *holy ones* that attend him ; and doth not live as a member of *their society* in the City of God ; that doth not with *some delight* behold their holiness, unity and order, &c.

5. The *honouring of God* and our *Redeemer* doth require it, (that we daily converse with the Saints in Heaven :) Because it is in them that *God* is seen, in the greatest glory of his Love ; and it is in them that the *Power, and Efficacy, and Love* of our dear Redeemer most appeareth. You judge now of the Father by his Children, and of the Physician by his Patients, and of the Builder by the House, and of the Captain by his Victories. And if you see *no better children* of God, than such *childish* crying, feeble, froward, diseased, burdensome ones as *we are*, you will rob him of the chief of this his honour. And if you look at *none* of the *Patients* of our Saviour, but such *lame* and languid, pained, groaning, diseased, half-cured ones as *we* ; you will rob him of the glory of his *skill and cures*. And if you look but to such an *imperfect broken* fabrick, as the Church on Earth, you will dishonour the Builder. And if you look to no other *Victories* of Christ and his Spirit, but what

is made in this confused, dark, and bedlam world, you will be tempted to dishonour his conduct and his conquests. But if you will look to his *Children in Heaven*, who are perfected in his Love and Likeness, and to Christs *Patients* which are there perfectly cured, and to his *Building* in the heavenly unity and glory, and to all his *Victories* as there compleat, then you will give him the glory which is his due, *Rev. 21. & 22. 2 Thes. 1. 10, 11, 12.*

6. So also you will dishonour Religion, and the Church, if you converse not with the Saints above. For the reasons last given: For you will judge of the Church, and of Religion, by such imperfect things as here you see, where men turn Religion to the service of their worldly interests and ends, and fight for ambition, faction, tyranny, usurpation, and worldly lusts, under the sacred names of Religion and the Church; and for the pretended Love of Christ, and one another, do tear the Church into shreds, and worry, and hunt, and devour one another: You will be tempted to be Infidels, if you do not here converse with the sincere, humble, holy, charitable Christians, and look up to Heaven to perfect souls: And then you will see a Church that is truly amiable, holy, unanimous and glorious in perfect Love.

7. If you look not up to those in Heaven, you will quite misunderstand the providences of God, in the prosperity of the wicked, and the sufferings of the Saints, and the changes that are usually made on Earth: You will begin to think, that sin is safe, and the wicked are not so miserable as they are, nor godly diligence so profitable a thing; you will not know the reasons of providence, unless you can see unto the end: And the ultimate end is not on Earth. But go into the Sanctuary, and take the prospective of the promise, and look to the blessed souls with Christ, and all the riddle will be expounded to you, and you will be reconciled to all the providences of God: You are strange to truth, if you are strange to the triumphing Saints in Heaven.

8. The progressive nature of your faith and godliness requireth it. You are travelling to Heaven, where the blessed are, and are nearer to them than when you first believed: And the nearer you are to them, the more you should mind them,  
and

and by Faith and Love be familiar with them : And when you are almost at home, you should be even ready to embrace your friends at the meeting.

9. Your *Relation* to the blessed Spirits doth require it ; and your Christian and ingenuous disposition towards them. 1. Are they not such as were lately near you in the flesh ; some of them your dearest companions and friends ; and should you causelessly forget them ? 2. Are they not now your friends who love you better than they could do on earth ? Doubtless their knowledge and memory is not grown less, to forget you, if once they knew you ; but they are like to know much more : And their Goodness being increased, their Love is increased, and not diminished. 3. And you belong to the same Society with them ; even to the Body or Church of Christ, whose nobler part above, and inferiour part on Earth, do make up the whole. Is it not expressly said, *Heb. 12. 22, 23.* that we are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the general Assembly, and Church of the first born, which are written in Heaven ? (that is, to those which as the first born, are most noble, and possessed of the heavenly inheritance, and are there entered inhabitants already :) And to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediatour of the New Covenant, &c. And what is it to come to them, but to come, or be joynd to that Society, of which they are the nobler part ? Will you be Fellow-Citizens with them, and have no communion with them, nor seriously remember them ? How can you remember God himself, and not remember those that are his Courtiers, and nearer to him than you are ? And how can you think of Christ, and not think of his Body ? Or how can you think of his Body, and forget the most excellent and honourable parts ? Or how can you remember your selves, and forget your chiefest Friends and Lovers ?

10. The very nature of the *Life of Faith* requirerh us, to look much to the departed Saints : The *Life of Faith* consisteth in our conversing with the things *unseen* ; as the life of *sight* or *sense* is our conversing with things *seen* : If you love, and think on none of the Saints, but those that are *within your sight*,

*fight*, you live (so far) but as by *fight*: Though *Faith* live not upon *Saints* properly, but on *God*, and our Redeemer; yet it liveth and converseth with the *Saints*: If it work aright, it will as it were set you among them, and make you live on Earth, as if you heard their songs of praise, and saw their Thrones of Glory.

II. The present necessities of your condition in this world, do require you to look much to the *Saints* above (as is before shewed in the benefits recited:) We live here among such persons and things as are objects of continual sorrow to us: And have we not need of some more comfortable company? If you had nothing at home but chiding, and discontent, and poverty, you will be willing of so much recreation, as to be invited to feast sometimes, where there is plenty, pleasure and content. If you lived among groaning, sick or melancholy persons in an Hospital, you would be glad sometimes of merryer company, a little to refresh your minds. Alas, what a deal of sin do we daily see or hear of? and what a deal of sorrow is round about us? What are our News-books filled with, or the daily reports which come to our ears, but *sin*, and *sorrow*, *vanity* and *vexation*? what is the employment of most of the world? what is it that Court and Country, City, and all Societies ring of, but *vanity* and *vexation*, *sin* and *sorrow*? And is not a walk in Heaven with better company, a pleasure desirable in such a case? What grief must needs dwell on the minds of sober Catholick Christians, to see the Church on earth so torn, so worried; so reproached as it is throughout the earth? so torn in pieces by its zealous ignorant self-conceited Pastors and Members? so worried by its open and secret enemies; even by the usurping tyrannizing *Wolves in Sheeps cloathing*, who spare not the flock? Matth. 7. 15. & 10. 16. Acts 20. 29. so reproached by the world of Infidels and Heathens, who fly from it as from an infected City, and say [Christians are drunkards, and deceivers, and lyars; they are all in pieces among themselves; they revile and persecute one another; we will therefore be no Christians.] How sad is it to see the one part of the world professing Christianity, to make it odious by their wickedness, and their divisions; and the rest of the world abhorring it, because these have made it seem odious to them?

How



How sad is it to hear all Christians speak of Love and Concord, Unity and Peace, while few of them *know the way of Peace*, or how to hold their own hands from tearing the Church into more pieces, while these peaceable words are in their mouths? To see the Pastors and People, as if it were for Unity and Peace, contriving the ruine of all that are not of their Party and Way, and studying how to extirpate one another; and multiplying snares and stumbling blocks, as necessary means to heal the Church! How sad is it to see so great a faction as the *Roman Kingdom* (for it is more properly a *Kingdom* than a *Church*) to lay the necessary *Unity and Communion* of all the Churches, upon so many forgeries of their own; upon the supposed certainty of the falseness of all mensenses (in the point of *Transubstantiation*) and upon the subjection of the Church to an universal usurper; and to keep up *ignorance*, lest *knowledge* (by reading the translated Scriptures, and such Books as do detect their frauds) should mar their markets, and spoil their trade? To see their Prelates take their own domination, wealth and greatness, to be really the prosperity of the Church, and the interest of the Gospel and Kingdom of Christ; and to promote the Gospel by silencing or prohibiting the most able, zealous, faithful Preachers of it; and to go with a drawn sword among the people, and say, *Love us, or we will kill you: Love Christ and us*, or the inquisition and wrack shall teach you love: To see them take the terrifying of men by corporal penalties, to be their chiefest work, and the way of Love to be but such *popularity* as destroyeth the Church: Will not now and then a walk in Heaven, be a great refreshing to the mind that hath been long haunted with such hideous and ugly specters as all these? Will not some converse with the most wise, and holy, and peaceable Society, whose Life is Love, be a great recreation to your minds, when such sights as these have made them sad?

Moreover, you have many *burdens* of your own to bear; your own ignorance, your own temptations, your passions, your wants, and worst of all, the reliicks of your sin, which you cannot bear with that hope and support which is needful to you, without oft- looking to the happiness of those that

have overcome all these, and are now at rest.

And you have many excellent *duties* to perform, which will not be so well done without looking oft on such a Copy. Yea you have the *fears of death* to overcome, which will not be so easily done, as by looking to all the world of souls, that have already gone that way before you.

Yea in your *converse with God himself*, though you have *one only sufficient Mediator*, you will cast your selves upon great disadvantages, if your thoughts *leave out* the blessed society of Saints and Angels, who are nearest to him: You cast away your stepping-stones, or stairs of ascent, and you will but tempt your selves to look at God, as through *the great interposing gulf*; and hinder the needful *familiarity* of your thoughts above. Neglect not then a help so needful to you in your present state.

12. Lastly, The remembrance and observation of the heavenly inhabitants, is the way that is commended and commanded to all Believers, and that as part of their *ordinary duty*, in their *prayers to God*. He hath not only minded us that *Abraham, Isaac and Jacob are still living*, to prove the *resurrection*, *Matth. 12. 27.* but hath also comforted the expectants of Heaven, by describing the joy of *Lazarus* as in *Abrahams bosome*, *Luke 16. 22, 23.* and introduced *Abraham* as pleading *Lazarus's* cause, *v. 25, 26.* And hath made it a part of the comfortable description of his Kingdom, that we shall *sit down with Abraham, Isaac and Jacob* in it, *Matth. 8. 11.* And when he would appear transfigured in a glimpse of his glory, to *Peter, James and John*, he would not do it alone, but with *Moses and Elias talking with him*, *Matth. 17.* And the comfort which *Paul* giveth to the suffering *Thessalonians*, is, *Rest with us*, *2 Thes. 1. 6.* not only *Rest with Christ*, but with *his servants*: And when he describeth the glory of Christs appearing, it is, that *He shall come to be glorified in his Saints, and admired in all them that do believe*, *vers. 11, 12.* As himself describeth his appearing as with his *glorious Angels*, *Mat. 25. 31.* *All the holy Angels with him.* Whether it be all the *blissed Spirits* of the *higher worlds*, or only all those of them, who were deputed to the service of the Church on earth (*Matth. 18. 10.*) and so were made *Angels to man*, I pass over. And *Henoah* the seventh from *Adam* prophesied, saying, *Behold the Lord cometh with*

with ten thousands of his Saints, &c, Jude v. 14. Many other Scriptures tell us, that we must not leave out the *Saints* and *Angels*, when we look towards Heaven by faith, and when we converse and walk above.

But this is but as on the by: That which I intend for your special observation, is, the *third Petition of the Lords Prayer*, where the annexed clause (which seemeth to refer to all the three first Petitions) doth set the *heavenly Church* before us, as the *Pattern* of that obedience to the will of God, which both we, and all the world must imitate, and pray to God that we may imitate. [*Thy Will be done on Earth, as it is done in Heaven.*] Here Christ requireth all Christians in Prayer, to look up to the *Heavenly Society*, and to consider how they do the Will of God, and to make it their *Pattern*, and in their *daily Prayers*, as men that long for their celestial perfection, to pray that they may become their *imitators*: even as the Scholars in the lowest form in the school, must look at those in the highest form, and desire and endeavour to attain to their degree. You see then that this is a *commanded ordinary duty*.

Direct. 7. Consider next *wherein it is that your converse with Angels, and the persecuted spirits of the just consisteth*; that you may neither by your mistake, neglect it, nor carry it too far.

1. Negatively: 1. It is not a *Deifying* them, as the Heathen did their *Hero's*, and their *Divi*: They are still but *Gods Ministers*, and must have nothing ascribed to them of the *Divine Prerogative*.

2. Nor doth it consist in *building Temples and Altars* to their honour, which savoureth at least of a compliance with *Idolatry*.

3. Nor doth it at all consist in *praying to them*. 1. Because, as we know that they are not omnipresent, or omniscient; so 2. We know not at all when they are present, and when they do hear us, and when not. 3. Nor do we know which of them it is that is at any time present with us. 4. Nor have we any precept, president, promise, or other encouragement to such prayers in Gods Word, but rather much to keep us from it.

4. Nor yet is it in *desiring them to pray for us*: For that

which is their duty, they better know than we; and it is little that we know of their capacities or opportunities. And we have no Word of God neither to encourage us to this.

5. Nor doth it consist in *abus*ing any one of them above the rest, for *our guardian and protector*; and so committing our selves to their care. For we have no reason to be so presumptuous, as to think that *we* have the *choice* of our *own Protector*; or that it is a matter at all referred to us; or that they will undertake it ever the more for our choice.

6. Nor yet may we *pretend to know* what particular Saint or Angel is *deputed of God* to our *protection*: For there is not the least discovery of it in Nature, or in the Word of God: And he that pretendeth *extraordinary revelation* of it, must be sure to *prove* it.

7. Nor may we *pray for them*, as if they were in *purgatory*, or in any *misery* or danger which did need our prayers for them: For we have neither reason to believe the thing, nor any precept or encouragement to the work.

And as all these seven are unlawful things; so these also that follow must be medled with very tenderly and cautelously.

1. Our *Praises* of them, must be sober and wary; and such as are in a plain tendency to the *praises of God* and *godliness*, lest before we are aware, we kindle superstition in the minds of the auditors. Praise them we may; but with a care of the manner, measure and consequents, and with a due respect to the praise of God.

2. Our *Prayers* for the *Resurrection* of their *bodies*, and their solemn *Justification* at the *day of Judgment*, though lawful in *it self*, yet must be done with very great caution. And it is fitter that we pray together in general for the *Resurrection* of *All the members* of *Christ*, both those that are dead, and those that will be, than to *fix* upon the *dead distinctly*; because as we have no precept or example for it in the *Scriptures*; so the minds of the hearers (if it be publick) may easily abuse our example to error and excess.

3. Our *thankfulness* to *them* for their love and benefits, must be very cautelously expressed: Not by a *verbal thanksgiving* to *them*, of whom we are uncertain *when they hear us*: Nor yet in any such language as tendeth to encroach upon the honour

honour of our *great Benefactor*; nor to acknowledge any more as *from them*, than as the *Ministers of Christ*.

4. And in our acknowledgements of their *general prayers* for the Church, we must take heed of feigning them to be more *particular* than we can prove that they are.

5. And we must take heed of all such *Rhetorical Prosopopeia's* as tend to delude the hearers or the readers; as if we would draw them to believe the presence and audience of those spirits which we intend not to express.

6. And our honouring of the *memory* of their *Martyrdom* or *Holiness*, must be so cautelous, that it tend not to *Idoltry* or *Superstition*: It is *lawful in it self* to keep the *relicks* of a *Saint* or a *Friend*, and to keep a solemn thankful memorial of Gods mercy to his Church, in her most excellent helpers, and successullest instruments of her good: But in a time when these are commonly abused to superstition, the consequents may make that evil, which in other circumstances might be good. When the *Primitive Pastors* led their people, sometimes to the places where their *neighbourss suffered Martyrdom* for Christ, and there praised God for their *praised constancy*, to encourage the people, and engage themselves to be true to Christ, and die as constantly as others did; this then had good effects; and if it had been used more cautelously, had been laudable: But they did not foresee the great inconveniencies of relicks, pilgrimages, prayers to Saints, &c. which in after-ages it introduced: And now, it must be with very great caution indeed, if we will imitate them.

7. To pray to God to bear their *general prayers* for the Church, (such as those mentioned, *Rev. 6.9, 10.*) doth intimate no false doctrine that I know of. But it is a practice that hath danger, and no Scripture precept or example to encourage it, nor solid reason, that I remember: And if God would have had us used it, it's like he would have made it known.

II. *Affirmatively*: Our converse with those in Heaven consisteth in all these parts.

1. We must acknowledge our *Relation to them*, and not think that they are nothing to us.

2. We must *not forget them*, but *see them by faith*, and take it as part of our *daily business* to have some daily conversation with them.

3. We must love them with a peculiar love; even better than we love the *godly* upon earth: because they are better, and liker unto God, and love him more, and are more beloved by him.

4. We must specially rejoyce that God is glorified in and by them; and look often to them as the more illustrious representers of the Divine Perfections, than any of the Saints on Earth.

5. We must greatly rejoyce in their own felicity and glory; even as if it were our own. If we did see with our eyes our old dear friend, as Lazarus in Abraham's bosome, triumphing now in the glory of the blessed, we could not chuse but be daily very glad on their behalf; to see and think, O what felicity do my friends enjoy! And faith should make it in some measure to you, as if you saw it.

6. We must have a grateful sense in our minds of their love to us; and must give God thanks for his Angels ministrations for us. For doubtless, as they are wiser and better than any of our friends on earth; so they have a better, a purer and diviner kind of Love to us, than these below have. And the Angels disdain not to be Christs servants for our good; yea for our salvation, Heb. 1. 14. For, are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Matth. 18. 10. Their Angels always behold the face of my Father in Heaven, Psal. 34. 7. The Angel of the Lord campeth round about them that fear him, and delivereth them, Psal. 91. 11. He shall give his Angels charge over thee, to keep thee in all thy waies. They shall bear thee up in their hands, lest thou dash thy foot against a stone, Luke 15. 10. There is joy in the presence of the Angels of God ever one sinner that repenteth, Luke 16. 22. The beggar dyed and was carried by Angels into Abrahams bosome. Though the great Love is that of God our Creator, Redeemer and Sanctifier, and our chiefest gratitude is due to him; even for the benefit which we have by any of his creatures; yet love and mental thankfulness is due to the rational creatures which are his voluntary instruments; because they do what they do out of real love to us; otherwise we should owe thankfulness to none, either benefactor, friend or parents.

7. And our believing converse with the blessed spirits, must  
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make us earnestly desire to be like them; even to be as like them here as possibly we may, and to be with them, that we may be perfect as they are perfect. We must long to be near God, as they are, and to know him, and love him, as they do; and this holy ambition is well pleasing to God: Though we must not desire to be as God, we must desire to know and love him perfectly.

8. And hence we must proceed to a sober imitation of them as they are now employed in Heaven: Not in those particulars wherein their case and ours differ (as to thank God for that conquest which they have made, and that glory which they do possess, &c.) But in all those duties, which in some degree, belong to us as well as them.

For instance, Ask what kind of Religion is likest to that which is in Heaven? Is it studying bare words, and disputing about things unprofitable, or contending and quarrelling about precedency, preheminance or domination? Or is it not rather the clearest knowledge, and the ferventest Love of God, and all his holy ones, and the fullest content, delight and rest of the soul in God, and the highest praises and thanksgivings, with the readiest and cheerfullest obedience.

And what kind of Religious performances are most excellent which we must principally intend? Groans, and tears, and penitent confessions, and moans, are very suitable to our present state, while we have sin and suffering: But surely they are duties of the lower rank: For Heaven more aboundeth with praises and thanksgiving; and therefore we must labour to be fitter for them, and more abundant in them; not casting off any needful humiliations, and penitent complaints; but growing as fast as we can above the necessity of them, by conquering the sin which is the cause.

So ask, what is it that would make the Church on Earth to be likest to that part which is in Heaven? Is it striving what Pastors shall be greatest, or have precedency, or be called gracious Lords or Benefactors? Luke 22. 24, 25, 26. 1 Pet. 5. 3, 4, 5. Or is it in making the flock of Christ, to dread the secular power of the Shepherds, and tremble before them, as they do before the Wolf? Or is it in a proud conceit of the peoples power to ordain their Pastors, and to rule them and themselves by

by a major vote? Or in a supercilious condemning the members of Christ, and a proud contempt of others as too unholy for our communion, when we never had *authority to try or judge them*? Is it in the multitude of Sects and divisions; every one saying, Our party, and our way is best? Surely all this is unlike to Heaven: It is rather in the *Wisdom, and Holiness and Unity* of all the members: When they all know God, especially in his Love and Goodness, and when they *servently love him*, and cheerfully and universally obey him; and when they love each other *servently*, and with a pure heart, and without divisions do hold the unity of the Spirit in the bond of peace; and with one heart, and mind, and mouth, do glorify God and our Redeemer. Leaving *that Church-Judgment to the Pastors* which Christ hath put into *their hands*; and leaving *Gods part of Judgment unto himself*. This is to be like to our *heavenly exemplar*, and to do *Gods Will on Earth as it is done in Heaven*, Ephes. 4. 2, 3, 4, 11, 12, 16.

9. And we must also look *back* to the examples of their lives, while they were on earth; and see wherein they are to be imitated as the imitators of Jesus Christ: which way went they to Heaven before us?

10. Lastly, We must *give God thanks* on their behalf; for making them so perfect, and bringing them so near him, and saving them from sin, and Satan, and the world, and bringing them safe to Heaven, through so many temptations, difficulties and sufferings: For making them such instruments of his glory, in their times, and shewing his glory upon them and to them in the Heavens? For making them such blessings to the world in their generations, and for giving us in them such patterns of faith, obedience and patience, and making them so great encouragements to us, who may the more boldly follow them in faith, duty and sufferings, who have conquered all, and sped so well: For, shewing us by faith their present state of glory with Christ, for our confirmation and consolation. Thus far, in all these ten particulars, we must have a heavenly conversation with the glorified by Faith.

Direct. 8. Consider next *wherein your imitation of the example of their lives on earth consisteth*.

And it is 1. Not in committing any of their sins, nor indulging



indulging any such weaknesses in our selves, as any of them were guilty of. 2. Nor in extenuating a sin, or thinking ever the better of it, because it was *theirs*. 3. Nor in doing as they did in *exempted cases*, wherein *their Law* and *ours differed* (as in the marriage of *Adams* children, in the Jews Polygamy, &c. 4. Nor in imitating them in things indifferent, or accidental, that were never intended for imitation, nor done as morally good or evil. 5. Nor in pretending to, or expecting of their extraordinary Revelations, Inspirations, or Miracles. 6. Nor in pretending the high attainments of the more excellent, to be the necessary measure of all that shall be saved, or the Rule of our Church-Communion: Our imitation of them consisteth in no such things as these.

But it consisteth in these.

1. That you fix upon the *same ultimate Ends* as they did. That you aim at the same Glory of God, and chuse the same everlasting felicity.

2. That you chuse the same *Guide* and *Captain* of your salvation; the same *Mediator* between God and man; the same *Teacher* and *Ruler* of the Church, and the same *sacrifice* for sin, and *Intercessor* with the Father.

3. That you believe the same *Gospel*, and build upon the same *Promises*, and live by the same *Rule*, the *Word* of God.

4. That you obey the same *Spirit*, and trust to the same *Sanctifier*, and *Comforter*, and *Illuminator*, to illuminate, sanctific and comfort your souls.

5. That you exercise all the same *graces* of Faith, Hope, Love, Repentance, Obedience, Patience, as they did.

6. That you live upon the same *Truths*, and be moved by the same *Motives* as they lived upon, and were moved by.

7. That you avoid the same *sins* as they avoided; and see what they feared, and fled from, and made conscience of, that you may do the same.

8. That you chuse and use the same kind of company, helps and means of grace (so far as yours and theirs are the same) as they have done: And think not to find a nearer, or another way to that state of happiness which they are come to, *Phil. 3. 16. Walk by the same Rule, and mind the same things;*

and if in anything ye be otherwise minded, God shall reveal even this unto you. If any preach another Gospel, let him be accursed, Gal. 1. 7, 8. Mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them, Rom. 16. 17. Heb. 6. 11. We desire that every one of you do show the same diligence, to the full assurance of hope to the end, that you be not slothful, but followers of them, &c.

9. That you avoid, resist, and overcome the same temptations, as they did, who now are crowned.

10. That you bear the same cross, and exercise the same faith, and hope, and patience, unto the end, 1 Pet. 4. 1. Arm your selves with the same mind, &c.

In brief, this is the true imitation of the Saints.

Direct. 9. Never suffer your life of sense to engage you so deeply in sensible converse with men on earth, as to forget your heavenly relations and society; but live as men that unfeignedly believe, that you have a more high, and noble converse every day to mind.

If you are Believers indeed, let your faith go along with the souls of your departed friends, into glory: And if you have forgot them by an unfriendly negligence, renew your acquaintance with them. Think not that those only that live on earth, are fit for our converse, and our comfort: Will you converse with none but ignorant, selfish, worldly sinners? Are you more contemptuous of the heavenly inhabitants, than the Gentleman in hell torments was, Luke 16. 26, 27. that thought one from the dead, though it had been but a beggar, would have been revered even by his sensual brethren on earth, so far as to have persuaded them unto saving Repentance. I tell you, a dead mans skull is oft-times a more profitable companion, than most that you shall converse with in the common world. The dust of your departed friends, and the clay that corpses are turned into, is a good medicine for those eyes that are blinded with the dust of worldly vanities. Much more should you keep your acquaintance with the soul, which may, for all the distance, be perhaps more useful to you, than it was in the flesh. Alas, how carnally, and coldly, or seldom, do most Professors look at their Brethren, and at the Angelical hosts that are above. They long for our conversion, and mind

our great concernments, and *rejoyce* in our felicity; and shall we be so swinishly *ungrateful*, as seldom to look up, and remember their high and blessed state?

Many think that they have no more business with their deceased friends, than to see them decently interred, and to mourn over them, as if their removal were their loss; or to grieve for our own loss, when we perceive their places empty; but we scarce look up after them with an eye of faith, much less do we *daily maintain our communion* with them in Heaven: When *Christ* was taken up, his Disciples *gazed after him*, *ACT. I. 10.* *Stephen looked up stedfastly into Heaven, and saw Christ sitting at the right hand of God, ACTS 7. 55.* And how seldom, how slightly do *we look up*, either to *Jesus*, his *Angels*, or his *Saints*.

I tell you Sirs, you have not *done* with your friends when you have buried their flesh. They have left you their holy examples: They are entered before you into rest: You are hastening after them, and must be quickly with them, if you are true Believers: You must see them every day by faith: When you look to *Christ*, you must look to *them*, as his beloved friends, entertained by him in his family of glory. When you look up to Heaven, remember that they are there: When you think of coming thither, remember that you must there meet them. You must honour their memories more than you did on earth, because they are *more honourable*, being more *honoured of God*. You must *love* them better than you did when they were on earth, because they are *better*, and so more *lovely*: You must *rejoyce* much more for their felicity, than you did whilst they were on earth; because they are incomparably more happy than they were. Either you *believe* this, or you *do not*. If you *do not believe* that the dead are blessed that die in the Lord, and rest from their labours, and are with *Christ* in Paradise, why do you *seem Christians*? If you *do believe it*, why do you not more *rejoyce* with your *glorified friends*, than you would have done, if they had been advanced to the greatest honours in the world? It is the *natural duty* of friends, to mourn with them that mourn, and to *rejoyce* with them that *rejoyce*; and if one member be honoured or dishonoured, the rest of the body are accordingly

affected. Do not your sorrows then instead of joyes, tell all men that you believe that your friends are gone to sorrow, and not to joy? If not, you are very selfish or inconsiderate.

Direct. 10. Lastly, Let not your aversation to Popery, turn to a factious partial forsaking of Gods Truth, and your own duty and consolation, in this point. Abundance of Christians have taken up opinions in Religion, upon the love and honour of the parties that they took them of; and being possessed with a just dislike of Popery in the main, they suspect and cast away, not a few great truths and duties upon a false information, that they are parts of Popery. It hath grieved me more than once to hear religious persons come from hearing some Ministers with disdain and censure, saying that they prayed for the dead; and all their proof was that [*Thanksgiving is a part of prayer: but they gave God thanks for the glorification of the spirits of the Just; therefore they prayed for them.*] And so have they argued, because they have read the 1 Cor. 15. at the grave; or because they have preached a Funeral Sermon while the Corpse was present, or because they prayed then for themselves, or for the Church. Alas, for the childish ignorance, and pievishness, and foolish wranglings of many Christians, who think they are better than their neighbours! How much is Christs family dishonoured by his silly froward children? And they will not be instructed by their friends; and therefore they are posted up, and openly reproached by their enemies. Have Angels or heavenly Saints deserved so ill of God or us, that we should be so shy of their communion? Are they nothing to us? Have we nothing to do with them? Have we cause to be ashamed of them? *Is their honour any dishonour to God or us; if it be no more than what is their due? Can we give so much love, respect and honour to Magistrates, Ministers, and Friends on earth (imperfect, sinful, troublesome mortals:.) and shall we think that all is idolatrous, or cast away, which is given to them that so far excel us? Is it your design to make Heaven either contemptible or strange to men on earth? Or would you persuade the world, that the souls of the Saints are not immortal, but perish as the bruits? Or that there is no Heaven? Or*

that

that God is there alone without any company? Are so many fond of the opinion of a Personal Reign on Earth, for Christ with his holy ones; and yet is it Popery so much as to speak honourably and joyfully of the Saints in Heaven? My Brethren, these things declare you yet to be too dark, too factious, and too carnal; and to hold the faith of our Lord Jesus Christ, with respect of parties, sides and persons. Christ taketh not his Saints as strangers to him: He that judgeth men as they love and use him, in the least of his Brethren upon Earth, will not so soon censure and quarrel with us as the Sectary will do for loving and honouring him in his Saints in Heaven; for it is his will and prayer that they be with him where he is to behold his glory, *John* 12. 26. & 17. 24. And he will come with his holy Angels to be glorified in his Saints (who shall judge the world and Angels) and to be admired in all them that do now believe, *2 Thes.* 1. 10, 11, 12.

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CHAP. XXVII.

*How to receive the Sentence of Death; and how to die by Faith.*

**H**AVING said so much of this elsewhere (in my Books called, *A Believers last work: The last Enemy: My Christian Directory: Treatise of Self-denial, &c.*) I shall be here but very brief.

I. For the first Case, before sickness cometh:

*Direct.* 1. Be sure that you settle your Beliefs of the life to come, that your Faith may not fail.

*Direct.* 2. Expect Death as seriously all your life, as wise Believers are obliged to do: That is, as men that are always sure to die; as men that are never sure to live a moment longer; as men that are sure that life will be short, and death is not far off; and as foreseeing what it is to die; of what eternal consequence; and what will then appear to be necessary to your safe, and to your comfortable change.

*Direct.* 3. All your daies habituate your souls to believing,

Ecce 3.

sweet.

sweet enlarged thoughts of the infinite Goodness and Love of God, to whom you go, and with whom you hope to live for ever.

Direct. 4. Dwell in the studies of a crucified and glorified Christ, who is the way, the truth and life; who must be your hope in life and death, *Ephes. 3. 17, 18, 19.*

Direct. 5. Keep clear your evidences of your right to Christ, and all his Promises; by keeping grace or the heavenly nature, in life, activity and increase, *2 Pet. 1. 10. 2 Cor. 13. 5. John 15. 1, &c. 1 John 3.*

Direct. 6. Consider often of the possession which your nature in Christ hath already of Heaven; and how highly it is advanced, and how near his relation is, and how dear his love is to his weakest members upon earth: And that as souls in Heaven have an inclination and desire to communicate their own felicity to their bodies; so hath Christ as to his body the Church, *John 17. 24. Ephes. 5. 25, 27, &c.*

Direct. 7. Look to the Heavenly Host, and those who have lived before you, or with you in the flesh, to make the thoughts of Heaven the more familiar to you (as in the former chapter.)

Direct. 8. Improve all Afflictions, yea the plague of sin it self, to make you weary of this world, and willing to be gone to Christ, *Rom. 7.*

Direct. 9. Be much with God in Prayer, Meditation, and other heart-raising duties; that you may not by strangeness to him be dismayed.

Direct. 10. Live not in the guilt of any wilful sin, nor in any shibful neglect of duty, lest guilt breed terror, and make you fly from God your Judge. But especially study to redeem your time, and to do all the good you can in the world, and to live as totally devoted to God, as conscious that you live to no carnal interest, but desire to serve him with all you have; and your consciences testimony of this, will abundantly take off the terrors of death (whatever any erroneous ones may say to the contrary, for fear of being guilty of conceits of merit.) A fruitful life is a great preparative for death, *2 Tim. 4. 8. 2 Cor. 1. 12, &c.*

Direct. 11. Fetch from Heaven the comforts which you live

live upon through all your life: And when you have truly learned to live more upon the comforts of believed glory, than upon any pleasures or hopes below, then you will be able to die in and for those comforts, *Matth. 6. 20, 21. Col. 3. 1, 4. Phil. 3. 20, 21. 1 Thes. 4. 18. Phil. 1. 21, 23.*

*Direct.* 12. The Knowledge and Love of God in Christ is the beginning or foretaste of Heaven, (*Jobn 17. 3. 1 Cor. 13. &c.*) and the foretastes are excellent preparations: Therefore still remember that all that you do in the world, for the getting and exercising the true Knowledge and Love of God in Christ; so much you do for the foretastes (and best preparations) for Heaven, *1 Cor. 8. 3. If any man love God, the same is known of him* (with approbation and love.)

## II. In the time of sickness, and near to death.

*Direct.* 1. Let your first work, when God seemeth to call you away, be, to renew a diligent search of your hearts and lives, and to see left in either of them there should be any sin which is not truly hated and repented of.

Though this must be done through all your lives, yet with an extraordinary care and diligence when you are like to come so speedily to your tryal. For it is only to *Repenting Believers*, that the Covenant of Grace doth pardon sin: And the impenitent have no right to pardon. Though for ordinary failings which are forgotten, and for sins which you are willing to know and remember, but cannot; a *general Repentance* will be accepted; (as when you pray God to shew you the sins which you see not, and to forgive those which you cannot remember or find out;) Yet those which you know must be *particularly* repented of: And *Repentance* is a *remembering* duty, and will hardly forget any great and heinous sins, which are known to be sins indeed. If your *Repentance* be then to *begin*, alas it is high time to *begin* it: And though if it be *sound*, it will be *saving* (that is, *If it be such as would settle you in a truly godly life, if you should recover;*) yet you will hardly have any *assurance* of salvation, or such comfort in it as is desirable to a dying man: Because you will very hardly *know* whether it come from *true conversions*,

version, and contain a Love to God and Godliness; or whether it be only the fruit of fear, and would come to nothing if you were restored to health: But he that hath truly repented heretofore, and lived in uprightness towards God and man, and hath nothing to do, but to discern his sincerity, and to exercise a special Repentance for some late or special sins; or to do that again which he hath done unfeignedly before, will much more easily get the assurance and comfort of his forgiveness and salvation.

Direct. 2. Renew your sense of the Vanity of this world: Which at such a time one would think, should be very easie to do. When you see that you are near an end of all your pleasures, and have had all (except a grave to rot in) that ever this world will do for you, may you not easily then see, whether the godly or the worldly be the wiser and the happier man? And what it is that the life of man should be spent in seeking after? *Matth. 6. 33. Isa. 55. 1, 2, 3. Eccles. 7. 3, 4, 5, 6.*

Direct. 3. Remember what Flesh is, and what it hath been to you, that you may not be too loth to lay it down.

Of the dust it was made, and to the dust it must return: Corruption is your Father, and the Worm is your Mother, and your Sister, *Job 17. 14. Drought and heat consume the Snowwaters; so doth the grave those which have sinned: The womb shall forget him; the Worm shall feed sweetly on him, Job 24. 20. Flesh and blood shall not inherit the Kingdom of God; but this mortal must put on immortality, by being made a spiritual body, 1 Cor. 15.*

And this flesh hath cost you so dear to carry it about; so much care and labour to provide it food, to repair that which daily vanisheth away; and so many weary, painful hours; and so many fearful thoughts of dying, that methinks you should quietly resign it to the grave, which hath been so long calling for it.

Especially considering what it hath done, by the temptations of a vitiated appetite and sense, against your souls: into how many sins it hath drawn you, and what grief and shame it hath procured you; and what assurance and heavenly pleasures it hath hindered; and how many repentings,  
and



and purposes, and promises it hath frustrated, or undone: Methinks we should conceive that we have long enough dwelt in such an habitation.

Direct. 4. *Foresee by Faith the resurrection of the body*, when it shall be raised a spiritual body unto Glory; and shall be no more an enemy to the soul.

Direct. 5. *Renew your familiarity with the blessed ones above.* Remember that the great Army of God (the souls of the just from Adam till now) are all got safe through this Red Sea, and are triumphing in Heaven already; and that it is but a few straglers in the end of the world that are left behind: And which part then should you desire to be with? And remember how ready those Angels which rejoiced at your conversion, are to be your Convoy unto Christ, Luke 16. 23.

Direct. 6 But especially think with *greatest confidence and delight, that Jesus your Head is entred into the Heavens before you*, and is making *intercession* for you, and is preparing you a place, and loveth your company, and will not lose it. You shall find him ready to receive your souls, and present them spotless unto God, as the fruit of his mediation: He will have you be with him to behold his glory; and none shall take you out of his hands. Let his Love therefore draw up your desires, and stablish your hearts in confidence and rest.

Direct. 7. Remember, that all that are living must come after you; and how quickly their turn will come; and would you wish to be exempt from death alone, which the whole world below must needs submit to?

Direct. 8. Think still of the *Resurrection* of Christ your Head, that you may see that death is a conquered thing, and what a pledge you have of a life to come.

Direct. 9. Dwell still in the believing fore-thoughts of the blessedness of the life to which you go, as it is your *perfect perfection*, and the *perfect Love and fruition of God*, with his perfect joyous praise.

Remember still what it is to see and know the Lord, (and all things else in him, which are fit for us to know.)

And labour to revive your *Love to God*, and then you revive your desires and preparations.

Direct. 10. Give up your *selves wholly to the Will of God*; and think how much better it is for upright Souls to be in Gods hand, than in your own. The Will of God is the first and last, the *Original and End* of all the creatures. Besides the *Will of Infinite Goodness*, there is no *final Rest* for humane souls. But *mans will* is the *Alpha and Omega*, the beginning or *first efficient*, and the *ultimate end* of all obliquity and sin: Be bold then and thankful in your approach to God, remembering how much more safe and comfortable it is to be (for life and death) at Gods disposal, than our own.

Besides these, read the Directions *against the fear* of death, in my Book of Self-denial; and what is said in my *Saints Rest*, and other the Treatises before mentioned.

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## CHAP. XXVIII.

*How by Faith to look aright to the Coming of Jesus Christ in Glory.*

**B**ECAUSE I have said so much of this also, in my *Saints Rest*, and in many other Treatises, I will now pass it over with these brief Directions.

Direct. 1. *Delude not your souls, nor corrupt your faith and hope, by placing Christs Kingdom in things too low, or that are utterly uncertain.*

Think not so carnally of the second coming of Christ, as the Jews did of the first. who looked for an *earthly Kingdom*, and despised the spiritual and heavenly: And make not the *unknown time*, or other *circumstances* of his coming, to be to you the *certain and necessary things*; lest you do as many of those called *Millenaries*, or *Fifth-Monarchy men* among us, who have turned the doctrine of Christian hope into an outrageous fury, to bring Christ down before his time, and to make themselves Rulers in the world, that they might presently

sent'y reign under the name of the *Reign of Christ*; and have by tedious, rebellious railing at Christs Ministers, and hating those that are not of their mind, done much to *promote the Kingdom of Satan*, while they cryed up nothing but the *Kingdom of Christ*.

Direct. 2. Do all that you can in this *day of grace*, to promote Christs present Kingdom in the world, and that will prove your best preparation for his glorious coming.

To that end labour with all your might, to set up *Life*, and *Light*, and *Love*, abhorring *Hypocrisie*, *Ignorance*, and *Uncharitableness*; turn not Religion into a ceremony, carcass or dead Imagery or Form: Nor yet into *Darkness*, *Erreur*, or a humane wandering, distracting maze: Nor into selfish, proud, censorious faction: Build not Christs Kingdom as the Devil would do, by hypocritical dead shews, or by putting out his Lights, or by schism, division, hatred and strife. Read *James 3*.

Direct. 3. Yet leave not out of your faith and hope, any certain part of Christs glorious Kingdom. We know that we shall for ever be with the Lord, and in the presence of the Father in heavenly glory; and withall, that we shall be in the *New Jerusalem*; and that there shall be a *new Heaven*, and a *new Earth*, in which shall dwell righteousness; and that we shall judge the *Angels and the world*. And if we know not the circumstances of all these parts, let not therefore any of them be denied, *1 Thes. 4. 11. 2 Cor. 5. 1, 3, 8. Rev. 20. & 22. 2 Pet. 3. 13.*

Direct. 4. Think what a day of Glory it will be to Jesus Christ, *Matth. 25. 31*. O how different from his state of humiliation! He will not come again to be despised, spit on, buffeted, blasphemed and crucified: *Pilate* and *Herod* must be arraigned at his bar; it is the marriage-day of the Lamb; a day appointed for his glory, *Rev. 21, & 22.*

Direct. 5. Think what a day of honour it will be to God the Father; how his Truth will be vindicated, his Love and Justice gloriously demonstrated, *Matth. 25. 2 Thes. 1. 8, 9.*

Direct. 6. Think what a day it will be to all the children of God; to see their Lord, when he purposely cometh to be  
 Ffff 2 admired

*admired and glorified in them, 2 Thes. 1. 11, 12. To see him in whom they have believed, whom they loved and longed for, 2 Pet. 3. 11, 12, 13. & 1 Pet. 1. 8. To see him who is their dearest Head and Lord; who will justify them before all the world, and sentence them to life eternal: To see the day in which they must receive the end of all their faith, and hope; their prayers, labours and patience to the full, 1 Pet. 1. 8, 9. Rev. 2, & 3. Matth. 25. 2 Pet. 4. 13.*

*Direct. 7. Think what a day it will be to the shame of sin, when it shall be the reproach and terrour of the world; and to the Honour of Holiness, when faith, obedience and love shall be the approved honour of all the Saints: And what a day of admirable Justice it will be, when all that seems crooked here, shall be set strait: O the difference that there will then be in the thoughts of sin and holiness, in comparison of those that men have of them now!*

*Direct. 8. Think what a confounding day it will be to the infernal Serpent, and all his seed, Matth. 25. 41, 16. When impudent boasters shall then be speechless, and all iniquity shall stop her mouth, Matth. 25. 44. & 22. 12. Psal. 107. 42. And when Lazarus shall be seen in Abraham's bosom; and the enemies of the Saints shall see them advanced (as Haman did Mordecai, and rejoicing when the Glory of Christ is revealed, 1 Pet. 4. 13. When every scorner's mouth shall be stopped, and all stand guilty before their Judge, (Rom. 3. 4. 19.) and the wretched unprepared souls must for departing from God, be sentenced to depart into misery for ever, Matth. 25. 41, 46. Jude v. 6.*

*Direct. 9. And think what a change that day beginneth both with the Saints, and with the world: What a glory is it that we must immediately possess, in body and soul; and how we must partake of the Kingdom of our Lord: Saints shall be scorned and persecuted no more: The threatenings and promises of Christ shall be no more denied by unbelievers: Sin will be no more in honour, nor pride and sensuality bear sway: The Church will be no more eclipsed, either by its lamentable imperfections, and diseased members, or by the divisions of sects, or the scatterings of the cruel, or the slanders*

of the lying tongue; *Ephs.* 5. 27. Satan will no more tempt or trouble us (*Rev.* 12. 9.) *Matth.* 25. 41. Sin and death will be excluded; and all the fears and horrors of both: For the face of Infinite Love will perfectly and perpetually shine upon us, and shine us into perfect perpetual Glory, Love and Joy; and will feed these, and the thankful and praeseful expressions of them, to all eternity, *Matth.* 5. 46. *2 Cor.* 4. 17. *Rev.* 2, & 3.

*Direct.* 10. Lastly, *Think how near all this must needs be:* If the day of the Lord was near in the times of the Apostles, it cannot be far off to us. If the worlds duration be to six thousand years (the time which arrogant presumption most plausibly guesseth at) it will be less than 350 years to it. Though we know not the time, we know it cannot be long.

And let me conclude with a warning to both sorts of Readers: And 1. To the ungodly unprepared sinner. Poor soul! dost thou believe this dreadful day or not? if not, why dost thou dissemble, by professing it in thy Creed? if thou do, how canst thou live so merrily or quietly in a careless unprepared state? Canst thou possibly forget so great, so sure, so near a day? Alas, it will be another kind of meeting, than Christ had with sinners upon earth; when he came in meekness and humiliation, not to judge and condemn the world, but to be falsely judged and condemned by them, *John* 3. 17. & 12. 47. Nor will it be such a meeting as Christ had with thee, either by his Ministers that called thee to repent, who were men whom thou couldest easily despise; or by his Spirit which thou couldest resist and quench; or by his afflicting Rod, which did but say to thee, *Go, sin no more, lest worse befall thee*, *Joh.* 5. 14. *Heb.* 12. 10, 12. *1 Tim.* 5. 24. Nor as the Judgment of mans Assize, which passeth sentence only against a temporal life, *Luke* 12. 4. Nor like the treaty of a *Judas* with his new awakened conscience here. O no! It will be a more glorious, but more dreadful day: It will be the meeting, not only of a creature with his Creator; but of a sinner with a just and holy God, and of a despiser of grace, with the God whom he despised: O terrible day to the unbelieving, ungodly, carnal and impenitent! *Heb.* 10. 31. & 2. 3. & 10. 12.

Luke 19. 27. There must thou appear to receive thy final doom; to hear the *last word* that ever thou must hear from Jesus Christ (unless his everlasting wrath be called his Word) And O how different will it be from the words which thou wast *wont* to hear! Thou wast *wont* to hear the *calls of grace*: Mercy did intreat thee to return to God: Christ by his Ministers did beseech thee to be reconciled: But if thou intreat him for pardon and peace, with the loudest cries, it would be all in vain, *Matth. 7. 21, 22, 23. Prov. 1. 27, 28.* Now the voice is, *Behold the Lamb of God, who taketh away the sins of the world,* John 1. 29. But then it will be, [*Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail, because of him,* Rev. 1. 7. And [*behold the Lord cometh with ten thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him,* Jude 14, 15. Now he entreateth you to come to him that you may have life, John 5. 40. But then you will cry to the Mountains to fall upon you, and the hills to cover you from his presence, Luke 23. 30. Rev. 6. 16. Now he saith, *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,* Rev. 3. 20. But when once you hear that midnight cry, *Behold the Bridegroom cometh, go ye forth and meet him; then they that are ready shall go in, and the door shall be shut against the rest,* Matth. 25. 9, 10. The door of mercy shall be shut: Your Reprobation will be then made sure, *Rom. 9. 22. & 2. 5.* The day of thy visitation is then past, (*Luke 19. 41, 42.*) No more offers of Christ and mercy: No more intreaties to accept them: No more calls to turn and live: Ministers must no more preach, and perswade, and intreat in vain. Friends must no more warn thee, and pray for thee. All is done already that they can do for thy soul for ever. No more strivings of the Spirit with thy conscience; and no more patience, health or time to be abused upon fleshly lusts and pleasures: All these things are past away, *1 Cor. 7. 31. 2 Cor. 4. 17.* And the door of Hope will be also shut: No more hope

of a part in Christ: No more hope of the success of Sermons, of Prayers, or of any other means: No hopes of pardon, of justification, of salvation; or of any abatement of thy woe, *Luke 16. 25, 26. Behold this is the accepted time; behold this is the day of salvation,* 2 Cor. 6. 2. Heb. 6. 4, 5, 6, 8. *Psal. 5. 4, 5. & 9. 7. James 1. 15.*

By this time, methinks you should better know what the use and meaning of the *Gospel*, and *Grace*, and *Ministers* is; and what is the design of *Preaching*, and in what manner it should be done. Would you have us silent, or talk to you as in jest, while we see *such a day* as this before us? Every true Preacher spaketh to you with *Judgment* and *Eternity* in his eye. Our work is to prepare you, or to help you to prepare to meet the Lord, and to be ready for your final sentence: O then with what *seriousness* should we speak, and should you hear, and should both *we and you prepare!* It's pitty to see people hear Sermons many years, and not so much as know what a Sermon is; or what is the use and nature of it. If our business were to draw away Disciples after us, and to make our selves the admired heads of factions, then we would speak those *perverse things contrary to the doctrine which you have been taught*, by which our ends might be carryed on, *Acts 20. 30. Rom. 16. 17.* Or if our design were to be *high*, and *great*, and *rich*, we would flatter the great ones of the world, that we might rule you with violence instead of love: Or if we consulted our *ease*, we should spare much of this labour, and let you *silently* alone, at cheaper rates to the flesh, than now we speak to you. But O who can be silent, who is engaged in this sacred office, when he foreseeth what will *shortly be the issue* of our prevailing, or not prevailing with you! Now as we *love Christ*, we must *feed his sheep*; and *necessity is laid upon us*, and *woe be unto us if we preach not the Gospel*, 1 Cor. 9. 16. Our preaching Christ is to *warn every man, and teach every man, that we may present every man perfect in Christ Jesus*, Col. 1. 22. And to *perswade men as knowing the terrours of the Lord*, 2 Cor. 9. 10, 11. Heb. 12. 25, 29. If it were only that we loved so to hear our selves talk; or to be cryed up by many followers, we deserved to pay dear indeed for such Preaching. But when our Lord loved and pittied souls at the rate of his *sufferings and bloody death,*

death, surely our rates are not above the worth of souls. O what a doleful sight is it to us, to foresee by faith how loud, how earnestly you would knock and cry, when the door is shut, and hope is gone! And what you would then give for one of these daies which you now are weary of; and for a drop of that mercy which now doth beg your entertainment!

What then remaineth, but as ever you believe that day, and as ever you care what becometh of your souls and bodies for ever; and as ever you would not be charged and condemned, as final and obstinate refusers of mercy and salvation; yea and for wronging the Ministers of Christ, by making them study and preach in vain: That you harden not your hearts, but hear Christs voice, to day, while it is called to day, before the door of grace be shut: O cry while crying and begging may do good: Meet Christ now as may best prepare you to meet him then. Meet him now as the Prodigal met his Father, Luke 15. Saying, *I have sinned, and am no more worthy to be called thy Son, make me one of thy hired servants.*

Meet God as *Abigail met David*, 1 Sam. 25. 32, 34. with an offering of peace (even Christ apprehended by an obedient faith:) When she heard from *David*, *Except thou hadst hasted and come to meet me*, all had been destroyed.

Meet him to enquire of his sacred Oracle, what is like to become of thy soul; as the King of Syria sent *Hazael* with a present to *Elisha*, to meet him, saying, *Shall I recover of this disease?* 2 King. 8. 8. Or as *Paul* met with Christ when he humbled and converted him, saying, *Who art thou, Lord? and what wouldst thou have me do?* Acts 9.

Meet him as the men of *Israel* and *Juda* did *David* their King, 2 Sam. 19. striving who should first own and honour him, Amos 4. 12. Meet God thus now when he calleth you by his Word, when he perswadeth you by his Ministers, when he moveth you by his Spirit, when he allureth and obligeth you by his mercies, while he driveth you by affliction, while he waiteth on you by his patience, and by all these calleth you to repent, to love him, and to obey; to set your hearts on Heaven if ever you hope it should be your portion: Meet him thus now; and then you may joyfully meet him in his glory.



II. And O all you that are true Believers, lift up your heads with hope and joy, for your final deliverance draweth nigh. The world hath but a little while longer to abuse you : Satan hath but a little while more to molest you : The blinded Sodomites shall not long be groping for your doors : You shall not long walk among snares and dangers ; nor live with enemies, nor with troublesome unsuitable friends : You have not long to bear the burden of that wearisome body, of that seducing flesh, of those unruly passions, or those disordered thoughts ; you have not long to groan under the misery of that troubled and doubting conscience, that darkened mind, those dull affections, those remnants of unbelief, stupidity and carnality ; nor to cry out with weariness from day to day, O when shall I know God better, and love him more ! Death is coming, and quickly after, Christ is coming : One will begin, and the other perfect your full deliverance, and put an end to these complaints.

And remember, that though Death hath somewhat in it, which to nature is terrible (God having made the love of Life to be the *pondus*, or spring of motion to the great engine of the sensitive world) yet what is there in the second coming of Christ, that should seem unwelcome to you ? You shall not meet an *enemy*, but a *friend* ; your *surest*, and your *greatest friend* ; one that hath done more for you than all the world hath done ; and one that is ready now to do *much more*, and shew his love and friendship to the height. One that will be then your *surest friend*, when all the world shall cast you off. You go not to be *condemned*, but to be *openly justified* ; yea *honoured* before all the world, and sentenced to endless glory. You go not to be numbered with the enemies of holiness, or with the slothful and unprofitable servants ; but to be perfectly incorporated into the heavenly society, and to see the glorified faces of *Henoch*, *Moses* and *Elias*, of *Peter*, and *John*, and *Paul*, and *Timothy*, and all the Saints that ever you knew, or whose writings you have ever read, or whose names you ever heard of, & millions more. You go to be better acquainted with those Angels that rejoiced at your repentance, and that ministered for your good, and that bore you in their hands, and were your continual guard both night and day. You go to

joyn in consort with all these, in those seraphick praises which are harmoniously sounded forth continually, through all the intellectual world, in the greatest fervours of perfect Love, and the constant raptures of perfect Joy, in the fullest intuition of the glory of the Eternal God, and the glorified humanity of your Redeemer, and the glory of the celestial world and society, and under the streams of Infinite Life, and Light, and Love, poured forth upon you to feed all this, to all Eternity: And all this in so near and sweet an union with the glorified ones, who are the body and Spouse of Christ, that it shall be *all as one Praise, one Love, one Joy* in all.

O for a more lively and quick-sighted faith, to foresee this day in some measure as affectingly, as we shall then see it! Alas, my Lord, is this dark prospect all that I must here hope for? Is this dull, and dreaming, and amazing apprehension, all that I shall reach to here? Is this senseless heart, this despondent mind, these drowsie desires, the best that I must here employ in the contemplation of so high a glory? Must I come in such a sleepy state to God? and go as in a dream to the beatifical vision? I am ashamed and confounded to find my soul, alas, so dark, so dead, so low, so unsuitable to such a day and state, even whilst I am daily looking towards it, and whilst I am daily talking of it, and perswading others to higher apprehensions than I can reach my self; and even whilst I am writing of it, and attempting to draw a Map of Heaven, for the consolation of my self, and fellow-believers. Thou hast convinced my Reason of the truth of thy predictions, and of the certain futurity of that glorious day: And yet how little do my *affections* stir? and how unanswerable are my joyes, and my desires, to those convictions? when the light of my understanding should cure the *deadness* of my heart, alas, this *deadness* rather extinguisheth that light, and cherisheth temptations to unbelief; and my faith, and reason, and knowledge, are as it were asleep, and useless, for want of that Life which should awaken them unto exercise and use. Awakened Reason serveth *Faith*, and is alwaies on thy side: But sleepy Reason in the gleams of prosperity, is ready to give place to flesh and fancy, and hath

hath a thousand distracted, incoherent dreams. O now reveal  
 thy Power, thy Truth, thy Love and Goodness effectually  
 to my soul, and then I shall wait with love and longing, for  
 the revelation of thy Glory: Thy inward, heavenly,  
 powerful Light, is kin to the glorious brightness of thy  
 coming; and will shew me that which books and talk only,  
 without thy Spirit, cannot shew. Thy Kingdom in me, and  
 my daily faithful subjection to thy Government there, must  
 prepare me for the glorious endless Kingdom: If now thou  
 wouldest pour out thy Love upon my soul, it would flame  
 up towards thee, and long to meet thee, and think with  
 daily pleasure on that day: And my perfect Love would  
 cast out that fear, which maketh the thoughts of thy com-  
 ing to be a torment: O meet me now when my soul doth  
 seek thee, and secretly cry after thee; that I may know  
 thou wilt meet me with love and pity at the last. O turn  
 not now thine ears from my requests: For if thou receive  
 me not now as thy humble supplicant, how shall I hope that  
 thou wilt receive me then? And if thou wilt not hear me  
 in the day of grace and visitation, and in this time when  
 thou mayest be found, how can I hope that thou wilt  
 hear me then, when the door is shut, and the seeking and  
 finding time is past? If thou cast me out of thy presence  
 now, and turn away thy face from my soul and my sup-  
 plication, as a loathed thing, how can I then expect thy  
 smiles, or the vital embracements of thy glorifying Love? or  
 to be owned by thee before all the world, with that cor-  
 dial and consolatory Justification, which may keep my con-  
 science from becoming my Hell. If thou permit my flesh  
 and sense to conquer my faith, and to turn away my love  
 and desire from thee: how shall I then expect that Joy, that  
 Heaven, which consisteth in thy Love: And if thou suffer  
 this unstedfast heart to depart from thee now, will it not be  
 the forerunner of that dreadful doom, *Depart from me ye*  
*workers of iniquity, I know you not:* And if for the love of  
 transitory vanity, I now deny thee, what can I then expect  
 but to be finally denied by thee? Come Lord and dwell by  
 thy Spirit in my soul, that I may have something in me to

' take my part, and may know that I shall dwell with thee  
 ' for ever: If now thou wilt make me thy temple and ha-  
 ' bitation, and wilt dwell by faith and love within me; I shall  
 ' know thee by more than the hearing of the ear, and thy last  
 ' appearing will be less terrible to my thoughts: Thou wilt  
 ' be health to my soul, when my body lyeth languishing in  
 ' pain: And when flesh and heart fail, my failing heart will  
 ' find reviving strength in thee: And when the portion of  
 ' worldlings is spent, and at an end, I shall find thee a never-  
 ' ending portion. Why wouldest thou come down from  
 ' Heaven to Earth in the daies of thy voluntary humiliation,  
 ' but to bring down grace to dwell where God himself hath  
 ' dwelt? If the *Eternal Word* will dwell in *flesh*, the *Eter-*  
 ' *nal Spirit* will not disdain it, whose dwelling is not by so  
 ' close an union, but by sweet unexpressible inoperations:  
 ' This world hath had the pledge of thy bodily presence,  
 ' when thou broughtest life and immortality to light: O let  
 ' my dark and fearful soul, have the pledge of thy illumina-  
 ' ting, quickening, comforting Spirit, that life and immorta-  
 ' lity may be begun within me! Thy word of promise is cer-  
 ' tain in it self; but knowing our weakness, thou wilt give  
 ' us more: Thy seal, thy pledge, thy earnest, will not on-  
 ' ly confirm my faith, as settling my doubting *mind*; but it  
 ' will also draw up my love and desire, as suited to my in-  
 ' tellectual *appetite*; and will be a true foretaste of Heaven:  
 ' How oft have I gazed in the glass, and yet over!ookt, or not  
 ' been taken with the beauty of thy face? But one drop of  
 ' thy *Love*, if it fall into my soul, will fill it with the most  
 ' fragrant and delectable odour, and will be its *life*, and joy,  
 ' and vigour. I shall never know effectually what Heaven  
 ' is, till I know what it is to love thee, and to be beloved by  
 ' thee: For what but Love will tell me what a life of Love  
 ' is? If I could love thee more ardently, more absolutely,  
 ' more operatively, I should quickly *know* and *feel* thy Love.  
 ' And O when I shall know that prosperous life, and live in  
 ' in the delicious entertainments of *thy love*, and in the sweet  
 ' and vigorous exercise of *mine*, then I shall know the nature  
 ' of Heaven, the wisdom of believers, and the happiness of  
 ' enjoyers!

enjoyers ! And then *foretaste* will do more than *forefigh*  
 ' alone, and will make me love the day of thy appearing, and  
 ' long to see thy glorious Love !

' But alas, this feeble sleeping Love, doth threaten, if not  
 ' the thrusting of me out of doors (for none but friends and  
 ' hearty Lovers dwell with thee) at least, that I shall be set  
 ' behind the door, and be one of the lowest in thy Kingdom, as  
 ' I was in thy Love. For if I have the least degree of Love,  
 ' I must needs have the least degree of Glory, seeing that *bles-*  
 ' *sedness is Love it self* : And if I have the least in *this life*,  
 ' how can I hope to have proportionably with others, the  
 ' most in *that* ? I know that it is better to be a door-keeper in  
 ' thy house, than to reign in the Palaces of earthly sordid and  
 ' polluting pleasures : And that the least in thy Kingdom,  
 ' is greater than Emperours in the Kingdoms of darkness.  
 ' But how can I have *faith indeed*, and not desire *intuition* ?  
 ' or *grace*, and not desire *glory* ? Or who can *love thee truly*,  
 ' and yet be *contented to love thee but a little* ? - Or who  
 ' ever tasted truly of thy Love, that *desired not the fulness* of it ?  
 ' If *sincerity* consist in the *desire of Perfection* ; and if *mutual*  
 ' *Love* be heaven it self, I am not *sincere* then, if I desire  
 ' not the *biggest place in Heaven*, which is suited to the mea-  
 ' sure of my *natural capacity*, and with the *freedom and wis-*  
 ' *dom* of thy *bounteous Will*. Did I grudge at my natural ca-  
 ' pacity, and my rank among my fellow-creatures, and aspired  
 ' after the Divine Prerogatives, or a *Greatness* without *Good-*  
 ' *ness*, or any prohibited station or degree, I might then ex-  
 ' pect the reward of *Pride*, and to fall into Satans condem-  
 ' nation for falling into his sin. But when wast thou ever  
 ' offended at the *ambition of loving thee with the most perfect*  
 ' *Love* ? Thou forbiddest our *carnal Pride*, as our *self-abasing*  
 ' *solly* : Not thinking preferments, Lordships and domina-  
 ' tion to be things *too high* for us, but *too low* : Thou allow-  
 ' est and commandest the poorest *Lazarus* to seek and hope  
 ' for things ten thousand times *more high* ; in comparison with  
 ' which these pleasures are pain, these Lordships are losses ;  
 ' this wealth is dung ; these Courts are dens of uncleanness,  
 ' wild and ravenous beasts ; and all this earthly pomp is

‘ shame. Thou forbiddest not the pleasures and glory of the  
 ‘ world, as too good for thy servants, but as too bad, and base,  
 ‘ and hurtful.

‘ O therefore encourage in my drooping soul, that holy am-  
 ‘ bition which thou commandest! Disappoint not the desires  
 ‘ which thy self, by thy Precept and thy Spirit hast excited.  
 ‘ I know thou hast promised to satisfy them that hunger and  
 ‘ thirst after Righteousness: And (if my soul be acquainted  
 ‘ with it self) it is Righteousness which I desire. Though the  
 ‘ soliciting calls of vanity have drawn me too often to look  
 ‘ aside, it is the Knowledge and Love of my Creatour, and  
 ‘ Redeemer, and Sanctifier, which I pursue; and my prayer  
 ‘ is, that thou wilt turn away mine eyes from beholding va-  
 ‘ nity, and quicken me in thy way. But it is the dulness of  
 ‘ my desires which I fear; lest they are not the *hungering* and  
 ‘ *thirsting* which have thy promise; and lest they should prove  
 ‘ but as the desires of the slothful which kill him, because his  
 ‘ hands refuse to labour: But thou knowest that I hate the  
 ‘ *sluggishness* and *indifferency* of my soul, and the *coldness* and  
 ‘ interruptions of my desires: And what is there in this world  
 ‘ which I desire more, than more desires after thee; even more  
 ‘ of that *Desiring, Seeking Love*, which is the way to *enjoying*  
 ‘ and *delighting Love*. O breath upon my soul, by thy  
 ‘ quickening Spirit, that it may pant, and gasp, and breath  
 ‘ after thy presence! The most *dolorous* motions of *Life and*  
 ‘ *Love*, have more contenting sweetness in them, than my  
 ‘ dead insensibility and sleep. When I can but long to love  
 ‘ thee, or when I lie in tears for want of love, or when I am  
 ‘ hating and reviling this sluggish, carnal, disaffected heart,  
 ‘ even in my very doubts, and fears, and moans, I find my  
 ‘ self nearer to content and pleasure, than when I neglect  
 ‘ thee with a dead and drowsie heart. If therefore my viti-  
 ‘ nesses make me unfit to enjoy that pleasure in the daily pro-  
 ‘ spect of thy Kingdom, which reason it self adjudgeth to a  
 ‘ serious lively faith; O yet keep up the constant servour of  
 ‘ desire, that I may never grow in love with vanity and de-  
 ‘ ceit, nor never be indifferent whether I stay on earth, or  
 ‘ come to thee! And that in my greatest health I may never  
 ‘ think

‘ think of Thee without desire ; nor never kneel in prayer to  
‘ thee with such an unbelieving, and unprayer-like heart,  
‘ which doth not unfeignedly say, *Let thy glorious Kingdom*  
‘ *come* : That so when on the bed of languishing, I am wait-  
‘ ing for the dissolution of this frame, I may not draw back,  
‘ as flying from thy presence ; nor look at Heaven as less de-  
‘ sirable than Earth ; nor be driven unwillingly from a more  
‘ beloved habitation ; but with that *Faith, Hope and Love*  
‘ which animateth all thy living members, I may in comfort  
‘ with thy Saints to the last sincerely break forth, our common  
‘ suit ;

*Come Lord Jesus, come quickly. Amen.*

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**FINIS.**

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FINIS.

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THE  
Crucifying of the world,  
BY THE  
Cross of Christ.

With a Preface to the Nobles,  
Gentlemen, and all the Rich, directing  
them how they may be Richer.

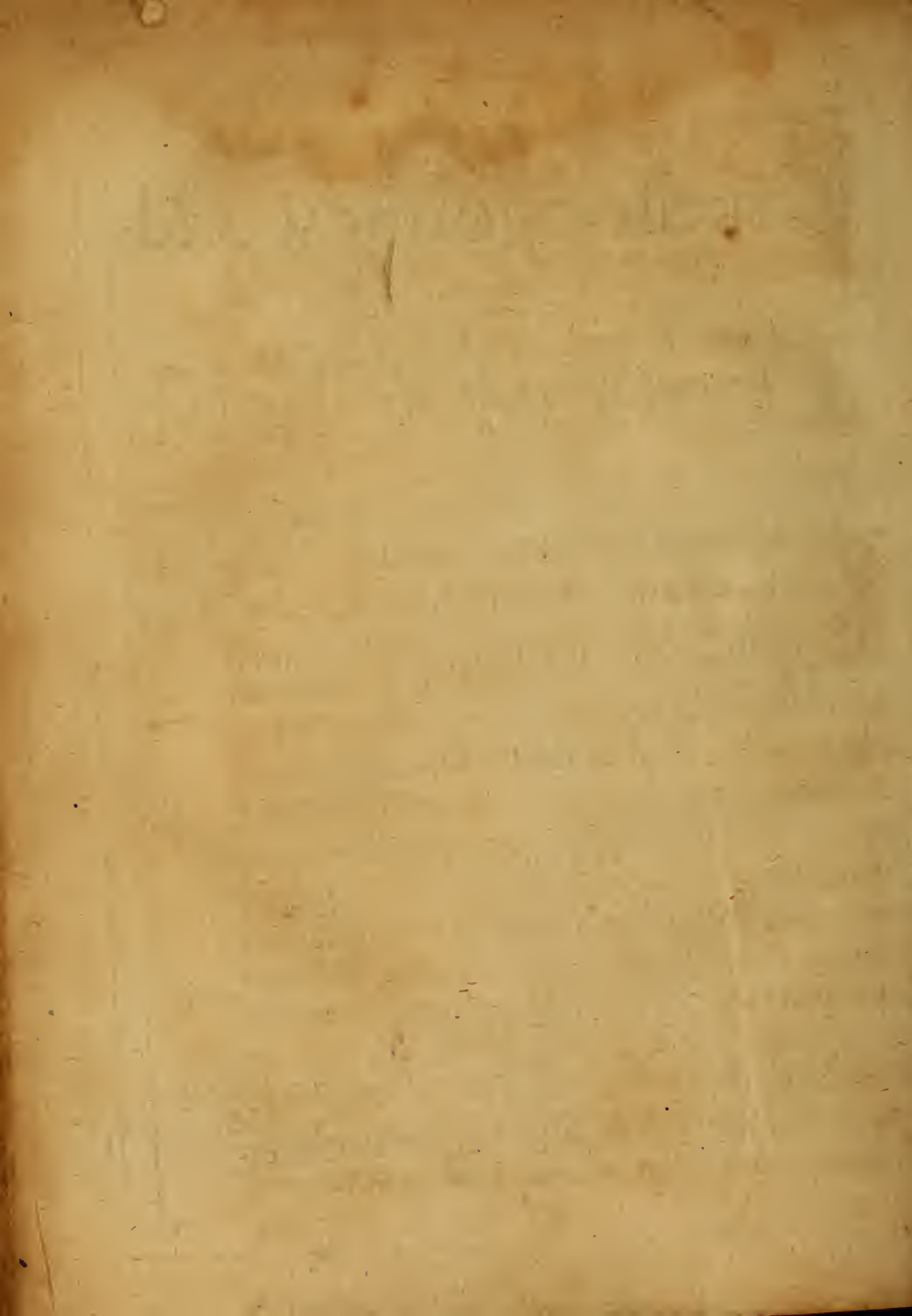
By Richard Baxter.

1 JOHN 2. 15.

*Love not the world, nor the things that are in the world: If any  
man Love the world, the Love of the Father is not in him.*

LONDON,

Printed by R. W. for Nevill Simmons, Bookseller in Keder-  
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*To my Worthy FRIEND*  
THOMAS FOLEY, *Esquire.*

SIR,

**U**PON a double account I have thought it meet to direct this Treatise first to you : First because the first Embrio of it was an Assize Sermon preached at your desire, when you were high Sheriff of this County, which drew me to add more, till it swell'd to this, which some of my Brethren have perswaded to venture into the open world. Secondly, because God hath given you a heart to be exemplary in Practising the Doctrine here delivered: And I think I shall teach men the more successfully, when I can shew them a Living Lesson for their imitation. I never knew that you refused a work of Charity that was motioned to you ; but oft have you offerd me

that for the Churches service, which I was not ready to accept and improve. I would not do you the displeasure as to mention this, but that forward Charity is grown so rare in many places, that some may grow shortly to think that we preach to them of a *Chimera*, a non-existent thing, if we do not tell them where it is to be seen: Especially now Infidelity is grown up to that strength, that *seeing* is taken by many for the only true informer of their Reason, and *Believing* for an unreasonable thing. And I take my self to owe much thankfulness to God, when I see him choose a faithfull Steward for any of his Gifts. Its a sign he meaneth good by it to his Church.

Some Rich men sacrifice all they have to their Bellies which are their Gods, even to an Epicurean Momentary delight, and cast all into the filthy sink of their sensuality; These are worse then Infidels, defrauding their posterity; and swine alive, but worse then swine when they are dead. Some rich men are provident, but its only for their posterity. The ravenous bruits are greedy for their young. Some will begin to be bountifull at death, and give that to God which they can keep no longer, as if he would be thus bribed to receive  
their



their souls, and forgive their worldly hearts and lives. Some will give in their life time; but it is but part of their sinfull gains; like the Thief that would pay Tythes of all that he had stolen. Some give a part of their more lawfull increase; but it is against their Will; it being forced from them by Law, for Church and Poor; and therefore properly it is no gift. Some will give freely; but it is on some corrupt design, to strengthen a party or a carnal Interest, or make their way to some preferment. Some give, but only to those of their own opinion; & not to a Disciple in the name of a Disciple. Some give in Contention, as the troublers of the Church of *Corinth* preacht, to add affliction to our bonds; As many of the Papists, that think by their works of Charity, they are warranted uncharitably to slander almost all besides themselves: as if we were all enemies to good works, or Solifidians that took them for indifferent things, or made them not our businels. Yea the best work that the *Iesuites* ever did, even the preaching of the Gospel to the Heathens, they would not endure us to join with them in, where they could hinder us, unless we would do it in their Papal way. Some will do good, to stop the cries of a guilt-

*The Epistle Dedicatory.*

ty conscience, for some secret odious sin which they live in. Some will be Liberal with the Hypocrite for applause. And some will give with a Pharisaical conceit of merit ( even *ex condigno*, from the Proportion of their work to the Reward, as the greatest Popish Doctors teach. ) Some through meer fears of being damned, will be liberall, especially out of their superfluities; choosing rather to forsake their money then their sin. Some do pretend the highest ends, and that it is Christ himself to whom they do devote it: but they will part with no more then the flesh can spare: And that they may yet seem to be true Christians, they will not believe that any thing is a duty, which requireth much self-denyal, and standeth not with their prosperity in the world. And some will give much out of a meer natural kindness of disposition, or upon meer natural motives, though not as to Christ, nor from the Love of God, nor from that Spirit of Christian special Love, by which the members of Christ have their Communion. What excellent Precepts of Clemency and Beneficence hath *Seneca*? Yea what abundance of self-denyal doth he seem to join with them? And yet so strange was this highest naturalist, to the truest

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*The Epistle Dedicatory.*

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trueſt Charity or ſelf-denyal, that it is *ſelf* that is his principle, end, and all: For a man to be ſufficient for himſelf and happy in himſelf, without troubling God by prayer, or needing man, was the ſumm of his Religion. Pride was their maſter vertue, which with us is the greateſt vice. And for all his ſeeming contempt of Riches and Pleaſures, yet *Seneca* keeps up in ſuch a height of riches and greatneſs; as that he was like to have been Emperour. And ſome-time to be Drunken he commends, to drive away cares and raiſe the mind; pleading the example of *Solon* and *Arceſilaus*: confeſſing that Drunkenneſs was objected even to *Cato*, their higheſt pattern of vertue; affirming that the objectors may ſooner make the crime honeſt, then *Cato* diſhoneſt.

Among all this ſeeming Charity and ſelf-denyal, that proveth not a ſanctified heart, how excellent (but too rare) is the true ſelf-denyal and charity of the Chriſtian, who hath quit all pretence of Title to himſelf, or any thing that he hath, and hath conſecrated himſelf and all to God: reſolving to imploy himſelf and it entirely for him; ſtudying only to be well informed, which way it is that God would have him lay it out. And among theſe Saints  
them-

themselves, how rare is that excellent man, that is Covetous and Laborious for God, and for the Church, and for his Brethren! And that doth as providently get and keep, and as painfully labour, (how rich soever he be) and as much pinch his flesh (in prudent moderation) that he may have the more to give and to do good with, and make the best of his Masters stock, as other men do in making Provision for the flesh, and laying up for their posterity.

Sir, as far you have proceeded in this Christian Art, you are yet in the world among the snares and lime-twigs of the Devil in a station that makes salvation difficult: and therefore have need of daily watchfulness, and to proceed and persevere in an enmity to the world, and a believing Crucifixion of it, if you will be saved from *it*, and restore *it* to its proper use, and captivate *it*, that captivateth so many. As some help hereunto, I crave your perusal of this Treatise. And that it may do you good, and the many blessings promised to the charitable may rest upon you, and on your Yoakfellow, (that hath learned this Crucifixing of the world) and upon your Posterity, shall be the Prayers of

Feb. 20. Your fellow soldiour against the flesh and world,



The Preface: To the Nobility and  
Gentry, and all that have the Riches of this  
world.

Honourable, Worshipful, &c.



*Aving written here of a subject that nearly concerneth you, I have thought it my duty to give you a place, and according to your Dignity, the first place in the Application of it. Of which I shall first tender you my Reasons, and then set before you the matter*

*of this address.*

*I. You are among us the most eminent and honoured persons, and therefore not to be neglected and past by: you are first, and therefore should first be served. You hold your selves most worthy of any temporal honour that's to be had; and therefore I shall honour you so much more, as to judge you fit to be first spoken to by the Ministers of Christ, in a case that doth much more concern you: As you have and would have the precedency in worldly matters, here also you shall have*

## The Preface.

the precedency: Its pity that you should be first in Hell, that are first in a Christian State on earth; or that you should be least in the Kingdom of Heaven, that are Greatest in that which is esteemed in the world. 2. You are Pillars in the Common-wealth: and the stakes that bear up the rest of the hedge. Your influence is great in lower bodies: You sin not to your selves only: nor are you Gracious only to your selves. The spots in the Moon are seen by more, and its Eclipses felt by more, then the blemishes or changes of many of us inferior wights. You are our first figures, that stand for more in matters of publick concernment, then all that follow. You are the Copies that the rest write after, and they are more prone to Copy out your vices then your graces. You are the first sheets in the Press: you are the Stewards of God, who are entrusted with his talents for the use of many. You are the noble members of the Body Politick, whose health or sickness is communicated to the rest: If you be ungodly, the whole body languisheth: If you live and prosper, it will go the better with us all: For your Wisdom, and Holiness, and Justice, will be operative: and your station alloweth them great advantage, to work upon many, and to emulate a kind of universal Causality. Interest is the worlds byas, and all Power hath respect to use: You that have possession of the Treasure that is so commonly and highly esteemed, may do much to lead the sensual world by it, which way you please: Be it better or be it worse: they will follow him that bears the purse. If money can do wonders, you may do wonders. As money can perswade the blind, to part with God and life everlasting, and to renounce Religion and Reason it self, so no doubt but it might do something, were it faithfully used, though not directly to sanctifie the heart, yet somewhat to incline it to the means by which it may be sanctified. You that have Power to Help or Hurt, to make it Summer or Winter to your subjects, and to promote or cross the interest of the flesh, are hereby

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hereby become a kind of Gods in the eyes of them that mind this Interest, (as in higher respects you are unto Believers.) Especially seeing they want that eye of faith, by which they should know the Sovereign Majesty, who at his pleasure doth dispose both of you and them; these purblind sinners can reach no further, but are contented to be ruled by you, as terrestrial Deities: They see you, but they see not God: they know you, and perceive the effects of your favour and displeasure: but being dead to God, and savouring only fleshly things, they scarce observe his smiles or frowns. They see that which is visible to the eye, which they have the use of; but the Objects of faith are to them as Nothing, because they have no eye to see them. And seeing you have such publick interest and influence, it is our duty first to look after your souls and to see that you receive the heavenly impress. 3. To which I may add, that no men have usually more need of advice and help then you. For your temptations are the strongest: The world killeth by its flatteries: It is not the having it, but the Loving it that undoes men: And he is much liker to over-love it, that hath what he would have, and liveth in plentiful provisions for his flesh, then he that hath nothing from it but trouble and vexation. It is not poverty, and prisons, and sickness, that are the flattering panders of the world, but prosperity and content to the flesh. Though I know that many of the poor do most of all over-value the world, because they never tryed so much of its vanity, but standing at a distance from prosperity, do think it a greater felicity then it is: For those are most in love with the world that least know it: as those that least know him are least in Love with God and eternal glory. But yet it is pleasing and not displeasing, flattering rather then buffeting, that is the means of deceiving silly souls, and stealing their hearts from God to the world. Your mountains l e open to stronger winds then our vallies do: And your gulfs and greater streams are

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not so foordable as our more shallow waters. He never studied God and Heaven, nor his own heart, that knoweth not that it is a very difficult thing, to have an heavenly mind in earthly prosperity, and to live in the desires of another world, while we feel all seem to go well with us in this. How hard to be weaned from the world, till we suffer in it: yea till we are plunged into an utter despair, of ever receiving here the satisfaction of our desires? 4. And truly we have too much sad experience of the sensuality and ungodliness of most of the Rich, to suffer us to think that you have least need of our admonitions: Which leadeth me up to the Matter of my Address, which is first to complain of you to your selves, and then to Admonish you, and lastly to Direct you.

1. I know I speak to those (for the most part) that profess to believe a life to come; but O that you had the honesty to live as you do profess! You durst not put it into your Creed, that you believe that earth is more desirable then Heaven, and that it is better seek first after Carnal prosperity and delight, then for the Kingdom of God, and the Righteousness thereof. You would be ashamed to say that it is the wisest course first to make provision for the flesh, and to put off God and your salvation with the leavings of the world. And do you think it is not as bad and as dangerous to do so, as to say so? Would it bring you to your journeys end, to be of the Opinion that you should be up and going, as long as you sit still? Right Opinions in Religion are so unlikely to save a man that crosseth them in his Practice, that such shall be beaten with many stripes. I had rather be in the case of many a Popish Fryer, that renounceth the world, though in a way that hath many errors, then in the case of many an Orthodox Gentleman that is drowned in the cares and pleasures of this life: Yea I think it will be easier for a Socrates, a Plato, in the day of Judgement, then for such. Christianity is a practical Religion: It is a devoted seeking for another life,



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by the improvement and contempt of this: Put not that into your Life, that you are ashamed to put into your Profession or Belief. If you do as Infidels, you will be as miserable as if you Believed but as Infidels. And Practising a while against your Conscience, may cause God to forsake your judgment also, and give you over to Believe as you Live, because you would not Live as you Believed. And I fear that this is the case of some of you: Nay I have too much reason to know it, that some of our Gentry, even persons of note and honour among us, have forsaken Christ and are turned Infidels, and by the Love of this world, have carnally adhered to it so long, till they are so far forsaken of God, as to think that there is no other Life for them hereafter. God hath an eye on these wretches; and men have an eye on some of them. I shall now leave them in their slippery station, till a fitter opportunity. Some we have of our Nobility and Gentry that are Learned, Studious and Pious, and an honour and blessing to this unworthy Land: or else it were not like to be so well with us as it is. But Oh how numerous are the sensual and prophane, which provoked that heavenly Poet, of Noble extract (Mr. G. Herbert, Ch. porch) to say,

O England full of sin, but most of sloth,  
Spit out thy flegm, and fill thy brest with glory:  
Thy Gentry bleats, as if thy native cloth;  
Transfus'd a sheepiness into thy story:  
Not that they all are so; but that the most,  
Are gone to grafs and in the pasture lost.

Gentlemen, I have no mind to dishonour you; but compassion on your souls and on the Nation, commands me to complain, in order to reform you: And yet if you sinned and perished alone, we were the less unexcusable if we let you alone. What abundance of you are fitter to swill in a battery,

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or gorge your selves at a feast, or ride over poor mens corn in hawking and hunting, then to govern the Common-wealth, and by Judgement and Example to lead the people in the waies of life! What abundance of you wast your precious hours in feasting, and sports, and idleness, and complementing, and things impertinent to your great business in the world, as if you had no greater things to mind? Had you been by another commanded to a Dung-cart, or like a Carryer to follow pack-horses, (an honest and more honourable life then yours) you would think your selves enslaved and dishonoured: And yet when God hath set before you an Eternal Glory, you debase your own souls by wilful drenching them in the pleasures, and cares, and vanities of the world, and have no mind of that high and noble work, which God appointed you. So that when many poor men are ennobled by an Heavenly Disposition, and an Heavenly Conversation, you enslave your selves to that which they tread under-feet, and refuse the only noble life: That which they account as loss, and dross, and dung, that they may win Christ and be found in him, (Phil. 3.7,8.) that do you delight in and live upon as your treasure. When once you know whether God or your money be better. whether heaven or earth, whether eternity or time be better, you will then know which is the noblest life.

Nay what abundance are there among you, that make a very trade of sensuality, and turn your sumptuous houses into sties, and your gorgeous apparel into hand'om trappings, if the appurtenances may receive their names from the possessors: that never knew what it was to spend one day or hour of your lives, in a diligent search of your hearts and waies, and heart-breaking lamentation of your sin and misery, and in serious thoughts of the life to come: but go on from feast to feast, and company to company, and from one pleasure to another, as if you must never hear of this again; and as if

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you were so drunken and besotted with the world, that you had forgotten that you are men, or that you have a God to please, and a soul to save or lose for ever. Nay how many of you hate a faithful Preacher, and an holy life, and make them the ordinary matter of your scorn; and cheat your souls with a few ceremonies and formalities, as if by such a Carnal Religiousness, you could make all whole, when you have lived to the flesh and loathed the Spiritual worship of God that is a Spirit, and the heavenly lives of his sanctified ones, and consequently the Law that commendeth such a life, and the God that is the Maker of that Law. I call not your Civil Controversies your Malignity; but it is the proper title of your Enmity to Holiness: And is it not enough that man in Honour will be without understanding, and make himself like the beasts that perish, Psal. 44. 20. but you must also take up the Serpentine nature, and hissing and stinging must be the requital that you return to Christ for all your Honours? Think, if you have yet a thinking faculty, whether this be kindly, or honestly, or wisely done, and what its like to be to your selves in the end. Your Riches and Honours do now hide a great deal of your shame: but will it not appear when these raggs are torn from your backs, and your souls are left in naked guilt? Saith Chrysostom, [If it were possible to do Justice on the Rich as commonly as on the poor, we should have all the Prisons filled with them but Riches with their other evils have also this evil, that they save men from the punishment of their evil.] (O but how long will they do so?) This was plain dealing of an Holy Father: and is it not such as is as needful now as then? Is it not Greatness more then Innocency that saves abundance of you from shame and punishment?

Nay many of you think, that because you are rich, it is Lawful for you to be Idle, and Lawful voluptuously to give up your selves to pleasures and recreations, and you think that

you

*you may do with your own as you list: as if it had been given you to gratifie the flesh: The words that converted Austin, never sunk yet into your hearts, Rom. 13. 13, 14. [ Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof. ] You never felt the meaning of those words, Rom. 8. 13. If ye live after the flesh ye shall die: but if by the Spirit ye mortifie the deeds of the body ye shall live. ]*

*But to turn my Complaint into an Admonition, I beseech you consider what you are, and what you do. 1. How unlike are you to Jesus Christ your pattern, that denyed himself all the Honours, and Riches, and Carnal delights of the world. Read over his Life, and Read your own, and judge whether any man on earth, be more unlike to Christ, then a voluptuous, worldly Gentleman? Especially if Malignity be added to his sensuality.*

*2. How unlike are you to the holy Laws of Christ? Are his precepts of Mortification and Self-denyal imprinted in your hearts, and predominant in your live? Is a beast any more unlike a man, then your hearts and lives are unlike Christs Laws?*

*3. How unlike are you to the Antient Christians, that forsook all and followed Christ, and lived in a Community of Charity? And how unlike to every gracious soul, that is dead to the world, and hath mortified his members upou earth, and hath his conversation in another world? Are you not such as Paul wept over, Phil. 3, 18. whose god is their belly, who glory in their shame, and who mind earthly things, and that are enemies to the Cross of Christ: ] though perhaps you are no enemies to his Name. Believe it, Gentlemen, whatever your thoughts*

## The Preface.

of your selves may be, you will find that no Religion will save you, that stoopeth to the world, and is but an underling to your fleshly interest.

4. How unlike are you to your Profession and your Covenant with God? and to your Confessions, and Prayers to him? Did you not renounce the flesh, the world and the Devil in your Baptism? Do you not still Profess that heaven is best, and God is to be preferred, and yet will you not do it, but let your own Professions condemn you? Do you not ordinarily confess that the world is vain, and yet will you shew your selves such Dissemblers, as to love and seek it more then God? As if there were no more Power in the Spirit of Christianity, then in the Opinion of Zeno the Philosopher, who having oft said that Poverty and Riches were neither good nor bad, but things indifferent; was yet dismayed when he heard that his farms were seized on by the enemies, the Prince having sent one with the report to try him; telling him when he had done, that Now Riches and Poverty were not things indifferent. How oft have you prayed to be saved from Temptation? And yet will you still dote upon your snares and fetters; and shew your selves such hypocrites as to love the temptations which you pray against?

5. You are guilty of a double injury to God; in that you are obliged to him as his Created Subjects, and yet more obliged by your Riches and Honours, which he hath given you for your Masters use, [ To whom men give much, from them will they expect the more, Luke 12. 48. ] For a servant that hath double wages to abuse you: for a friend that hath received double kindness to prove false to you; for a Commander in the Army to betray his General, is sure an aggravation of the crime. Must God advance you highest, and will you thrust him lowest in your heart? Must he feed you with the best, and cloath you with the best, and will you put him off with the worst? Have you ten times, or an hundred

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dred times more wealth from him, then many an honest heavenly Believer; and yet will you love and Serve him less?

6. Is it not pitty and shame, that you should thus turn Mercies themselves into sin, and draw your bane from that which might have been a blessing? Will ye be the worse, because God is so good to you? Must he give you health and time for his service, and give you such plentiful provision and assistance and will you be worse in health then others are in sickness, and worse in Plenty then others are in want? Is not this the way to dry up the streams of Mercy, when the more you have, the worse you are?

7. You exceedingly wrong the Church and Commonwealth: For it is for the publick good that you are advanced, and you should be a blessing to the Land: And will you cast away that time and wealth upon the flesh, which you have received for such noble ends? Rob not the Church and Commonwealth, of what you owe it; by engrossing it to yourselves, or consuming it on your lusts.

8. Great men have a great account to make: You shall shortly hear, [Give account of thy Steward-ship, for thou shalt be no longer Steward.] If God have entrusted you with a thousand pound a year, it is not the same reckoning that must serve your turn, as would serve his turn that had but an hundred. Your improvement must be somewhat answerable to your receivings. Do you need to be told, how sad a reckoning will it then be, to say, [Lord, I employed most of it in maintaining the Pomp and Pleasure of my self and family, even that Pomp of the world, and those sinful lusts of the flesh, which in my Baptism I forswore; and the rest I left to my children, to maintian them in the same pomp and pleasure, except a few scraps of my Revenews which I gave to the Church, or poor?];

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9. Your wealth and greatness do afford you great opportunities to do good, and to further the salvation of your selves and others: and worldliness and sensuality will rob you of these opportunities. O how many good works might you have done, to the honour of your Lord, and the benefit of others and your selves, if you had made the best of your Interest and Estates? The loss of the Reward will shortly appear to you a greater loss, then that which you now account the loss of your estates.

10. Your worldliness and sensuality is a sin against your own experience and the experience of all the world. You have long tryed the world; and what hath it done for you, that you should so over-value it. You know that it is the common vote of all that ever tryed it, sooner or later, that it is vanity and vexation. And have you not the wit or grace, to learn from so plain a teacher as Experience, yea your own experience, yea and all the worlds Experience?

11. You sin also against your very Reason it self, and against your certain knowledge. You know most certainly that the world will serve you but a little while. You know the day is hard at hand when it will turn you off; and you shall say, I have now had all that the world can do for me: Naked you came into it, and naked you must go out of it. *Haud ullas portabis opes Acherontis ad undas.* And then you shall more sensibly know what you now so overvalued, and what you preferred before God and your salvation, then now I am able to make you know. O what low thoughts will every one of you have of all your pomp and pleasure, your vain-glory and all your fleshly accommodations, when you perceive that they are gone, & leave your souls to the Justice of that God, whom for the love of them you wilfully neglected? If poor men of mean and low education, were so sottish as not to know these things, me thinks it should not be so with you, that are bred to more understanding then they.

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12. *Lastly, you sin against the most plain and terrible passages of Scripture, seconded with dreadful judgements of God, inflicted either upon your selves, or at least on others of your rank before your eyes. You have read or heard the words of Christ, Luk. 9. 25. [ For what is a man advantaged, if he gain the whole world, and lose himself, and be cast away? ] And Luke 12. 33, 34. Sell all that you have, and give alms: provide your selves baggs which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your hearts be also. ] You have heard there the terrible Parable of the Rich man, Luke 12. 16, 17, 18, 19, 20. which endeth with [ Thou fool, this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided ] with this general application, [ So is he that layeth up treasure for himself, and is not Rich towards God ] And you have heard that more dreadful Parable, Luke 16. of the Rich man that was cloathed in purple and fared sumptuously, and what was his endless end. You have heard the difficulty of the salvation of the Rich. Luke 18. 24, 25. [ How hardly shall they that have Riches enter into the Kingdom of God? Because they are so hardly kept from loving them inordinately, and trusting in them. You have heard how fully Christ is resolved that no man can be his Disciple that forsaketh not all that he hath for him, Luke 14, 33, 26, 27. And if you go never so far in your Obedience, and yet lack this one thing to part with all (in affection, and resolution, and practice when he requireth it) and follow Christ in sufferings and wants in hope of a treasure in heaven, its certain that Christ and you must part. Luke 18. 22. You have heard the terrible passages in Jam. 5. 1, 2, &c. and abundance such in the word of God: And yet are you not afraid of worldliness*



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or sensuality? You have seen in England the Riches of abundance quickly scattered, that were long in gathering; and God knows how many lost their souls, to build that which a few years wars pull'd down. And yet when you have but a little breathing time, you are at it again as eagerly as ever; as men that knew no greater good, and are acquainted with no better and more gainful an employment.

Gentlemen, do you know indeed, what it is that you make so great a stir for? which you value at so high a rate? which you hold so fast? which you enjoy so delightfully? You do not know: I dare say by your using of it that you do not know it. Or else you would soon have other thoughts of it, and use it in another manner. Come nearer, and see it through: and look into the inside. Consult not with blind and partial sense; but put on a while the spectacles of faith: go into the Sanctuary, and see the end. Nay reason it self may tell you much of it. When you must part with it, you'll wish it hang'd loose from you, and had not been so glued to you, as to tear your hearts. You feel not what the Devils lime-twigs have done, till you are about to take wing, either by an heavenly contemplation, or by death; and then you'll find your selves entangled. The world is like to bad Physitians, *quorum successus Solintuetur, errores autem Tellus operit.* The earth beareth yet all the good it doth you, but Hell hath hidden from you the mischief that it hath done to millions of your Ancestors: and therefore though this their way was their folly, yet do their posterity approve their sayings, Psal. 19. 13, Dic mihi, saith Bernard, ubi sunt amatores mundi, qui ante pauca tempora nobiscum fuerunt? Nihil ex eis remansit, nisi cineres & vermes. Attende diligenter, qui sunt & fuerunt, sicut tu, comederunt & biberunt, riserunt, duxerunt in bonis dies suos, & in puncto ad inferna descenderunt. Hic caro eorum vermibus, illic anima eorum flammis deputatur, donec

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rurfus infelici collegio colligati sempiternis ignibus involvantur. *Who would so value that which he must eternally complain of, and not only say, It hath done me no good, but also say, It hath deceived me and undone me? I would not thank you to make me the Owner of all your Lands and Honours to day, and take it from me all to morrow. What the better now are your Grand-fathers, and great Grand-fathers. for living in those houses, and possessing those lands, and honours and pleasures, that you possess? Unless they used them spiritually, and holily for God, and heaven, and the common good, they are now in hell for their sensuality upon earth, and are reaping as they have sown, (Gal. 6. 7, 8.) and paying dear for all their pleasures. Their bones and dust do give you no notice of any remnants of their honours or delights; and if you saw their souls, you would be further satisfied. It may be there stands a gilded Monument, over their rottenness and dust; and it may be they have left an honourable name with those that follow them in their deceit, (and so might the tormented Rich man with his brethren, Luke 16. who were following him towards that place of torment.) A just judgement of God it is, to give up men that choose deceit, to be thus befooled. That they should not only despise the durable Riches, and choose a dream of honour, wealth and pleasure here; but also, that their end may answer their beginning, they should also take up with a picture of honour and felicity when they are dead, That their deceived posterity may see a gilded Image bearing an honourable mention of their names, and hear them named with applause, and so may be allured the more boldly to go after them. And so a shadow of wisdom and vertue, hath a shadow of surviving Honour for its Reward; which alas, neither soul nor body is the better for. You see that all your wealth and honour will not preserve your Honourable Corpse from loathsome putrefaction. How much less will it*

keep

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*keep your guilty souls, from the place that you have here been purchasing by your Mammon?*

Sic metit Orcus

Grandia cum parvis non exorabilis auro.

*If this be your Wealth, and Honour, and Delight, the Lord deliver me from such a felicity —*

Hæc alii capiant; liceat mihi paupere cultu  
Securo, charo numine posse frui.

For what is the hope of the hypocrite, though he hath gained, (or scraped together, as the Hebrew may be turned) when God shall take (or pull) away his soul? *Job 27.8.* [The triumphing (or praise) of the wicked is short, (or but at hand) and the joy of the hypocrite is but for a moment, *Job 20. 5.*

*Tea one would think that the very troubles and smart that in this life accompanyeth your wealth and honour, in the getting and keeping, and the gripes of conscience, that the fore-thoughts of the parting hour, and your heavy reckoning, must needs mix with all your pleasure and vain glory, unless you have laid asleep your wits; besides your experience of the emptiness and deceit of all that you have over-valued; I say, one would think that this much should somewhat allay your thirst, and calm your minds, and make you think of a better treasure. Sure I am that God would do ten thousand fold more for you, and be better to you; and yet because of some fleshly arguments, you are turned away from him. He cannot be thus loved and delighted in, and sought, and yet he offereth more for you then the world doth. Saith Augustine, Ecce mundus turbat, & amatur; quid si tranquillus esset? formoso quomodo hæreret, qui sic.*

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fic amplecteris fœdum : Flores ejus quomodo colligeres, qui spinis non revocas manum? ] *And it is just that they should have a bed of thorns, that wilfully make choice of it. Seneca thus justifieth God, that though he give men such perplexities and vexations, it is nullis nisi optantibus only to them that will needs have it so, and are choosers of their own destructions : Choosers do I say? Yea and will compass Sea and Land for it : Stretch conscience for it till it tear or can stretch no further : Oppress and defraud for it (some of them:) break Vows and Covenants for it : sell God and Heaven for it : scrambling with such distracted violence for the smoaky honours, the nominal wealth, the intoxicating pleasures of a few hasty daies, that they care not what they part with for them, nor who they bear down that standeth in their way. Quid non mortalia pectora cogit Auri Sacra fames?— And is christ worth no more then to be sold with Judas for so base a price? Is our heavenly birth-right a thing so base, or the promise of our immortal Crown so uncertain, as to be parted with on Esau's termes? Is God and Endless Glory worth no more, then this comes to! Propter nummos Deum contemnere, saith Hierom, to despise and cast off God for a thing so base, is the basest kind of despising him. The Idolaters that wilified him by making images of him, were askt, To whom will you liken me, saith the holy One, Isa. 40. 18, 25. And these sensual and covetous idolaters must be asked, [ Whom will you match with God? or set up against him, and prefer before him? What will you choose, if you choose not him? What shall be your portion instead of heaven? ] Doth it excuse you that the world hath so lovely an aspect? Yes if God be not more amiable then it, and if his face and favour be not more desirable. Doth it excuse you that the Baits of the world are pleasant, and that it offered you fair? Yes if*

God

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God had not out-bid it, and offered you ten thousand times more. Doth it excuse you that the world is near and certain, and heaven uncertain or out of sight? Yes, if you are beasts that have no Reason to know what will be, but only sense to feel what is; or if God have not given you an infallible promise, befriended by Reason, sealed by multitudes of uncontroled Miracles, and transcribed on his servants hearts; and if the Greatness of the Glory promised were not sufficient to do more at a distance with a man of faith and reason, then childish trifles near at hand; as the Sun at a distance giveth us more light then a glow-worm that is hard by. Yea and if the world which you think so certain, were not certainly transitory and vain; so that he that gets it, is certain shortly to be no gainer: and he that loseth it, to be no loser. You look on a poor praying, self-denying Believer: but you look not before you, on a Saint that shall reign with Christ, and judge the world, when he cometh to be glorified in his Saints, and admired in all them that believe, 2 Thes. I. 10. You see them sow their seed in tears, but see it not springing up, nor do you foresee the joyfull harvest. You see them following Christ through tribulations, bearing his Cross, and despising the shame; but you see them not yet set down with him on their thrones. The sight you see, but the triumph you see not. You see them tost at Sea, but you know not how sure a Pilot they have; nor do you see the riches of their freight. You see sickness or persecution unpinning their corruptible rags, and death undressing them, but you see not the cloathes which they are putting on. You see them laid asleep by death; but you see not their awaking; nor the rising of their Sun, when the Righteous shall have dominion in the morning. The man that is dead to the world you see: but you see not the life that is hid with Christ in God, nor their appearing with him in Glory, when Christ who is their life appears. Your unbelieving souls imagine there will be no

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May or harvest, because it is now Winter with us: You think the Rose and beauteous flowers which are promised us in that Spring, are but delusions, because you know not the vertue of that life that is in the root, nor the powerful influence of that Sun of the believers. You see the dead body, but you see not the soul alive with Christ, retired into its Root. You see the Candle put out, and know not whether the flame is gone, and think not how small a touch of the yet living soul will light it again.

And so on the other side, you look on the swaggering Gallant, but you look not on the ulcerous soul; you hear them laughing and jesting in their joviality: but you hear them not yet groaning in their pains: you see them clambering into the seat of honour, but see them not cast into the grave: you see them run and ride in pomp and pleasure, following the delights of the flesh, attended by their followers that honour and applaud them: but you see them not yet gasping under the pangs of death, nor laid in the dust as still as stones. You see their beauty and glittering attire, but you see not the pale and ghastly face that death will give them, nor the skulls that are stript of all those ornaments: you smell their perfumes, but you smell not their putrefaction: you see their lands and spacious houses and sumptuous furniture: but you see not how narrow a room will serve them in the grave: nor how little there they differ from the most contemptible of men. Nay more; you see them with Ahab going forth to battle, and leaving the Prophets with the bread and water of affliction: but you see them not yet returning with the mortal blow: you see them in their honours and abundance, but see them not on Christs left hand in judgement: you see them cloathed richly and faring deliciously every day: but you see them not in hell torment, wishing in vain for a drop of water to abate their flames: you hear them honoured, and hear their words of pride and ostentation: but you hear  
them

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them not yet crying out of their folly, and bewailing their loss of present time, and lamenting in vain the unhappy choice that now they make. Sirs, believe it, future things are as sure as present: These things are no fables, because they are not visible yet: You see not God, and yet he is the Principal Intelligible object: you see not your own Intellectual souls; and yet you know you have them, by the Intellection of other things. You see not your own eye-sight: and yet you know that an eye-sight you have, by the seeing of other things. If there were not an Invisible God, there would have been no visible creatures. Visibles are more vile, and are for Invisibles that are more noble. Our visible Bodies, are for our invisible Souls. This visible life is the womb of everlasting life that is Invisible: we are hatched by the Spirit in this shell, till we are ready to pass forth into that glorious light that here we see not. I beseech you Gentlemen awake, and be not so lamentably deceived, as to think that your honourable Pleasant Dreams are the only Realities. O no! it is the last awaking hour that will shew you the now unconceivable Realities. You are now but as in jest in your pomp and pleasure: but you shall then be in good sadness in your pains and loss, if Sanctifying Grace do not prevent it, by putting you out of your jaesting vein, and making you in good sadness to be men of Real Faith and Holiness, and lay about you for the Real Foyes. Believe it Sirs, the life of Christianity is not a bare Opinion: It is a living by faith upon a life invisible: and so serious resolving a Belief of the Truth of the everlasting blessedness (as purchased and given by Jesus Christ to persevering Saints) as effectually turneth the affections and endeavours of the man to the Loving and seeking it above all this world. Its one thing to take God and heaven for your portion, as Believers do: and another thing to be desirous of it as a reserve, when you can keep the world no longer. Its one thing to sub-

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mit to Heaven as a Lesser evil then hell; and another thing to desire it as a greater Good then earth. Its one thing to lay up your Treasures and Hopes in heaven, and to seek it first: and another thing to be contented with it in your Necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the Religion of serious Christians, and of Carnal worldly hypocrites. But I shall break off my Admonition and end with some Advice:

*Direct.* 1. Look upon this world and all things in it, with the fore-seeing eye of Faith and Reason, and value it but as it deserves: And then you will neither be eager after it, nor too much delighted in it, nor puffed up by it, nor will it so prevalently entice you to venture or neglect eternal things. Did you know and well consider but what an empty fading thing it is, you could never be satisfied with so poor a portion, nor quiet your souls till you had assurance or sound hopes of better things: Nor would you take such pleasure in childish trifles: nor debase your selves, to be so inordinately imployed about such low and sordid matters, while God and your eternal happiness are laid by. You take not your selves for the basest of men; much less for bruits or ideots: O then do not make your selves the basest; and do not unman your selves, and brutifie your immortal souls. A heathen could say, [Nemo alius est Deo dignus, nisi qui opes contempnit.] If you would be Rich, choose that which will make you Rich indeed: make sure of his favour that is the absolute Lord of all, and then you can want nothing, whatever you may be without. And if yet you thirst for worldly Riches, or inordinately Love them, and tenaciously keep them from your Masters use, remember that this discovereth your disease: and therefore should mind you rather to cure it then to feed it. It is not money nor any thing in this world, that will cure such an empty depraved soul. As Seneca saith, If a sick man be carried about, whether in



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a bed of gold or a bed of wood, his disease is carried with him. *It is not a golden bed that will cure a diseased man: Nor is it all the gold or honour in the world, that will help such a deluded soul, as thinks this world will make him happy. Get but the cure of your Carnal minds; and a little will serve you. For it is your sinful fancy that would have much, and not your nature that needs much. Saith Seneca, Si ad naturam vives, nunquam eris pauper: si ad opinionem, nunquam eris dives: Exiguum natura desiderat, Opinio immensum.] He is not the poor man that hath but little, but he that would have more: Nor is he the Rich man that hath much, but he that is content with what he hath. If you pray but for your daily bread, be not such hypocrites as by the bent of your desires to cross your prayers. The nearest way to Riches, saith the Moralist, is the contempt of Riches: and saith the Christian, to be Rich in faith and heirs of the Kingdom which God hath promised all that Love him, Jam. 2. 5. The greatest Riches are got (proportionably) on the easiest terms. Loving the world will not procure it: but Loving God will procure the everlasting fruition of his Love. Millions love the world that miss of it: but no man misseth of God that loveth him above the world. Buy not these gawds then at a dearer rate then you may have the Kingdom. If you have not enough, make sure of heaven, and that will be enough for you: and get a cure for your diseased minds, which is easier and more profitable then to fulfil them. No man, saith Seneca, can have all the world; but he may have a mind that can condemn all the world. No man can have all that he will: but he may be content to be without it. The disease is within you, and there must be the Cure.*

*Direct. 2.* Be sure to fix with a serious faith upon the Invisible glory as your portion: and then look at all things in this world, as good or bad as they respect

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your end: and judge of them as they help or hinder you in the main. Nothing but a truly heavenly mind is the saving cure of an earthly mind. No man will rightly let go earth, till he have the powerful Light that hath shewed him the greater good, and given him a taste of the world to come. Had you not been strangers to God and heaven (in heart, whatever you were in tongue and fancy) you could never have so fallen in love with earth. None are so much disposed to travail into other Countries, as they that are fallen out with their own. Remember that you have not one penny or pennyworth in the world, but what you had from God, and must be accountable to God for; and must employ with an eye upon his will, and your salvation. I do not call you to cast away your Riches, but to see that you use all that ever you have, as will be most comfortable to you in your last review. I know, as Seneca saith, He is a wise man that can make use of earthen vessels, as if they were all silver: and he is wise too, that can make use of silver vessels as if they were but earth. *Infirmi est animi pati uon posse diuitias: but its one thing to Bear Richs, and Use them for God, and another thing to Enjoy them with delight.* I neither take the Monasticks to be the only or the highest in perfection: nor yet do I condemn necessitated retirements. For I know it is hard to most to converse with God in tumults, and to hear the still voice of his Spirit, in the murmuring noise of a crowd: I know that the commons are usually more barren and fruitless then inclosures: and that the fruit-tree that groweth by the high-way side, shall have many a stone and cudgel thrown at it, which those that are in your Orchard scape. But still look to your end, and secure ehe main: Dream not that you have any full Propriety: Remember that you are Gods Stewards: Set therefore your Masters name and not your own upon every peny-worth you possess: Let Holiness to the Lord be written upon all. Possess nothing but what

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is Devoted to him, to be used as he would have you. Put him not off with scraps and leavings, that gave you all. So much as you save from him, you lose, and worse then lose; and so much as you lose for him, and surrender to him, and improve for him, you save and more then save. For Godliness with content is great gain. And he that is faithful in a little, shall be made ruler over much. It is thus that all things are sanctified with the Saints.

*Direct. 3.* Think not that your Riches are given you to fulfill the least inordinate desire of the flesh: Or that you may take ever the more sensual ease or pleasure, if you had all the world: But remember that better wages obligeth you to more work: And therefore rise as early, and labour as hard in your own employment (the more for the common good, the better) yea and deny your flesh as much as if you had but food and rayment. If you have much, give the more, and use the more, but enjoy never the more; and let not your sensual desires find ever the more provision: A rich man that is wise, and a faithful Steward, may live in as much self-denial, and labour as hard, and humble his flesh as much as he that hath but his daily bread. God sent you not in provision for his enemy: All that is made the food of sin, or that doth not help you up to God, is employed contrary to the end that you received it for.

*Direct. 4.* Be sure that you deal with the world as a Deceiver: Be very suspicious of all your Riches, and Honour, and Delights. Feed not on these luscious summer-fruits too boldly, or without fear. Remember how many millions the world hath deceived before you. None come to Heil but those that are cheated thither by the flesh and the world. With what exceeding vigilancy then have you need to deal with such a dangerous deceiver; when all your happiness, and all your hopes is at the stake: and if you be deceived, you are undone. Its force is nothing so perillous as its fraud.

— Ubi

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— Ubi vincere aperte  
Non datur, insidias armaq; tecta parat.

*They that have to do with such a cheater in a case of such everlasting consequence, should be suspicious of every thing, and trust the world as little as is possible, when, Qui cavet ne decipiatur, vix cavet, cum etiam cavet.*

Et cum cavisse ratus est, sæpè is cautor captus est  
(*ut Plaut.*)

*As Bucholcer was wont to say when his friends extolled him, terreri se etiam laudationibus illis, ut fulminibus; So should you possess your Honours and Riches in the world. And as the same Bucholcer said to Hubner when he went to be a Courtier: Fidem diabolorum tibi commendo: credere & contremiscere: viz. promissionibus aulicis credere, sed caute, sed timide: So should you be affected to the world: Trust and tremble: or rather Trust it not all: Nay, have you not been deceived by it already? And will you be more foolish then the silly fish, that will scarcely take the hook that he was once pricked by: or then the silly fowls that will be afraid of the net that once they have escaped from, and of the Kite that once hath had them in her claws? Tranquillas etiam naufragus horret aquas. Nay at the present, if you take any heed of your souls, you may easily perceive what a clog the world is: We are commonly better when we have least of it, or are leaving it, then when we have it at our will. A man may see the utmost visible part of the earth, and the Horizon at once: but if he look on the earth that is near him, he cannot see the heavens at that time, much less the Zenith. Our Own Riches, our Present Riches, our Nearest and Dearest temporal good, is the greatest awenter of the mind from heaven. We are commonly like Antigonus's sick souldier, that fought well because he lookt to die: but grew a Coward as soon as he was cured. So that*

*most*

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most of us have need of the counsel which the Bishop of Colen gave the Emperour Sigismund that askt him, What he should do to be happy? [ Live, saith he, as you promised to do, when you were last sick of the stone and gowt. ] Even the most notorious sinners seem Saints when they see the world is leaving them. And doth not common reason that tell us that which will so move us then, should prevail with us as much before, when we are certain all our life time that this parting time will come? Indeed the creature, as it is annexed unto God and subservient to him, may have an answerable trust and love: the smallest twig that is fast to the tree, may help you out of the water if you lay hold of it; But if it be broken from the tree, it will deceive you, though you hold it never so fast. O therefore look for surer footing: A handful of water will not save you from being drowned. Build on the Rock of ages, that never faileth them that trust him; though yet the blind unbelieving world be more distrustful of him, then of that which they have tryed is not to be trusted. A wise man should know him to be trusty that he trusteth in a case that concerneth his salvation. And true Believers, and none but they, may say with Paul, I know whom I have trusted, 2 Tim. 1. 12.

*Direct. 5.* Let it be your daily care to keep clear accounts between God and you, of your Receivings and Disbursements. Its time to bewail the expence of that, if it be but a groat, that you cannot give a comfortable account of. When ever you have several waies before you, for the laying out of your money or your time, let the Question be seriously put to your heart, Which of these waies shall I wish at death and judgement that I had expended it? and let that be chosen as the way.

*Direct. 6.* Be sure to watch those thieves that would rob you of your Masters talents that should be employed for his use. And will you give me leave to be

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plain with you in instancing in a few of them.

1. How many ungodly Gentlemen do wast that in a thing that they call Great House-keeping, (that is, the inordinate provisions for the flesh, and a freedom for men to play the gluttons or drunkards in their houses) which might have been expended to their greater honour and commodity?

2. How many be there that spend that in unnecessary feasting of their friends, that might have been far more advantageously improved?

3. How many be there that spend more in the excess of one or two suits of apparel, then would have sufficed to the relief of a distressed family for a twelve moneths space?

4. How many be there that lay out more in needless build-ings, walks and gardens, then would save the lives of an hundred or a thousand of the poor that perish by hunger, (or by diseases bred by want:) They will not spare from their own superfluities, to supply the necessities of their Brethren; Is this loving their neighbours as themselves, and doing as they would be done by?

5. How many be there that spend more needlessly on horses, dogs, or hawks, and cast away more at one game at Dice, or at a Cock-fight, or an Horse-race, then would keep a poor Schol-  
lar at the University? ( But I hope the Parliament hath cur-  
red this. )

6. But the principal and least lamented abuse of Riches, is Childrens excessive portions; For children are as a sur-  
viving self: Men think themselves but half dead, while  
their children live: And therefore as self is that Idol of the  
wicked, to whom all the creatures of God are sacrificed, so  
they employ all one way or other for themselves as long as  
they live, and then leave it when they die, to themselves in  
their posterity. When they have like unfaithful Stewards,  
detained Gods due from him as long as they live, they leave  
it to their children to detain it after them. Mistake me not:

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I persuade you not to be unnatural. Your children must be provided for if you be not worse then Infidels. But I tell you by what Rules I should proceed, were it my case. 1. If I had never such ungodly children, I shou'd provide for them, if I could, their daily bread, and leave them enough for food and rayment, unless they were such as ought not to live, or be maintained. 2. If I had better children, that were likely to use what they had for God, I should leave them all that could be spared from more necessary uses, that their lives might be more free from care, and they might be serviceable to God with their wealth when I am dead: And the more confident I were, that they would be faithfull Stewards of it, the more I should commit to their trust. 3. I should not take it to be my Duty to levell my posterity with the poorer sort, unless some special Call of God, or extraordinary publick exigence did require it. So much for the Affirmative, What I should do for them. But (for the Negative, What I should not do for them)

1. I should think that in a case of some extraordinary Necessities to the Church or Common-wealth, I were bound to alienate all from my posterity, at least, except their food and rayment.
2. I should still in the General conclude that all must be for God, as he is the Owner of me and all; and therefore I should enquire which way it is his will that I should dispose of it. And where my conscience tells me he would have me use it, I should do it, though to the denial of my self or my posterity.
3. I should alway prefer the Publick Good of Church or Common-wealth, before the personal wealth of my posterity, and therefore should provide for them in a subserviency to the greater good, and not prefer their wealth before it.
4. I should think my self bound to expend all that I had, in that way as might most promote the principal Interest of my Lord, unless in cases where he had tyed me by any special Obligation to a more private expence of it.
5. I should judge that the ordinary Necessities of the Church and

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poor are so great, as should command me very much to abate of full provisions for my posterity. And for the proportion, I should labour to discern, whether the times were such, and my posterity such, as that the stock of my estate would be more serviceable to God in their hands, or otherwise laid out. For the times and quality of children may make a great alteration in the case. 6. Had I an only son that were notoriously ungodly, I would leave him no more then food and rayment, if I had ten thousand pound a year, but would give it to God for the works in which I might promote his interest. My Reasons are many, which I have touched upon in another discourse. As, 1. Such as forfeit their very daily bread, should not have any more then their daily bread: But such notorious wicked ones forfeit their daily bread. He that will not labour, saith Paul, let him not eat, 2 Thes. 3. much more in such greater cases. 2. According to Gods antient Law, Deut. 21. they forfeit their lives, and the parents there were to cause them to be put to death, that were obstinately un-reformed. And is the case so altered think you now, as that you are bound to make such children rich, that parents then were bound to put to death? 3. I am not bound to give unnecessary provisions to an enemy of God, to mis-employ it, and strengthen him to do mischief, and be more able to oppress Gods servants, or oppose his Truth, or serve the Devil.

I forbear to mention the proportions of mens estates, that I think they are ordinarily bound to alienate, but shall leave you to Prudence and the General Rules, lest I seem to you to go beyond my line. But in general I must say, that it is a selfish and an hairous error, to think that men should lay up all that they can gather for their posterity, and all to leave them rich and honourable, and put off God, and all charitable uses, with the crumbs that fall from their Tables, or with some inconsiderable driblets. If the Rich man in  
Luke



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Luke 18. might have followed Christ on such terms as these, he would hardly have gone sorrowfully from him.

1. By this men shew that they prefer their children before God. 2. And that they prefer them before the Church, and Gospel; and the Common-wealth: When an heroick Heathen would have confessed that his estate and children, and his life were not too good to be sacrificed to his Countrey; as the case of the Decii and many other Romans that gave their lives for their Countrey witnesseth. 3. These men prefer the worldly riches of their children before the souls of men: When they have so many Calls to employ their wealth to the furthering of mens salvation, and put by all that their children may be rich. 4. They prefer their childrens Riches before their own everlasting good: Or else they would not deny themselves the Reward of an holy improvement of their talents, and cast themselves upon the terrible sentence that is past upon unprofitable servants, and all to leave their children wealthy. 5. They prefer the bodily prosperity of their children before their spiritual: Or else they would not be so eager to leave them that Riches, which Christ hath told them is such a snare, and hinderance to mens salvation. 6. They would teach all the world the easie art of never doing good in life or death. For if all must follow their principles, then the Parents must keep almost all for their children, and the children must do the like by their children, and so it must run on to all generations, that their posterity may be kept as rich as their predecessors. 7. How unlike is this to the antient Saints; and how unlike to the general precepts of self-denyal, and doing good to all while we have time, &c. which Christ hath left us in the Gospel. Enable your children to be serviceable in the Church and Common-wealth, as far as you may; but prefer them not before the Church or Common-wealth. Wrong not God, nor your own souls, nor the souls or bodies of other men, to procure your

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children to be rich. It will not ease your pains in hell, to think that you have left your children Rich on earth. Its few of the great and noble that are Called. They will have an easier way to heaven in a mean estate. Their Nurses milk contented them when first they lived in the world: and will nothing but Lands, and Lordships, and superlative matters now content them, when they have a shorter time to use it? Poor men can sing as merrily as the Rich, and sleep as quietly, and live as comfortably, and die as easily: Cantabit vacuus— They are free from abundance of your cares and fears. The Philosopher that had received a great gift of Gold from a Prince, sent it back to him the next morning, and told him that he loved no such gifts as would not let him take his sleep ( for thinking what to do with it. )

Direct. 7. Lastly, Study the Art of doing Good, and making your selves friends of the Mammon of unrighteousness, that when you go hence you may be received into the everlasting habitations. Remember how much of your Religion doth consist in the Devoting of your selves and all to God, and improving his stock, and being Rich in good works, ready to distribute and communicate, 1 Tim. 6. 18. And how much will be laid upon this at Judgement, Mat. 25. God doth not call upon you for your charity, as if he would be beholden to you, or needed any thing that you can give him; but because he will thus disference his hearty followers from complementing hypocrites. The poor you shall have alwaies with you: and the Church shall alwaies want your help, and Christ will be still distressed in his members, to try the reality of mens professions, whether they love him above all, or else dissemble with him, and whether they have any thing that they think too good for him. It is a certain mark of an hypocrite, to have any thing in this world so dear to you that you cannot spare it for Christ.

Remember

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Remember then that it is your own concernment : If you would be ever the better for all your wealth, nay if you would not be undone by it, study how you may be most serviceable to God with it. Cicero could say, that to be Rich is not to possess much, but to use much. And Seneca could rebuke them that so study to encrease their wealth, that they forget to use it. If really you be Christians, heaven is your portion and your end : And if so, you can love nothing else, nor use any thing else, rationally, but as a means to attain that end. See therefore in all your expences, how you attain or promote your end. Alas men are so busily building in their way, that they shew us that they take not themselves for travellers : They are so familiar with the world, that they shew us they are not strangers, but at home. They make their garments so fine, and lay such mountains on their backs, that we see they mean not to be serious Runners in the Christian race. The thorny cares that choak Christs seed, do shew that they are barren, and nigh to burning. If you gather Riches for your selves, ( Luk. 12. 21. ) you are standing pits : If you are Rich to God, you will be running Springs, or cisterns. There is a blessed Art of sending all your Riches to Heaven before you, if you could learn it, and were willing to be happy at those rates : It is not for your Riches that God will either condemn or save you ; but for the Abasing or improving them. Though Lazarus was a beggar, yet Abraham had been Rich whose bosom he was in. Rich men must know, saith Ambrose, that the fault is not in Riches, but in them that know not how to use them ; Nam divitiæ ut impedimenta sunt improbis, ita bonis sunt adjuncta virtutum. O that you could but be sensible of the difference, betwixt them that can say at last, [ We have used our stock for the service of our Lord : We studied his Will and Interest, and accordingly employed all that we had in the world ]

and

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*and them that must say, [ We gave now and then an alms to the poor ; but for the substance of our estates, we spent it carnally for the flesh, to bear up our pomp and greatness in the world ; and then we left it to our children to do the like when we were dead. ] There is as wide a difference between the end of these two waies, as there is betwixt Heaven and Hell : And surely the way is consexed to the end. Think not either that you can serve God and Mammon, or that you may live to the world, and die to God. When one was asked whether he had rather be Cræsus or Socrates, he answered, that he had rather be Cræsus while he lived ; and Socrates when he came to die : But dream not you of such a choice, Gal. 6. 7, 8. Be not deceived ; God is not mocked : Whatsoever a man soweth, that shall he also reap : If you sow to the flesh, of the flesh you shall reap corruption : but if you sow to the Spirit, of the Spirit you shall reap everlasting life. ]*

*And this much more let me add, that if you intend your wealth for God, you must not think of evil getting it : For God will not accept a sacrifice that is got by fallshood, rapine or injustice. Nay if you intended it indeed for God, you would not dare to procure it by sin. For God needeth not fraud, perfidiousness or injustice, to promote his service. Pietas sua federa servat. As Austin saith, Ream linguam non facit, nisi rea mens : So I say here. Your mind is first guilty of denying God, whatever you pretend, when you dare thus by your deeds deny him.*

*Yea let me add, that so far should you be from yielding to any temptation to be covetous, for God, for your family, or any good end that may be offered you, that you should make an advantage of such temptations, to watch the world and your deceitful hearts the more narrowly hereafter. And if in all temptations to worldliness, you could turn them to a gain*

*and*

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and duty, and over-shoot the tempter in his bow, it were a point of singular zeal and Prudence. When he would put any covetous motion into your mind, or work it into your hands, give them more liberally, or do more good then you did before. Let this be all that the deceitful flesh and world shall get by you: Fallite fallentes — Et in laqueos, quos posuere, cadant.

I know that flesh and blood will stand in your way with abundance of dissuaves, and make you believe that, this so plain and great a duty, is no duty. In the verbal part of godliness it would allow God but little: but in the more costly practical part, much less. Sometime it will tell you that men are so naught that they deserve not your charity: But Christ deserueth it: give it therefore to him. Sometime it will tell you of mens unthankfulness: but satis est dedisse, you have done your duty: God accepteth it: Other mens thankfulness is not your Reward. You are more unthankful your selves to God. You are called to imitate him that causeth his Sun to shine, and his rain to fall on the just and on the unjust, and that daily bestoweth his mercies on the unthankful. Sometime it will tell you of the uncertainty of reaching the end of your Charity: That if you maintain Schollars to Learning, they may prove ungodly: if you leave any considerable gift to pious uses, sacrilegious and rapacious hands may alienate it. But you are sure of succeeding in your ultimate end, which is the pleasing of God and your own salvation: It is not loss to you if it be to others. Cast your bread upon the waters; if you cannot trust God, you cannot obey him. Do your part, and leave his part to himself. Its your part to Give; and its Gods part to succeed it for the attainment of the end. He that is worst is likeliest to fail: And whether think you is better, God or you? and which should be more suspected? He is unworthy the name of a servant of God, that will run no hazard for him. Venter your charity

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in a way of duty, or pretend not to be charitable. Will you not sow your Masters corn, till you are certain of a plenteous increase? And do you think that he will take this for a good account? This is the foolish excuse that Christ hath told you shall have a terrible sentence: you will hide Gods talent for fear of losing it; but wo to such unprofitable servants.

Sometime the flesh will tell you that you may want your selves, or your posterity at least; and that you were best gather till your stock arise to so much, or so much, and then God shall have some. A fair bargain! First like ungodly men by their Repentance and Conversion; They will sin till they are old, and then they will turn. But few turn that delay with such resolutions. If God have not right to all, he hath right to none. If he hath right to all, will you give him none but your leavings. A swine will let another eat when his belly is full. What if you are never richer, will you never do good therefore with what you have?

And for the impoverishing of your self, if you fear being a loser by God, you may keep your Riches as long as you can, and try how you can save your self and them. A mans life consisteth not in the abundance that he possesseth. Do not imagine that you need more then you do. If Monasticks think it their perfection to be wilfully poor, and Seneca thought it the Cynicks wisdom, quod effecit nequid sibi eripi posset; you may much more rejoyce in such an estate if God bring you to it by or for well-doing. You live in dangerous times: Wars and thieves may soon levell your estates; Can there be greater wisdom then to send it all to heaven, and lay it up with God, and put it into the surest hands; and put it to the only usury? Aut ego fallor; aut regnum est, inter avaros, circumscriptores, latrones, plagiarios, unum esse, cui noceri non possi. Cannot a man live think you without wealth and honour? Siquis de  
calium

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talium sælicitate dubitat, potest idem dubitare & de deorum immortalium statu, an parum beate degant, quod illis non prædia, nec horti sint, &c. Sen. *As it is the honour of God the first mover, omnia movere ipse non motus; So it is the honour of the greatest Benefactors, omnia dare nihil habentes: He that hath it to Give, hath it more transcendently, then he that hath it but to Use. He that hath most, hath most care, and trouble, and envy, and danger, and the greatest reckoning. Neither Poverty nor Riches, was the wise mans wish, but Convenient food. Optimus pecuniæ modus est, qui nec in paupertatem cadit, nec procul à paupertate discedit. Sen. No man doth dissemble, lie, oppress, defraud for love of Poverty; but thousands do it for love of Riches. Neminem vidi tyrannidem gerere propter Paupertatem, plurimos vero propter divitias, saith the Cynick, citante Stob. Poverty is one of the cheapest medicines for the mind, and Riches a dear deceit. A Philosopher calls Poverty a self-taught vertue, and Riches a vice to be acquired with great labour and diligence: Poverty is a Natural Philosophy: an effectual doctrine of temperance: and Riches a Nursery of Pride, voluptuousness and every vice. And Paul comes near it, and speaketh more cautelously, yet home enough, that The love of money is the root of all evil, 1 Tim. 6. 10. and therefore is it self a transcendent evil.*

*Sweet healthful Temperance is cheap, and may be maintained without any great renews: it is killing luxury, excess and pride that are so dear, and require so much for their maintenance. Our journey is not of such small moment, nor our way so fair, nor our day so long, nor our strength and patience so great, as to encourage us to load our selves with things unnecessary. Christian living is daily fighting; And we use not to fight with our Riches on our backs, but for them. He that swimmeth with the greatest load, is likeliest to sink.*

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*Men fancy that evil in a low estate which else they would not feel; and when they have pickt a canseless quarrel with it, and undeservedly fallen out with it, they speak abusively of it, and of God himself for casting it upon them. Men love Riches so well, because they love sin so well. Did poverty accommodate mens vices, and feed and satisfie their sinful lusts as well as Riches, it would be loved as well. And if Riches did starve up luxury and voluptuousness as much as Poverty, they would be as much abhor'd. Few men speak highly of Honours, or Riches, or Pleasures at the last; nor hardly of a low or suffering state. And the last judgement is commonly the wisest.*

*Let not therefore the fear of Poverty deter you from good works. Yea rather give speedily, and do good while you have it, before all be gone and you be disabled. Saith Nazianzen (Orat. de Amor. Pauper.) Deo gratitudinis ergo aliquid tribue, quod ex eorum numero sis, qui de aliis bene mereri possunt, non qui aliorum beneficentia opus habent: quod in alienas manus non oculos coniectos habeas, sed alii in tuas: Da operam, ut non solum opibus, sed etiam pietate, non solum auro, sed etiam virtute sis locuples. Cura ut proximo tuo idcirco præstantior sis, quia benignior. Fac calamitoso sis Deus, Dei misericordiam imitando. Nihil enim tam Divinum homo habet, quam de aliis bene mereri.] If you have no pity on others, have some on your souls. Give not all your Lands and wealth to your flesh and your posterity: Give some of it to your souls, by giving it to God. Shall your bodies have it, and your souls have none, or but a little? [Hoc solum quod in opibus bonum est, lucremur; nempe ut animas nostras in eleemosynis acquiramus, facultates nostras pauperibus impertiamus, ut cœlestibus ditemur. Animæ quoque partem da; non carni duntaxat: Deo quoque partem da, non mundo tantum: Ex ventre aliquid subtrahe,*



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trahe, & spiritui consecra : Ex igne aliquid eripe, ac procul à depascente flamma reconde; à tyranno eripe, ac Domino committe ——— Da exiguum ei a quo multa habes : Da etiam omnia ei, qui omnia donavit : Nunquam Dei munificentiam vinces, etiamsi omnia tua bona projicias, etiamsi te etiam ipsum bonis tuis adjungas. Nam hoc quoque ipsum Accipere est, nempe Deo donare ]saith Gregory Nazianaz. ubi sup.

*Of any kind of covetousness, there is none more plausibly pretended against works of Charity, then that of some Ministers, that can spare no money, because their Libraries are yet unfurnished with many Books which they would fain have. Yet here we must see that greater works be not for this omitted. Saith Seneca ( de Tranquil. ) Studiorum quoque quæ liberalissima impensa est, tamdiu rationem habebō, quamdiu modum. Quo mihi innumerabiles libros & bibliothecas, quorum Dominus vix tota vita sua indices perlegit? Onerat discentem turba, non instruit : multoque satius est paucis te authoribus tradere, quam errare per multos. — Studioſa hæc luxuria; imo ne studioſa quidem, quoniam non in studium, sed in spectaculum. — Paretur librorum quantum satis sit; nihil in apparatus — Vitiosum est ubique quod nimium est.]*

*Yea more, let me tell you all, and beseech you to consider it : It is your duty even to pinch your flesh, and spare it from your back and belly, that you may have wherewithall to do good. Its no thanks to you to relieve others out of that which you need not your selves : and to give God that which your flesh can spare. Such liberality may stand with little suffering or self-denial, and therefore will be but a poor proof of your grace. Had I ten thousand pound a year, I should think it my duty for all that, to pinch my flesh, that I might spare as much of it. as is possible for God. David*

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would not offer that to God which cost him nothing, 2 Samr  
24. 24. If you fare the hardlyer, and go the plainer in you  
attire, and deny your selves that which is for any needles  
pomp or ostentation, or splendor in the world, that you may  
have so much the more to do good with, you deal then like  
good husbands for God and your souls, and faithful Stewards.  
Why should a covetous Miser pinch his flesh more to gather  
Riches for himself and his posterity, then you should do to  
gather it for God, and to expend it on the Church and poor?  
Be as frugal as they, but not to the same end; so you use it  
for God and your poor Brethren, an honest parsimonie and  
gathering is a duty; and such an holy covetousness is so far  
from condemnable, that it is the truest Charity, which God  
and all wise men will most applaud. I do not mean only to  
deny your flesh in gross excesses, but to pinch it by a just fru-  
gality and abstinence: And yet you shall not say that I am  
drawing you to extreams. I would not have you so far pinch  
your flesh as to disable it for duty, but to deny it whatsoever  
doth not some way help it for duty, that we may not feed our  
own unnecessary delights, though with a seeming decorum  
and moderation, while so many about us are pinched with the  
want of necessaries, and so many publike excellent works are  
calling for our help. The flesh is to be tamed, and humbled,  
and brought in subjection, and scanted when greater things  
require it, but not to be destroyed and made unserviceable.  
[ Infido huic corpori quomodo conjunctus sim, haud  
equidem scio, quòque pacto simul & imago Dei sim, &  
cum cœno voluter: quod & cum pulchra valetudine est,  
bello me laceffit. & cum bello premitur, ma rore me af-  
ficat: quod, & ut conservum amo, & ut inimicum odi  
atq; averfor: quod, & ut vinculum fugio, & ut cohæ-  
res vereor. Si debilitare illud & conficere studeo, jam  
non habeo quo socio & opitulatore ad res praclarissimas  
utar; nimirum haud ignorans quam ob causam pro-  
creatus

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creatus sim, quodq; me per actiones ad Deum ascendere oporteat. Sin contra ut cum socio & adjutore mitius agam, nulla jam ratio occurrit, qua rebellantis impetum fugiam, atque à Deo non excidam, compedibus degravatus, vel in terram detrahentibus, vel in ea detinentibus. Hostis est blandus & placidus: invidiosus amicus. O miram conjunctionem & alienationem! Quod metuo amplector, quod amo pertimesco. Antequam bellum gesserim in gratiam redeo: Antequam pace fruar, ab eo dissideo.] Greg. Naz. ubi sup. *And for Delight, at least learn of an Heathen how to esteem of it.* Sen. de vita beata. Tu voluptatem complecteris: ego compesco: Tu voluptate fueris, ego utor. Tu illam summum bonum putas: ego nec bonum. Tu omnia voluptatis causâ facis: ego nihil.]

*What remains now Gentlemen, but that you be up and doing, and look about you where you may have the best bargain to lay out your money on for God and for your souls? Stay not till the Market is over, till thieves have rob'd you, till God in judgement have impoverish'd you; till meer necessity do constrain you to part with that which you cannot keep; or till the souls or bodies that need your help are removed from your sight. Seek after an object for your Alms as diligently as beggars seek the Alms; you have more cause, for you get more by Giving, then they do by receiving: If you believe not this, you believe not Christ; and so are Infidels.*

*The summe of my Advice is, that as men that are drawing near to their account, and love Christ in his members, and believe the promise of Reward, you would Devote your selves and your estates to Christ, and study to do good, and make it your daily trade and business, as men that are zealous of Good works, and created to walk in them, (Tit. 2:14. Eph. 2. 10.) and not as dropping a little upon the  
by.*

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by. Say not that you have not wealth, or interest, or opportunity; The Rich have full opportunities: The poor have their two mites, or their cup of cold water to give to a Disciple. And he that hath neither, may have a Will to give thousands a year: And this is our comfort that have but little, that [if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.] 2 Cor. 8. 12. But where [there is a readiness to will, there will also be a performance out of that which you have] if you be sincere, Vers. 11. Et Nunquam usque eo interclusa sunt omnia, ut nulli actioni honestæ locus sit. — Nunquam inutilis est opera civis boni: Auditum enim, visum, vultum, nutum, obstinationem tacitam, incessumque, ipso prodest. Ut salutaria quædam citra gustum tactumque odore proficiunt: ita virtus utilitatem etiam ex longinquo & latens fundit: sive spargitur, & utitur suo jure: sive precarios habet excessus, cogiturque vela contrahere: sive otiosa mutaque est, & angusto circumscripta: sive ad aperta: in quocumque habitu est, prodest. Seneca de Tranq. (I give you not these passages of strangers to Christ, as if his Doctrine needed any such patches: but as imagining that the temper of those I speak to, may need such a double testimony, and to see the Book of Nature as well as of Grace: and to let you understand, how unexcusable a Professed Christian is that is worse than an Infidel.)

I have been long, and yet I would I had done. I have taught you, and yet I fear lest you have not learned. I have told you what you knew before (unless it be because you will not know it:) and yet have more need to hear it, than a thousand things that you never knew. I have set you an easie Lesson, hard to be Learned. Were but your senses Rational, or were your Will but disengaged and morally Free, the work were done, and that would be learnt in an hour, that the

Church

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Church and Common-wealth might rejoyce in till the Sun shall be no more. O had we but such Princes, Nobles and Gentlemen, as were thus Zealous and Studious of Good works, and wholly Devoted and Dedicated unto God, what a Resemblance should we have of Heaven on Earth? How then would our Princes and Nobles be both Loved and Honoured, when their Add Etedness to God did make them so Divine? How Honourable then would our Parliament be, and how chearsfully should we flock together for their Election? How dear would our Judges and Countrey Magistrates be to all that have any thing of piety or humanity in them? Kings then would reign in Righteousness, and Princes Rule in judgement; and a man should be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary Land: And the eyes of them that see should not be dim, and the ears of them that hear should hearken; the heart also of the rash should understand knowledge, and the tongue of the stammerers should be ready to speak elegantly. ] Isa. 32. 1, 2, 3, 4, 5. what help then should Ministers have in their work, and the souls of all the people for their happiness! and what a shaking would Satans Kingdom feel? Then neither seducers should have this pretence, nor the seduced this temptation as now they have, to call their various Models of Republicks by such splendid names, and to think Christ Reigns when they Reign; or that it is the only Government, to have all to be Governors, or to have the greatest Liberty to be bad. No forms will reform us and heal our maladies, till we are healed and reformed within. Lead will not be Gold what form soever you mold it into. And though some waies may be more effectual to restrain the evil, and improve the good, that is among them, yet still the wicked will do wickedly The Sworfish and the Thresher would be the Tormentors

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of Leviathan, and God himself would be impatient of his Tyrannie. And his Brother would mend the matter, who by giving the Power to the vast tumultuous Ocean it self, may find that his Republick is not only inconsistent with a Clergy (an high commendation) but may possibly be as injurious to his Moral Honesty, as any other sort of Tyranny: & might have learned of his chiefest Master, Seneca, (de Tranquil. Anim.) that the free City of Athens could less endure Socrates then the Tyrants, and did put him to death, whom they had tolerated. [ Nunquid potes invenire urbem miserioꝛem quam Atheniensem fuit cum illam triginta tyranni divellerent? Mille trecentos cives, optimum quemque occiderant. — Socrates tamen in medio erat — Et imitari volentibus, magnum circumferebat exemplar, cum inter triginta dominos liber incederet. Hunc tamen Athenæ ipsæ in carcere occiderunt: Et qui tuto insultaverat agmini tyrannorum, ejus Libertatem libera civitas non tulit. — ]

Gentlemen, for the Lords sake, for your sou's sake, for the Churches and the Gospels sake, for your Conuntries sake, and the spiritual and corporal good of thousands awake now from your sloth and selfishness, from your Ambition, Voluptuousness and sordid Worldliness, and give up your selves and all that you have to God by Christ, and to the Common Good, and make the best of all your faculties and interest, for the high and noble Ends of Christians: And convince all self-conceited founders or troublers of the Common-wealth that you have hit the way of a true Reformation, without any alteration of the form, by correcting your selves the principal Materials. And let them see by your seeking the weale of all, that your form is as truly a Common-weale as theirs, and that they absurdly appropriate the Title to their own. If you deny us this, on you shall lie the blame and shame, and not on our want of a Popular form.

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But because I have gone so far with you by persuasion, (though yet I doubt whether indeed you will be persuaded) I shall not leave you till I have added the last part of my task, which is to set some Rules and Matter for Good works before you, that if you are but willing, you may set your money to the happyest usury, and that upon the best security.

1. (For General Rules) Aime at no lower an ultimate End in your Charity, then the Pleasing of God, and move from no lower a first moral Principle then the Love of God within you. Seek not self while you seem to Deny it. Give and do good to Christ in his servants.

2. Consider therefore of mens Relations to Christ, and understand where his Interest lyeth in the world. Avoid both their extremas, that would have you do Good to none but Saints, and that would have you do it to all alike. As God hath a special Love to his children, and yet doth Good to all, his mercy being over all his works; and as he is the Saviour of all men, but especially of them that Believe; so must you Love all men as men, and Saints as Saints; and do good to all men, but especially to them of the household of Faith, Gal. 6. 10. The New command of special Love, must not be thought to abrogate the old Commandment of common Love, even of Loving our neighbour as our selves. You must do good to a Disciple in the name of a Disciple: and to a Prophet in the name of a Prophet, Mat. 10. 42. and yet take the wounded man for your neighbour, that you see lie in your way, Luke 10. 30. I know the Serpentine seed had rather you would kick against the Pricks, and tread down Christs interest, then there to lay out your greatest Charity. But its God that you have to reckon with, who judgeth not as they. The Philosopher being asked, Why all men were more ready to give to the halt and blind, then to Philosophers, answered, that They thought they might come to be halt and blind themselves, but were never

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like to be Philosophers: So I may say of many that would be content that you feed the common poor with bread, but the Disciples of Christ with stones. They think they may be poor themselves, but they are never like to be Christs Disciples: Nay some of them (such as Clem. Writer in his mock-fides divina) will perswade you that its a sottish thing to conceive that any have Christs Spirit now, that work not Miracles, and that he hath no Church, Ministry or Saints, that is, that Christianity is not the right Religion, unless it had present Miracles to warrant it. And then you might be excused rather for your uncharitableness to it, then for your Charity. But wisdom is justified of all her children: And the mouths of her enemies will be quickly stopt: and they shall then know that Christ is Lord and Judge, without either faith or further Miracles.

3. When you have two Good Works before you, prefer the Greater, and choose not the less.

4. Cæteris Paribus, let Works of Spiritual and everlasting concernment, be preferred, to those that are meerly temporal.

5. And let Works for the Publick Good, of Church or Common-wealth, be preferred before private Works.

6. Let God have All in one way or other: even that which your selves and families receive: Take it but as your daily bread to support you in his service. Do not limit God, or tie him to any part. Take heed of Reserving any thing from him, or of halving with him, as Ananias and Saphira. He deserueth and he expecteth all. That which he hath not, you have not, but Satan hath it. You lose it, if you return it not to him.

And now in the Conclusion, I shall presume (though I foresee I may incur a censure for it) to give you a Catalogue of some of those good works which are seasonable in our daies, by which you may make your reckoning comfortable. And do not think that God is beholden to you for it, if you perform them:

all:



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## The Preface.

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*all : but take it as the happyest bargain that you can make : and thankfully take the opportunity while it is offered you , remembering that there is no such security nor advantage to be made of your money in any way as for God : and that it is more blessed to Give then to Receive : Say not another day but that you had a price in your hands : if you have not an Heart, you must suffer with the unfaithful.*

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*A Catalogue of seasonable Good Works, presented to them that are sanctified to God, and dare trust him with their Riches, expecting the everlasting Riches which he hath promised, and are zealous of Good Works, and take it for a precious Mercy that they may be exercised therein.*

- 1: **E**Nquire what persons, burdened with children, or sickness, or on any such occasion labour under necessities; and relieve them, as you are able and find them fit. And still make advantage of it for the benefit of their souls, instructing, admonishing; and exhorting them, as they have need. If you give them any annual gift of cloathes, bread or money, engage them to learn some Catechism withall, and to go to the Minister and give him an account of it. Some I know that set up a Monethly Lecture to be fitted to the poor, and give six pence or twelve pence to a certain Number of poor that hear it.
- 2: As far as Law will enable you, bind all your Tenants in their Leaies to learn a Catechism, and read the Scripture, and be once a year at least accountable to the Minister, of their Profiting. If you cannot do

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this, at least, use your Interest in every Tenant you have to do it, and to seek God and worship him in their families (in which let your own families be eminently exemplary.) It is very much that Landlords might do for God if they had hearts. Discourage the ungodly: Encourage the good: Give them back some little, when they pay their Rent, to hire them to some duty. And think not too much to go to their houses for such ends.

3. Buy some plain and rowzing Books, that tend to Conversion, and are fittest for their Condition, and give them to the families that most need them, getting them to promise you to read them twice over at least, and then to give their Teachers an account of the effect, and receive Instructions from them for their further profit. Many have this way received much good. Or you may buy the Books, and trust the Ministers to distribute them, and engage the receivers to read them, or to hear them read.
4. Take the children of the poor, and set them Apprentices to some honest trade, & be sure you choose them Godly Masters; that may take care of their souls as well as of their bodies: Or if you are able, settle a perpetual allowance for this use, entrusting the Minister with the choice of a Godly Master for them, and whom you see meet with the choice of the boyes.
5. In very great Congregations that have but one Minister, nor are able and willing to maintain another, it is a very good work to settle some maintenance for an Assistant, without whom the flock must needs be much neglected: Impropriations may be bought in to that use.
6. To settle Schools in the more rude parts of the Countrey,

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Countrey, where they use not to teach their children to read, or in Market Towns where people are numerous, is a very good work.

7. It is one of the best works I know within the reach of a mean mans purse, to maintain Scholars (in Sizers places) at about 10. l. *per annum* charge, till they are capable either of the Ministry, or of some other station in order to it, where they can maintain themselves. As also to maintain some of the choicest parts for some special studies. There is an Intent of some to propound this work in a method fit for the whole Nation to concur in. Till that be done, any Rich man that is willing to do Good, may entrust some able Godly Ministers with the choice of the fittest youths (which is the greatest matter) and may allow them necessary maintenance. How many souls may be saved by the Ministry of one of these? And how can money be better husbanded?
8. It will be a very Good work also conjunctly to encourage Manufactures or other trades, and Piety too, if in Cities and Corporations, some yearly rents be given on these terms: That several of the honestest tradesmen, may have 5. l. or 10. l. a piece yearly of this Rent, lent them freely for four or five years to trade with, putting in security to repay it: And so the stock will encrease, and more Land may be bought by it after certain years, to go on to the same use: (only let the Trustees have power to remit all or part where there is an extraordinary unexpeted failing) And that the fittest men may still receive it, some godly Trustees may be chosen who may choose their successors; the Minister being one, as likeliest to choose the fittest subjects of this beneficence. If Honest men be kept up, they will better relieve.

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- lieve the poor, then if it were left to their own hands.
9. It would be a blessed Work for our Rulers and some Rich men to erect a Colledge (at *Salop*, I think the only fit place, for many Reasons) for the education of Scholars for the use of *Wales*; a Countrey, whose present misery, and antient honour, and readines to receive the Gospel, and zealous profession of what they know, should encourage all good men to help them. Too few will send their sons to our present Universities, and too few of those that come thither are willing to return. But if this may not be done, the next way, will be to add some Charitable help for them in *Oxford*, obliging them to return to the service of their Countrey.
10. Were I to speak to Princes, or men so Rich and Potent as to be able to do so good a Work, I would provoke them to do as much as the Jesuites have done, in seeking the Conversion of some of the vast Nations of Infidels, that are possess'd of so great a part of the world: *viz.* To erect a Colledge for those whom the Spirit of God shall animate for so great a Work, and to procure one or two of the Natives out of the Countries whose Conversion you design, to Teach the Students in this Colledge their language (which its like might be effected.) And when they have learned the Tongues, to Devote themselves to the Work, where by the Countenance of Embassadors, Merchants, Plantations or any other means, they may procure access and liberty of speech. Doubtless God would stir up some among us, to venture on the labour and apparent danger, for so great a work: If we be not better principled, disposed & resolved to do or suffer in so good a cause, then the

Jesuites

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Jesuites are, we are much too blame. And where we can but have opportunity, we are like to do much more good then they. 1. Because they are so importunate everywhere for the Interest of the Pope, that the People presently smell it to be but a selfish secular design. 2. Because when they have taken them from their Heathenish Idolatry, and taken down their Images, they set up the Divine Worship of the Host, and the Cross, and the Religious worship of the Virgin *Mary* and the Saints, with prayers to them, in the stead, with such abundance of Ceremonious additions, that the people think it is as good be where they are, as if it were but the taking down one *Daimon* or *Divus* to set up another in a kind of emulation, and they think that every Countrey should continue the worship of their ancient *Patrons* or *Daimons*. Whereas if we went among them, with the plain & pure Gospel, not sophisticated by these superstitions, with a simple intention of their spiritual good, without any designs of advantage to our selves, its like we might do much more, and might expect a greater blessing from God; as *Mr. Eliot* and his helpers find of their Blessed labours in *New England*, where if the languages, and remote habitations (or rather no habitations but dispersions) of the inhabitants did not deny them opportunity of speech, much more might be effected. And though the *Mahometans* are more cruel then the *Heathens* against any that openly speak against their superstition and deceit, yet God would perswade some, its like, to think it worth the loss of their lives to make some prudent attemp in some of those vast *Tartarian* or *Indian* Countries, where Christianity hath had least access and audience. As difficult works as these are, the Christian Princes and people

## The preface.

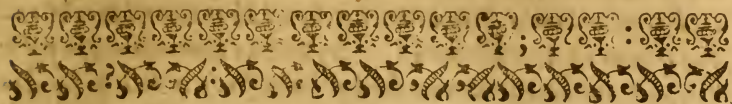
are exceedingly too blame, that they have done no more in attempting them, and have not turned their private quarrels, into a common agreement for the good of the poor uncalled world.

I have told you of Divers waies, in which you may secure your wealth from loss, and make an everlasting advantage of it. Those that have power and not a Will, shall lose the Reward, and have the condemnation of unfaithful Stewards. Those that have power and an envious evil Will, that desireth not the Churches good shall moreover have the Punishment of Malignant enemies. Those that have neither Power nor Will, or are both Impotent and Malignant, shall be judged according to what they would have done, if they had been able. Those that have an unfeigned Will, but not Power, shall be accounted as if they had done the works: for God accepteth the will for the deed: All these Good Works are yours, poor Christians, that never did them, if certainly you would have done them, notwithstanding the difficulty, cost and suffering, if you had been able. But it is the godly Rich, that are both Able and Willing, and actually perform them, that will profit both themselves and others, that both their own and others souls may have the comfort of it. I shall lay some of the words of God himself before your eyes, and heartily pray for the sake of your own souls, and the publick Good, that you may excell Papists as far in Works of Charity, as you do in the soundness of Doctrine, Discipline and Worship.

Gentlemen, excuse the necessary Freedom of speech, and Accept the Seasonable, Honourable, Gainful Motion, propounded to you from the word of God, by

Feb. 20.

Your faithful Monitor,



Sophronius Bishop of Ierusalem (Prat. spir. c. 195: referente Baronio ad an. 411.) delivereth this History following to posterity, as a most certain thing :

**T**HAT Leontius Apamiensis a most faithful Religious man that had lived many years at Cyrene, assured them, that Synesius (who of a Philosopher became a Bishop) found at Cyrene one Evagrius a Philosopher, who had been his old acquaintance, fellow-student and intimate friend, but an obstinate Heathen: and Synesius was earnest with him to become a Christian, but all in vain: Yet did he still follow him with those Arguments that might satisfie him of the Christian verity; and at last the Philosopher told him, that to him it seemed but a meer fable and deceit that the Christian Religion teacheth men, that this world shall have an end, and that all men shall rise again in these bodies, and their flesh be made immortal and incorruptible, and that they shall so live for ever, and receive the Reward of all that they have done in the body; and that he that hath pity on the poor, lendeth to the Lord, and he that gives to the poor and needy shall have Treasure in heaven, and shall receive an hundred-fold from Christ, together with eternal life. These things he derided. Synesius by many arguments assured him that all these things were certainly true: and at last the Philosopher and his Children were Baptized. A while after he comes to Synesius, and brings him

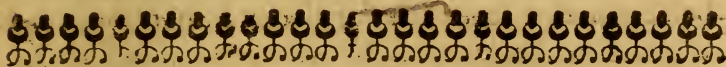
three hundred pound of Gold for the poor, and bid him Take it, but give him a Bill under his hand that Christ should repay it him in another world. Synesius took the money for the poor, and gave him under his hand such a Bill as he desired. Not long after the Philosopher being near to death, commanded his sons that when they buried him, they should put Synesius Bill in his hand in the Grave; which they did: And the third day after, the Philosopher seemed to appear to Synesius in the night and said to him, [Come to my Sepulchre, where I lie, and take thy Bill, for I have received the Debt and am satisfied: which for thy assurance I have subscribed with my own hand.] The Bishop knew not that the Bill was buried with him, but sent to his sons, who told him all; and taking them and the chief men of the City, he went to the Grave, and found the Paper in the hands of the Corpse, thus subscribed, [EGO EVAGRIUS PHILOSOPHUS, TIBI SANCTISSIMO DOMINO SYNESIO EPISCOPO SALUTEM: ACCEPI DEBITUM IN HIS LITERIS MANU TUA CONSCRIPTUM; SATISFACTUMQUE MIHI EST: ET NULLUM CONTRA TE HABEO JUS PROPTER AURUM QUOD DEDI TIBI, ET PER TE CHRISTO DEO ET SALVATORI NOSTRO.] *that is, I Evagrius the Philosopher, to thee most Holy Sir, Bishop Synesius greeting:—I have received the Debt which in this Paper is written with thy hands, and I am satisfied, and I have no Law (or Action) against thee for the Gold which I gave to thee, and by thee to Christ our God and Saviour.] They that saw the thing, admired and glorified God that gave such wonderful evidence of his promises to his servants: And, saith Leontius, this Bill sub-*

*scribed.*



scribed thus by the Philosopher, is kept at Cyrene most carefully in the Church to this day, to be seen of such as do desire it.

Though we have a sure Word of Promise, sufficient for us to build our Hopes on, yet I thought it not wholly unprofitable, to cite this one History from so credible Antiquity, that the Works of God may be had in remembrance. Though if any be causlessly incredulous, there are surer Arguments that we have ready at hand to convince him by.



**B**lessed are the merciful: for they shall obtain Mercy,  
Mat. 5. 7.

*Read Mat. 6. 19. to the end of the Chapter.*

Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven, Matth. 7. 21.

Whosoever heareth these saying of mine and doth them, I will liken him to a wise man that built his house upon a Rock, &c. Mat. 7. 24.

Let your Light so shine before men, that they may see your Good Works, and Glorifie your Father which is in Heaven, Mat. 5. 16.

I have shewed you all things, how that so Labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give then to receive, Act. 20. 35.

Give to him that asketh thee, and of him that would borrow of thee, turn thou not away, Mat. 5. 42.

All these have I kept from my youth up — yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful, for he was very Rich. And when Jesus saw that he was very sorrowful; he said, How hardly shall they that have Riches enter into the Kingdom of God? Luke 18: 21, 22, 23, 24.

*Read and consider Luke 12. 15. to 49. And Luke 16. 19. to the end.*

Luke 14. 33, 26, 27, 28. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple.

Eph. 2. 10. We are his workmanship created in Christ Jesus to Good Works, which God hath before ordained that we should walk in them.

Jam. 2. 14. What profiteth it my brethen, if a man say he hath faith, and have not works? Can faith save him?

Tit. 2. 14. Who gave himself for us that he might redeem us from all iniquity and sanctifie to himself a peculiar people zealous of Good Works:

1 Tim. 6. 17, 18, 19. Charge them that are Rich in this world, they they be not high-minded, nor trust in uncertainty of Riches, but in the living God; who giveth us richly all things to enjoy: that they do Good: that they be rich in Good Works; ready to distribute; willing to communicate: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.]

Heb. 13. 16. But to do Good and to Communicate, forget not; for with such sacrifice God is well pleased.

Luke

Luke 16. 9, 13. I say unto you, Make you friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Riches? ye cannot serve God and Mammon.

Psal. 41. 1, 2, &c. Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble, &c.

Read Deut. 15. 7, 8, 9, &c. 2. Cor. 9. 8, 9, &c. Dan. 4. 27. Lev. 23. 22. Prov. 22. 9.

Prov. 28. 27. He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse.

Read Isa. 58. throughout.

Jam. 1. 27. Pure Religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted of the world.

Jam. 5. 1, 2, 3, 5. Go to now ye Rich men, weep and howl for your miseries that shall come upon you: your Riches are corrupted, and your Garments moath-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: Ye have heaped treasure together for the last daies — Ye have lived in pleasure on earth, and been wanton; you have nourished your hearts as in a day of slaughter —

1 Joh 3. 16, 17, 18. We ought to lay down our lives for the Brethren: but whoso hath this worlds good, and seeth his brother have need, and shuteth up his bowels from him, how dwelleth the Love of God in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

Gal. 6. 6, 7, 9, 10. Let him that is taught in the word communicate unto him that teacheth in all his goods (or good)

good things.) Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap — Let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore Opportunity, let us do good unto all men: especially to them who are of the household of faith.

Eph. 4. 28. Let him Labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Mat. 10. 41, 42. He that Receiveth a Prophet in the name of a Prophet, shalt receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give drink to one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.]

*Read 1 Cor. 9. 4, 5. to 16.*

Mat. 25. 40, 45. Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me — Verily I say unto you, in as as much as ye did it not to one of the least of these, ye did it not to me.

Mat. 6. 3, 4. But when thou dost alms, let not thy left hand know what thy right hand doth; That thy alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.

But this I say Brethren: the time is short: it remaineth that both they that have wives be as though they had none — and they that buy as though they possessed not: and they that use this world as not abusing it: for the fashion of this world passeth away, 1 Cor. 7. 29, 30, 31.



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*These*

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*These Books following of the same Authors, are also Printed for Nevil Simmons Book-seller in Kederminster.*



**L**True Christianity, or Christs Absolute dominion, and mans necessary self-re-signation and Subjection, in two Assize Sermons, preached at *Worcester*, in 12°.

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Directions to Justices of Peace, especially in Corporations, to the discharge of their duty to God, written at the request of a Magistrate, and Published for the use of others that need it.

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The Crucifying of the world,  
BY  
The Crofs of CHRIST.

GAL. 6. 14.

*But God forbid that I should glory, save in the Crofs of our Lord Jefus Christ : by whom the world is crucified to me, and I unto the world.*

SECT. I.



VER since mankind had a being upon earth, the malicious Apostate spirits have been their enemies : If it was the will of our Creator that we should be Militaries in our Innocency, and keep our standing, and attain our Confirmation and Glory by a Victory, or else come short of it if we lost the day : No wonder then that our lapsed condition must be militant, and that by conquest we must obtain the Crown. But there is a great deal of difference between these combats. In our first state we were the sole Combatants against the Enemy our selves, and we fought in  
B that

that sufficient strength of our own which was then given us, and by our wilful yielding we were overcome. But since our fall we fight under the banner of another, who having first conquered for us, will afterward conquer in us and by us. All the great transactions and busles of the world, which our Fathers have reported to us, which have filled all the Histories of ages, and which our eyes have seen or our ears have heard of, are nothing but the various actions or successes of this great war: and all the persons in the world are the souldiers of these two Armies, whereof the Lord of Life, and the Prince of Darknes are the Generals: The whole inhabited world is the field. The great on-set of the Enemy was made upon the person of our Lord himself. And as oft as he was assaulted or did assault, so oft did he overcome. In the wilderness he had that first appointed conflict with Satan himself hand to hand; Through his whole life after, he was assaulted by the inferiour sort of enemies: And a leader in his own Army, even *Peter* himself is once seduced to become a Satan, *Mat. 16. 22.* and a Traytor *Judas* is the means of his apprehension, and then the blinded Jews and Rulers of his Crucifixion, and there had he the last and greatest Conflict; in which, when he seemed conquered he did overcome, and so his personal war was finished. When the Captain of our salvation was thus made perfect through sufferings, *Heb. 2. 10.* that he might bring many sons to glory, his next work was to form his Army; which he did, by giving first Commission to his Officers, and appointing them to gather the common souldiers, and to fill his bands. No sooner did they set themselves upon the work, but Satan sendeth forth his bands against them: Persecutors assault them openly: and Hereticks are Traytors in their own Societies, and make mutinies among the souldiers of Christ, and do them more mischief by perfidioufness, then the rest could do by open hostility. The first sort of them took advantage, 1. By the reputation of *Moses* Law, & the zeal of the blinded Jews for its defence. And 2. From the dangers, sufferings & fleshly tenderness of many professors of the Christian faith, which made them too ready to listen to any Doctrin that promised them peace and safety in the world: and as they were themselves a Carnal Generation, that looked after worldly glory and felicity, and could not bear persecution for Christ, and so were enemies to his Cross, while they

they profess themselves to be his Disciples, so would they have persuaded the Churches to be of the same mind, and to take the same course as they : that so they might not be noted for carnal and cowardly professors themselves, while they brought others to believe the justness of their way, but rather might have matter of glorying in their followers, instead of being either sufferers with the true Christians, or rejected by them whose profession they had undertaken.

These were the persons that *Paul* had here to deal with, against whom having opposed many arguments through the Epistle, in the words of my Text he opposeth his own Resolution [ *God forbid that I should glory, &c. —* ]

The words contain *Pauls* renouncing the carnal disposition and practice of the false Apostles, and his professed Resolution of the contrary. Where you have, 1. The terms of Detestation and Renunciation [ *God forbid* ] or, [ *be it far from me.* ] 2. The thing Detested and Renounced, *viz.* To glory in any thing save the Cross of Christ. His own positive profession containeth, 1. His Resolution to Glory in the Cross of Christ. 2. The effects of the Cross of Christ upon his soul : which being contrary to the disposition and doctrine, and endeavour of the false Teachers, is added as a Reason of his abhorring their waies, and as the ground and principle of his contrary course [ *Hereby the world was crucified to him, and he to the world.* ]

The difficulties in the words being not great, I shall take leave to be briefer in their explication. The verb *καυχᾶμαι* signifieth not only externall boasting, but first internal confidence and acquiescence. By [ *the Cross of our Lord Jesus Christ* ] we are to understand both his Cross as *suffered by him*, and as *considered by us*, and as *imitated by us*, or the Cross *we suffer* in conformity to him : For I see no reason to take it in a more restrained sense.

By [ *the world* ] is meant, the whole inferiour Creation, or all that is objected to our sense, or is the bait or provision for the flesh, or by the tempter is put in competition with God : both the things and the men the world.

To have [ *the world crucified to him* ] doth signifie. 1. That it is killed and so disabled from doing him any deadly harm, or from being able to steal away his affections, as it doth theirs that

are un sanctified. 2. That he esteemeth it but as a dead and contemptible thing. So that this phrase expresseth both *in* disabling, and his positive contempt of it.

The other phrase that *Paul* was [*crucified to the world*] doth signifie on the other side, 1. That his estimation and affections were as dead *to it*; that is, he had no more esteem of it, or love to it; nor did he further mind or regard it, (so far as he was sanctified) then a dead man would do. 2. It signifieth that he was also contemned by worldly men, and lookt on as his Crucified Lord was, whom he preached.

This is said to be done [*by Christ*] or [*by his Cross*:] For the relative may relate to either antecedent. But I should rather refer it to the later, though in sense the difference is small, because the one is implied in the other.

The further explication of the Nature of this Crucifixion, and the influence that Christ and his Cross have thereinto, and how they are the Causes of it, must be further spoke to in the handling of the Doctrines, which are as followeth.

## SECT. II.

Doct. 1. **T**HE carnall Glorifying of worldly professors, is a thing detested and renounced by the Saints.

Doct. 2. A Crucified Christ, or Christ and his Cross, is the Glorifying of the Saints.

Doct. 3. The world is Crucified to the Saints, and they to the world.

Doct. 4. It is by a Crucified Christ, or by Christ and his Cross that this is done.

But because our limited time will not allow us to handle each of these distinctly, I shall reduce them all to one General Doctrine, which is the sense of the Text.

Doct. **T**HE world is Crucified to the Saints, and the Saints are Crucified to the world, by the Cross of Christ; and therefore in it alone must they Glory, abhorring the Glorifying of carnal men.



**T**HE Method which I shall observe as fittest for your Edification in handling this Doctrine is this; 1. I shall more fully shew you *Negatively* what it is not, and *Affirmatively* what it is, to *have the world Crucified to us*, and to *be Crucified to the world*. 2. I shall shew you, *How this is wrought by the Cross of Christ*. 3. I shall give you the *Reasons*, which prove that so it is. 4. I shall give you the *Reasons why it must be so*. 5. I shall make *application* of this first part of the Doctrine. And then handle the latter part as time shall permit.

I. **T**HERE are few Doctrines of faith, or waies of holiness, but have their extremes, which men will reel into from side to side, when few will consist in the Sacred mean. The purblind world cannot cut by so small a thred, as the word of God directeth them to do, and as all must do that will be conducted into Truth. We have much ado to take men off these vanities; but yet when many of them are convinced, and see that the world must be cast aside, they mistake the nature of holy mortification, and embrace instead of it some superstitious and cynical conceits; in which they are as fast bemired almost as they were before. I shall therefore first tell you what *is not* the Crucifixion which we are to treat of.

1. It is not to think that the world is indeed *Nothing*; and that in a proper sense our life is but a dream: Nor yet sceptically to take the being and modes of all things as uncertain: Nor to imagine that sense is so far fallible, that a man of sound sense, and understanding, may not be sure of the objects conveniently presented to his sense. There still remaineth one Argument which the Scepticks were never able to confute, but will make them at any time to yield the cause; even to scourge them, as fools, till they are sure they feel it. But we have few of these to deal with; the Scepticism of our times being restrained to those things which closely concern the matter of Salvation.

2. Nor is it any part of the meaning of this Text, that we should entertain a low and base esteem of the world or any thing

therein, as in its Natural state considered, it is the work of God. For though man be eminently created in his image, yet all his works are like him in their measure, and therefore have all an excellency to be admired. It cannot be that *infinite wisdom* can make any thing which shall not have some impressions and demonstrations thereof. Nor can *goodness* make any thing but what is Good. And never did the *Almighty* make any thing that is absolutely contemptible; nor any thing so mean, which can be done by any other without him; so far unimitable is he in the smallest of his works. Nor did he ever make any thing in vain; but those things which seem small and useles to us, have an unsearchable excellency and usefulness which we know not of. If the unskilful have the modesty to believe that the smallest string in an Instrument of Musick, and the smallest pin in a Watch, have their use, though he know not of it, we have great reason to think as modestly of the frame of all the works of God. And those things that in themselves considered are small, yet respectively and virtually may be very great. The heart may do more to the preservation of life then a part much bigger; and the eye may see more then all the rest of the body besides. And the order, location and respects of several parts, doth give them such an admirable usefulness and excellency, which none can know that seeth not the whole frame.

Yet our own selves, souls or bodies considered as the workmanship of God, must not be thought or spoke contemptibly of. For so by all that we say against the work, we do but reproach and dishonour the work-man. In all our self-accusations and condemnations, we must take heed of accusing or condemning our Creator. Our *Naturals* therefore must be honoured, while our *Corrupt Morals* are vilified. We must disgrace nothing that is of God, but only that which may be truly called our own: nor in the accusation of our *Own*, must we by reflexions and consequences accuse that which is Gods, as if the fault in the Original were his. By giving us our *Natural free-will*, which is a self-determining power, he made us capable of having *somewhat* in *Morality* which we may too justly call our own: and our loss and want of *Moral freedom*, (which is but our right Dispositions and Inclinations) were not to be charged ultimately on our selves, if the foresaid *Natural freedom* did not make us capable

of

of such a culpability. Its a strange way that some men have devised, of magnifying the Creator by vilifying his works: and its a strange conceit that all the praise that is given to the creature is taken from God: they would not do so by man: the praise of an house is taken to be no dishonour to the Carpenter: nor the commendation of a watch a dishonour to the Watch maker. God did not dishonour himself, when he said, his works in the beginning were all good: he would never have been a Creator, if all the Good which he made and communicated had been to his dishonour: when there was nothing but himself in being, there was nothing but himself to be commended: but doubtless God intended his Glory by his Works; and all that is in them proceeding from himself, the praise of them redoundeth to himself. In a word, we must be very careful of Gods interest in his creatures, and take heed of any such contempt or vilifying of them, which may reflect upon *himself*.

3. The Crucifying of the world to us, doth not consist in our looking upon it as an *useless* thing, or laying it aside as to all spiritual improvement. No; so far is this from being any part of our duty, that it is none of the least of our sins: the creature was the first book that ever God did make for us, in which we might read his blessed perfections; and the perverting it to another use, with the neglect of this, was mans first sin. As it was the great work of the Redeemer, to bring us back to God that made us, and restore us to his favour, so also to restore us to a capacity of serving him, even in that employment which he appointed to us in our innocency; which was to see God in the face of his creatures, and there to love and honour him, and by them to serve him. Though this be not our highest felicity, yet is it the way thereto: till we come to see *face to face*, we must be glad to see the face of God in the *glafs* of his works. But of this we have more to say anon in the application.

4. Our Crucifying of, or to the world, requireth not any secession from the world, nor a withdrawing our selves from the society of men, nor the casting away the *propriety* or possession of the necessaries which we possess. It is an easier thing to throw away our Masters Talents, then faithfully to improve them. The Papists glory in the holiness of their Church, because they have many among them that have vowed never to marry, and have no  
propriety

propriety in Lands or Houses, and have separated themselves into a Monastical society. An high commendation to their Church, when men must be Sainted with them, if they will do no mischief, though they make themselves useles to the rest of the world. The servant that hid his Talent in a Napkin, was condemned by Christ as *wicked and sloathful*; and shall he be commended by us for extraordinarily devout? Will you reward that servant that will lock up himself in his chamber, or hide his head in a hole when he should be busie at your work? Or will you reward that souldier that will withdraw from the Army into a corner, when he should be fighting? The world swarms on every side with multitudes of ignorant and impenitent sinners, whose miserable condition cryeth loud for some relief, to all that are any way able to relieve them. And these Religious Monks make haste from among them, and leave them to themselves to sink or swim, and they think this cruelty to be the top of piety. Unworthy is that man to live on the earth, that liveth only to himself, and communicateth not the gifts of God to others. And yet do these idle unprofitable droans esteem their course the life of perfection. When we must charge through the thickest of our enemies, and bear all the unthankful requitals of the world, and undergo their scorns and persecutions, these wary souldiers can look to their skin, and get out of the reach of such encounters; and when they have done, imagine that they have got the victory. To live to our selves, were it never so spiritually, is far unlike the life of a Christian: a good man is a common good, and compassionate to the miserable, and desirous to bring others to the participation of his felicity. To withdraw from the world to do God service, is to get out of the Vineyard or Shop, that we may do our Masters work.

If you have riches, it is not casting them away that shall excuse you, instead of an holy improving them for God. If you have possessions, it is not a renouncing of propriety that shall excuse you from the prudent and charitable use of them. The same I say also of Relations, of Offices in the Church and Common-wealth. God calleth you not to renounce them: to crucifie the world is not to disclaim all the relations, possessions, or honours of the world. These are not yours but Gods: and as he put them into your hand, and commanded you faithfully to use

use them as his Stewards, so you must do it: and not think it a good account of your Stewardship, to tell God that you threw away the talents that he trusted you with, because they were temptations to you, or because he was austere. I should have no great need to speak of this, were there not such a multitude of deluded souls that have lately received the Popish dotages herein. Its one thing to creep into a Monks Cell, or an Anchorets Cave, or an Hermits Wilderness, or *Diogenes* Tub; and another thing truly to be Crucified to the world; and in the midst of the creatures to live above them unto God; as we are anon to shew.

5. To be Crucified to the world, is not to forbear our lawfull trades and labours in the world. He that bids us eat our bread in the sweat of our brows, and would not have him eat that will not labour, *Gen. 3. 19. 2 Thes. 3. 6, 10, 12.* did never call men to be begging Fryers, nor licentious Prodigals, nor idle Gentlemen, nor lazy unprofitable burdens of the earth. All idleness that's wilfull, is sinful; but that which is cloaked with the pretence of Religion, is a double sin. When some servants grow lazy, they will pretend piety for it, and accuse their Masters of worldliness for setting them to work. And some that have families will neglect their duty for them, and all upon pretences of a contempt of the world. But he that bid us *use the world as not abusing it, 1 Cor. 7. 31.* did never mean to forbid us the use of it. While such Hypocrites will need be more then Christians, they become in *Pauls* judgement worse then Infidels, *1 Tim. 5. 8.* They should not labour with a desire to be rich, yet must they *labour to give to him that needeth, Eph. 4. 28.* Idleness is not Mortification.

6. To be crucified to the world, or the world to us, containeth not an unthankfull undervaluing of our Mercies. It will not warrant us to say, Health, and Riches, and Honours are contemptible; and therefore I owe God but little thanks for them; nor will it excuse any ingratefull insensibility of our deliverances.

7. To Crucifie the world, is not to take away the lives of the men of the world, nor actually to use them as they used Christ. Though the Magistrate must bring a false Prophet to Capital Punishment that sought to turn the People from God, yet every one

might not do so: nor is that any part of the sense of this Text; nor was it thus that *Paul* did crucifie the world.

8. Much less may it encourage any poor Melancholy tempted souls to be weary of their lives, and to seek to make away themselves. This horrid sin is far from the duty here required: To be crucified to the world, is not to rid our selves out of the world; nor to do that to our selves, which were so hainous a sin if we did it to another, as not here to be lightlyer punished then with death.

And thus I have shewed you Negatively, What it is, not to have the world crucified to us; which I do both to prevent extreams, and to prevent your unjust censures of the Doctrine which I must next deliver, that you may see that I am not leading you into extreams, but insisting on a plain and needfull truth.

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### SECT. III.

**I** Am next Affirmatively to shew what this Crucifixion is. And first of the former branch: What it is to have the *world to be Crucified to us*. Where we shall speak of the object, and then of the acts.

*Qu. 1. In what respects is it that the world must be Crucified to us?*

*Ans.* In general. 1. In those respects in which men fell to the world from God. The state of mans Apostacy is an adhesion to the creature, and a departure from God; and the state of his recovery must be a departing from the creature, and an adhering unto God. 2. In those respects in which Christ himself hath opposed and overcome the world, in those must his people oppose and overcome it.

More particularly; though it be but one and the same thing which they all import, yet I think it may the better insinuate into your understandings, if I present it to you in these various notions.

1. *As the creature would be mans felicity, or any part of his true felicity;* so it is to be hated, resisted and crucified. If the world would know its own place, it might be esteemed and used in

in its place ; but if it will needs pretend to be what it is not, and will promise to do what it cannot, and so would not only be *used* but *enjoyed*, we must take it for a deceiver, and rise up against it with the greatest detestation. For else it will be the certain damnation of our souls. For he that hath a wrong *End*, is wrong in all the *means* : and doth much worse then lose his labour in every step of his way. It is the greatest and most pernicious error in the world, to mistake in our very end, and about our chiefest good. When once the world would seem to be your home, and promiseth you content and satisfaction, and is indeed the condition that you would have : so that you do not heartily and desirously look any further, but would with all your heart take this for your portion, if you knew but how to keep it when you have it, and begin to say, It is good to be here : and with that stigmatized fool [*soul take thy rest*] then hath the world perniciously deceived you, and if you be not effectually recovered, will be your everlasting ruine: Whatever it be that presenteth it self to you (of this world) as your felicity, is to be hated, opposed and crucified.

Yea if it would but share in this office and honour, and would seem to be some part of your happiness, thus also must it die to you, or your souls must die : You can have but one ultimate principall end and happiness. If you take the world for it, you can expect no more. The *Covetousness* of such is said to be *Idolatry*, Col. 3. 5. and *their bellies to be their God*, Phil. 3. 18, 19. and *their gain to be their Godliness*, 1 Tim. 6. 5. and *their portion is in this life*, Psal. 17. 14. and so they are called *Men of the world* ; Here they *lay up a treasure to themselves*, and therefore here is *their hearts*, Mat. 6. 19, 20, 21. and *verily they have their reward*, Mat 6. 5.

2. As the creature is set in competition with God, or in the least degree of Co-ordination with God, so it is to be hated, rejected and crucified. It is Gods prerogative to have Sovereign Interest in the soul : To be esteemed and loved as our chiefest good, and to be depended on as the principal cause of our well-being. The heart he made for himself, and the heart he will have : or else whoever hath it shall have it to its woe. He will be its *Rest*, or it shall never have *Rest* : and he will be its *Happiness*, or it shall be miserable everlastingly. If now the presumptuous world will

play the Traytor, and seek to dispossess the Sovereign of your souls, its time to use it as a Traytor should be used. If it will needs usurp the place of God, down with that Idol, and deal with it as it deserves. O with what indignation and scorn may the Lord of glory look down upon the dirty worth-less creature, when he seeth in it his throne ! What ! an earthen God ! an aery God ! Is gold, and honour, and fleshly pleasures, fit matter to become your God ! And with what indignation and scorn should a gracious soul once hear the motion of entertaining such a God ! It should be odious to us once to hear a comparison between the living God and the world ! as if it would be to us what *he* would be, or could procure our safety and felicity in his stead. As the Jews would not endure to hear of Christ being their King, but cryed out, *Away with him, Crucifie him, we have no King but Caesar*: So must we think and speak of the world when it would be our King ; Away with it, crucifie it, we have no King but God in Christ. And as the rebellious world saith of Christ, *Luke 19. 27. We will not have this man to rule over us* ; so must we say of the flesh and the world, we will not have them to rule over us. As the churlish Isralite asked *Moses* (the Prophet like Christ) so must we do the flesh and world ; *Who made thee a Ruler over us ?* We may value a very dunghill for the manuring of our Land : but if any man will say, This dunghill is the Sun, which giveth light to the world ; the assertion would rather cause derision then belief : Or if you would perswade a Man to put it in his bosom or his bed, he would cast it away with abhorrence and disdain, who would not have refused it if you had laid it in his field. The poorest beggar may be regarded in his place ; but if he will proclaim himself King, you will either laugh at him as a fool, or abhor him as a Traytor ; subjects do owe much honour and obedience to their Princes ; but if *Caligula* will needs be *Jupiter*, or if they must hear as the Pope, *Dominus Deus noster Papa*, or if they will usurp Gods prerogatives, and undertake his proper work, or will set themselves against his truth and interest, and grow jealous of his power on which they must depend, and of his Gospel and spiritual Administrations and Discipline, lest it should eclipse their glory or cross their wills, this is the ready way to make them become base, and lay both them and their glory in the dust. The Jews ought to reverence *Herod* their King, but



but if once they begin to say, [*It is the voice of a God, and not of a man*] no wonder if he be smitten by the hand of Divine vengeance, and be that would be a God, become the food of worms; and God shews them what a God they had magnified, that cannot keep the lice or worms from eating him alive. God useth to pour contempt upon Princes, when they will not know and submit to the everlasting King. He taketh himself as engaged to break down all that would usurp his honour, and tumble down the Idols of the world; therefore hath he always so abhorred the two grand abominations, Pride and Idolatry, above other sins: For he will not give his glory to another: He will not with patience hear it spoken of an Idol, [*These are thy Gods O-Israel, that brought thee out of Egypt:*] The first Commandment is not merely a precept for some particular act of obedience, as are the rest: but it is the fundamental Law of God, establishing the very Relations of Sovereign and Subject: And as this is the first and great command, and that which virtually containeth all, [*Thou shalt have no other Gods before me*] or; [*Thou shalt love the Lord thy God with all thy heart.*] So he that breaketh this is guilty of all. When the Parent of the world would needs become *as God*, he made himself the slave of the Devil.

You see then I hope sufficient reason why the world must be abhorred and crucified, when it is made an Idol, and would become our God; and why this Crucifixion of it is of absolute indispensable necessity to salvation. If it had kept its place and distance, and would have been only a stream from the infinite power, and wisdom, and goodness, and a Messenger to bring us the report of his excellencies, and a book in which we might read his name, and a glass in which we might see his face, then might we have esteemed and magnified it. But when the Devil and the flesh will make it their bait to draw away our hearts from God, and to steal that love, desire, and care, which is due to him, and begin to tell us of Rest, or Satisfaction, or Felicity here, its time to cry out, *Crucifie it, crucifie it.* When it would insinuate it self into our bosom, and get next our hearts, and have our most delightfull and frequent thoughts and become so dear to us, that we cannot be without it; when it is the very thing that our minds are bent upon, and that lifts us up when we have it, and

cast us down when we want it : and thus disposeth of our affections and endeavours, its time to lay such an Idol in the dust, and to cast out such a Traytor with the greatest detestation. As we our selves shall be exalted if we humble our selves, and brough low if we exalt our selves : so must we cast down the world when it would exalt it self in our esteem, and the right exaltation of it is by the lowest subjecting of it unto God. For whoever hath to deal with Infinite Power, must think of no other way of exaltation.

3. The world must be abhorred, and crucified by us, as it *standeth at enmity to God and his holy maies*. It is become, through mans corruption, the great seducer, and an impediment to our entertainment of heavenly Doctrine, and a means of keeping the soul from God. Yea It is become the Interest of the flesh, and is set in fullest opposition to our spiritual Interest. In what degree soever the world would turn your hearts from God, or stop your ears against his word, or take you off from the duty which he prescribeth you, in that measure you must seek to crucifie it to your selves. If Father or Mother would draw us away from Christ, though as parents they must be honoured still, yet as enemies to Christ they must be contemned. When your honours would hinder you from honouring God, and your credit doth contend against your conscience, and your worldly business contradicte th your heavenly business, and your gain is pleaded against your obedience ; it is time then to use the world as an enemy, and to vilifie those honours, and businesses, and commodities. A tender conscience that is acquainted with a course of universall obedience, will take notice when these worldly interpositions and avocations would interrupt his course : and a soul acquainted with an holy dependance upon God and Communion with him, can feel when these enticing and deluding things would interrupt his Communion, and turn his eye from the face of God : and therefore he can feel by the advantage of his holy experience, when the world becomes his enemy, and calleth him to the conflict.

4. The world is to be crucified, as it is *the matter of our flesh-pleasing*, or the food of our carnal affections, and the fuel of our concupiscence. The grand Idol that is exalted against the Lord, is *Carnal-Self* : This is the God of all the unregenerate :

This

This hath their hearts, their care, their labours. The pleatings of this flesh is the end of the un sanctified, and therefore the summary capital sin, which virtually containeth all the rest; Even as the Pleasing of God is the *End* of every Saint, and therefore the summary capital duty which virtually containeth all other duties: The world is an Idol subservient to the flesh, as being the matter of its delight, and the means by which its End is attained; as in the contrary state, the Mediator is subservient to the Father, as being the matter of his delight, in whom he is well-pleased, and the means by whom he obtaineth his Ends, in making his people also well-pleasing in his eyes. The devil also is an Idol of the ungodly; but that is in a subserviency to the world and to the flesh, as by the bait of worldly things he pleases the flesh: as in the contrary state the Holy Ghost is in office subordinate to the Son and to the Father, in that he bringeth us to Christ, by whom we must have access to the Father. In the Carnal Trinity then you may see, that as the flesh is the Principal and Ultimate End, and hath the first place, so the world is the nearest means to that End, and hath the second place: and as there is no coming to the Father or Pleasing him but by the Son, so there is no way of Pleasing the flesh but by the world. So that by this you may perceive in what relation we stand to the sensual seducing world, and on what grounds, and how far it is necessary that we crucifie it: The fixed determination of our Sovereign is, that *if we live after the flesh we shall die, but if by the Spirit we mortifie the deeds of the body, we shall live, Rom. 8. 13.* To live after the flesh, is by loving the world, and enjoying it as our felicity: and to mortifie the deeds of it by the Spirit, is by withdrawing this fuel and food that doth maintain them, and by crucifying and killing the world as to such ends. Our work is to *put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof, Rom. 13. 14.* It is the world that is this provision for the fulfilling of our fleshly lusts. So far therefore as the flesh must be mortified, the world also must be mortified.

5. Moreover the world must be Crucified to us, as far as it is presented to us as *an independent or separated Good*, without its due relations unto God. It is God only who is the Absolute, Necessary, Independent Being; and all creatures are but secondary,

dary, contingent, dependent Beings, (whether Univocally or Equivocally, or Analogically so called, with God, let the Schools debate.) To look on the creature as a separated or simple Being or Good, is to look upon it as God. And here came in the first Idolatry of the world. When *Adam* had all his felicity in God, and had the creature only as a stream and means, and when all his affections should have been centred in God, and he should not have viewed one line in the volume of nature, without the joint observance of the Center where it was terminated; Contrarily he withdraws his eye from God, and fixeth it on the creature as a separated Good; and desiring to know Good in this separated sense, he made it an Evil to him, and knew it to his sorrow: And so forsaking the true and Al-sufficient Good, he turned to a Good which indeed as conceived of by him was no Good, and knew it by a knowledge, which as to the Truth of it was not *Knowing*, but *Erring*. And in this course which our first progenitors have led us into, the carnall world proceedeth to this day. The creature is near them, but God is far off: A little they know of the creature, but they are utter strangers to God: And therefore think on the creature as an independent separated Good. And you must carefully note, that the dependence of the creature on God, is not to be fully manifest by the dependence of any creature upon another. The line is locally distant from the Center; and the streams are locally distant from the spring, though they are contiguous, and have the dependancy of an effect: But God is not local, and so not locally distant from us. The nearest similitude is that of the bodies dependence upon the soul (which yet doth fall exceeding short.) In God both we and every creature do live, and move, and have our being. As no man of reason will talk to a corpse, nor dwell and converse with any man meerly as corporeal, without respect to the soul that doth animate him, nor will he fall in love with a corpse; so no man that is spiritually wise (so far as he is so) will once look upon any creature, much less converse with it, or fall in love with it, barely as a creature, conceiving of it as a thing that is separated from God, or not positively conceiving of God as animating it, and as being its *Alpha* and *Omega*, its Beginning and End, its principal efficient, and ultimate Final cause, at least: For this were to imagine the carcase of a creature, and to conceive of it

as such a thing as is not in being. For *out of the God of Nature* the creature *is Nothing*, nor *can do anything*; for there is no such thing; even as out of Christ the Lord of spiritual Life, and Grace, the new creature *is nothing*, and *we can do nothing*: for there is no such new creature.

You have here the very difference between a Carnal and a Spiritual life. The Carnal man doth see only the carcase of the world, and is blind to God, and seeth not him, when he seeth that which is animated by him. But the spiritual man seeth **God** in and by the creature, and the creature is nothing to him but in God. As an illiterate man doth look upon a Book, and seeth only the letters, and taketh pleasure in their shape and order, and falls a playing with it as children do: but he seeth not, nor understands the sense: and therefore if it contained the noblest mysteries or the greatest promises, even such as his life did depend upon, he loveth it not in any such respect; nor doth he for that delight in it: but let a learned man have the perusing of the same Book, and though he may commend the clearness of the character, yet it is the sense that he principally observeth, and the sense that he loveth, and the sense that he delighteth in: and therefore as the sense is incomparably more excellent then the character simply considered, so it is an higher and more excellent kind of knowledge and delight which he hath in the Book, then that which the illiterate hath: And indeed it is an imaginary annihilation of the Book, and of every character of it formally considered to conceive of it as separated from the sense: for the very essence of it, is to be a *sign* of that sense: and therefore as the illiterate cannot see the sense for words and letters, the wood for trees, so the literate can see no such thing as words without sense, nor would regard the materials but for this signifying use.

I have expressed the similitude in more words then I use in such cases, because it much illustrateth our present matter. It was never the mind of God to make the great body of this world to stand as a separated thing, or to be an Idol. He made all this for himself: The whole creation is one entire volume, and the sense of every line is *God*. His name is legible on every creature, and he that seeth not God in all, understandeth not the sense of the Creation. As it is Eternal Life to know God, so this God is

the Life of the creature which we know, and the knowing of him in it is the Life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the out-side and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the *ser.se* they do annihilate the world to themselves, as to its principal use and signification.

There are two Texts of Scripture among many others, of which I have often thought, as notable descriptions of a carnal mans life; the one as to the privative part, and the other as to the positive. One is, *Ephes. 2. 12.* which calleth them [*Atheists, or without God in the world.*] They see and know somewhat of the *world*, but *God* they neither see nor know: They converse with the world, but not with God: All their affections are let out upon the world, but God hath none of them: All their business is about the world; but they live as if they had nothing to do with God. As a Scholler, if his Master should stand in a corner of the School to watch what he will do, will behave himself while he seeth him not, as if he were not there; he will play with his fellows and talk to them, as if there were no Master in the School: So do the ungodly live in the world, as if there were no God in the world: they think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God they know him not, but carry themselves as if they had nothing to do with him: and ask in their hearts as *Pharaoh* once did, *Who is the Lord that I should serve him?* And perhaps this made *David* say, *Psal. 14. 1.* [*The fool hath said in his heart there is no God.*] Though he speak it not positively, yet there is a privative Atheism, which is interpretatively to say, [*There is no God.*] For hee seeth him not, nor taketh any great notice of him: but liveth as without him in the world: Not without him *efficiently* considered; for so nothing can subsist without him, but without him *objectively* considered: *For God is not in all his thoughts, Psal. 104. 5.* and his judgements are far above, *ought of his sight. God looketh down upon the children of men, to see if there be any that will understand and seek after God: but they are gone aside, and are become filthy, and observe not him that observeth them, Psal. 14. 2, 3.* This is the case of poor worldlings from the highest Prince to the lowest beggar:

beggar : A great deal of business they have in the world, some in seeking what they want , and others in holding and enjoying what they have : but they all live as without God in the world.

[ Now consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. For the wicked shall be turned into hell, and all the Nations that forget God, Psal. 9. 17. ]

The other Text that describeth the life of a meer natural man, is, *Psalm 39. 6.* to which you may joyn, *Psal. 73. 20.* The former saith, [ *Surely every man walketh in a vain shew ; surely they are disquieted, or make a tumult and stir in vain.* ] Though the *brevity* of life it self may be something here intended, yet that seemeth not to be all : but also the vanity of it as it is a worldly life, and imployed meerly about transitory creatures : For even on earth our *Spiritual life of Grace*, and Communion with God in Christ by the Spirit, is not *vain*. The word which we translate a *vain shew*, signifieth the image, or shadow, or appearance, or figure of a thing : a thing that is nothing, or not the thing it seems to be, but the shew of it ; or as the Prophet himself expoundeth it, *a dream* : Men do but *seem* to live that live only on and to the creature ; they do but *seem* to be Rich, and have no other Riches ; and *seem* to have Pleasure, that have no higher Pleasures : and *seem* to be Honourable, that have but the Honour that comes from man. A great stir they make in the world, to little purpose. They thrust themselves into tumults, and quarrel, and fight, and some are conquered, and others conquerors, and some lament, and others rejoyce ; some walk dejectedly, and others domineer : and all is but a vain shew or thing of nought. Its but like childrens games, where all is done in jest, and wise men account it not worthy their observance. Its but like the acting of a Comedy, where great persons and actions are personated and counterfeited : and a pompous stir there is for a while, to please the foolish spectators, that themselves may be pleased by their applause, and then they come down and the sport is ended, & they are as they were. The life of a worldling is but like a Poppet-play, where there is great doings to little purpose : Or like the busie gadding of the laborious Ants, to gather together a little sticks & straw, which the spurn a of mans foot will soon disperse. Thus do all worldly

sensual men, walk in a *vain shew*. By separating the creature from God, they make it nothing: and then they study it, and dispute of it, and seek, and run, and labour for it, when they have in a sort annihilated it. I speak still of their Objective separation *in esse cognito & voluto*: for a real separation is impossible, but as a real annihilation may be so called. When they have separated the characters of the great Book of Nature from God who is their sense, and made nothing of it, as to the form of a Book, then do they fall a playing with it, who could not endure to learn on it. But when their Master comes to take an account of their Learning, the play will be at an end, and the sorrow begins: and then they must remember and feel that their Book was given them to another use.

And this seems to be the sense of that other Text, *Psal. 73. 20.*  
 [ *As a dream when one awaketh, so O Lord when thou awakest, (or in awaking) thou shalt despise their image.* ] Though our Translators apply it to Gods *awaking*, that is, to Judgement, yet many learned interpreters rather apply the word [ *in awaking* ] to the sinners *awaking* at Judgement, out of the foresaid dream of sensual life. They do but labour, and care, and gather as in a dream; They fight, and conquer, and possess, but as in a dream. They dream that they are rich, and honourable, and happy, and how proudly do they carry it out in this dream? One dreameth that he is a great man, and he is lifted up; another dreameth that he is poor and undone, and he is troubled: But when God awaketh the dreaming world, he will shew them the vanity and despicableness of this *image* or *shew* that here they walked in: They shall see that as in a game at Chess, though one was imaginarily a King and another a Queen; yet it was but imaginary: and when the tedious game is ended, they have laboured hard to do nothing, and are all alike: so will it be with them; the meaning is not only that God himself will despise this their *shew* or imaginary employments and enjoyments: but that he will make them appear despicable to themselves and all the world.

Truly Brethren, all that we have to do with the world in a separated sense, as without God, is such a game, a dream, a *shew*. When Schollars are thus studying their Physicks or Mathematicks, or any thing of the creature, as separated from God,



yea, or as not studying God in that creature, they are but playing the children and fools : they are like a Printer that cannot read, ( if there were such a man ) that studieth how to shape his letters when he knoweth not what a letter meaneth. When they are disputing in the Schools about Gods works, in this separated sort, as without God, they are busily playing the ideots, and taking the name of God in vain, and making a learned stir about nothing.

And here I pray you mark the different successes of a sensual, and of a sanctified study and knowledge. The first sinner by seeking to know and enjoy the creature in a separated sort, did lose God who was his *All*, and made the creature his *All*, and thereby as to its signification and principal use, did to himself annihilate it. And in this path do all his posterity walk, till faith recover them ; and this is their *vain shew*, and their living without God in the world. But when faith hath opened a mans eyes, and shewed him *Gōd* in every creature, who was hid from him before, then is the creature who was before his *All*, annihilated to him in that separated sense, and God becomes his *All* again : and this *annihilation* of the creature, is indeed its *restoration* objectively to its primitive nature and use : and it was not indeed known or respected as a creature till now. So that sensual men, by making the creature an imaginary God, or chiefest Good, or *All*, do make it indeed objectively to become *Nothing* and so their *All*, their God, their felicity is *Nothing* ; and so all their life is a *Nothing*. When as the faithful by Crucifying or Annihilating the creature, as it would appear a felicity to us, or any Good, as separated from God, do restore it to its true objective being and use, by returning to God who is truly *All* ; and in whom the creature is a Derived Imperfect *something*, and out of whom it is indeed a *Nothing*.

I will further illustrate it by one other similitude. God gave the Ceremonial Law by *Moses* to the Israelites, to be an obscure Gospel, and to lead them unto Christ. The sacrifices, and other typical Ceremonies were the Letters of the Law, and Christ was the sense. The true Believers thus understood and used them ; but the Carnal Jews lookt only on the letter and lost the sense : and thus separating the bare Letter from the sense, that is, the Legal works from Christ, they thought to be *Justified by those*

works, and by the Law, in that separated sense. But the Apostle Paul doth plead against this error, and tells them that *Christ is the end of the Law to all Believers, and that he is the fulfilling of it, and that through him it is fulfilled in those that walk not after the flesh, but after the Spirit; and that by the deeds of the Law, in this separated sense, no flesh can be justified; and that the Letter separated from the sense of it killeth: but Christ by his Spirit, who is the sense of it, giveth life.* If these Jews had taken and used the Law as God intended it, and had taken the sense and spirit with the Letter, and had understood that Christ was the very life, and end, and *all* of the Law, Paul would never have cryed down the Law, nor Justification by it in this sense: for that had been to cry down Justification by Christ. But it was Justification by the Letter, or the Law as separated from Christ who was the meaning of it. So is it in our present case. The creature is the letter, and God the sense; and Carnal men do understand only the Letter of the creature, and fall in love with it: and thus God cryeth down the world, and vilifieth, and speaketh contemptuously of the world; when as if it had not been for the separation, he would never have cryed it down, nor spoken an hard word of it. As the Law had never been so hardly spoken of, if the mis-understanding Jew had not separated it from Christ. So the world had never been so often called *Vanity, and a Lie, and Nothing, and a Dream, and that which is not bread, and that which profiteth not, a shadow, a Deceiver,* with abundance of the like contemptuous terms, if carnal sinners had not in their minds and affections separated it from God.

And thus I have shewed you in what Respects the World must be Crucified.

AND let me add in the Conclusion, as most necessary for your observation, that there is in the world an inseparable aptitude to tempt us dangerously to the foresaid abuse: and therefore when we have done all that we can in Crucifying and sublimating it, we must never imagine that we can make it so wholsom or harmless a thing, as that we may feed upon it without great caution and suspicion, or ever return to friendship with it again, till fire have refined it, and grace hath perfectly refined

us. And yet this is not long of the creature without us, but of us and the tempter. The world is in it self Good, as being the work of God ; and it cannot be the proper efficient culpable cause of our sin : for it hath no sin in it self. ( I mean the world as distinct from the men of the world ; ) and therefore cannot be the direct cause of sin. But yet there is that in it, which is apt to be the Matter of our temptation ; and so apt, as that all that perish do perish by the world. As there is no salvation but by the whole Trinity Conjunct, who have each person his severall office for our recovery ; so there is no damnation but by the whole Infernal Trinity, the flesh, the world and the Devil : even to Innocent *Adam* the world must be the bait, and Satan found somewhat in it, that made it apt for such an office, though nothing but what was very good. But now that the flesh is become the Predominant part and power in us, as it is in all till the Spirit overcome it, the case is much worse, and the world is incomparably a more dangerous enemy then to *Adam* it could be. For though still the creature be good in it self, yet we are so bad, that the better the creature is, the worse it becomes to us : For we are naturally propense to it, in its separated capacity, and all men till regeneration, are fond of it as their felicity, and hug it as their dearest good, and Sacrifice to it as their Idol. So that an enemy it is, and an enemy it will be, when we have done our best, as long as we are on earth. For while we have a flesh that would fain be pleased, by that which God forbiddeth ; and there is a Devil to offer us the bait, and tempt us to this flesh-pleasing, the world which is the bait will still be the matter and occasion of our danger. The consideration of this may cut the throat of licentious principles, and hence we may answer the most of their vain pretended reasons, who under the Cloak of Christian liberty, would again indulge the flesh, and be reconciled to the world. But certainly it will never lay by its enmity, till we lay by our flesh : and therefore there is no thoughts to be entertained of closing with it any more : but we must be killing it, and dying to it, to the last.

## SECT. IV.

**H**AVING thus shewed you in what Respect the world must be Crucified, and so resolved the question as to the *Object*, I am next to resolve it as to the *Act*, and shew you wherein the Crucifying it doth consist.

The Apostle followeth on the Allegory, which he took occasion of from the mention of the Cross of Christ. From thence therefore we must also fetch the proper sense. As the world *did* use Christ, or would have used him, so we must use the world. Not actually murder the sons of death, as they did murder the Lord of Life : but what Christ was on the Cross in their eye, that must the world be esteemed in our eyes.

To take it in order. 1. The predictions of the Prophets before Christs coming, were not regarded by the unbelieving Jews, but the Prophets themselves persecuted.

So those that would perswade us of the felicity of any worldly enjoyments, and by extolling sensual pleasures, or profits, or honors, would draw our hearts to them; should be despised and esteemed as deceivers by us. No man is more serviceable to the Devil for our destruction, then they that applaud any sensual vanity, and would make us believe what great matters are to be expected from the world, and so would be the Panders of it to entice us to its unchast embraces. Remember this, when any would perswade you what a fine thing it is to be rich and great, and some body in the world : what a merry life it is to drink, and sport away your time : these are the Prophets and Apostles of the Devil and the world, and let them be regarded by you accordingly.

2. As soon as Christ was born into the world, his best place of entertainment was a common Inn; and there he could have room but in a stable and in a manger; the world would allow him no better accommodation : and this was the welcome that it first afforded him.

Here you have two notable directions for your usage of the world. 1. Begin to renounce it betime, as it did Christ. As the world rejected Christ an *Infant*, so we in our Infancy must reject the world. This is to be solemnly performed in Baptism : where

as we are engaged to the saving Trinity, and Baptized into the name of the Father, Son and Holy Ghost, so must we solemnly Renounce the Damning Trinity, even the flesh, the world and the Devil: For so the Church hath ever done, and the nature of the thing doth manifestly require it: for the *motus* must have its *Terminus à quo*, as well as *ad quem*. Its a sad thing that so many well-meaning men should deny our Infant-capacity of this engagement: but much sadder that they should do it with such violent Church-dividing zeal, as if the Kingdom of God lay in the exclusion of the seed of Believers out of it! If it be true that all our Infant-seed are excluded from the Church: I am sure it is so sad a truth, that me thinks men shou'd no: so eagerly lay hold of it, before they have better evidence to evince it. It was once a mercy for Infants to be in Covenant with God, and members of his Church: and I do not think that it is now a mercy to be out: or that the Kingdom of the Devil is the more desirable state: (and all men are in one of these.) Sure I am, they were once members of the Church by Gods appointment, and they that say they are cast out must prove it, and better then any that yet have attempted it, if they would have judicious, considerate, impartial men believe them. Whoever cast them out, sure Christ would not, that did so much enlarge the Church and better its state, and manifest more abundant mercy, and chide his Disciples that kept such from him, and proclaimed that his Kingdom was of such. I am not easily perswaded to believe that the Head and King of the Church hath actually gathered a Society of a false Constitution so long, and that he that is so tender of his Church, and hath bought it so dearly, and ruled it so faithfully, had never a true constituted visible Church till about two hundred years ago, among a few such as I have no mind to describe, and that we must now have a new and true Church-frame to begin, when the world is almost at an end: and that this glory reserved for our last dayes, consisteth in casting out our Infant-seed, and leaving them in the visible Kingdom of the Devil till they come to age. I am more out of doubt then ever I was, that God would have our Infants renounce the world, and be Dedicated unto him, as the world did renounce Christ an Infant. If an Infant-Christ must be the head of the Church, I know not why an Infant-sinner may not be a member of it:

And as the world without reason through malice rejected our Infant-Head ; so God will find both Reason and Love to receive and entertain his Infant-members. And as long as we have Gods express approbation in his Word, for parents entring their children into his Covenant, and have the examples of all Nations ; the Law of Nature, allowing parents to enter their children into Covenants which are apparently for their good, and to put their names into their Leases with their own, we shall not think our Infants incapable of Covenanting with God, nor of making this early Abrenuciation of the world.

2. From hence also you may learn what room it is that the world should be allowed by you, even the stable and the manger, as it allowed Christ. This is a point of most necessary consideration. The soul of man hath its several faculties: As vegetative, it hath its natural parts, and spirits, and powers, and a natural Appetite after the creature. This is the stable and the manger where the creature as a natural good may be entertained: It hath also a sensitive, its power of sensation, and sensitive Appetite. This also may entertain the creature ; but not for it self, nor by its own conduct ; but under the guidance of Reason to an higher end. But the high and noble faculty of Reason, and the Rational Appetite, may not allow it the least entertainment in its separated capacity, as we are now discoursing of it. It belongeth not to the Natural or sensitive Powers to see and Love God in the creature : and therefore it cannot be required of them ; and therefore they may receive their objects, ( moderated by reason ) upon lower terms. But its the office of Reason, as to moderate the senses, so to behold God in all the objects of sense : and no other wise should it have to do with sensual objects, of which more anon.

3. It was not long that Christ had been in the world before Herod sought his Life, and caused him to flie into *Egypt*. And as soon as we are capable of assaulting the world, we must actually fall upon it, and seek the extirpation of all its Interest from our hearts, where Christ sets up his throne.

It was for fear of losing his Crown that Herod sought the death of Christ. It must be for fear lest Christ should be dethroned in our hearts, and lose his regal Interest, and lest we should lose the Crown of glory, that we must endeavour the crucifying of the world.

When

When Angels and wise men did worship Christ, yet *Herod* did seek his death, and the more seek it, because of their acclamations, as being brought into jealousies of him by the Titles which they gave him. So when the Princes and great ones of the earth do extoll the world, and magnifie its glory, we must be raised hereby into the greater suspection of it, and the more resolutely set against it.

As *Herod* did put to death even the innocent children, lest Christ should escape, that so he might make sure work for his Crown. So must we subdue our sensual desires, by denying them sometimes even in lawful things, lest we should be carried to that which is unlawful before we are aware: and we must avoid the very occasions & appearances of evil, and restrain our selves in the liberty that we might take, and not go as near the brink of danger as we dare: For it concerneth us to make sure work where the Reign of Christ and our own salvation is so much concerned, as in our victory over the world it is.

4 The whole life of Christ on earth was one continued conflict with the world. They believed not on him even when they saw his Miracles. They hated him even while he did them good. They afforded him not a settled habitation. So in the height of its Glory, the world must not be trusted by us. Though it afford us sustenance for our outward man, yet must we hate it; and we must allow it no settled entertainment in our hearts.

Christ was in the world, and the world was made by him, and yet it knew him not, *John* 1. 10. We converse in the world, and our outward man must live by it, as in it we received our life, and yet we must not know it in its separated capacity: The world could not hate them that were of the world; but Christ it hated, because he was not of it, *John* 7. 7. and 15. 18, 19. and 17. 14. So must we hate the world, because it is not of that nature, nor for that Interest as the New creature is, though worldlings that are of it cannot hate it.

The nearer Christ was to the end of his life, the more cruelly and maliciously did the world use him. And the nearer we are to our parting with the world, the more must we condemn and hate it.

5. The world did arraign and condemn Christ as a Malefactor: they charged him to be a Deceiver, and one that did his mighty

works by the power of *Belzebub*. So must we justly charge the world to be a deceiver, and work its strange stupendious delusions by the power of Satan the great deceiver, and as a Malefactor must we attach, arraign and condemn it. They came out against Christ as a thief with swords and staves, *Mat. 26. 55.* we must come out against the world as that great thief that would rob God of his honour and interest, Christ of his Kingdom, and us of our salvation, and by the sword of the Spirit must disarm and conquer it.

The world judged Christ to be a blasphemer and guilty of death; because he said that he was the Son of God, and should sit at his right hand. We must condemn the world of Blasphemous usurpation, that would needs become our God, and usurp the Divine prerogatives and honours.

They spit upon Christ in token of hatred and contempt. And we must as it were spit at the pleasures, and profits, and honours of the world, and manifest our defiance, and hatred, and contempt of them.

They buffeted Christ in manifestation of their malicious enmity. And the world and our flesh must not scape our hands; though our war be but defensive, yet must we offend that we may defend. [ *So fight I, (saith Paul, 1 Cor. 9. 26, 27.) not as one that beateth, the air, (that maketh a shew of enmity when there is none, as children in sport, or fencers that have no intent to kill) but I keep under my body, and bring it into subjection; least that by any means when I have preached to others, I myself should be a cast-away* ] [ *ὑποτάξω με τὸ σῶμα καὶ δουλαγωγῶ* ] The first verb signifieth to buffet and beat black and blew, as we say, *Et validis ictibus subicere reluctansem*, as *Beza* speaks, and the second verb signifieth, to bring into servitude, or into the state of a servant, which is indeed the very work that we have to do with the flesh and the world.

They reproached Christ when they had smote him, and tauntingly bid him, *Prophesie who smote him*. And the world and all the Idols of it deserve no better of us, when they will usurp the place of God; and we may well scorn such a god, as *Elias* did *Baal*, and as God useth to do by the Idols of the heathen. Fine gods indeed, that can neither save themselves nor us.

The world did strip Christ and put on him a robe and a Crown



of thorns, and a reed into his hand, and again spit upon him and mocked him. And this contempt in our apprehensions must we cast upon the arrogant world; we must strip it of its vain shew, and give it the honour of a reed for levity, and of thorns for unprofitableness and vexation; for as thorns it vexeth when it promiseth felicity, and as thorns it choaketh that word of truth, and as a reed it is shaken with every wind.

No backwardness of the Judge, and no intercession of his wife, could rescue Christ from the malice of the Jews; but the more is said for him, the more they cry, *Crucifie him*. And as resolutely must we persecute the world. No intercession of our flesh, or backwardness of carnal Reason, must take us off; but we must be content with nothing but its *Crucifying*.

When *Pilate* drew back, They knock all dead with this malicious voice, *John 19. 12.* [*If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar:*] So must we quicken and provoke our Reason by arguments drawn from our fidelity to Christ, and say, *If we favour this world, we are not the friends of Christ; for whatsoever would make it self our King, and our felicity, and would steal away our hearts, is not Christ's friend.*

When *Pilate* saith, [*Shall I crucifie your King?*] they cry out, [*we have no King but Cæsar.*] And when the flesh or carnal Reason saith, [*Will you cast away your comforts, your peace, your happiness, your lives?*] We must say, [*We have no comfort but Christ, no peace but Christ, no happiness, no life but what's in Christ.*]

The world crucified Christ between two thieves. And we must crucifie the world between two thieves; *viz.* the flesh on the one hand, and the Devil on the other, which would both have robbed God and us; though through the power of a Crucified Christ, the one of these, even the flesh, may be so refined as to be admitted into Paradise.

The world writ over the head of Christ, as the cause of his death [*King of the Jews.*] And we must write this over the Crucified world, [*This is it that would have been our King, and God, and Happiness: so let all thine enemies perish O Lord.*] We must pierce the very sides of it, and let out its heart-blood. We must nail its hands and feet, the very instruments or means

by which it executed its deceits. We must give it the Gall and Vinegar of penitent tears, and threatned judgements. The world thus *despised and rejected Christ, making him a man of sorrows, and acquainted with our griefs; they hid their faces and esteemed him not, Isa. 53. 3. He had no form or comeliness in their eyes, and when they saw him, there was no beauty that they should desire him, Vers. 2.* So must we despise and reject the world, and hide our faces from it, and not esteem it, disdain even to look upon its pomp and vanity, and to observe its gawdy alluring dress, or once to regard its enticing charms. We must *think* it all into a loathsome vanity, till there appear to us no form or comeliness in it, nor any beauty for which we should desire it, and wonder what they can see in it that so far dote upon it, as to part with Christ and salvation to enjoy it.

The world did even *triumph* over a crucified Christ, and shake their heads at him, and say, *He saved others, but himself he cannot save.* ] And we must *triumph* through Christ over the crucified world, and say, This is it that promised such great matters to its deceived followers; that men esteemed before God and glory; and now, as it cannot save them from the dust, or the wrath of God, so neither can it save it self from this contempt that Christ doth cast upon it. Cast down this Idol out of your hearts and say, If he be a god let him help himself.

Lastly, the world when they had crucified Christ did bury him, and rowl a stone on his Sepulchre; and seal it up, and watch it with souldiers to secure him from rising again, if they could. And we must even bury the crucified world, and be buried to the world, and lay upon it those weighty considerations and resolutions, and seal thereto with Sacramental obligations, and follow all this with persevering watchfulness, that may never permit it to revive and rise again.

And thus must we learn from the Cross of Christ, how the world is to be crucified; as it used Christ, we must use it. For it is the whole course of Christs humiliation that is meant here by his Cross, the rest being denominated from the most eminent part; and therefore from the whole must we fetch our pattern and instructions; by the direction of the Allegory in my Text.

## S E C T. V.

**B**UT it will not be unprofitable if we more particularly and orderly acquaint you with those Acts which the crucifying of the world to our selves doth comprehend; over-passing those by which Christ did it for us on the Cross, till anon in the due place.

1. The first act is, *To esteem the world as an enemy to God and us*, and so as a Malefactor that deserveth to be crucified. And this must not be only by a speculative conception, but by a true confirmed practical Judgement, which will set all the powers of the soul on work. It is the want of this that makes the world to Live and Reign in the hearts of so many, yea even of thousands that think they have mortified it. A speculative Book-knowledge that wil only make a man talk, is taken instead of a practical knowledge. Almost every man will say, The world is a great enemy to God and us; but did they soundly and heartily esteem it to be such, they would use it as such. Never tell me that that man takes the world for his deadly enemy, who useth it as his dearest friend; enmity and deadly enmity will be seen. Here is no room to plead the command of loving our enemies; at least, no man can think that he must love it with a love of friendship, and therefore with no love but what is consistent with the hatred of a deadly enemy. This serious deep apprehension of Enmity, is the very spring and poise of all our opposition. We cannot heartily fight with our friend, or seek his death. There must be some anger and falling out before we will make the first assault: and a settled enmity before we will make a deadly war of it. This apprehension of enmity consisteth in an apprehension of the *hurtfulness* of the world to us, and of the *opposition* it maketh against God and our salvation, and of the danger that we are in continually by reason of this opposition. So far as men conceive of the world as *Good* for them, so far they take it for their friend, and love it. For no man can choose but love that which he seriously conceiveth to be Good for him. This *complacency* is clean contrary to the Christian hostility. But when we conceive of it as that which we stand in continual danger of being everlastingly undone by, this will turn our hearts against it. It undoes men that

that they have not these apprehensions of the world, and that deeply fixed and habituated in their minds. For it is the *Apprehension* or *Judgement* of things that carryeth about the whole man, and setteth a work all the other faculties.

*Quest.* But what should we do to be so habitually apprehensive that the world is our enemy?

*Ans.* 1. You must be sure that you lay up your treasure in heaven: that you are so convinced by Faith of the Glory to come, and of the true felicity that consisteth in the fruition of God, as that you take it for your Portion, and make it your very End. And when once you have laid up your Hopes in Heaven, and see that there or nowhere you must be happy, this will presently teach you to judge of all things else as they either help or hinder the attainment of that end. For it is the nature of the End to put a due estimate upon all things else: and it is the property of the chief Good, to denominate all other things either Good or Evil, and that in a greater or lesser measure, according as they respect that chiefest Good. For there can be no Goodness in any thing else, but the Goodness of a *Means*: and the means is so far *Good*, as it is *apt and useful* for the attainment of the *End*. If once therefore you unfeignedly take God and Glory for your end and felicity, you will presently fall upon enquiry and observation, what it is that the world will do to help or hinder that felicity.

2. And then you need but one thing more to the discovery of the Enmity; and that is, the Constant experience of your souls. A real living Christian doth live for God, and is upon the motion to his eternal home: *there* is his heart; and that way his affections daily work: when he findeth his soul down, he windeth it up again, and straineth the spring of faith and love. And therefore his life and business being for heaven, he cannot but be sensible of the rubs that are in his way, and take notice of those things that would stop him in this course. Whereupon he must needs find by constant experience that the world is that great Impediment, and so must be apprehensive of the enmity of the world. For as he that loveth God and waiteth for the sight of his face in Glory, must needs take all that to be against him, and naught for him, that would keep him from God, and deprive him of that beatifical vision: so he that knoweth what it is to

love

love God, must needs know by constant sad experience, that the world is the great with-drawer or hinderer of that love. When he sets himself in any holy imployment to mount his soul into a more heavenly frame, and to get a little nearer God, he feeleth himself too much entangled with inferiour objects; these are the weight that presseth down, and the water that quenched the sacred flames; and were it not for these, O how much higher might our soul attain, and how much freer might we be for God! For it is a thing most certain to us by our constant experience, that the more of the world is upon our hearts, the less is there of God; and the more of God, the less of the world. So that these two means alone, The sincere Intending of God and Glory as our End, and daily observation of our own hearts, will easily convince us that the world is our great enemy. And when we thoroughly apprehend it to be our enemy, we have begun to crucifie it.

2. The next act by which the world is crucified, is, *A deep habituated apprehension of its worthlesness and insufficiency.* As the *opposing world* must be taken for an enemy, so the *Promising alluring world* must be taken, as it is, for an empty thing. The Life and Reign of the world in the un sanctified, lieth first in their too high *estimation* of it. They think of it as good, and good to them, and as a matter of some considerable worth; and though they will say with their tongues that heaven is better, yet all things considered, they take the world to be more suitable to them, and therefore they desire it more. For Heaven is out of sight, and beyond their apprehension and affection, and as they imagine, it is not so certain as the things which they see, and feel, and possess. And therefore they resolve to grasp as much of the creature as they can, and take that which they can get in hand, and then if there be an heaven, they hope they may have their part in it, as well as others. But saving Illumination doth put men into another mind. It makes them see, that the Invisible things are of greater Certainty, then the visible, and that a promise without possession, is better security then possession without a promise; and that for the *Worth and Goodness* between Eternal things and Temporal, there can be no comparison. If the world would have been content to have kept its place, and to have borrowed all its honour and esteem from God and Glory,

as the end for which it must be used and regarded, it might then have had the honour of being serviceable to our salvation, and to our Masters work : But seeing it will needs be a competitor with heaven, it thereby disrobeth it self of its glory, and becometh a vile contemptible thing : And so must it be esteemed by all the friends of God. A sound Believer looks on the world, as the world look on Christ when he hanged on the Cross ; not only as a Malefactor, but as a contemptible thing : And as the world esteemeth the Saints themselves to be hypocrites, deceivers, fools, weak, despised, a spectacle to the world, yea as the filth of the world, and the off-scouring of all things : So must the Believer esteem of the world, as seeming to be what it is not, as a weak & insufficient thing, as the *πρωταδικματα εἰς παντα περιφουα*, 1 Cor. 4. 11, 12, 13. the very filth of the streets that is swept away or cast upon the dung-hill : or as a thing devoted to death for the averting of an imminent judgement. Pauls judgement is in a prevalent degree, the judgement of every gracious soul, Phil. 3. 7, 8. *What things were gain to me, those I counted loss for Christ : Yea double loss and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.* ] Were the world but thus conceived of by a practical judgement, it were half crucified already. If men did verily think that the world is their Loss, they would love it less, and less greedily seek after it, then now most do. *Gehezi* would not have run after *Naaman* for his money, if he had thought that it had been his loss : *Achan* would not have hid the forbidden gold, as a treasure, if he had thought it had been his loss. Who would be at so much care and pains, for their loss, as worldlings and sensuallists are for their delights ? And if the judgement did once esteem the world as *dung*, they would not be so greedy for it, nor put it into their bosoms. Who would fall in love with *dung*, or dote upon filth or dogs-meat ? As the judgement doth esteem it, the affections will be towards it. And they that know not of a better condition, will value this as the best, though common reason will call it vanity. But they that by faith have found out the true felicity, have low and contemptuous thoughts of the world. O what a carkaise, what a shadow is it in their eyes ? What a poor low thing is it whic the sons of men do tire themselves

selfes.

selves in seeking after? What a dung-hill do they wallow in, as if it were a bed of Roses? What deformities do they dote upon, as if they were the most real beauties? A toad abhorreth not the company of a toad; but shall not a man abhor it? But we shall have occasion of saying more to this in the Application.

3. The third act by which we Crucifie the world, is a kind of *Annihilation* of it to our selves; in our conceptions taking it as a very *Nothing*, so far as it would be something separated from God, or co-ordinate with him. How oft doth the Scripture call it vanity, a dream, a vain shew, a shadow, yea nothing, yea and less then nothing before God, and lighter then vanity it self, *Isa. 40. 17. Psal. 62. 9. Job 6. 21.* The Princes of the earth, who are something in the eyes of themselves and others, appear as Nothing when God lets out his wrath upon them, *Isa 34. 12.* Even as the straw when the fire hath consumed it, or the fairest buildings when it hath turned them to ashes. For though the world be really something, yet, 1. In regard of the effects which it promiseth to seduced worldlings, it may be called *Nothing*. For that which can *do Nothing* for us in our extremity, which hath *no* Power to relieve or satisfie us, which leaveth the soul empty, and deceiveth them that trust it, may well be called Nothing in effect: *In genere boni*, that which can *do* us no good, is Nothing to us. Let a needy soul betake himself to the world for comfort under the burden of sin, for quiet and true peace to a wounded conscience, and you will find it can do *Nothing*. Seek to it for grace or strength against corruptions and temptations, and you will find it can do *Nothing*. Cry to it for succour in the depth of your affliction, and at the hour of death, and try whether it will present you acceptable unto God, and bring your departed souls with boldness to his presence, and you will find that it can do *Nothing*! Whatever it *promiseth*, and what ever it *seemeth* to deluded sinners, when you look for any real good from it, you will find it can do Nothing. And therefore you may well take it as a meer Nothing to you. 2. And *in esse objectivo* we may make *Nothing* of it, by excluding it from any room in our souls, as to those acts that do not belong to it. 3. And as a separated being, independent as to God, so it is indeed *Nothing*: for there is no such thing: Much less as it is a separated Good, or felicity

to man. Annihilate then the world to your selves. When it would appear to you to be what it is not, and would promise you to do what it cannot, let it be as *Nothing* to you. Conceive of it as of a shadow, or a thing that seemeth to Be and is not. Could you once make *Nothing* of it, it would have no power over you, nor any unhappy effects upon you. You would not dote upon a known *Nothing*, nor change your God and Glory for *Nothing*. As *Job* saith of the wicked, *Job* 27. 19. [ *he openeth his eyes, and he is not :* ] so we may say of the world : when we open our eyes we shall see that it is not : that which before seemed *Nothing* to us, will appear to be *All things*; and the world that seemed *all things* will be *Nothing*.

The summe of all that hath been said is this. The *opposing* world must be apprehended as an enemy to God and us, and so far Hated : The *glozing* world appearing as our felicity, or a competitor with God, must be conceived of as *Worthless*, and *Contemned* : And the world as it would appear as a separated *Good*, being any thing to us, or having any thing for us, out of God, must be annihilated in our conceptions, and taken as *Nothing*.

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 SECT. VI.

**W**E are next briefly to shew you how it is that *We are Crucified to the world*, having shewed you how the world is *Crucified to us*. And in general the meaning is, that we are as *Dead* or *Crucified men* to it, in regard of those fore-mentioned unjust respects in which the tempter would present it to us. So that [ *Crucified* ] here is put for the absence of that *Action* and *worldly Disposition*, which carnal men are guilty of. So that it is a *Moral*, and not a *Natural* death that is here mentioned; and observably differeth from a *Natural* in these respects.

1. A *Natural* death destroyeth the very *Powers* or *Faculties* of *Acting* : But a *Moral* Death only destroyeth the *Disposition* and *Action* it self, but not any *natural Power*.

2. A *Natural* death is *Involuntary*, and in it self is neither a *vertue* nor a *vice*; neither *Morally* *Good* or *Evil*. But a *Moral* death



death is principally in the Will it self, and nothing is more voluntary, and so it is the principal vertue or vice : To be dead in sin and to God, is the summe of all Evll : And to be dead to sin and the world, in Christ, is the summe of Moral Good.

3. *Natural* death hath no degree of life remaining ( saving of the separated soul. ) But *Moral* death may consist with much of the contrary life. For it is denominated from the predominant habits of the soul ; which may stand with much of the contrary habit, though subdued. We cannot therefore gather that *Paul* was absolutely free from all sin, because he was dead to it, or crucified to the world. For this is a Moral death consisting in a conquest of the enemy ; who maybe said to be dead, because he is overcome ; and consisting in the prevalent Habits of the soul, which yet may have too much of the remnants of their contraries.

More particularly, 1. If we are *Crucified to the world*, our *undue estimation* of the world is Crucified. We have no Idolizing over-valuing regard to it, (in that measure as we are dead to it.) As the world do not *Regard the works of the Lord*, *Psal.* 28. 5. *Isa.* 5. 12. So the Saints do not Regard the things of the world. The life of faith doth so elevate their spirits, that they are mounted up above the creature, and *look not* upon the world ; or look upon it as a despicable thing. They are above that which is the delight and imployment of others ; and that which the sensual call *Felicity*, they still call *Vanity* : And as a mans stomach abhorreth that which a dog or swine will greedily devour ; so the soul of a Believer doth despise and abhor the delights of the ungodly. As Pride makes the Rich look contemptuously and disregardsfully upon the poor : So the holy elevation of Believing souls, doth make them look contemptuously and disregardsfully upon all the glory of the world. As faith doth bring them up to God, and make him their Object and their *All* ; So doth it make them somewhat like him, and minded as he is minded. And as God *regardeth not persons*, *Deut.* 10. 17. *nor accepteth the persons of Princes, nor regardeth the rich more then the poor*, *Job* 34. 19. but is pleased more in the least of his image on the humble faithful soul, then with all the glittering glory of the world ; so is it in their measure with his people. Where they see nothing of God, they feel no *substance* ; but so far as God ap-

peareth to them in any creature, or action, or any means or benefit which they possess, so far they perceive some *substance* in it. As the natural man Receiveth not the things of the Spirit, nor can know them, because they are spiritually discerned, 1 Cor. 2. 14. So the Spiritual man hath shut up his senses to the world, and lost his perception of them, because they are carnally so discerned. The carnall man hath his senses quick in discerning and favouring the things of the flesh, but to the things of the Spirit he is dead and senseless. And contrarily the Spiritual man is dead and senseless to the things of the flesh, and hath no favour in those things that are other mens delights, Rom. 8. 10, 5, 6. He tasteth no more sweetness in their pleasures then in a chip. He wonders what they can see or taste in the things of the world, that they so run after it. To be Rich or Poor do but little differ in his eyes; To be high or low is all one to him, considering these things as accomodations of the flesh; though still he valueth any condition according to the respect it hath to God, and so that is the best condition to him that best accomodateth and advantageth him for Gods service. He taketh the *fleshes* Interest to be none of *his* Interest; and therefore that which only concerneth the *flesh* concerneth not *him*. And therefore he looketh in this regard upon an high estate or low as Nothing to *him*. Let God dispose of him as he please, that's Gods work and not *his*. He hath learned in whatever state he is, therewith to be content: [ He knows how to be abased, and he knows how to abound; every where and in all things he is instructed, both to be full and to be hungry, both to abound and to suffer need, ] Phil. 4. 11, 12. If you applaud and honour him, he takes it but as if you breathed on him; at the best it is but a sweeter kind of breath: And if you vilifie, and reproach, and unjustly condemn him, he takes it for no great hurt. For [ with him it is a very small thing to be judged of man, and at mans barr; for he that judgeth him is the Lord, ] 1 Cor. 4. 3, 4. Nay what if I said that if you imprison him, threaten him, torment him, yea put him to death, he doth not much regard it, nor make any great matter of it, so far as he is Crucified to the world. How joyfully could Paul and Silas sing in the stocks, when their bodies were sore with scourging? Act. 16. What a rapture of joyful praises did the Apostles break forth into, when they were threatned by the Priests and Elders?

*Acts* 4. 21, 24. I will add but two more instances. *Dan.* 3. The three Jews that were threatned with a furnace of fire, are accused for *not regarding* the King, *verse.* 12. and their own answer is, *verse.* 16, 17. [*We are not careful to answer thee in this matter : If it be so, the God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods.*] And sure they that would not accept of deliverance when they were tortured, *Heb.* 11. 35. did set little by it, in comparison of that better Resurrection which they hoped for. As Christ said of Satan, *The Prince of this world hath nothing in me,* *John* 14. 30. So in our measure, so far as we are dead with Christ, the world hath nothing in us, no interest, no carnal life to work upon, and therefore is unable to do any thing with us. Our undue estimation of the world is Crucified. This is the first part.

2. If we are Crucified to the world, our *inordinate cogitations* of the world are Crucified. We must not give it that room in our fancies or power over them, as they have with other men. We should not indeed allow the creature one thought either for it self, and terminated finally in it self, nor as separated from God. Much less should we have so frequent and so pleasant or passionate thoughts of it as most have. But of this more in the Application.

3. To be *Crucified to the world*, is to have *Affections dead* about worldly things. That which is vile in our estimation, will be un-*effectual* in our Affections. I shall briefly instance in some particulars.

1. Our *Love* to the world is *Crucified*, if we be Crucified to the world. As this is the great Affection which God claimeth for himself, and which he maketh the seat of his most excellent grace; so is it that which he is most jealous of, and will least allow the creature to partake of; and the misemployment of it is the greatest sin, as the right employment of it is the greatest duty. *1 John* 2. 15. [*Love not the world, neither the things that are in the world.*] This is a plain and flat command. If the world be not apprehended by the understanding to be our *Good*, it will not be embraced by the Will, nor be Loved. Perhaps you will say, *Though it be not our chief Good, yet it is Good, and therefore*  
*may*

may be loved, though not chiefly loved. To which I answer, that in the senses before disclaimed it is none of our Good at all. It hath no goodness to us in it, but the Good of a *Means*, which is respective to the *End*; and therefore we must have no Love to it but that which is due to the *Means*: God therefore being our *End*, we must love the world only for his sake, as it cometh from him and leadeth to him. The *least* love to the world for it self is Idolatrous. As you may not allow another woman the *least* Conjugal affection, though you allow your wife more, without some guilt of unchastity; so you may not in the *least* measure love the creature for it self without some guilt of spiritual unchastity. If God must be loved with All the heart, and soul, and strength, then there is none left for any co-partner whatsoever. When we love any thing but as a *Means*, it is more properly the *End* that we love in that very act (And therefore some Philosophical Divines affirm that Nothing but the ultimate *End* is properly loved) so that the Love which we give the world in a due subordination to God is not so properly a Love to the world as to God, and therefore it taketh not from God the *least* part of that which is due to him. But if we love it in the *least* measure for it self, or with any co-ordinate Love, so much as we allow it, is robbed from God.

2. Hence followeth (when our love to the world is crucified) that our *Desires* after it is crucified also. Before we thirsted after Pleasures, or Honours, or Riches, but now this thirst is abated; for when we obey the Call of Christ, *Isa. 55. 1.* and have freely drunk of the living waters, we thirst our former thirst no more, (according to the measure in which we partake of him) but his Spirit will be a well of water in us, springing up to everlasting life, *John 4. 13, 14.* The distempered appetite of a Carnal man is so eager after worldly things, that his heart is set upon them: which *Rom. 8. 5.* is called his *mind*ing the things of the *flesh*: But the mortified Christian, as such, hath no *mind* of them: His appetite to them is dead and gone. He cares not for them. Now he perceiveth that they are not Good for him, his heart is turned against them.

3. When we are *Crucified to the world*, our *expectations* of Good from the world are Crucified. Before we looked for much from it; we thought if we had this Pleasure, or that Honour, if

we had such lands, buildings, friends, or provision, then we were well, or at least much better then now we are ! O how Good did we think that these were for us ! And therefore we still lived in Hope of more. But when we are Crucified to the world, we give up these Hopes. We see then that we were deceived : We did but hope for nourishment from a stone : The breasts are dry which we thought would have refreshed and satisfied us. When we see that the world is an empty thing, a cask, a picture, a dream, a shadow : we turn away from it, and look no more after it, but look for content in something else. As a child that seeth a painted Apple may be eager of it till he try that it is savourless, and then he careth for it no more : or if a beautiful crab deceive him, when he hath set his teeth in it he casteth it away. So when a Christian findeth the folly of his former expectations and tasteth the vexations of the creature which he was so greedy of, and withall is acquainted by a lively faith, where he may be better : away go all his expectations from the world : and he promiseth himself no more content or satisfaction in it. This is a notable part of Mortification. As it is the Hopes of some Good, that sets men a work in all endeavours : so take down their Hopes, and all the wheels of the soul stand still. If it were not for Hope, we say, the heart would break. And therefore when all our Hopes from the world are dead, the very Heart of the old man is broken, and all his worldly motions cease. Then he saith, Its a good fit still as labour for nothing. I despair of ever having contentment in the creature : I see it will not pacifie my conscience : it will not save me from the wrath to come : it will do nothing for me that is worthy my regard : and therefore let it go : I follow it no further : It shall have my heart no more. Before he had many a promising delightful thought of the creatures, which he could not reach : He thought with himself, If I were but thus placed and settled once : if I had but this or that which I want : if I were but here or there where would I would be : if I had but the favour of such or such an one, how happy were I ? how well should I be ? I would then be content and seek no more. But when faith hath mortified us to the world, we see that all these were foolish dreams : we knew not what it was that we Hoped for ! and then we give up all such Hopes for ever. Such pleasing thoughts of any worldly thing while you want it, or of

any place or Condition which you are absent from, and such promises and hopes from any worldly state, or person, or thing, doth manifest that so far you are alive to the world, and is a folly of the same nature with theirs that Idolize the world, when they do enjoy it. For one man to say, [ *If I had this or that, I were well* ] and for another that hath it, to say, [ *Now I am well, Soul take thy Rest* ] do both shew the same Estimation, and Idolatrous Love to the world in their hearts; though one of them have the thing which he loves, and the other hath it not: And to be so pleased with the very fancy and conceits of those worldly things which they never had, seems worse then to be pleased with it when they have it. I pray you lay this well to heart that I say to you: Despair, utter Despair of ever being contented or well in the world, or made happy by the world in whole or in part, is the very life of Christian Mortification. It is the nature of a Carnal heart, to keep up his worldly Hopes as long as possibly he can. If you beat him out from one thing, he runs to another: and if he despair of that, he looks after a third, and thus he will wander from creature to creature, till Grace convert him, or Judgement condemn him. If he find that one friend faileth him, he hopes another will prove more faithful: and if that prove a broken reed, he will rest upon a third: if he have been crost in his Hopes of worldly contentment once, or twice, or ten times, or an hundred times, yet he is in hope that some other way may hit, and some more comfort he may find at last: But when God hath opened a mans eyes to see that the whole world is Vanity and Vexation, and that if he had it all it would do him no Good at all, and that it is a meer deceitful empty thing: and when a man is brought to a full and final Desperation of ever finding in the world the Good that he expected; then, and not till then is he Crucified to the world; and then he can let it go, and care not: and then he will betake himself in good earnest to look after that which will not deceive him.

When a worldling is in utmost poverty or in prison, he may part with all his worldly contentment at the present: but this is not to be crucified to the world: For still he keeps up his former estimation of it, and Love to it, and some Hope perhaps that yet it may be better with him. Yea, if he should despair of ever being Happy in the world, if this proceed not from his Disesteem

of it, and the change of his Affections, but meerly because he would have the world, but sees he cannot, this is far from the nature of true mortification.

4. If we are *Crucified* to the world, our *Delight* in it is *Crucified*. It seemeth not to us a matter of such worth, as to be fit for our *Delight*: Children are glad of toys, which a wise man hath no pleasure in. To have too sweet contentful thoughts in the creature, and to apprehend it as our Good, and to be rejoiced in it, is a sign that so far we are not *Crucified* to it. It is not able to *Glad* a mortified heart, so far as it is mortified; though the Love of God that is manifested by it, may make him glad. And this is it that *Paul* disclaimeth in my Text [God forbid that I should glory save in the Cross of Christ.] If he were the Lord of all the honours or wealth of the world, he would not *Glory* in them. If he had all the Pleasures that the flesh can desire, he would not *glory* in them. If he had the common applause of all men, and every one spoke well of him; if he had all things about him suited to a carnal hearts content, yet would he not *glory* in it: No more then a grave and learned man would *glory* that he had found a counter or a pin. Jer. 9. 23. [Let not the wise man glory in his wisdom, nor the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving-kindness, judgement, and righteousness on the earth; for in these things I delight saith the Lord.] Jer. 4. 2. [The Nations shall bless themselves in him, and in him shall they glory.] Isa. 41. 16. [Thou shalt rejoyce in the Lord, and glory in the holy one of Israel.] Isa. 45. 25. [In the Lord shall all the seed of Israel be justified, and shall glory.] The world is too low to be the joy of a Believer: His higher hopes do cloud and disgrace such things.

And as these forementioned Passions in the *Concupiscible*, so also their contraries in the *Irafcible*, must be *Crucified*. E. G. 1. A man that is dead to the world, will not *Hate* or be much *Displeased* with those that hinder him from the Riches, or Honours, or Pleasures of the world. He makes no great matter of it, and taketh it for no great hurt or loss. And therefore rather then study revenge, he can patiently bear it, when they have taken away his coat, if they take away his cloak also. He doth not swell with malice against them that stand in the way of his

advancement, or hinder his rising or riches in the world. He will not envy the precedency of others ; nor seek the disgrace or ruine of them that keep him low : No more then a wise man will hate or seek to be revenged of him that would hinder him from climbing up to the top of a steeple, or that will take a stone or a bush of thorns out of his way:

2. A man that is Crucified to the world, will not *avoid* or *flee* from any Duty, though the performance of it cross his worldly commodity, or hazard all his worldly interest. He seeth not reason enough in worldly losses, to draw him to the committing of sin to avoid them. An unmortified man will be swayed by his worldly interest. That must be no Duty to him, which casteth him upon sufferings : and that is no good to him which would deprive him of his sensual Good : and that shall be no sin to him, which seems to be a matter of Necessity, for the securing of his hopes and happiness in the world. Whatever is a mans end, he puts a *Must* upon the obtaining it, and upon all the Means without which it will not be attained. I *Must* have God and Glory, saith the Believer, whatever I want : and therefore I *Must* have Christ, I *Must* have faith, and love, and obedience, whatever I do. And so saith the Sensualist, My life, and credit, and safety in the world *Must* be secured, whatever I miss of. and therefore I *Must* avoid all that would hazard or lose them, and I *Must* do that which will preserve them, whatever I do. The worldling thinketh there is a *Necessity* of his being sensually happy : or at least, of preserving his life and hopes on earth. But the mortified Christian seeth no *Necessity* of Living, much less of any of the sensual provisions, which to others seem such considerable things. And hence it is that the same Argument from *Necessity*, draweth one man to sin, and keepeth another most effectually from sin. He that hath carnal Ends, doth plead a *Necessity* of the sinful means, by which he may attain them. And he that hath the Ends of a true Believer, doth plead a *Necessity* of avoiding the same sins, which the other thought he must needs commit. For Heavenly ends are as much cross'd by them, as Earthly Ends are promoted by them. We find a rich man in *Luke 18. 23.* that had a great mind to have been a Christian : And if he had lived in our daies, when the doors is set a little wider open then Christ did set it, there are some that would



not have denyed him Baptism, but would have let him in. But when he heareth that the world must be renounced, and Christ tells him of selling all, and looking for a reward in another world, [*he goes away sorrowful, for he was very rich.*] The man would have had pardon and salvation, but he *must needs* be Rich, or at least keep something. And they that are so set upon it that they *must* and [*will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*] 1 Tim. 6. 2. And [*he that make haste to be rich, shall not be innocent,*] Prov. 28. 20. But the Crucified world is a dead and ineffectual thing. It cannot draw a man from Christ or duty. It cannot draw a man into any known sin (so far as it is Crucified.) It is as *Sampson* when his hair was cut: its power is gone. Thousands whose hearts were changed by grace, could sell all and lay the price at the Apostles feet, and could forsake all and take up their Cross and follow a Crucified Christ to the death, and could rejoyce in tribulation, and glory that they were counted worthy to suffer: though he that was unmortified do go away sorrowfull. Worldly Interest doth command the Religion and life of the unmortified man, because it is the predominant Interest in his heart: But its contrary with the mortified Believer: His spiritual Interest being predominant, doth Rule him as to all the matters of this world.

3. If you are Crucified to the world, your care for worldly things is Crucified. It is not in vain that Christ expressly commandeth his Disciples, [*Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on,*] Mat. 6. 25, 31. And Phil. 4. 6. [*Be careful for nothing.*] And 1 Pet. 5. 7. [*Casting all your care on him, for he careth for you.*] I know this is a hard saying to flesh and blood, and therefore they study evasions by perverting the plain Text, and would null and evecuate the exprefs commands of Christ, by squaring them to that carnal interest and reason which they are purposely given to destroy. But you will say, Must we indeed give over caring? I answer, 1. You must be in care about your own duty, both in matters of the first and second Table, and how to manage your worldly affairs most innocently and spiritually, and to attain the ends propounded in them by God. But this is none of the care that is now in Question, 1 Cor. 7. 32. There

is a necessary [ *caring for the things that belong to the Lord, how to please the Lord;* ] and that even in your worldly business. But 2. You may not care for the creature for it self, nor for the meer pleasing of the flesh. As it may not be Loved for it self, so neither may it be cared for, for it self. And 3. When you have used your utmost care or forecast to do your own duty, you may not be Anxious or Careful about the issue which is Gods part to detetmine of. As God himself appeareth in Prosperity or Adversity, you may and must have regard unto the issue. But for the thing it self you must not, when you have done your own duty, be any further careful about it. God knoweth best what is good for you, and how much of the creature you are fit to manage, and what condition of body is most suitable to the condition of your soul: And therefore to him must the whole business be committed. When you have committed your seed to the ground, and done your duty about it, you must have no further care at all, which intimateth fears, anxiety or distrust: though as care is largely taken for *Regard*, you may care and pray for the blessing of God on it, and for you daily bread.

4. So far as you are Crucified to the world, your *worldly sorrows* also will be Crucified. If you miss of it, you will not be *grieved* for that miss. For the displeasure of God which an affliction may manifest, you ought to be grieved: but not for the meer loss of the creature for it self. As God in the creature must be Loved and Delighted in, and not the creature for it self; so it is Gods displeasure manifested in the creature that must be our Grief. If a mans flesh be dead, you may cut it off, and he never feeleth you: you may cut it, or prick it, and he will not smart. And if you be dead to the world, you will not *feel* it as others do, when worldly things are taken from you. You will make no great matter of it.

Obj. *But Grace doth not make men stocks or stupid, and therefore how can we chuse but feel?*

Ans. There is a feeling that is meerly natural, and not subject to the command of Reason and Will: and there is feeling which is under Reason, and is voluntary. The later only it that I speak of, which Grace commandeth. The most gracious man may feel heat and cold, pain and weariness, hunger and thirst, as much as the worst. But the passions of his soul, so far

As they are under the command of Reason and Will, do not feel them as evils to the soul, ( so far as he is sanctified. ) Still observe that I speak of worldly things, as separated from God, in whom only they are good, and in respect to him only the absence of them is evil to the soul. And there is somewhat of the Passions that bodily sense can force, perhaps in an innocent *Adam*; But I speak only of that passion which Reason should command. And so, it is not enough that our Care and Grief for worldly things be less then that for the things of God: though that much may prove our sincerity (of which more anon) yet that is not all that is our duty: But we should have no care or Rational voluntary grief for any creature, but only as it's a Means to God, & standeth in a due subordination to him: and so we may have both.

4. Having shewed you what *Affections* are Crucified to the world, in the last place I add, that *Our inordinate labour* for it, must be Crucified. Christ is as plain and peremptory in this, as in the former, not only commanding us to [ *Seek first the Kingdom of God and his righteousness,* ] Mat. 6. 33. but also, [ *Not to labour for the meat that perisheth, but for the meat that endureth to everlasting life, which the Son will give us,* ] John 6. 27. which is not only to be understood that our Labour for earth should be less then our Labour for heaven, and so comparative'y none at all; but further, that as we must have *no Love or Desire* to the creature for it self, but ultimately for God; so we should not at all *Seek or Labour* for the creature for it self, but ultimately for God; and therefore *Seek and Labour* for it no further then the End requireth; that is, no further then it is necessary to the Pleasing of God, or to our fruition of him. This is the true and plain meaning of such Texts.

A man that is truly Dead to the world, doth Labour for God and not for the world ( according to the measure of his mortification ) in all that he doth. If he be plowing, or sowing, or reaping, or threshing, if he be working at his trade in his shop, it is God that he is seeking and labouring for. He doth not stop or take up in the creature. He seeks it still but as a *Means* to God. But an un sanctified man doth never truly seek God for himself at all, no not in his worship, much less in his trade and calling in the world. For God is not his ultimate end; and therefore he cannot Love him or Seek him for himself. It is  
flesh-

flesh-pleasing or carnal felicity that is his End, and therefore he seeketh God for the flesh: When he prayeth to him, when he Loveth him, it is but as he is a *Means* to this his Carnal felicity, and not as he is himself his chiefest Good. Thus you may see what it is to be Crucified to the world, and wherein true Mortification doth consist.

## SECT. VII.

**A** Few Objections are here to be answered, that we may the more profitably proceed.

*Obj. 1. A man may have hunger and thirst in his very sleep, when he cannot refer the creature to God.*

*Ans. 1.* We speak only of *Humane*, that is, *Moral* acts, and such Desires as are under the command of the Will. 2. A man may Habitually refer things to God, when he doth not Actually.

*Obj. 2. How can a man seek God in plowing or working in his shop, when these actions are so heterogeneous?*

*Ans.* God made no creature, nor appointed any employment for man, which may not fitly be a *Means* to himself. As all came from God, so all have something of God upon them; and all tend to him from whom they came. There are some *Means* that stand nearer the end, and some are further from it; and yet the most remote are truly *Means*. A man that is but cutting down a tree, or hewing stones out of the Quarry, doth as much intend them for the building of his house; as he that is erecting the frame, or placing them in the building. We cannot attain the End without the remotest *Means*, as well as the nearest.

*Obj. We are taught to pray for our Daily bread: therefore we may Desire it, and Labour for it.*

*Ans.* No doubt of it. But we are taught to pray for it, but as a *Means* to the Hallowing of Gods Name, the Coming of his Kingdom, and the Doing of his Will: and therefore only as a *Means* must we desire it, and labour for it; and that for these, and no lower ultimate ends. And therefore the words are such as express only things Necessary, [*Our daily bread:*] that we may perceive it is but as a *Means* to God that we desire it. If our

Being

Being be not maintained, we are not capable of Well-being, nor of serving God: And if the Means of our Being be not continued, our Being will not be continued in Gods appointed ordinary way. And therefore we pray for the *Means* of our sustentation, that we may be kept in a capacity of the-Ends of our Being.

Obj. *But a man cannot be alway thinking on God, and therefore not alway intending him as our End, and therefore cannot do all for him.*

*Answ.* 1. If sin disable us, that is no excuse. 2. A man may Habitually intend an End, which he doth not Actually think of: Yea he may have an Actual Intention, which yet he doth not observe, because of other more sensible thoughts that are upon his mind. And yet his foresaid Intentions may be still effectual to cause him to use the *Means as Means*.

For example; A man that hath a journey to go, is not alwayes thinking of the *End* of it, by an actual observed Intention in every step of his way: but perhaps may be much of the way taken up with thoughts and discourse of other things. And yet he doth truly intend his journeys End, in every step of his way, and use every step as a *Means* to that End. And so is it with a true Christian in the work of God, and the way to heaven.

Obj. *But may we, not use the creatures for Delight, as well as for Necessity? and is it not so commonly resolved?*

*Answ.* The word [*Necessity*] is taken either strictly for that which we cannot be without; and so there's no doubt of it. Or largely, for that which is *useful* to the End: And for *Delights*, some of them are *Necessary*, that is, *Useful Means* to our ultimate End: and these must not be opposed to things *Necessary*; but may be used because *Necessary*: As any thing which truly tendeth to recreate, revive, or cheer the spirits for the service of our Master. But no other Delight is lawful. To esteem our *fleshy Delight for it self*; and the creature for that *Delight*, and so to use it, is meer sensuality, and the great sin which sanctification cureth in the soul. If *Delight it self* be desired truly but as a *Means* to God, then the creature, the more remote *Means*, may be used for that Delight, as its next End; but not else.

Obj. *But what man living is such as you here describe? Is there any that are thus Crucified to the world, as to have no separated esteem of it, or thoughts or care of it; or Love, or Desire, or the rest of these Affections?*

*Ans.* It is one thing to enquire what we are, and another what we ought to be, and should be if we were perfect: We ought to be such as I have mentioned, but we are not such in perfection yet: but only in sincerity. And how that sincerity may be known, I have elsewhere explained. In a word, In a perfect soul there is no Interest but Gods: In a sincere soul Gods Interest is the highest and greatest: In a perfect man God hath the whole heart: and in an upright man he is nearer to the heart than any thing else. In a perfect man there is a perfect subjection to God: and in an upright man there is none hath Dominion but God; he is the highest, and his Rule prevaileth in the main, though some things that rebell are not perfectly subdued.

Obj. *But I find that the most of my Passions are stirred more sensibly about earthly, then heavenly things. How then can I say that I am crucified to the world?*

*Ans.* In point of Duty all that Passion that is to be commanded by Reason, should be mortified, as is abovesaid. But when you go to the tryal of your states, in the point of sincerity, it is hard trying by the Passions; and you must rather do it by your Estimation and your Will, as I have discovered more fully in a Treatise of Peace of Conscience.

## SECT. VIII.

II. **H**AVING shewed you what it is to have the world Crucified to us, and to be Crucified to the world: I am next to shew you how this is done by the Cross of Christ. And here I must distinctly shew you, 1. What the Cross, as suffered by Christ himself, hath done to the Crucifying of the world to us. 2. What the same Cross, as Believed on and Considered by us, doth towards it. 3. And what the Cross of Christ which we our selves bear in conformity to his sufferings doth towards it. Of all which briefly.

1. It is not only his Crucifixion, but the whole Humiliation of Christ which is in this and other Scriptures called his Cross; the whole being denominated from the most eminent part, as was toucht before. And there are five notable blows that the world hath received by the *suffered Cross* of Christ. 1. One is, that Christ himself in his own person hath perfectly crucified and conquered the world, so that we have a victorious Head, and the world is now a conquered thing. It assaulted him from his birth to his death, and itill he overcame. It assaulted him by fair means and by foul, by frowns and smiles, by alluring baits and persecuting storms, and still it was overcome. The threatenings and persecutions could never draw him to the committing of a sin: The enticing offers of it could never bring him to an inordinate esteem of it, nor abate the least of his love to God. In his great combat in the wilderness he was assaulted both waies. Hunger could not make him tempt God or distrust. The Kingdoms and glory of the world, were despised by him when they were the matter of his temptation. He would not have so much as a settled habitation, nor any worldly pomp or splendor, that so he might shew that he contemned it by his actions. If he had set by it, he could soon have mended his condition. When the people would have made him a King, he past away from them; for he would not be a King of the peoples making, nor have any Power or Dignity which they could give. He came not to Receive honour of men, but to give salvation to men. When *Peter* would have perswaded him to favour himself, as favouring the things of Man, and not of God, Christ calleth him Satan, and bids him get behind him: If he will do the work of Satan, he shall have the name of Satan & the same words of rebuke that Satan had. Even in their hour, and the power of darknes, *Luke* 22. 53. they could do nothing that might make the least breach in his perfection: And when they boasted of their power to crucifie him or release him, *John* 19. 10. they could not boast of their power to draw him to the smallest sin. Yea upon the Cross did he consummate his conquest of the world, when it seemed to have conquered him: and he crucified the world; when it was crucifying him; and he gave it then the deadly wound. And there did he openly make a shew of the principalities and powers

which he had spoiled, and there did he triumph over them, while they mistakingly triumphed over him, *Col. 2. 14, 15.*

If you say, *What is all this to us?* I answer, When the world is once conquered, the heart of it is broken: And when our Head hath overcome it, there is a great preparation made for our victory. Else would he not have said to his Disciples, *John 16. 33. In the world ye shall have tribulation, but be of good cheer I have overcome the world.* ] For as the consequence is good, [ *Because I live, ye shall live also,* ] *John 14. 19.* So it will hold [ *Because I have overcome the world, ye shall overcome it also.* ] Yea as it is said of his Works, [ *Greater works then these shall ye do.* ] *John 14. 12.* So is it said of our conquest, [ *In all these things we are super victors, or more then Conquerors through him that hath loved us,* *Rom. 8. 37.* ]

2. Another wound that the world hath received by the *Cross of Christ by him suffered*, is this: By it, satisfaction is made to God for the sin that the world had enticed man to commit, and so *quoad pretium*, the victory which the world had formerly obtained over us is nulled, and its Captives rescued, and we are cured of the deadly wounds which it had given us: For *he healeth all our diseases*, *Psal. 103. 3.* and *his stripes* are the remedy by which we are healed, *Isa. 53. 5.* So that it is a vanquishing of the world, when Christ doth thus nullifie its former victories: For thus he began to *lead captivity it self captive*, which at his Resurrection and Ascension he did more fully accomplish, *Psal. 68. 18. Eph. 4. 8.*

3. Another most mortal wound which the world received by the *Cross of Christ*, was this. By his *Cross* did Christ purchase that *Glorious Kingdom*, which being revealed and propounded to the sons of men, doth abundantly disgrace the world as a *Competitor*. If there had been no greater good revealed to us, or the revelation had been obscure and insufficient, or no Assurance of it given us, then might the world have easily prevailed. For he that hath no hopes of greater, will take up with this: And he that looketh not for another life, will make as much of the present as he can. When the will of a man is the *fort* that is contended for, the assault must be made by *Allurement*, and not by *force*. The competition therefore is between *Good* and *Good*:  
and



and that which appeareth the *Greater Good* to us, will carry it, and have admittance. If God had not set a *Greater Good* against the world, it would have been every mans wisdom and duty to have been worldlings. But when he revealeth to us another world of infinite value, yea when he offereth us the fruition of himself, this turneth the scales with wise men in a moment, and shameth all competitors whatsoever. Now it is the Cross of Christ that opened the Kingdom of heaven to all true Believers, which sin had before shut up against all mankind. This marrs the markets of the world : its nothing worth to them that have tasted of the blessedness of this Kingdom. Were it not for this, the temptations of the world and flesh might prevail. What should we say to them ? or how should we repulse them ? Reason would say, *Its better have a small and unsatisfactory Good, then none.* But now we have enough to say against any such temptation. One argument from the everlasting Kingdom is sufficient ( where grace causeth a right apprehension of it ) to confound all the temptations, by which the enemies of our happiness can assault us. What ! Shall we prefer a mole-hill before a Kingdom ? a shadow before the substance ? an hour before eternity ? Nothing before all things ? Vanity and Vexation before Felicity ? The world is now silenced ; it hath nothing to say, which may take with right Reason. It must now creep in at the back-door of sense, and bribe our brutish part to befriend it, and to entertain it first, and so to betray our *reason*, and lead it into the inner rooms. The Cross of Christ hath set up such a Sun as quite darkeneth the light of worldly glory. Who will now play so low a game, that hath an Immortal Crown propounded to him ? Though earth were *Something*, if there were no better to be had, yet it is *Nothing* when Heaven stands by. This therefore is the deadly blow by which the world is Crucified by the Cross of our Lord Jesus Christ.

4. Another mortal wound that the Cross of Christ hath given it, is this. The Cross hath purchased for us that Spirit of Power, and all those Ordinances and Helps of Grace, by which we our selves in our own persons may actually Conquer and Crucifie the world, as Christ did before us. His Cross is the meritorious cause of his following Grace. And as he hath there procured our Justification, so also our Sanctification, by which the world is re-

renounced by us and contemned. There shall a vertue flow from the Cross of Christ, that shall give strength to all his chosen ones, to go on and conquer, and tread the world and all its glory under their feet, and by the leaves of this Tree, which seemeth dead to a carnal eye, the Nations shall be healed. And thus by it the world is Crucified.

5. Lastly, by the Cross of Christ, a Pattern is given us for our Imitation; by which we may learn how to contemn and so Crucifie the world, [ *If when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even herunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again: when he suffered he threatened not, but committed himself to him that judgeth righteously, 1 Pet. 2. 20, 21, 22, 23. [ Let this mind be in you that was in Christ Jesus — that made himself of no reputation, and took upon him the form of a servant — and humbled himself, and became obedient to death, even the death of the Cross, ] Phil. 2. 5, 6, 7. [ Let us therefore lay aside every weight, and so run that we may catch the prize, looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of God, Heb. 12. 2. This leads us to the next.*

2. **H**aving shewed you how the Cross, as suffered by Christ, doth crucifie the world: we are next to shew you, how that same Cross as Believed in and Considered, doth Crucifie it to us.

They that look only to the Merit of the Cross, and over-look the Objective use of it to the soul, do deceive themselves, and deprive themselves of the full efficacy of it; and deal like a foolish Patient, that thinketh to be cured by commending the Medicine, or by believing that it hath vertue to cure his disease, when in the mean time he lets it lie by him in the box, and never taketh it, or applyeth it to himself. The Believing Meditation of the Cross of Christ, doth give the world these deadly wounds,

1. It bringeth us under the actual promise of the Spirit: For though there be a work of the Spirit, which causeth us to Believe, before our actual faith in nature, yet the further gift of the Spirit for Mortification, is promised upon Condition of our faith. And upon the performance of that Condition, we have right to the thing promised. It is by faith that we fetch strength from Christ for the conquest of this and all other enemies. If we could believe, these mountains would be cast into the Sea; and all things are possible to us, if we could believe, *Mark 9.23.*

2. The believing Meditation of the Cross of Christ, doth make us apprehensive of the Vanity and Enmity of the world, and so doth kill our esteem of it, and affection to it. For when we consider how little Christ did set by it, and how he made it his work professedly to contemn it, this will tell us how to think of it our selves. For doubtless the judgement of Christ was true: He was able to discern between good and evil: if it had been valuable, he would have valued it. He would not have contemned it, if it had not been contemptible. He could have had better usage in the world, if he had desired it, and thought it meet. But he would shew us by his Example as well as by his Doctrine, how to judge of it, and what to expect from it. If you saw the wisest man in the world tread a thing under feet in the dirt, or throw it away, you would think it were a thing of no great worth.

When you are tempted to set too much by your credit, and to sin against God for the esteem of men, remember that Christ *made himself of no reputation*, *Phil. 2.7.* And can your reputation be less then none? How did he value his honour with men, that gave his cheeks to be smitten, his face to be spit upon, his head to be crowned with thorns, and his body to be arrayed contemptuously like a fool, and at last to be hanged as a contemned thing among malefactors on the Cross; to be reviled by those that passed by, and by him that suffered with him? Learn here of him, that all of us must learn of, how far to set by your honour in the world.

Are you tempted to set by the riches and full provision or possessions of the world? Remember how Christ set by them; when he might have had all things, and refused to have a place to lay his head. When *he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*, *2 Cor. 8.9.*

And.

And the best of his servants have followed him in this course, to whom he would have given more of the world, if he had seen it best for them. For when they had [*dishonour*] they had honour with it and by it; when they had *evil report*, they had also *good*; when they were *poor*, they made many *rich*; and having *nothing, possessed all things,* ] 2 Cor. 6. 8. 10.

When your flesh would have its pleasure, remember him that pleased not his flesh; but submitted it to hunger, and thirst, and weariness, to fasting, and watching, and praying whole nights; and at last to scourgings, and buffeting, and crucifying. When your appetites must needs be pleased in meats and drinks, remember him that had Gall and Vinegar given him to drink. When your bodies would be set out with such apparel as may make you seem comlyest in the eyes of others, remember him that wore a seamless coat, and was hanged naked on the Cross for your sakes. When you are tender of every little hurt or suffering of your flesh, though in a way of duty, remember him that gave his hands and feet to be nailed, and his side to be pierced to death for you. When you are ashamed to be reviled for well-doing, remember him that *despised the shame*, Heb. 12. 2. And thus as the sight of the Brazen Serpent did cure them that were stung in the Wilderness, so the believing views of a Crucified Christ, may get out the poison of worldly delusions from your souls.

3. The Believing thoughts of the Cross of Christ will make us apprehensive also of our *duty*, in contemning the world in *conformity* to Christ. For though we are not bound to be Crucified as Christ was, unless God specially put us upon it; nor bound to live without house or home in voluntary chosen poverty, as Christ did (because there were some special Reasons for his sufferings, that are not for ours) yet are we all bound to mortify the flesh, and contemn the world in imitation of him, and to submit to what suffering God shall impose on us. And in the example of Christs Cross, this duty must be observed.

3. **T**HE next thing to be declared is, How the *Cross* which we our selves do suffer in obedience and conformity to Christ, and for his sake, doth crucifie the world to us, and us to the world. That the bearing of this Cross is necessary to all that will be Christs Disciples; yea the *daily* bearing of it is plain, *Luke* 9.23. & 14.27. *Mat.* 10.38. Two wayes doth this tend to the crucifying of us to the world.

1. It doth more sensibly convince us of the *Vanity* and *Enmity* of the world, then any meer doctrine or distant examples and observations could have done. I confesse we see so much of the worlds deceit of others, that might satisfie a reasonable man that it is vain. But the flesh doth draw us into a participation of its brutishness: and reason will not see the light. But the Cross doth convince even the flesh it self, the grand deceiver. When the malice of wicked men lets flie at us, and the world do spit in our faces as they did in Christs; when we are made a common by-word and derision, and become as the filth of the world to them, and the off-scouring of all things; when we have fears within and troubles without; and the sorrows of death lay hold upon us, and enemies compass us round about; O how effectually will this convince us that the world is vain, and worse then vain! Who will look for happiness from a known Enemy and Tormentor? When we have *Jobs* Messengers of sad tidings, and troubles are multiplied: When pain and anguish seiseth upon our bodies, and grief hath taken up its dwelling in our very flesh and bones, who then will admire or dote upon the world? Who will not then cry out against it as *Vanity* and *Vexation*? When friends abuse one another, they will fall out for the time, though they turn not enemies. And even the wicked when they suffer in the world, will speak hardly of it, though the friendship of it still dwell in their sensual dispositions. How much more will the Enmity be encreased in the Saints, when the world doth use them as its enemies, and spit out the bitterest of their malice against them? If we have any thoughts of reconciliation with the world, God useth to suffer it to buffet and abuse us, that stroaks and smart may maintain the Enmity, if nothing else will serve to do it.

Believe it Christians, God doth not permit your sufferings in vain. He seeth how apt you are to dote upon the world, and how dangerous it will prove to you, if you be not delivered from the snares of this deceiver: and therefore he had rather that the world should make you smart a while, then undo you for ever: and that it should buffet you, then befool you out of your felicity. The blows which the world giveth you do light upon it self; As it Crucified it self in Crucifying Christ, so doth it in Crucifying his people. It killeth it self by your calamities: And if it deprive you of your lives, you will then begin to Live: but the death which it bringeth on it self, is such as hath no Resurrection. If it kill you, you shall live again, yea live by that death: but thereby it will so kill it self, as never to live again in you. The Cross is an happy Teacher of many excellent truths: But of nothing more effectually, then of the contemptibleness of the world. If it turn our breath into groans, we shall groan against it, and groan to be delivered, desiring to be cloathed upon with our house which is from heaven, *2 Cor. 5. 2.* We shall cry to heaven against this Task-master, and our cryes will come before God, and procure our deliverance. The world gets nothing by its hard usage of the Saints: It maketh a Cross for the Crucifying of it self, and turneth their hearts more effectually against it.

2. And as it thus delareth it self contemptible, and crucifieth it self to us, so doth it exercise us in Patience, and awaken us to deeper considerations of its own Vanity, and drive us to look after better things: It forceth us also to seek out to God, and to see that all our dependance is on him, and draweth forth our holy desires and other graces: And thus it doth crucifie us also to the world. It makes us go into the Sanctuary, and consider of the end: how the wicked are set in slippery places, and that at last it will go well with the just: It teacheth us to consider, that while *[the Lord is our Portion, we have ground enough of hope: For he is good to them that wait for him, to the soul that seeketh him: It is good that a man should both hope and quietly wait for the salvation of the Lord: It is good for a man that he bear the yoke in his youth: He sitteth alone, and keepeth silence, because he hath born it upon him: he putteth his mouth in the dust: if so be there may be Hope: He giveth his cheek to him that smiteth him; he is filled*

filled full with reproach : For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion, according to the multitude of his Mercies ] Lam: 3. 24. to 33. [ And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed ] Rom. 5. 3, 4, 5. [ For if we suffer with Christ, we shall also be glorified together : and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. ] And [ we our selves do groan within our selves, waiting for the adoption, the redemption of our body. ] Rom. 8. 17, 18, 23. [ When Paul suffered for Christ the loss of all things, he accounted them dung that he might win Christ. ] [ That he might know the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death ] Phil. 3. 8, 10. He rejoiced in his sufferings, and filled up that which is behind of the afflictions of Christ in his flesh, for his bodies sake, which is the Church, Col. 1. 24. [ And thus was he Crucified with Christ, and yet lived: yet not he, but Christ lived in him : and the life which he lived in the flesh, he lived by faith in the Son of God, who loved him and gave himself for him, Gal. 2. 20.

## SECT. XI.

III. **H**AVING thus shewed you how the Cross of Christ doth Crucifie the world to us, and us to the world, I am next to give you the Proofs of the point, that thus it is with true Believers. But because the Text it self is so plain, and it is so fully proved on the by in what is said already, and I have been somewhat long on the Explication, I shall refer the rest of the Scripture proofs to the Application, where we shall have further occasion to produce it ; And I shall now only add the Argument from experience. To the Saints themselves I need not prove it : for they feel it in their own hearts: In their severall measures, they feel in themselves a low esteem of all thing in this world, and an high esteem of God in Christ. They would count it an happy exchange to become more poor and afflicted in the world, and to have more of Christ and his Spirit, and of the hopes of a better world : To have more of Gods favour, though

more of mans displeasure: It is God that they secretly long for and groan after from day to day! It is God that they must have, or nothing will content them. They can spare you all things else, if they might have him.

And for those that never felt such a thing in themselves, they may yet perceive that it is in others.

1. You see that there are a people that seek more diligently after Heaven than Earth, that are hearing the Word of God, which instructeth them in the matters of salvation, and are praying for the things of Eternal Life, when you are labouring for the world: You see that there are a people that seek first the Kingdom of God and his righteousness; and labour most for the food that perisheth not, and are about the one thing Necessary, which sheweth that they have chosen the better part.

2. And you see that there is a people that can let go the things of the world when God calls for them: That can be liberal according to their power to any pious or charitable uses. That will rather suffer in body or estate, even the loss of all, than they will wilfully sin against God, and hazard his favour.

You have read or heard of multitudes that have suffered Martyrdom for Christ, undergoing many kind of torments and death it self, because they would not sin against him. All these examples, together with the frequent affirmations of the Scriptures, may assure you that thus it is with true Christians. The world is Crucified to them, and they to the world.

## SECT. X.

IV. **I** Am next to give you the Reasons of the Necessity of this Crucifixion, the most of which also, for brevity sake, I shall reserve to the Application, and at present only lay down these two or three briefly.

1. The world is every carnal mans *Idol*, and God cannot endure Idolatry; To see his creature set up in his stead, and rob him of his Esteem and Interest, and be loved, and honoured and served before him: and to see such contemptible things be taken as Gods, while God himself stands by neglected, he will not, he cannot endure this. Either Grace shall take down the Idol, or Judgement:



Judgement and Hell shall plague the Idolater, for he hath Resolved that he will not give his glory to another, *Isaiab* 42.8. & 48.11. All sin is hateful to God, and none but the cleansed perfect soul shall stand before him, in the presence of his glory; nor any in whom iniquity hath dominion shall stand accepted in the presence of his Grace: but yet no particular sin is so hateful to him as Idolatry is. For this is not only a trespassing against his Laws, but a disclaiming or rejecting his very Sovereignty it self. To give a Prince unreverent language, and to break his Laws, is punishable; but to pull him out of his throne, and set up a scullion in it, and give him the honour and obedience of a King, this is another kind of matter, and much more intolerable. The first Commandement is not like the rest, which require only obedience to particular Laws in a particular action; but it establisheth the very Relations of Sovereign and Subject, and requires a constant acknowledgement of these relations, and makes it high Treason against the God of heaven in any that shall violate that command. Every Crime is not Treason: its one thing to miscarry in a particular case, and another thing to have other Gods before and besides the Lord, the only God. Now this is the sin of every worldling: He hath taken down God from the throne in his own soul, and set up the flesh and the world in his stead: these he valueth, and magnifieth, and delighteth in: these have his very heart, while God that made it and redeemed him, is set light by. And do you think that this is a sin to be endured? It is a more horrid thing to wish that God were not God, then to wish that Heaven and Earth were destroyed or turned again to Nothing. He that would kill a man deserveth death; what then deserveth he that would destroy all the world? that would pull the Sun out of the firmament, or set all the world on fire, if it were in his power? Yet is not all this so bad as to wish that God should lose his God-head: and what else doth that man do, that would have his prerogative given to the creature, and so would have the creature to be God? If God be not the chief Good, he is not God. And if he be not chiefly to be esteemed and loved, he is not the chief Good. What then doth that man do, but deny God to be God, that denyeth him his highest esteem and love? And certainly he that giveth it to any creature, denyeth it to God. For there can be but one

one Chief, and but one God. They take him down therefore as much as in them lyeth, that set up another. So also, if God be not the Sovereign Ruler of all, he is not God. And there can be but one Sovereign. What less then do they do, that deny him his Sovereignty, then deny him to be God? And he that make.h the flesh or world his sovereign, denyeth God to be his sovereign; because there can be but one; especially seeing also that their commands are contrary. I beseech you therefore Sirs, be not so unwise as to think that this Mortification or Crucifying of the world, is only the perfection, or higher pitch of some Believers, and not the common state of all. Do not imagine that your selves, or any other can be true Christians without it. You may as well think that that man should be saved that is a flat Atheist, and denyeth God, and renounceth him, as that a worldling should be saved: and he that is not dead to the world is a worldling. If any one piece of Reformation be essential to a true Christian, it is this. It is as possible for a Turk, or an Infidel to be saved, as one that is not dead to the world; yea the case of these is more desperate, if more can be: for they have not the like means of information (ordinarily) as our worldly professors have: what can any Persecutor or Idolater do more, then set against God, and set up his enemies? And so doth every worldling, while he denyeth God his esteem and chiefest Love, and giveth it to the pleasures and profits of this life. I beseech you be not so weak as to dream, that God is nothing but a bare name or title, or that you deny not God, if you refuse not to call him God; or that none are Atheists that speak God fair, and give him all his titles: Or that none are impious that give him good words. It is the thing and not the bare words, the description of God (such as we are capable of) and not bare names, that we must enquire of. If you will call your Prince by all his Royal Titles, but will set another in the throne, and give him the rule over you, and obey him alone, which of these is it that you take indeed for your Prince? [*If I be a Father, saith God, where is mine honour? If I be a Master, where is my fear?*] Mal. 1. 16. Many [*profess that they know God, that in works deny him, being abominable and disobedient*] Tit. 1. 16. God is not taken indeed for your God, if he be not taken for your chief Good and Happiness, and have not the chief of your desire and love;

love; and if he be not taken for your absolute Sovereign, and have not the subjection and obedience of your souls. You may easily see then, that it is not meet, it is not possible that an unmortified person, or a worldling can be saved. For if they shall be saved that would have God to be no God, then no man should be damned; for there cannot be a worser man then these. Nay, if he be not God, how should he save them, or how should he make them happy, if he be not their chiefest Good?

If God should cease to be God, the world and all things would cease to be. For if the first cause cease, the effects must all cease. And if the ultimate end cease, the means and all use of means must cease. And as the cessation of God as the first efficient, would destroy all Natural Being, so the cessation of God as the ultimate end, would destroy all Moral Good whatsoever. Other sins destroy some part or branch of Moral Good; but the sin of Idolatry, the violation of the first Commandement, the taking to our selves some other God, this doth at once subvert all goodness and destroy the very being of morality it self.

Sirs, I am afraid, many, yea most among us, have not well considered the nature of worldly-mindedness, or the greatness of the sin of valuing and loving the Creature before God. If they did, it would not be a sin of so good repute among us, but would have contracted more *odium* before this time, then it hath done. There are many sins far smaller then this that men are shamed for, and that men are hanged for. But we must not judge by outward appearances, nor make the judgement of the sinner himself to be the rule by which to discern the greatness or smalness of the sin. *A worldling, a fleshly-minded man, an unmortified man, that is not dead to the world*; all these are terms that are proper to men in a state of damnation under the curse and wrath of God, and are equipollent terms, with [*a Chi'le of the Devil.*] Oh how the Devil hath deluded multitudes, by making them think that this mortification is some higher pitch of grace then ordinary, but not essential to the life of grace it self; and therefore that a man may be saved without it: when they may as well think to be saved, if they despise the God of heaven, if they despise the Lord that bought them, and if they renounce salvation it self, for indeed so they do. It must needs be that God must look first and chiefly to his own

own interest, in all his works, even in the collation of his freest grace. And therefore he will be glorified in all his Saints, and no man shall have salvation dividedly from his honor. He doth not bring men to heaven to hate and contemn him, but to love and praise him; and he will fit them for that work, before they come thither, and make them love and praise him initially on earth, before they come to do it in heaven. And therefore he will make them contemn all those things that stand in competition with him, and hate all that stands against him.

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SECT. XI.

**I** Have shewed the necessity of crucifying the world, as from Gods interest, which the world doth contradict; I shall next shew it you from your own interest. And in these conjunct considerations it will appear. 1. The world is not your happiness. 2. The world is occasionally through the corruption of our nature, a great enemy to your happiness. 3. God only is your happiness. 4. God is not fully to be enjoyed in this world. 5. It is by knowing, loving, and delighting in him as God, that he is to be enjoyed to make us happy. 6. As therefore it is impossible to have two ultimate ends, two chief goods, and to enjoy them both; so it is impossible, that God and the world should both have our chiefest estimation and affection. All this set together doth demonstrate the necessity of being crucified to the world, unless we will renounce our own felicity.

1. For the first Proposition; that the world is not your Happiness; I think all your tongues will readily confess it, I would your hearts would do so too. Do you think that God doth envy you your happiness, or that he would take the world from you, because he esteemeth it too good for you? No, it is because he pittieeth your self-deceit, when he seeth you take that for your happiness that is not; and because he hath far better things to bestow. If the world were as good for you as you take it to be, and had that in it to satisfy you, as you imagine it to have, you might keep it, and much good might it do you; for God would not be about to take it from you. He that made you to be Happy, doth not grudge you that which should procure it.

Doubt-

Doubtless if he did not see that it is vanity, and that you have made a wrong choice, and do mistake your mark, he would never trouble you in a worldly course, nor call you off. But it is because he seeth your folly and deceit, and wisheth you much better. Wo to you that ever you were born, if you have no better Happiness then the world can afford you. Is it not Necessary then that you discern your errour, and be brought into your right way, and spend not your time and pains for nothing? If God should let you alone to catch at this shadow, and play your selves with worldly toys, till the time of grace were past; and then let you see that you were befooled, when it is too late; you would then be left to a fruitless repentance, and to the sense of that unhappiness which you chose to your selves.

2. And that the world is an enemy to your Happiness, may appear two waies. First, in that it deceitfully pretendeth to be your Happiness, when it is not; and so would turn away your hearts from that which is. Secondly, in that by allurements or discouragements, it is alwaies hindring you in the way to life, and is a snare to you continually in all that you do. And is it not Necessary to your salvation that you be delivered from the enemies of your salvation? and freed from such perilous snares? Can you conquer, while you are conquered? And if the world be not Crucified to you, it doth conquer you: For its victory is upon your will and affections. And if it conquer you, it will condemn you. To be servants to the world is to be servants to sin. And the servants of sin are free from righteousness, *Rom.* 6. 20. and free from Christ, and free from salvation. A miserable freedom!

3. The following Propositions I shall speak of together. That God only is our happiness and Chief Good, I need not prove to any that indeed believeth him to be God. That salvation consisteth in the fruition of this Happiness is past doubt. And as sure is it that God is not fully enjoyed in this world; much less in the creature, when it is loved for it self, and not esteemed as a Means to him. All that believe a life after this, do sure believe that *there* is our felicity. And lastly, that the soul doth enjoy its own felicity, by knowing, and Loving, and Delighting in its object, is also past doubt. So that you may see that a worldly state of mind is in it self inconsistent with a state of salvation.

To be saved is to have the blessed vision of God, and to Love him and Delight in him perfectly to everlasting. And can you do this, when you love and delight in the world above him, or in opposition to him? Would you have God to save you, and yet not to take off your affections from the world to himself? That were to save you, and not to save you; to feed you by that which is not food; to comfort you by that which cannot comfort; If a worldling would be saved, and not be mortified, either he speaks he knows not what, but plain non-sence or contradictions, or else he meaneth one of these two things: Either that he would have an Heaven of worldly Riches, or Honours, or fleshly Pleasures; (there is no such to be had.) Or else, that he would have the world as long as he can, and have heaven when he can keep the world no longer, and so would have the world Crucified to him, when there is no such world, or when he is taken from it. But, as, 1. No man can truly desire future Grace & Holiness, that doth not desire it at the present, this being rather an unwilling submission to it as a tolerable Evil, then a true desire of it as a certain Good: So 2. God hath determined that this life only shall be the Way, and that the End: Here only must we use the means; and there must we partake of the success of our Endeavours. You may better expect that God should give you a Crop at harvest, who refused to plow and sow your Land; or that you children should be men, before they are born; then that he should be your Happiness in the life to come, if you finally reject him in this life, and choose to your selves a secular happiness. Such as you now make choice of, such and no other shall you have. Heaven and Earth were set before you. You knew that earthly happiness was short: If yet you would choose it, think not to have heaven too: For if you do, you will prove deceived at the last.

SECT.

## SECT. XII.

*The Uses.*

**B**eloved Hearers, I suppose you will give me leave to take it for granted, that you are all the rational creatures of God, made subject to him, and capable of enjoying him, and such as must be happy or miserable for ever: as also that you are all unwilling to be miserable, and willing to be happy: and that this life is the time for the use of those means on which your everlasting life dependeth; and that Judgement will turn the scales at last as Grace or sin shall turn them now. I hope also that I may suppose that you are agreed that Christianity is the only way to happiness, and consequently that you are all professed Christians. And one would think that where men are so far satisfied of the *End* and of the *Way*, we might conceive great hopes of their sincerity and salvation. But when we see that mens lives do nullifie their professions, and that while they look towards God, they row towards the world, and while they Hope for Heaven, their daily travel is towards Hell, and while they plead for Christ, they work against him, our hopes of them are turned to necessary lamentation. But how comes this to pass that reasonable men, yea men reputed wise and learned, yea many that seem Religious to others and to themselves, should be so shamefully over-seen, in a matter that so concerneth their everlasting state? As far as I am able to discover, the causes of this calamity are these two.

1. One part of the Professed Christians of the world, understand not what Christianity is, and so profess but the empty name, when indeed the thing it self which is in their conception, and which they mean in that profession, is nothing like to true Christianity.

2. The other part of miscarying professors, though they do conceive of the Christian Religion as it is, yet not with an apprehension intensively answerable to the thing which they apprehend: Though their conceptions of the Christian verities have a morall Truth in them, it being not false but True which they

conceive; yet there is no *firmness* and *solidity* in the Act, and so they do not *effectually* apprehend them. Nothing more easie, more common, and more dangerous, then to make a Religion either of Names and Words, which he that useth doth not understand; or of meer speculations and superficial conceits, which never became *practical*, *habituare*, and *predominant*; nor were the *serious*, *effectual* apprehensions of the man. A right Object, and a sincere and serious Act, do essentially constitute the Christians faith. If either be wanting, it is not that faith, whatever it may pretend to be. Nothing but the Gospel objects will suffice to a mans salvation, were it never so firmly apprehended. And nothing but a firm and serious Belief of those objects, will make them effectual, or saving to the Believer: Were we able to cure the two fore-mentioned defects, and to help you all to these two requisites, we should make no question but you would all be saved. We cannot expect that men should let go their sensual delights, till they hear of somewhat better to be had for them, and till they firmly and heartily give credit to the report.

And because the matter before us in my Text, is fitted to both these needfull works, and containeth those very truths which must rectifie you in both these points, I shall draw them forth, and distinctly apply them hereunto.

*Use 1.*

AND in the first place, you are here informed, that the *Cross of Christ*, is the *Crucifier of the world*. Which containeth in it these two parts, which make up the point. 1. That this is the use of the Cross, and one great end of the Doctrine of Christianity, to Crucifie the world to us, and us to the world. 2. That where the Cross of Christ and his Doctrine are effectually, this work is alwaies actually done: In all true Christians the world is thus crucified.

O that these truths were as plainly or truly transcribed upon your hearts, as they are plainly and truly contained in my Text!

1. For the first; that *This is the End of Christ Crucified, and*  
of



of his Doctrine, I shall briefly shew, 1. The Necessity of this Information. And 2. the certain Truth of it.

1. Both the *Commonness* and the *Dangerousness* of erring in this point, do shew the *Necessity* of this Information. It is not only the contemners of Religion, but also too many that go among us for very godly men, that know not where their happiness lyeth, nor what the Christian Religion is. Almost all the apprehensions which they have of Happiness, are sensual; as if it were but a freedom from sensible punishments, and the possession of some delights of which they have meerly sensual conceits. And so they think of Christ as one that came to free them from such punishments, and help them to such an happiness as this. And as for the true knowledge and fruition of God, in Love and Heavenly delights, they look upon these either as insignificant names or terms, or as certain appurtenances and fruits of Religion, which we ought to have, but may possibly be without, though we be true Believers. A confidence that Christ hath freed them from torments, and made them righteous by imputation of his obedience unto them, they take to be all that is essential to their Christianity. And the rest they call by the name of *Good works*; which if it be not with them a term of as low importance, as the name of [ *Works* ] alone, or [ *Works of the Law* ] is taken to be in *Pauls* Epistles, yet at least they take it for that which doth not constitute their Religion. So that true Sanctification is either not understood, or taken to be of less Necessity then it is. A man that makes a great deal of talk and stir about Religion, and is zealous for his opinions and pious complements, goes currant with many for a true Believer, though the interest of his flesh and of the world be as near and dear to him in this way of Religiousness, as other mens is to them in a way of more open professed sensuality.

And is it possible for a man to be a Christian indeed, that so far mistaketh the very Nature and Ends of Christianity it self? It is not possible. By what is said already, and will be by and by, it is evident that this is a damning error, for any man to feign a Christianity to himself that excludeth Mortification, or is separable from it, in a capable subject. When men look at a predominant fleshly interest, or worldly mind, as they do at some particular sin, consistent with true faith: I say, this is an error

about the very Essence of Christianity, and which hazards their salvation.

2. And that it is the end of the Cross of Christ, and his Doctrine, to Crucifie the world to us, and to sanctifie us to God, I have already manifested in part, and shall now further manifest.

1. It is the end of Christ, and his Cross and Doctrine, to recover Gods Interest in the souls of men: But it is by mortification, as a part of true sanctification, that Gods Interest in mens souls is recovered. Therefore, &c. As God could have no lower ultimate end then himself in our Creation, so neither in our Redemption, Christ himself as Mediator, is but a *Means* to God who is our *End*; he is the *way* to the Father, and no man cometh to the Father but by him, Joh. 14.6. He is the Truth that revealeth the Father; and the Sun of the world which enlighteneth every man that cometh into the world, Joh. 1.9. revealing to us both the *End* and *Means*; That as there is no light in the earth, but what is communicated by the Sun, which enlighteneth some by the Moon at midnight, and some by its direct approaching light, at the break of day, before they see the Sun it self, and others by its glorious rays when it is risen, and visible to them, and hath also in it self an objective sufficiency to enlighten those that shut their eyes, or want eye-sight by which they should receive it: Even so is Christ the Sun of the Redeemed World, which actually affordeth all that Light to all which they do possess; even some (to all that have the use of Reason) which hath a tendency to recovery; and he hath an Objective sufficiency to the saving illumination of those that through their own fault are never so illuminated. The *pure God-head* is the *Beatifical Light* to be enjoyed for felicity. The *Mediator* is the *Mediate Light*, to shew us the way to God. And in these two consisteth Life Eternal; to Know God the Beginning and End, who himself hath no Beginning or End; and to know Jesus Christ whom he hath sent, to recall us to himself, Joh: 17.3. Whether he that is now to us *Mediator acquisitionis*, will also hereafter be *Mediator fruitionis*, and whether the glorified do only see the God-head in the glass of the glorified body of Christ, and of the most glorious effects which then they shall partake of, or also shall immediately behold it in it self, and see Gods essence, face to face, I shall not presume

presume to determine, while Scriptures seems so silent, and learned conjectures are so much at odds. But as he is the Redeeming, restoring Mediator, it is that we speak all this while of Christ: And so his Office is to recover Gods Interest in the souls of men.

Now his Interest lyeth in our Estimation, and our Love; and these the world hath disposselt him of. It is therefore the work of Christ to pull down this Idol, and set up God in the throne of the soul. And therefore though faith be the principal *Mediant using* Grace; yet Love is the most principal *final, enjoying* grace; and more excellent then faith, as the end, or that act which is next the end, is more excellent then the means.

2. It is the End of Christ, his Cross and Doctrine, to *Heal us*, and to *save us*: to *Heal us* of our sin, and to *save us from it*, and its destroying fruits. But by sanctification, and so by mortification, doth Christ thus Heal and Save us. If health be worth nothing, the Physician and all his Physick is worth nothing. The Health of the soul objectively is God, and formally is its Holiness, or perfect Disposedness, and Devotedness to God, of which anon. These therefore doth Christ come to restore: And therefore he comes to call us off the Creature, and bring our affections back to God.

3. It is the End of Christ, his Cross and Doctrine, to conquer *Satan* and destroy his works, and with him, the rest of the enemies of God, and of our salvation: But the world is one of these enemies, and the Means by which the Devil doth prevail; therefore it is Christs End to overcome the World, and cast it out of the hearts of men, *Luk. 11, 22. Joh. 16, 33. 1 Joh. 3, 5, 8. He was manifested to this end, to take away our sins, and destroy the works of the Devil*: And therefore he causeth his followers to overcome him, *1 Joh. 2, 13, 14*. And herewithal observe, that it is essential to the *Relation* to respect the *End*; to the *Physician*, that he be for the *health* of the Patient: and to Christ the Redeemer, that he be the Saviour of his People from their sins, and the Restorer of their souls to the Love of God: So that Christ is denyed and made no Christ, where Mortification and Sanctification are denyed: He is not believed in as Christ, where he is not believed in for these Ends. And therefore he that cometh not with this intent to Christ, that he may restore the Image of God upon him, and bring him off from the Creature unto God, that he may live to

to him, doth not come to Christ as Christ, and is not indeed a true Christian.

The Doctrine of Christ doth lead us from the world, in these several parts of it, and by these steps (How the Cross doth it, I shewed before.) 1. It declareth to us what God is, and what man is: and so that God is our absolute Owner, and Governour: and that he is the only Primitive, simple, necessary being: and that man was made by him, and therefore for him, and disposed to him. 2. It declareth to us that the state of our integrity consisted in this closure of the soul with God. 3. It sheweth us that our felicity consisteth in his Love, and in the fruition of him by a mutual complacency. 4. It sheweth us that our first sin was by turning from him to Carnal self and the world. 5. And that this is our lost estate wherein both sin and misery are conjunct, to Adhere to *self* and *Creatures*, and to depart from God. 6. It sheweth us what Christ hath done and suffered, to Reconcile God to us, and open us a way of admission into his presence, and how far God is Reconciled to us; and thus Revealeth him in the face of a Mediator as Amiable to our souls, that so we might be capable of loving him, and closing with him again. For if he had remained in his wrath, he would have been the object of our hatred, or meer terrour at least, and not of our Love. And no man can *Love him* that is not presented to him, and apprehended by him as Lovely, that is, as Good. For it is impossible that there should be an act without its proper object. Nothing but appearing Good is Loved. If a lost condemned sinner have no hope given him of Gods Reconciliation, or his willingness to receive him to mercy, it is (*ex parte objecti*) an impossible thing that the mind of that sinner should be reconciled to God. And therefore the Gospel publisheth Gods Reconciliation to sinners (*viz.* his universal Conditional Reconciliation) before it beseech them to be reconciled to God, 2 *Cor.* 5. 19, 20. And before they believe we cannot give any one man the least assurance that God is any more reconciled to him, then to others that are unconverted, or that he is any willinger to Receive him, then others.

This therefore is the great observable means whereby Christ by his Gospel recovereth the Heart of a sinner unto God, even by turning the frowning countenance of God, by which he deterred

tered the guilty into a more Lovely face, as being Reconcilable, and Conditionally Reconciled to the world through Christ, and so become to all the sinful sons of *Adam* a fit object to attract their love, and draw off their hearts from the deceiving world, to which they were revolted: and as being actually reconciled to all true Believers, and thereby become a yet more powerful attractive of their Love. 7. It doth also more fully reveal the face of God, the object of our love, and the transcendent Glory that in him we shall enjoy. 8. And it disgraceth the creatures which have diverted our Affections; that we may be taken off our false estimation of them. 9. It earnestly perswadeth and solliciteth us to obey; and calls on us to turn from the world to God. 10. It backeth these perswasions with terrible threatnings, if we do not forsake the creature and return. 11. It prescribeth to us the standing Ordinances and Means by which this work may be further carried on. 12. And lastly it directeth us to the *right use* of the creatures, instead of that carnal enjoying of them that would undo us. By all these means, (which time doth permit me but briefly to mention) the Gospel of Christ doth tend to Crucifie the world to us, and to recover our hearts to the Chiefest Good.

And besides all this which the Cross and the Doctrine of Christ do to this End, that you may yet fullyer perceive how much it is the End of Christs very office, and the execution thereof, let me add these two things. 1. That it is the End of Christs providential dispensations. 2. And the work which he sendeth the Holy Ghost to perform upon the souls of his Elect.

1. As the Mercies of God are purposely given us to lead up our hearts to him that gave them: So when we carnally abuse them, and adhere unto the creature, it is the special use of Affliction to take us off. If the rod had a voice, it speaks this as plain as any thing whatsoever; and if it reprehend us for any sin, it is for our overvaluing and adhering to the creature. The wounds that Christ giveth us, are not to kill us, but to separate us from the world, that hath separated us from God.

2. And that this is the very office or undertaken work of the Holy Ghost, is past all controversie: His work is to sanctifie us; and that is by taking us off the creature, to bring us to be heartily Devoted unto God. Sanctification is nothing else, but our

separation from the creature to God, in Resolution, Affection, Profession and Action. So that in what measure soever a man hath the Spirit, in that measure is he sanctified: and in what measure he is sanctified, in that same measure is he crucified to the world: For that is the one half of his Sanctification, or it is his Sanctification denominated from the *terminus à quo*; as many Texts of Scripture do manifest.

By this time I hope it is plain to you, that Mortification is of the very being of Christianity, and not any separable adjunct of it, and that if you profess not to be dead to the world, you do not so much as profess your selves Christians.

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### SECT. XIII.

1. **A**ND as you see that the Christian Doctrine teacheth this: So 2. It is thence clear without any more ado, that wherever the Cross and Doctrine of Christ are effectual, the world is Crucified to that man, and he to the world. There are some great Duties which a man may possibly be saved, though he omit in some cases: but this is none such. It is a wonder to see the security of worldlings, how easily they bear up a confidence of their sincerity, under this sin which is as inconsistent with sincerity as Infidelity it self is! If they see a man live in common Drunkenness, or Adultery, or Swearing, they take him for a prophane and miserable wretch; and good reason for it: When in the mean time they pass no such sentence on themselves, who may deserve it as much as the worst of these. It is one notable cheat among the Papists, that occasions the ruine of many a soul, that they make a Religious mortified life to be a work of supererogation, and those that profess it, (and some of their own inventions with it, which turn it into sin) they Cloyster up from the rest of the world; and these they call *Religious people*, and some few even of these that are either more devout or superstitious then the rest, they call *Saints*. So rare a thing is the appearance of *Religionness* and *Sanctity* among them, that it must be inclosed in Societies; not only separated from the world, as the Church is, but separated as it were from the Church it self. And yet the common people are kept in hope

of salvation in their way. By which means they are commonly brought to imagine that it is not Absolutely Necessary to salvation to be a Religious man, or a Saint, or one that doth really renounce and crucifie the world; but that these things belong to certain Orders of Monks and Fryers; and that it is enough for other men to honour these devout and mortified Saints, and to crave their Prayers, and do some lower and easier things. And indeed their vows of Chastity, and separation, and unprofitableness, and other Inventions of their own, they may well conceive unnecessary to others, being noxious to themselves. But they will one day find that none but *Religious* men and *Saints* shall be saved, and that every true Member of Christ is dead to the world, and not only Monks, or *Notaries*, or such like. And a Conceit too like to this of the *Papists*, is in the minds of many of our Auditors. They think indeed that those are the best men that are resolved contemners of all the Riches, and Honours, and Pleasures of the world; but they think of them as the *Papists* do of their *Notaries*; as people of an higher pitch of Sanctity than the rest, but think not that it is essential to Sanctity, and to true Christianity it self. They confess they should be all contemners of the world; but, God forbid, say they, that none but such should be saved! But, I tell you, God hath forbidden already by his Laws, and God will forbid hereafter by his sentence and execution, that any other but such should be saved. Do you think in good sadness that any man can be saved that is not truly dead to the world, and doth not despise it in comparison of God, and the great things of Everlasting Life? Let me satisfie you of the contrary here once for all, and I pray you see that your flesh provoke you not to mutter forth such unreasonable self-delusions any more,

1 *Joh. 2. 15.* [*Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him.*] what can be spoken more plainly, or to a worldly-minded man more terribly? *Joh. 5. 4.* [*For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our Faith.*] *Jam. 4. 4.* [*Know ye not that the Friendship of the world, is the enmity with God? Whoever therefore will be a friend of the world, is the enemy of God.*] Will not all this serve to convince you of this truth? *Rom. 8. 5, 6; 7. 13.* [*For they that are after the flesh do mind the things of the flesh, but they that are*

after the Spirit the things of the Spirit : For to be carnally minded is death, but to be spiritually minded is life and peace : Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be : For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortifie the deeds of the body ye shall live. | Joh. 3. 6. [ That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit. ] Gal. 5. 16, 17, & 6. 8. [ Walk in the Spirit, and ye shall not fulfill the lusts of the flesh : For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. ] [ He that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the spirit, shall of the spirit reap life everlasting. ] Col. 3. 1, 2, 3. [ If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory : Mortifie therefore your members which are upon the earth. ] Mat. 6. 19, 20, 21, 24. [ Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also. No man can serve two Masters ; for either he will hate the one and love the other, or else he will to hold the one and despise the other : Ye cannot serve God and Mammon. ] Mat. 10. 38, 39. [ He that taketh not his cross and followeth after me, is not worthy of me : He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. ] Mat. 16. 24. [ If any man will come after me, let him deny himself, and take up his cross and follow me. ] Luke 14. 26, 27. [ If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. ] Verse 33. [ Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Heb. 11. 13, 14, 15. and to the end. But I will cite no more. Here is enough to convince you, or condemn you. If any thing at all be plain in Scripture, this is plain, that every true Christian is dead :

dead :



lead to the world. and looks on the world as a crucified thing ; and that God, and the life of glory which he hath promised, have the ruling and chiefest interest in their souls. Believe it Sirs, this is not a work of supererogation, nor such as only tendeth to the perfecting of a Christian, but such as is of the essence of Christianity, and without which there is not the least hope of salvation.

## SECT. XIV.

Use 2. **B**Y all that hath been said, you may perceive what it is to be a Christian indeed, and that true Christianity doth set men at a further distance from the world, then carnal self-deceiving professors do imagine. You see that God and the world are enemies ; not God and the world as his *Creature*, but as his *Competitor* for your hearts, and as the seducer of your understandings, and the opposer of his interest, and the fuel and food of a fleshly minde, and that which would pretend to a Being or Goodness separated from God, or to be desirable for itself, having laid by the relation of a *means* to God. To be a Friend to the world in any of these respects, is to be an enemy to God. And God will not save his enemies, while enemies. An enmity to God, is an enmity to our salvation : for our salvation is in him alone. If then you have but awakened consciences, if the true love of your selves be stirring in you, and if you have but the free use of common reason, I dare say you do by this time perceive, that it closely concerneth you presently to look about you, and to try whether you are crucified to the world or not. Seeing my present business is, for the securing of your Everlasting Peace, and the healing of your souls of that which would deprive you of it ; let me intreat you all in the fear of God to give me your assistance, and to go along with me in the work ; for what can a Preacher do for you, if you will do nothing for your selves ? How can we convert, or heal, or save you, without you ? I do foresee your appearance before the Lord ; a jealous God ; that will not endure that any Creature should be sweeter and more amiable to you then himself. I do foresee the condemnation that all such must undergo, and the remediless cer-

tain misery that they are near. I know there is no way that the wit of man or Angels can devise, to prevent the damnation of such a soul, but by Crucifying the flesh and world by the Cross of Christ, and dethroning these Idols, and submitting sincerely to God their Happiness. This cannot be done while you are strangers to your selves, and will not look into your own hearts, and see what abominable work is there, that you may be moved to return with shame and sorrow for that which hath been formerly your glory and your Joy. O do not keep out the light of Conviction, that you may keep up your Idols in the dark: your sin is never the less because you wilfully keep it out of sight: and your danger is never the less for being unknown. If you will sin in darkness, you shall suffer in darkness: as you have a fire of fleshly and worldly lusts within you, which abhors the light of saving truth; so God hath a fire of perpetual torment for you, which is as far from the consolatory light of his countenance. As the fire of concupiscence is dark, so is the tormenting fire dark. If you hate the converting light, because your deeds are evil, and will not by this light be made manifest to your selves, *John 3. 19, 20, 21.* this will be your condemnation, and by this will you deprive your selves of the Glorifying light. If you love darkness, who can you blame but your selves, if you be cast into outer darkness? and if you hate light, you cannot reasonably expect to be partakers of the inheritance of the Saints in Light, *Col. 1. 13.*

What say you then, Beloved Hearers, are you willing to know your hearts, or not? Whether you are dead to the world, and the world to you? Methinks you should be willing; when you see the Question is as great, as Whether you are Christian; indeed or not? and as great, as Whether you are in a state of salvation or not? Me thinks you that naturally love knowledge, and would be at some pains to know all that is about you in the world, should not be unwilling to know your selves, and specially, so great a matter by your selves, as Whether you are the heirs of salvation or damnation? for in the issue it is no less. Especially when your disease is such as must be cured by the Light, if ever it be cured. You cannot lament your worldliness and sensuality, you cannot lament your disaffectedness to God, and intolerable neglects of him, till you find them out. You cannot  
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betake you to Christ for the pardon of this sin, till you have discovered it. A sin unseen will never humble you and break your hearts, nor fit them for Christ to bind them up. If you see not that the world is yet *alive* in you, you will not apply the Cross, for the crucifying of it, nor have recourse to a Crucified Christ for that End. Moreover it is the nature of all sin, and worldly vanities, to seem best in the dark, and basest in the light. As God and heavenly things seem best in the greatest Light, and worst in the Darkness. None do set light by God, and Grace, and Glory, but those that know them not. And none do set much by worldly fleshly things, but those that know them not. As illumination brings in God into the soul, so doth it help to cast out Satan and the world. When mens eyes are opened, and they are turned from darkness to light, they are presently turned from the power of Satan unto God, *Acts 26. 18.* These infernal worldly spirits cannot endure the Light: they walk not by day, but haunt them whom they captivate, in the night of ignorance: and if we do but come in upon them with Light, they are gone. It is the same Devil that is called *The Prince of this world, and the Ruler of the darkness of this world, Eph. 6. 12.* and this power is a power of darkness, *Luke 22. 53.* and therefore as light immediately expelleth darkness; so if you will admit the light of Christ, it will deliver you from the power of darkness, *Col. 1. 13.* and cause you to cast off the works of darkness, *Rom. 13. 12.* that is, your worldly fleshly works.

For my part I have not access to your hearts, unless grace perswade you to open me the door. I cannot promise to illuminate you, and go with you into the inmost rooms; but I shall stand at the door and hold you the Candle, by which you may see your selves what is within, if you will but consent and take the pains of a through-enquiry. I do therefore earnestly entreat you, to set up a Judicature in your selves, and by the Word which you have heard to try your states, and let Conscience be Judge, and do it speedily, faithfully and effectually. By this means you may prevent a sharper tryal. If you are afraid of Conscience, how much more should you be afraid of God? Will not his Judgement, think you, be more dreadful then your own? What madness is it to leave all to that terrible Judgement, rather then to Judge your selves for the preventing of it? Believe it, you shall

shall be condemned, by your selves, or by God : yea both by your selves and by God, unless your self-condemnation be seconded by an effectual execution of the sin which you condemn. Willing or unwilling, you must to the Bar either of Conscience, or of God, or both. Come on then beloved Hearers ; rouze up your sleepy souls, and remember that your salvation is the thing in question ; and therefore put it not to a wilful hazard, and leave not loose a matter of such consequence : but if you are men of common reason, if you do not hate your selves, and have not a resolved plot to damn your selves, take time while you may have it, and accept the light and help that is offered you, and speedily and strictly examine your own hearts, whether they are Crucified and Dead to the world, or not ? Is it so, or is it not Sirs ? Cannot you tell ? If you know but what this mortification is, and know but your own hearts, no doubt but you may tell. And if you are ignorant of either of these, it is because you are shamefully negligent, and have not much regarded the things which you should know.

For those that are willing to be acquainted with their state, I shall besides the foregoing discoveries, here give you a few more signs, by which you may discern whether you are crucified to the world. And I beseech you do what you can in the tryal as we go, and make up the rest at the next opportunity, when you come home, and follow it on till you come to a resolution.

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SECT. XV.

**I**T is not a perfect work of Mortification, that I shall now enquire after : for that no man on earth hath obtained : nor is it any high degree, which only the stronger and better sort of true Christians do attain : for if I convince you that you want either of these, you will not much be humbled by the conviction. But it is the very least and lowest measure that is consistent with sincerity, and which is in all that are heirs of heaven : this is it that I shall now discover to you.

I. If you are sincerely Crucified to the world, it is not carnal self that is your *End*, but your ultimate *End* is God and Glory.

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Can you but tell me what is the main design of your life ? Whether it be for Earth or Heaven ? Know this and you may resolve the case. A worldling may speak contemptuously of the world, and speak most honourably of God and the Life to come : But speculative knowledge and practical are frequently contradictory in the same man. Still it is this world that hath his chief Intentions, and is the End of his designs and life ; and the world, to come is regarded but as a reserve, because of their unavoidable separation from this world. The main End of every upright Christian, is to please and enjoy God : and the main End of all the rest of the world is how to please their carnal minds in the enjoyment of some earthly things. If you could but discern which of these is your chiefest End, you might discern whether it be Christ or the world that Liveth in you. For Christ liveth in you, when he is your End, and the world Liveth in you when it is your End.

But because some are such strangers to themselves, that they do not know their own *Ends*, the rest of the signs shall be for the discovery of the former, that you may discern whether the world or God be your ultimate End.

1. *That which is your Principal End, is highlyest esteemed by your Practical judgement.* Not only by the speculative, but by that which moveth and disposeth of the man. Is God or the world, Heaven or earth, thus highlyest esteemed by you ? Let your Practise shew it.

2. *It is your Principal End, that hath the Principal Interest in you.* That can do most with you, and prevail most in a contest. Can God or the world do more with you ? Which of them doth prevail, when an opposition doth arise ? I speak not of God in his efficiency ; for so I know he can do what he lists ; and will do it whether you will or no ; and will not ask your consent to do it. But its God as your *End*, that I now speak of ; as he worketh Morally by your own consent, and upon your wills. Honours, and Profits, and Pleasures are before you, and these would draw you to something that he forbids : And God and Glory are propounded to you to take you off, and turn your hearts another way ; which of these can do more with you ? which is it that can nullifie the persuasions of the other ?

3. *It is your principal End, that hath the principal ruling and disposal*

*disposal of your whole life.* You do purposely contrive the main part of your life in order to it: If you are indeed Christians, and God be your End, the main drift of your Life is a contrived Means for the obtaining of that End; that is, to Please God, and to enjoy him in everlasting glory. If you were such as you should be, you should have no other End at all, nor should you ever do one work, or receive or use one creature, or speak one word, or behold one object, but as a means to God, intending the pleasing and enjoying him in all: as a traveller should not go one step of his journey, but in order to his End. But while we are Imperfect in our Love, and other graces, this will not be: But yet the *main bent* and *drift* of our lives must needs be for God and the Life to come; and thus it is with every true Believer; and you are none if it be not thus with you. I say it again lest you should slightly pass it over, though you may through infirmity sometimes step out of the way, yet if God be your End and Happiness, that is, if he be your God, and you be Christians, the main *scope*, and *bent*, and *drift* of your lives is for to please God and enjoy him in glory. But if the main scope and drift of your life be for the flesh and the world, and God and Religion come in but upon the by, you are then no better than un sanctified worldlings: Though you may do much in Religion, and be zealous about it, and seem the devoutest and most resolved professors in all the Countrey where you live: yet if all this be but in subordination to the flesh and the world, or if co-ordinate it have the smaller Interest in your hearts, and when you have done or suffered most for Christ, you will do and suffer more for the flesh and world, you are carnal wretches and no true Christians. O that you would let conscience do its office, and judge you as we go along according to Evidence! It is not by one or two Actions that you can judge of your estate, but by the main scope, and bent, and drift of your life. What is your very heart set upon? what is your care, and your chief contrivances? Are they for Heaven or Earth? Speak out, and take the comfort of your sincerity if you are Christians: and if you are not, know it while there is remedy, and do not wilfully deceive your selves. Have you been so far illuminated by the Word and Spirit, as to see the Amiableness of the Lord by faith; and have you so firm a Belief of the Everlasting Glory, where we shall see his face immediately

mediately or more nearly, and praise him among his Angels for ever? I say, have you so firm a Belief of this, that you are unfeignedly resolved upon it as your Happiness, that you take it for your portion, and there have laid up your Hopes? Can you truly say, that God hath more of your Heart then all the world, and Heaven is dearer to your thoughts then earth? Can you say, that whatever you are tempted to on the by, that the main care, design and bent of your life is for God and the Glory to come; and that this is your daily Work and Business? If so, you are Christians indeed: you have Crucified the world by the Cross of Christ: The world is dead and down, where God reigneth and is exalted; and nowhere else. But if all this be clean contrary with you, and if the flesh and the world have the prevalent Interest, and these cut out your work, and form your thoughts, and choose your employments; if these choose the calling that you live upon, and the manner of managing it, and your very Religion; or set limits to it; if it be these that rule your tongue and hands, and they can make a cause seem good or bad to you, and that seemeth best which most conduceth to your fleshly, worldly interests; and *that* seemeth worst which destroyeth it or is against it; if God be loved and worshipped but as a Necessary *Means* to your carnal Happiness; or if he have but the second place in your hearts, and the leavings of the flesh and world, ( be they never so much ) and if your Religion and Endeavours for salvation, for pleasing God, and for the Invisible Glory, be but on the by; and the flesh and the world hath the main scope and bent, and drift of your life; flatter not your selves then: most certainly you are but carnal wretches and drudges of the world, and slaves to him that is stiled by Christ, the Prince of this world. Me thinks Sirs; you might be able by this time to be somewhat acquainted with your own condition, and either to Condemn your selves as Worldlings and Carnal men, or to see Christ by his Spirit and Interest reigning in your souls, and give him the glory, & take to your selves the joy of your sanctification. Can you tell me but what it is that you would have, if you had your wish? and what it is that is predominant in your heart? What know you not your own minds, and thoughts, and desires? Can you tell me what it is that is your very *Business* in the world? even the great Business that you live for, and that you study and

care and labour for? and what is the design that you are daily carrying on? Know but this, and the Question is resolved. If you see any man at work, and ask him what he is doing, and why he doth it? it is like he is not so sottish but he can tell. If you meet a man upon the way, and ask him, whether he is going? it is like he will not be so foolish, but he can tell you. He that hath no end, hath no way, and therefore is never in his way, nor out of it; nor will he care which way he goes, so he be going; and a circular motion is as good to him as a progressive. You are doing somewhat all; you are going some whither every day: whither is it? and what is it for? Is it for heaven or earth? The Texts which I before cited to you, fully give you the ground of the tryal and Judgement that I am urging you upon. *Mat. 6. 21. Where your treasure is, there will your hearts be also. Mat. 6. 33. Seek first the Kingdom of God, and its righteousness, and all these things shall be added to you.* ] *Psal. 73. 25. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee,* ] *Luke 14. 26. If any man come to me, and hate not all, even his own life, he cannot be my Disciple.* ] So verse 33. *He that forsaketh not all that he hath.* ] But let us proceed yet a little further in the tryal.

4. *As that which is a mans End (if satisfactory) will content him when he can attain it, so without it nothing will content him.* No man will be content without that which is the Principal end of his life, though he may without some inferiour end. If God be your end, nothing else will content you: If you had all the honours and prosperity of the world, and this secured to you, it would not content you. These are not the things that you live for, or that the predominant inclinations of your souls are suted to, and therefore it is not these that will please you, and serve your turn. But if the world be your end, you could be content with it if you could get it: Let who will take the world to come: if the carnal wretch were but sure of this, he would think himself a happy man, and could spare the other. He would not change his worldly happiness for the hopes of that which he never saw, nor doth not firmly and heartily believe.

5. *It is a mans End that puts the estimate upon all things else.* All other things are counted Good or Evil, so far as they help to it, or hinder it: If Heaven be your End, you will account of



all things as they respect that end. Those will be the best companions to you, and that the best calling and condition of Life, the best speech, the best actions, the best way of disposing what you have, which you think will most promote your heavenly end: suffering will be better in your eye than prosperity, if it do but help you best to heaven. To give your money will seem better to you than to keep it, to lose it than to gain it, when it apparently conduceth more to the pleasing of God and your salvation. That will be the best Ministry and Means that tendeth most to this: and so you will estimate all things else; for its most evident that it is the end that prizeth the means, according as they are suted to the attainment of that end.

But if flesh-pleasing and worldly prosperity be your end, that will seem the best calling to you, and that the best employment and course of life, which tends most to advance and please your flesh: that will be the best company to them, and those their most beloved friends that further this prosperity: that will seem the best way of disposing of what they have, as to the main, what ever they may do on the by. Their practical judgement esteemeth this most eligible.

6. *It is only a mans end, and the inseparable necessary means thereto, that he can by no means spare.* Other things he can spare, and be without, but not without this. If God be your end, your heart is so upon him that you cannot be without him: you can be without honour, or riches, or life it self, but not without God. But if the world be your end, then its clean contrary; and that's the thing that you cannot be without. Hence is it that men plead necessity of that which is their end, and the necessary means. One thing seems necessary to the Christian: he must have God in and by Christ: I *must* use his means, saith he, I *must* avoid the contrary, *How shall I do this evil, and sin against God?* But the carnal mans necessity is on the other side, I *must* raise my Family if I can; at least I *must* keep my estate: I *must* not be undone: I *must* preserve my name, my life.

7. *A man will hazard or part with any thing to secure or attain his principal End.* Nothing can be too good, or too dear to purchase it: nothing can stand in competition with it. If God and glory be your End, away goes all that is inconsistent with it. You'll part with a right hand or eye, as thinking it better to have

Heaven with one, then Hell with both. You can part with house, and land, and country, because you seek for a *City that hath foundations, whose builder and maker is God*, Heb. 11. 9, 10. You can live as Strangers and Pilgrims on earth, and minde not to return to the world which you have renounced, *because you desire a better, even an heavenly Country*, Heb. 11, 13, 14, 15, 16. You will rather choose to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season, *esteeming the very reproach of Christ greater riches then the treasures of the world, because you have respect to the recompence of the reward*, Heb. 11. 24, 25, 26. The fear of man, even of the Princes of the earth will not prevail against your hopes, *because you see him that is invisible*, Heb. 11. 27. You can endure to be made a gazing stock, by reproaches and afflictions, and become the Companions of them that are soured: You cannot only part with your substance when God calls for it, but even take joyfully the spoiling of your goods, *as knowing that you have a better and more enduring substance in Heaven*, Heb. 10. 33, 44. You will reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. In a word, you can deny your selves, for sake all, and follow Christ in expectation of a treasure in Heaven, Luk. 18. 22. Never tell me that Heaven is your end, if there be any thing which you cannot part with to obtain it. For that which is dearest to you is your End. Why else is it that labour and sufferings, yea and the apparent hazard of their salvation, seems not to a worldling too dear a price for the purchasing of their present prosperity, but because they have laid up a treasure upon earth, and earthly things are their chiefest end.

8. Lastly, that is your ultimate end, which you think in your practical Judgement you can never Love or Labour for too much. I know there is scarce a wordling to be found, which will not give it you under his hand as his settled judgement, that its God and Glory only that cannot be loved too much, and he will confess that he loveth the world too much. But yet he doth it while he confesseth it; and he denyeth his chiefest Love to God, while he acknowledgeth it due to him. And therefore it is not his practical effectual judgement that is for it, but only he hath an ineffectual Notion or Opinion of it. But its other wise with the sanctified.

ed. Philosophers and Divines use to say, that vertue is in the middle between two extreams : but that's only to be interpreted of the subservient vertues, which are exercised about the *Means*: at the chiefest Good and ultimate End is such as cannot be loved too much. The measure here is, as *Austin* speaks, *that it be without measure*. It is our *All* that is due to that which we esteem and take for our *All*. God is our *All* objectively for fruition : and the *All* of our affections and endeavours should be his : with *all* our heart, with *all* our soul and might, is the due measure of our Love to him. We can never seek our End too diligently, nor buy it too dearly, nor do too much for it, in Gods way. And as the Believer thinks he can never have too much of God, nor do too much for him ; so the lives of worldlings tell us, that when while they speak disgracefully of the world, they think they can never have too much of it, nor would they think they should ever do too much for it, were it not that over-doing for the part of their worldly Interest, doth deprive them of another part.

I have now told you how you may discern whether it be God or the world that liveth in your hearts, and whether you are led to God or to the world. What remaineth but that you bring it home, and apply it yet closer then I can do, and try what God it is that you adore ; and what felicity it is that you esteem and intend, and consequently what you are, and what will become of you if you persevere. I beseech you make this your serious work, and take some time for it purposely when you come home, to do it more effectually then now on the sudden hearing you be expected. What say you, will you take your selves apart some time, and purposely search your hearts to the very quick, whether you have found whether the world be crucified to you, by the Cross of Christ and the hopes of glory ? If you did but know the usefulness of the discovery, I am confident you would not need much intreating.

SECT.

## SECT. XVI.

**T**Ruly Brethren it is one of the mysteries of sin and self-deceit, that such a multitude of people, yea seemingly Religious, can think so well of themselves as they do, and bear it out with such audacious confidence, as if they were the real servants of Christ, when it is apparent even to the eyes of others, that they are not Crucified to the world but live to it, and serve it day by day. How anxiously are they contriving for it, while their care to please God is so exceeding slender, that it takes up but little of their time and thoughts? How sweet are their thoughts of a plentiful estate? To have the world at will, houses, and lands, and full provisions for themselves and theirs, that they may be cloathed with the best, and fare of the best, and sit with the highest, and be honoured and revered of all, how fine a life doth this seem to them? If they have but a fair opportunity to rise, how little tender are they of the lawfulness of the Means, at least where they are not so wicked as to dishonour them! They can believe that to be the truth which befriendeth their worldly Interest; and that to be false and erroneous which is against it. The world chooseth many of their opinions for them, and much of their Religion, and telleth them what party they should side with, and what not: it telleth them how far they shall tolerate other mens sin, and how far not; how far they shall make profession of their faith, and how far they should conceal it from the knowledge of the world: and so as Paul saith, they account *Gain to be Godliness*, 1 Tim. 6. 5. not only esteeming it better then down-right Godliness, but measuring out their Godliness by their Gain; making that to seem Religious which fitteth their carnal ends; and easily believing that which is for their worldly interest. How weak and silly reasons will perswade them that the point is true, the cause is good, the means is lawful, which serveth their turns for worldly ends? And the clearest unquestionable Evidences are nothing to them that are brought for the contrary. So potent a perswader is worldly Interest, that any thing will serve where it takes part, and nothing prevail that it doth contradict. A powerful disputant, that most commonly bath the best, whatever side it takes, and the

the cause goes for it, be it right or wrong. Either they will not read such long and tedious discourses as are against them, or they find some passage presently to quarrel with, that's too displeasing, and makes them cast away the rest: Or if they read the whole, or hear you to the last, it is with a resisting spirit all the while: Before they know what you will say, they have confuted you: For they have resolved to believe that your reasons are insufficient, and their cause is good. They read and hear not only with a prejudice answerable to the reasons that formerly resolved them, but with an opposing enmity and fixedness of will. Had we only their *understandings* to dispute with, it were the less: but our main dispute is with *Will* and *Passion*, which have no ears, nor eyes, nor brains, though *sense* enough. Their deceiving baits first catch the sensual part, and so come to bribe the Intellect and the Will; and their strongest root is still in the brutish part where it begun, which will hear no reason. When *Paul* was told of the truth of that Doctrine which he before had persecuted, and must himself be persecuted if he should entertain it, he sticks not at that, but immediately consulteth not with flesh and blood, but falls to work, *Gal. 1. 16*. But these men will scarce do any thing but flesh and blood must be consulted with. The *Word* was *David's* Councillor; and the *World* is theirs. The first question is, Is it for my honour or dishonour, my profit or disprofit, my pleasure or my trouble? and as it relisheth with their flesh, so is it esteemed of and concluded. And which is more, their Carnal Interest so blinds their eyes, that they see not oft-times their most palpable delusions. When their actions are such as unprejudiced standers by do blush at, and the wisest and faithfullest of their friends lament, and the shame of them is open to the view of the world, yet flesh doth so befool them, that they see not their nakedness, but glory in their shame: Commodity cannot blush: The applause of flatterers justifieth their crimes, against the accusations of God and all good men. Have these men Crucified the world indeed?

A Christian looketh so much to his Rule as well as his End, that he dare not say of Heaven it self, that every Means is lawful which seemeth to conduce to it. But these men think that any thing is lawful that brings them gain, or makes them great.

And as for the improvement of their talents for God, What is

to be seen? What self-seeking and unprofitable servants are they? They will confess that they have all from God, and that all is due to him again; but it is but a self-condemning Confession. How many charitable and pious uses do call aloud for much of their estates; but how little of it is so expended? Now, and then two pence or a groat to the poor is a great matter with them, and the wealthy can come off with the quantity of the widows mite. Let God call, and Ministers call, and the poor call and cry for it, all cannot extort their Idol out of their purses: So fast do they hold their money, that scarce any thing but thieves, or souldiers, or death can wring it out of their hands. But so loose do they hold spiritual good which they seem to mind, that if a Seducer cannot easily tice them from it, or a derision shame them from it, yet at least a good bargain for the world can hire them from it, and the frowns of men in power, or the change of the times can affright them from it. Long will it be ere they will go from house to house through the Parish, and see what poor want cloathing, what children want means to set them to trades, and what families want Bibles and other Books that may promote their salvation, and go as far as they are able in procuring them, and set their friends a work where their own ability is too short. O the disproportion that there is between the *verbal* service, and the more *costly* service of worldly Hypocritical professors! How far do their formal duties exceed their charitable communications and distributions! Most commonly the world doth cut short even these their Religious actions. They can scarce find time to be constant in worshipping God in their families, or in secret: in instructing and exhorting their children and servants; there is some business to be done, or some gain to be got; or while they seem to be deepest in their devotions, their thoughts run after their covetousness, and it is one God that hath their tongues, and another that hath their hearts: So that they pray as if they prayed not, and hear as if they heard not, and possess Gods Ordinances as not possessing them, and use them meerly as abusing them, as apprehending no great benefit to come by them, but the fruit of them were nothing but meer conceits, or all Gods Ordinances were but (as the Scottish Sacrilegious Lord called their Book of Discipline) *Devout Imaginations*. But yet for all the shortness of their Devotions,

their

their *real* Devotions and works of Charity are much more short. And for Pious Contributions and Communications, some of them scarce know what they mean. They will sooner learn to scorn such Duties, and plead against them as no Duties, then conscionably to perform them. They say they are sanctified, and the people of God; and if they were so indeed, they would be Devoted to him without reserve: and if themselves were Devoted or Sanctified to him, all that they have must needs be so too. But it is an Holy *Name* that they have received, and not a consecrated *heart* or *purse*. I doubt it will be long before the Piety of this age will give as much to Holy uses, as the seeming Piety of *it* hath taken from them. And if there be more Piety in taking from Holy uses, then in Giving to them, we may next be taught that it is a more pious work to destroy Preachers than to preach, and to destroy praying than to pray, and to curse God than to praise him. I have oft wondered that so many that we take for godly persons do so overlook the many and exceeding urgent precepts to liberal Distributions for God and his service, which Scripture doth contain: and how they can think to be saved without obeying these commands, any more than without obeying the commands for hearing, praying, or any other Religious duty. Do they not read these passages as well as others in their Bibles? How comes it to pass that conscience then stirs not, when they know that they neglect such important duties? They read that the Christians of the primitive times sold all, and delivered the money to the Apostles: to manifest practically the nature and power of the Christian Religion, which consisteth in renouncing all for Christ, and devoting our selves and all that we have to God, upon his promise of a treasure in the heavens. They read that it was an appointed duty in the Churches, to lay by in the Churches stock every Lords day for the relief of needy Christians, according as God had prospered them the week before. *1 Cor. 16. 1, 2, 3.* They read that Christ so regardeth this duty, that the sentence at Judgement is described by him, as passing upon this account. And yet for all this, flesh and blood will be wiser then to trust God, and to obey so chargeable a command. They will venture on Damnation to save their money; and let go Heaven for fear of losing by it. And that they may be wise indeed, they can justifie all, and labour to

bring their duty into scorn. [*We are not capable, say they, of Giving to God; because that all is his already:*] self-condemning wretch! Is all his? Why then hath he not all! Give then to God the things that are his own! It is not a proper Donation that we call you to: You cannot give him a propriety, who hath it already; nor alienate it from your selves who never had it in respect to God: But yet you may Give it to him by tradition: You may deliver him his own in the way that he requires it; and lay out your Masters stock for his service! And if he will so far honour your fidelity, as to call this a giving or a lending to him, me thinks this should encourage you to liberality, but I see not how it can excuse your denying him his own.

Obj. *But it is to satisfy the covetousness of the Priests, that we are called on to Give to God, as if they were God; or God had that which they have.*

Ans<sup>r</sup>. Adding reproach to covetousness, will prove one day but a sad excuse for sin. If this age understood the fifth Commandment, and the hainousness of ingratitude to God and man for the greatest mercies, and how it is that Christ Teacheth and Ruleth, and how he is Obeyed or Despised in the world, they would tremble to think of the scorn and contempt of a faithful Ministry. *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the vally shall pick it out, and the young Eagles shall eat it, Prov. 30. 17. Who so curseth his Father or Mother, his Lamp shall be put out in obscure darkness, Prov. 20. 20. And he shall die the death, Exod. 21. 17.* And for your Objection: The Priests of the Lord under the Law were not God: the Apostles and Gospel Ministers were not God; nor any that serve at the Altar, who yet must live upon the Altar: The poor themselves be not God; and yet you shall understand one day, that in as much as you did it not to one of these, you did it not to Christ: and in despising them you despised him, *Mat. 25. Luke 10. 16.* The vanity of your fond pretence was sufficiently told you by Christ himself, *Mat. 25. 45.* where he tels you how he will answer your companions that shall use it, [*In as much as you did it not to one of these, you did it not to me.*] And yet will you say, [*Lord when did we see thee hungry, naked, &c.*] when you have your answer before hand: Worldly wretches! you would not part with your wealth, if you could help it, to  
Christ.



Christ himself, if he should come and ask it of you. For you read in his word, that it is he that asketh it, and commandeth it from you now. But if you will not believe that it is Christ that requireth it, till he is come himself in person to demand it, and if you are such faithfull Stewards, that you will part with none of your Masters stock, till he ask you for it face to face, for fear of mis-employing it; be patient awhile, and he will come and seek his own with advantage, but to the eternal woe of unprofitable servants. You can spare God the tithe of your words, in formal duties, when the devil and the world have had the rest; but not so much as the old legal proportion of your estates, much less the Evangelical *All*. What makes you drop prayers so much thicker then Alms or Distributions? Do you think that God doth not as strictly require the one as the other? If *speaking* were not cheaper to you then *giving*, your prayers and religious talk would be so seldom and so short, as that it would be as your distributions are, next to none. If words cost money, your tongues would be as strait as your purses are, and the world should scarce hear whether you were of any Religion or none. Do these men glory only in the Cross of Christ, and is the world by it crucified to them, and they to the world? We have their answer in their actions, what need we any more? They are dead *in* and *by* the world, but not *to* the world. They are its slaves, though they are called the servants of Christ.

## SECT. XVII.

This was  
preached  
at an Af-  
fize at  
*Worcester*  
before the  
Judges;  
and there-  
fore here  
are these  
passages  
sulted to  
that occa-  
sion.

**H**ONOURABLE, Worshipfull, and all well beloved, it is a weigh-  
ty employment that occasioneth your meeting here to-  
day. The estates and lives of men are in your hands. But it is  
another kind of Judgement which you are all halting towards :  
when Judges and Justices, the Accusers and Accused must all  
appear upon equal terms, for the final decision of a far greater  
Cause. The case that is then and there to be determined, is not  
whether you shall have Lands or no Lands, Life or no Life ; ( in  
our natural sense ; ) but whether you shall have Heaven or Hell,  
Salvation or Damnation, an endless life of Glory with God, and  
the Redeemer, and the Angels of Heaven, or an endless life of  
Torment with devils and ungodly men. As sure as you now sit  
on those seats, you shall shortly all appear before the Judge of  
all the world, and there receive an irreversible sentence to an  
unchangeable state of Happiness or Misery. This is the great  
business that should presently call up your most serious thoughts,  
and set all the powers of your souls on work for the most effectual  
preparation ; that if you are men, you may quit your selves  
like men, for the preventing of that dreadful doom which un-  
prepared souls must there expect. The greatest of your secular  
affairs are but dreams and toys to this : Were you at every  
Affize to determine causes of no lower value then the Crowns  
and Kingdoms of the Monarchs of the earth, it were but as chil-  
drens games to this. If any man of you believe not this, he is  
worse then the Devil that tempteth him to unbelief : and let  
him know that unbelief is no prevention, nor will put off the  
day, or hinder his appearance ; but ascertain his condemnation at  
that appearance. And if you all *do* believe this, you will sure be  
content that I speak to you of it as one that also do believe it.  
Faith is the evidence of things not seen : by it we may fore-see  
the Judgement set, the world appearing, and your selves there  
waiting for you final doom. And because we clearly find be-  
fore-hand, who then shall die, and who shall live, I shall desire of  
you that you would presently improve the discovery. Some  
think we cannot know in this life what will become of us in the  
next : But God hath not bid us try in vain, nor in vain delivered

us so many signs by which it may be known, nor is the difference between the saved and the damned so small as to be undiscernable. Our own reason may tell us that the righteous God would not send some to Glory with Angels, and others to endless misery with Devils, and make such difference between men hereafter, if there were not a considerable difference here. He that knows the Law and the fact, may know before your Assizes what will become of every prisoner, if the proceeding be all just, as in our case they will certainly be. Christ will Judge according to his Laws: Know therefore whom the Law condemneth or justifieth, and you may know whom Christ will condemn or justify. And seeing all this is so, doth it not concern us all to make a speedy tryal of our selves in preparation to this final tryal? I shall for your own sakes therefore take the boldness, as the Officer of Christ, to summon you to appear before your selves, and keep an Assize this day in your own souls, and answer at the Barr of Conscience to what shall be charged upon you. Fear not the tryal; for it is not conclusive, final, nor a peremptory irreversibile sentence that must now pass: Yet slight it not: for it is a necessary preparative to that which is final and irreversibile. Consequentially it may prove a justifying Accusation, an Absolving Condemnation, and if you proceed to Execution, a saving quickning death, which I am now perswading you to undergo. The whole world is divided into two sorts of men: One that Love God above all, and live to him, and the other that Love the flesh and world above all and live to them: One that lay up a treasure in earth, and have their heart there: The other that lay up a treasure in heaven, and have their heart there: One that seek first the Kingdom of God and its righteousness; another that seek first the things of this life. One that mind and favour the things of the flesh and of man: the other that mind and favour most the things of the Spirit and of God. One that account all things dung and dross that they may win Christ: another that make light of Christ in comparison of their business, and riches, and pleasures in the world. One that live by sight and sense upon present things: Another that live by faith upon things invisible. One that have their conversation in Heaven, and live as strangers upon earth: Another that mind earthly things, and are strangers to heaven. One that

that have in resolution forsaken all for Christ and the hopes of a treasure in heaven: Another that resolve to keep somewhat here, though they venture and forsake the heavenly reward, and will go away sorrowful that they cannot have both. One that being born of the flesh is but flesh: The other that being born of the Spirit is Spirit. One that live as without God in the world: The other that live as without the seducing world in God, and in and by the subservient world to God. One that have Ordinances and Means of Grace as if they had none: The other that have houses, lands, wives, as if they had none. One that believe as if they believed not, and love God as if they loved him not, and pray as if they prayed not, as if the fruit of these were but a shadow: The other that weep as if they wept not (for worldly things) and rejoyce as if they rejoyced not. One that have Christ as not possessing him, and use him and his name, as but abusing them: The other that buy as if they possessed not, and use the world as not abusing it. One that draw near to God with their lips, when their hearts are far from him: The other that Corporally converse with the world, when their hearts are far from it. One that serve God who is a Spirit with Carnal service, and not in Spirit and Truth: The other that use the world in self spiritually, and not in a carnal worldly manner: In a word: One sort are children of this world; and the other are the children of the world to come, and heirs of the heavenly Kingdom. One sort have their Portion in this life: And the other have God for their Portion. One sort have their Good things in this life time, and their Reward here: The other have their Evil things in this life, and live in Hope of the Everlasting Reward.

I suppose you know that all this is from the word of God, and therefore I need not cite the Texts which do contain it! But lest any doubt, I will lay them all together, that you may peruse them at leisure, *Matth.* 22. 37. & 10. 37. & 6. 19, 20, 21. & 6. 33. *John* 6. 27. *Isa.* 55. 1, 2, 3. *Rom.* 8. 5, 6, 7, 13. *Phil.* 3. 9, 10, 11. *Mat.* 22. 5. *2 Cor.* 4. 18. *Heb.* 11. 1. throughout. *Phil.* 3. 19, 20, 21. *Psalms* 119. 19. *Heb.* 11. 13. *Luke* 14. 33. & 18. 22. *John* 3. 6. *Ephes.* 2. 12. *1 Cor.* 10. 31. *Psalms* 16. 8. *Ezek.* 33. 31, 32. *1 Cor.* 7. 29, 30, 31. *John* 2. 23, 24. *Psalms* 78. 35, 36, 37. *John* 15. 2. & 1. 9, 10, 11. *Mat.* 13. 8. *Psalms* 73. 23, 24, 25.

1 *Thef.* 5. 17, 18. *Phil.* 3. 21. *Matth.* 15. 9. *John* 4. 22, 23.  
 1 *Cor.* 10. 31. *Luke* 10. 8. & 20. 34. *Rom.* 8. 16, 17. *Psalms*  
 17. 14. & 16. 5. & 73. 26. *Luke* 16 25. *Mat.* 6. 5. & 5. 12.  
*Luke* 18. 22. In these Texts is plainly contained all that I have  
 here said to you.

Well then, Beloved Hearers, seeing you that sit here present  
 are all of one of these two sorts, let conscience speak, which is  
 it that you are of? These are the two sorts that shall stand on  
 the right and left hand of Christ in Judgement: They that gave  
 Christ his own with advantage, and lived to him, and studiously  
 devoted their Riches and other Talents to his use, as men that  
 unfeignedly made God their End, these are they that are set on  
 the right hand, and judged as Blessed to the Kingdom which  
 they so esteemed. And those that hid their talents, by keeping  
 or expending them to their private use, denying them to Christ,  
 and living to themselves, these are they that are set on the  
 left hand, and adjudged to the everlasting fire, with the Devils  
 whom they served. It is a desperate mistake of self-deceiving men  
 to think that a state of Holiness consisteth only in external wor-  
 ship, or that a state of wickedness consisteth only in some gross  
 sins. I tell you from the word of God, the difference is greater,  
 and lyeth deeper then so. If you would know whether you are  
 Christians indeed and shall be saved, the first and great question  
 is, What is your End? What take you for your portion? And  
 what is it that hath the prevalent stream of your desires and  
 endeavours? As it is not every step that we set out of the  
 way to heaven, that will prove us ungodly; so it is not any Re-  
 ligiousness whatsoever that standeth in a subserviency to the  
 world, that will prove you godly. Would you know then what  
 you are? And whether you are in the way to Heaven or Hell?  
 And what God will judge of you, if you so continue? Why  
 then deal faithfully with your selves, and answer this question  
 without deceit! What is it that hath your Hearts? your very  
 Hearts? What is it that is the matter of your dearest Love?  
 And what is the matter of your chiefest care? What is it that is  
 the very bent and scope of your life? Is it for this world or the  
 world to come? What do you daily labour and live for? Is it  
 for God? or your carnal selves? What interest is it that is pre-  
 dominant in you? Know but that and know all.

**A**ND now I shall apply my self to those of you that are guilty, in whose souls the worldly Interest is predominant, and in whom the world is not Crucified by the Cross of Christ, but rather Christ again Crucified by the world. I have no mind to dishonour you, or exasperate you: but if faithfulness to Christ and you will do both, there's no remedy. I do here prefer an Indictment against you in the Court of your Consciences, and before this Congregation: the Articles I shall distinctly read: And first, I require you, study not a defence; excuse not, extenuate not your crimes; but confess your sin freely, and condemn your selves impartially, and return to God, and forsake them speedily, or you shall do worse: Self-condemnation may be saving and preventive; and the death of sin thereupon, may be the life of your souls: But if this be neglected, and you hold on a while till the great Assize, you shall have another kind of charge then this, even such an one as shall appall that face that now can merrily smile at the accusation: and such an one as shall bring down the stoutest of your spirits and make the hardest heart to feel, and the stubbornest of you all to stoop and tremble. O how easie is it to hear your sin and danger from such a worm as I? or to hear your state discovered, and your selves condemned by a Minister of Christ in a Pulpit? but how dreadfull will it be to hear all this from the Lord of Glory? and that when the case is past remedy, which now might have been remedied if you would, and if your obstinate hearts had not resisted.

The General charge that I put in against you, is, That you are Carnal flesh-pleasers, and have loved and lived to the world which you should have Crucified, and have not lived as Devoted unto God, nor hath he been your End, or his Interest predominant in your hearts and lives.

I speak only to the guilty: and for Evidence of the fact, I need none but your Consciences, seeing it is only to your Consciences that I accuse you, which are acquainted, or should be, with the whole. But lest Conscience it self should be bribed and corrupted, I shall, besides all that is before said, produce a little Evidence more.

1. If indeed the world be Crucified to you, what meaneth your eager pursuit after it? Are not your thoughts contriving for it, and your wit and interest all improved for it? Are not those taken for your chief friends, that further your advancement or worldly Ends? and those for your chief enemies that hinder it most? Is it not in your mind in the night when you awake, and in the day, when you are alone? Do you not rise earlyer for your worldly business, then for prayer or any holy exercise? Ask your family whether you do not often call them up to work then to pray? and whether you drive them not on harder to your own service then to Gods? and whether you examine them not strictlyer about your business, then about the matters that their salvation doth depend upon? and whether you be not more deeply offended with them for crossing your commodity, then for sinning against God? Ask your neighbours whether you talk not with them many hours of worldly vanities for one hours serious discourse about the life to come? What a stir do poor men make to be rich, or to live in some content to the flesh, and what a stir do rich men make to be richer, or to keep that they have; and yet have they the face to pretend that they are Crucified to the world?

2. If you are dead to the world, how comes it to pass that it hath so powerful an influence upon your judgements? and that you change your minds as your carnal Interest doth change? and can set your sails to any wind that is like to drive you to the harbour (as you call it, but indeed upon the sands) of your worldly ends. What would you not give in troublesome times to know certainly which will be the prevalent side, that you might resolve to what side to take your selves; and perhaps what Religion to be of, or to seem so to be? Among all the Books that are written, if there were but one that taught the art of growing rich, or a Directory for obtaining dignities and honours in the world, how eagerly would you buy it, and how diligently would you read it? more diligently then you read the Bible or any Book of that nature. If preachers did teach you the way of prosperity and advancement, and could tell you how to be all great and honourable in this world, Oh how early would you come to the Congregation? how attentively would you hear? how retentively would you remember? and how faithfully would you

you practise? Then how beautiful would the feet be of them that bring you the tidings of such good things? What honourable persons should Ministers be? and now well worthy of your Tythes and more? Then you would not swell against their Doctrine or Application; nor cavil at them instead of understanding them, nor scorn them as men of a useles office, nor take them for your enemies, nor refuse to come to them and ask their advice. Wretched Hypocrites! It is our office to help them to the Everlasting Kingdom; and the more diligent we are in this, the more they hate us: if we send for them to instruct them personally, or catechize them, or help them in the matters of salvation, they scorn to come, and ask us by what authority we send for them. But if we could teach them all to be Princes, or Lords or Gentlemen, yea or but to get a few shillings more then they have, none would draw back. None of them would ask us, By what Authority do you send for us? Had we but money enough to feed them all, O what good men should we be! and how many friends should we have! and how easily might we persuade them! If one man had all the money in the Land, and could secure it and the disposal of it from violence, what might not that man do? and who is it that would not be on his side, except those few that have Crucified the world? The multitude would even follow that man that hath money, as an horse will follow him that hath provender: and yet they will hypocritically pretend to be Crucified to the world. But if indeed they are so, how comes it to pass that Conscience is so often stretcht and wracked to make it own a gainful cause! and that many that have seemed godly can break over all bounds of Law and Charity, Friendship and Religion, to attain the dignities or riches which they so desire? and will tread down the nearest friend, and Christ himself as much as in them lyeth, if he stand in the way of their affected exaltation. Yea soul and all shall be ventured in this game: Rise they must, and rise they will, if they can procure it. What ever become of Heaven, they must have Earth. Seeing it is their God, their End, *per fas aut nefas* it must be had. As the Common-wealths man saith, *Salus populi suprema Lex esto*; and the Christian saith, *The pleasing of God is the supream Law*: so the worldlings Maxime is, that the *Interest of the flesh is the supream Law*. And are these men Crucified to the world?



3. If the world were a Crucified thing in your eyes, you would not so much overvalue the Rich, and vilifie or neglect the Poor as you do. An humble Godly man that walks the streets in a thred-bare coat, may pass by you without the least respect: but if a shining Gallant be in the place, how observantly do you behave your selves? If a poor man, though never so wise or pious, have any business with you, how cold is his entertainment? how strange is your deportment towards him? and how slightly do you shake him off? But if they be rich and honourable in the world, you are their servants, and no respect is too much for them, nor no entertainment too good. Wisdom and Piety cloathed in raggs may pass by you unobserved: when a silken sot is bowed to like an Idol. As reverently as you now speak of *Peter* and *Paul*, and Christ himself, now you bear them magnified, and see not their outward appearances as they did that conversed with them on earth, I make no doubt but if you had lived in those daies, and seen them of so low a presence, and walk up and down in so mean a garb, attended or regarded by few but the poor, you would have set as light by them as others, and looked at them as poor contemptible fellows; if not as the filth and the off-scouring of all things; and if you had not laid hands on them as too sawcy reprovers of you, at least you would have given them one of *Julian's* jeers, or *Hobbs* his scorns. It was this worldly spirit that caused the Jews to be such obstinate unbelievers, and to persecute Christ and his servants: Men reverence not the face of the poor. And this is it that continueth them in their unbelief to this very day. We have many of their own writings and disputations against Christ published by themselves; and we find this the very sum of all their reasonings, [*Show us a Messiah that fetcheth us from captivity, that gathereth the whole Nation of the Jews to Judæa, and restoreth them to their ancient possessions and dignities, with much more, and makes the Nations stoop to them and serve them, and sets up again the Temple and the Law, and we will believe in him as the true Messiah; but in no other will we believe.*] For though they cannot deny but the prophesied time of the Messiahs coming is past, yet taking it for granted that this only is his true description, they say they must look more at the description then the time: and to save the Prophecies, they do believe that the Messiah did come about

Christs incarnation, but is somewhere hid with *Enoch* and *Elias*, and will appear when the Jews do mend their lives and are worthy of him. Thus a worldly carnal mind that blindly admireth worldly things, and favoureth not the things of the Spirit, nor discerneth the excellency of the Heavenly riches, doth make them to be open Infidels, and make the Turks adore their Mahomet, and makes the nominal bastard Christian to set so light by the true riches of the Gospel, and only to honour the name of Christ: for they cannot receive the things of God, because they are Spiritually discerned, *1 Cor. 2. 14.* Were not you worldlings, you would discern more matter for your admiration, reverence and love in the poorest heavenly-minded man, then in the greatest Prince on earth that is ungodly. But you have the Faith of Jesus Christ the Lord of Glory with respect of persons. For if there come into your Assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile rayment, you have respect to him that weareth the gay cloathing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there; despising the poor, and committing sin by respect of persons, as if you believed not that God had chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him, *James 2. 1.* to the 10.

*Obj. But must we not honour the Gifts of God? Riches are his Gift.*

*Ans.* Yes, according to their nature and use: Riches are a gift which he giveth even to his enemies, and to those that must perish for ever; and few that have them come to heaven. But Holiness is a gift which he giveth to none but his beloved, and is the beginning of eternal life. Which then should be most honoured?

*Obj. But would you draw men to despise Dignities and Authority?*

*Ans.* Authority is one thing, and worldly Riches is another. We reverence Authority more then you do. We look on it as a beam from God, as participating of somewhat that is Divine: I look on a Magistrate as Gods officer, and one that deriveth his Authority from him; and I no more acknowledge any Power which is not efficiently from God as the supream Rector of the universe,

universe, then I acknowledge any natural Being which is not efficiently from God as the author of nature and the first Being. I look at a Magistrate as ultimately for God, as a man authorized to do his work, and none but what is ultimately his. So that as his office is so humane as to be also participatively Divine, and he is so an humane creature, as to be by participation Divine; so the Reverence and Obedience which I owe to a Magistrate, is by participation Divine: and therefore though I Judge not peremptorily that those Antients were in the right that made the fifth Commandment to be the last of the first Table, yet I doubt not but our Moderns are less likely to be in the right, that confine it only to the second Table. And as I think it standeth so between the two as in several respects to belong to each, so I rather think that it more principally belongeth to the first. You see then the difference between a true Christians honouring of Magistrates and yours: You honour them but for your worldly Ends; and because they are able to do you good or hurt. But we honour them as Gods officers, speaking and acting for him and from him by his Commission, and we obey their Power, as participatively Divine: but as they can do us good or hurt we less regard them: And this honour and obedience we owe them, not for their wealth, but their Authority: and if the meanest man have this Authority; he shall be honoured and obeyed by us, as well as the richest.

4. If the world be Crucified to you, How comes it to pass that you are so tenderly *sensible* of every loss or dishonour that doth befall you? If you are wronged in your estate, what a matter do you make of it? If a man should deprive you but of a few pounds, you can hardly put it up, but you must go to Law for it, or you must seek revenge: or if you pass it by, you think you have done some great meritorious act. If one slander you, or dishonour you, how sensible are you of it? How it sticks upon your stomachs, as if you had lost your treasure? Death is not sensible. If you were dead to the world, and the world to you, these things would all seem smaller in your eyes; and you would have more ado to remember them than now you have to forget them. You could not be so sensible of a loss or an injury, if you were not too much alive to the world. And if you be Poor, what an impatient complaining life do you live? as if you  
wanted

wanted your treasure or your god? and if you grow rich or gain, how glad are you? Were you dead to the world, and the world to you, you would be more indifferent to these matters, and Poverty and Riches would not seem so much to differ as now they do: but Godliness with contentment, which is Profitable to all things would seem to you the great Gain, *1 Tim.* 4.8. & 6.6.

*Obj.* But may not a man go to Law to recover his own, or to right his own Reputation, if he be slandered?

*Ans.* Distinguish carefully in all your wrongs, between Gods Interest in them and your own. Your own you must forgive, but Gods you cannot. If he have intrusted you with talents for his service, and any would fraudulently or violently deprive you of them, you must look after them as your Masters stock: if a wound in your name or state disable you from doing God service, you must use all lawful means to heal it, that you may be in a capacity of serving him again: and if your children or others have remotely a right in what you are defrauded of, you may look after their right. And you must not remit the crime, as oft as you remit the injury: for that God hath imposed penalty upon; and the Rule is good, that the Punishment of the notoriously vicious is a Due to the Common-wealth, because of the Necessity of it to its good. In a word therefore, if you could do these things, you might your selves resolve when it is lawful to go to Law, or seek your right, and when not. 1. If you can well distinguish between Gods Interest and your own. 2. And be sure you forgive all your own injuries. 3. And that you watch your hearts narrowly lest they pretend Gods cause, and intend your own. 4. And be able by the consideration of circumstances to discern in probability, whether Gods interest will be more promoted by going to Law, or passing it by.

But alas, how rare a course is this! Of all the suits that are before you at this Assize, I fear there are few that are commended unfeignedly for the Interest of God. If the Lord himself should ask both Plaintiff and Defendant, Do you follow this suit for *Me*, or for *your selves*? What answer think you they must make, if they speak the truth? But of this anon.

Having

**H**AVING thus given in my General charge against the carnal worldling, and *some* Evidence of his guilt; I shall now give you the Quality and Aggravation of your crime, in several Articles, as followeth.

1. You are Guilty of Idolatry, which is high Treason against the God of Heaven. That which hath your highest estimation, and dearest affection, and chiefest service, is your God. But this the world hath; therefore it is your God. That which hath the most of your Hearts is your God. But it is the world that hath the most of your hearts. You know that the main drift of your life is for the world: And that which hath the main beat of your life, hath your heart. If Reason be no Evidence, you cannot refuse Scripture, Col. 3. 5. [ *Mortifie therefore your Members upon earth;* ] and one is [ *Covetousness, which is Idolatry,* ] Eph. 5. 5. [ *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any Inheritance in the Kingdom of Christ and of God.* ] The case is plain in Scripture and in the effects. The world hath that love that God should have, that Care, and Trust, and Service which belongs to God; and therefore it is your God. I do therefore here on the behalf of God, indite every worldly carnal sinner of you at the Bar of your own conscience, as a Traytor against the Lord that made you, and against the Son of God that did Redeem you! And what greater sin can man be guilty of ( besides the Blaspheming of the Holy Ghost )? He that would have another God, would have the Lord to be un-Godded, and to lose his Sovereign Power and Goodness! And is such a man fit to live in his sight? Why wretched Traytor! If he be not thy God, thou canst not expect to live by him, or be sustained, preserved, and provided for by him: Thou canst not live an hour without him? and yet wilt thou cast him off? Wouldst thou pluck up thy own foundation? and cut off the bough on which thou standest? Wouldst thou fire the house thou dwellest in? and sink the Ship that keepeth thy self and all that thou hast from sinking! Relations are mutual. If he shall be no God to thee, be it known to thee, thou shalt be none of his People! If he shall be no Father to

thee, thou shalt be none of his child. And, wretched soul, what wilt thou do without him ! It is he that keeps thy soul in thy body while thou art serving his enemy. Thou wouldst be in Hell within this hour if his Mercy did not keep thee out. And is this thy requital of him ; He hath but one Trinity of enemies, the flesh, the world, and the Devill : and wilt thou turn to these forsake him by whom thou livest ? Why I tell thee, the Lord must be thy God, or thou must have no God indeed. The world is like the Heathens Idols ; that hath eyes but cannot see thy wants ; ears but cannot hear thy cries ; hands, but cannot help thee in thy distress. All thy Riches, Dignities, and Pleasures are silly things to make a God of. They may have the room of God in thy heart ; and in that sense be thy God : but indeed they are no more God, then a mawkin is a man ; nor no more able to help and save thee. Wouldst thou then have a God or no God ? If thou wouldst have no God, thou wouldst have no Helper, no Governor, no Preserver, nor no Happiness. And dost thou think that thou art sufficient for thy self ? What ! Canst thou live a day without God ? Canst thou save thy self from danger without him ? Canst thou relieve or shift for thy self at death without him ? Darest thou tell him so to his face ? and stand to it ? But if thou must have a God, what God wouldst thou have ? Wouldst not thou have a God that can preserve, and help, and save thee ? The world cannot do it, man ! I shall tell thee more of this anon, that the world cannot do it. If thou trust to it, it will deceive thee. But if thou say then, *the Lord shall be thy God* ] Away then with all thy Idols. God will have no partner, much less a superiour, that is exalted above himself in thy soul. As *Joshua* said to the Israelites, *Josh. 24. 14.* so say I to you, [ *Now therefore fear the Lord and serve him in sincerity and in truth, and put away the world ( which hath been your God ) and serve ye the Lord : And if it seem evil to you to serve the Lord, choose you this day whom ye will serve : but as for me and my house, we will serve the Lord.* ] And if you say as they, [ *God forbid that we should forsake the Lord to serve other Gods.* ] I answer you as he, *Away then with the world and all other Idols ; or else, Ye cannot serve the Lord, for he is an holy and a jealous God, and will not forgive such transgressions and sins ; but if ye forsake the Lord and serve the world, he will turn against you and consume you,* ]

*Verf.*

*Yerf. 19, 20.* God will not stoop to be an underling in your hearts. He should have all, and will at *last* have all or none: But in the mean time, he will have the *Best* or none. I do witness here to every soul of you in his name, that if he have not the Sovereignty, and be not nearer and dearer to your hearts than all the honours, and riches and pleasures of the world, he is not, he will not be, he cannot be your God. And if he be not thy God, thou wilt be Godless, as thou art ungodly, thou wilt be without his help, as he was without thy heart.

Well, this is the first Article of my charge against every one of you that hath not Crucified the world; you are Idolators and Traytors against the God of Heaven: And he that would have no God, deserves to be no man, and worse; and shall either by Repentance with with groans that he had never been a worldling and a neglecter of God, or else in Hell with groans shall wish that he had never been a man. As the first Commandment is the fundamental Law, and informeth all the obligations of the particular precepts following; so Idolatry which is against that Commandment is the fundamental crime, and is the life of all the rest. He that would overthrow the God-head, would overthrow all the world.

2. The next Article of my charge is this. You are guilty of most perfidious Covenant-breaking with God. Did you not in your Baptism, solemnly by your parents, Renounce the world, the flesh and the Devil, and promise to fight against them to the end of your life under the Banner of Christ? And have you performed that vow? No: you have turned treacherously to the enemy that you renounced, and fought for the world and the flesh, against the Word and the Spirit of Christ. And if you renounce your Baptismal Covenant, you renounce in effect the benefits of that Covenant. And if God deal with you as with Perfidious Covenant-breakers, thank your selves.

3. Moreover you are guilty of debasing your humane nature, and so of wronging God that made it, and is the owner of it. God made you not as bruits that are capable of no higher things than to eat, and drink, and play, and die, and there's an end of them: But he made you capable of an Everlasting life of Glory with himself. And as he suiteth all his works to their uses and ends, so did he suit the nature of man to his immortal state.

state. As we were made by God, we were fitted and disposed to everlasting things. And you have turned your hearts to the vanities of the world, and set your mind on them as your happiness, as if you had no greater things to mind. Objects do either enoble or debase the faculties according as they are. That is the vilest creature which is made for the vilest uses and ends, or employes himself in such. And that is the most excellent creature which is exercised about the most excellent Object. God made you for no less then his everlasting praises, before his face, among his Angels; and you have so far debased your own nature, as to root like swine in earth and dung, and to live like bruits that have not an immortal state to mind. How will you answer this dishonour done to the workmanship of God? that you should blot out his image, and imploy your souls against his Laws, and live as moles and worms in the earth. He put you on earth but as travellers towards Heaven: and you have taken up your home in the way, and forgotten your End and Resting-place.

4. The next part of your Guilt is, that you have perverted the use of all the creatures, and turned the Works and Mercies of God against himself. He gave them all to you, to lead you to himself, and to furnish you for his service. He made this world to be a Glass in which you might see the Maker, and a Book in which you might read his Name and will. And will you overlook him, and forget the end and use of all? What shame and pitty is it that men should live in the world, and not know the use of it! That they should see such a beauteous frame, and not understand its principal signification! That they should daily converse with so many creatures, which all proclaim the name of God, and with one accord declare his praise, and yet that this language should be so little understood! Like an illiterate man in a Library, that seeth many thousand Books, and knows not a word that is in any of them. Or like an ignorant man in an Apothecaries shop that seeth the drugs, but knoweth not what they are good for, nor how to use any of them, if he had the greatest need. The poorest cottage and smallest pittance of these earthly things might be a greater Blessing to you, if you could understand their use and meaning, then all the world would be to him that understands it not. Your possessions in themselves, if you have not  
 God



God in them, are but the very corpse or carcase of a blessing ! The Life of the n is wanting ! And without the Life, they will but trouble you : For you have the burden without the use. Your horse will carry you, while he hath life and health ; but take away his life once, and you must carry him if you will have him any further. Verily it is no wiser a trick to make a stir in the world, and seek the profits and pleasures of it, without God, or any other wise then as they are animated by God, then it is to ride a dead horse, where you may spur long enough before you are one mile further on your way. While your friend is living you may delightfully converse with him : but when he is dead you will have little pleasure in his company : the corpse of the most learned man will actively teach you no more then a block. Were it the wife of your bosom who through prudence and beauty were never so lovely to you, when her carcase is left without a soul you will hasten to bury it out of your sight, and would be loth so much as to keep it in your house, much less in your bed and bosom as heretofore. He that knoweth not that God is the Life and Soul of all our blessings, doth neither know what God is, nor what a Blessing is. They are but the empty casks and shells, and not the Blessings themselves without him. You have the Burden, and not the Benefit : You must carry them, but they can do nothing to the supporting of you. Its the absence of God that denominateth them *Vanity* and *Vexation* : and it is he only that can make them strengthening and consolatory. That must have some life in it, that must be *pabulum vite*, and must sustain our lives. Souls cannot feed upon meer terrene corporeal things, any more then the body upon meer spirituals. As we have both a soul and a body to be sustained, so have we a sustenance suitable to them both ; even the creature animated by God, or God in and by the creature.

How great then is your sin, that destroy your blessings by depriving them of their Life, and that in a sort destroy the world to your selves, by separating it from its soul ? and so most hainously injure God, and rob your selves of the comfort of all, and turn your blessings into burdens, and your helps into hindrances and snares to your souls. Have you lived so long in the School of the world, yea and of the Church too, where you have not only the Library of Nature, but supernatural Revelati-

ons to teach you to understand it, and yet do you not know a word or letter? You do but lose and abuse the creatures of God, if you see him not in them; and if you be not in the use of them led up to himself. *The heavens declare the Glory of God, and the firmament sheweth his handy work: Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech or language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world, Psal. 19. 1, 2, 3.* and yet poor carnal wretches will not understand them. *All the works of God do praise him; for he is righteous in all his waies, and holy in all his works, Psalm 145. 10, 17.* and yet the wicked will not understand, O how many talents must the ungodly be accountable for, as having neglected them, and perverted them from the prescribed use! Every creature that you see, is a Teacher of Divine things to you; and you shall answer for your not learning by them. Every creature is an Herald sent from heaven to proclaim the will of your Maker, and your Duty; and you gaze upon the Messenger, and note his garb, and hear his voice, and never understand or regard his Message. I would you did but consider what you lose by this your folly! and what life and sweetness there is in creatures, which the heavenly believer draweth forth, and you have no taste of; and till the Spirit of Sanctification have fitted you to such a work, you are never like effectually to taste it. For it is not every flie that can suck honey from the sweetest flower, though the Bee can do it from that which we call a stinking weed. An ignorant Countryman hath a Meadow that aboundeth with variety of herbs; he can make no other use of them then to feed his cattle with them: or if he walk into his garden, he can only smell the sweetness of a flower: but a skilful Physician that knows their use, can thence fetch a medicine that may be a means to save his life. But the Believing soul can yet go further, and there find that which may further his salvation. If you have a Lease of your Lands, or a pardon for your life, that's written in an excellent character: there is a great deal of difference between another mans delight in viewing the character, and yours in considering of the security you have by it for estate or life. But the difference is much greater in our present case, between those that have only the superficial sweetness and beauty of the creature, to the pleasing of the flesh, and those

those that have God in it, to the spiritual refreshing of their souls. Believe it Sirs, it is not a small sin to pervert the whole creature ( that is within our reach ) to a use so contrary to that which it was appointed to, as foolish worldlings do : not only to lose that use and benefit of the creatures which we might have, but to turn all into poison and death to our selves ! Not only to rob God of that Love, and Honour, and Service which they should procure him, but also to turn all this upon themselves ; I tell you this will prove no venial sin.

5. And your Guilt herein is further aggravated, in that you do hereby as much as in you lyeth, frustrate the works of Creation and Redemption. For *God made all things for himself*, and you use nothing for him. The Redeemer hath reprieved and restored the creature for its primitive use, that God might yet have the Glory of his works : and yet you will not give it him ; but when you pretend to know God, you Glorifie him not as God, but become vain in your imagination, your foolish hearts being darkned, as *Paul* tells them, *Rom. 1. 21*. And what doth that man deserve that would, as to the use, destroy all the world, and frustrate all Gods works both of Creation and Redemption ?

6. Herein also you are guilty of *Enmity* against God. For this is the greatest wrong that an enemy can do him, to rob him of the glory of his Goodness and Power, and to prefer his creatures, as if they were more amiable then himself. You cannot dethrone him from his glory ; but you may possibly deny him the preheminance in your hearts. You may deny him the Kingdom within you ; but you cannot dispossess him of his Eternal Power or Kingdom without you. The worst enemy that God hath can do him no harm ; but this is no thanks to you : he will not be beholden to you for it. You may as truly shew your Enmity by *wronging*, as by *hurting*. And what greater injury can you offer to the Almighty, then to set up the silly creature in his stead, and give it that Love and Service which is his due ?

7. Moreover you are guilty of wilful self-murder : you choak your selves with that which should be your food : you turn your daily blessings to your bane ; by dropping your Poyson into the cup of Mercies, which bountiful Providence putteth into your hands.

hands. There is not a surer way in the world to undo you, then by turning to the creature, and forsaking God. You cry for more of the world, and you are unsatisfied till you have it; and when you have it, you do but destroy your souls with it, by giving it your hear.s, which must be given only unto God. What a stir do men make for temptation and destruction? What cost and pains are men at to purchase them an Idol, and to make provision for the flesh, to satisfy its desires, when they confess it to be the greatest enemy of their souls? Like a man that would give all that he hath for a coal of fire to put into the thatch; even such is your desires after the world, and the use you make of it.

8. What abundance of precious time and labour do you lose, which might and should be better spent? Doth not this world take up the most of your care, and strength, and time? You are about it early and late; it is the first and last, and almost alwaies in your thoughts. It findeth you so much to do, that you have scarce any time so much as to mind the God that made you, or to seek to escape this everlasting misery which is near at hand. It hath taken up so much of your hearts, that when God should have them in any holy duty, or service for his Church, you are heartless. When you shall see your accounts cast up to your hands (as shortly you shall see it, though you will not now be perswaded to do it your selves) and when you shall there see, how many thoughts the world had in comparison of God; and how many hours were laid out upon the world, when Gods service was cast by for want of time; and how near the creature was to your heart, while God as a stranger stood at the door: and in a word, how the world was your daily business, while the matters of God slept in but now and then upon the by; you will then confess that you laboured in vain, and that your life and labour should have been better employed. Hath God given you but a short uncertain life, and laid your everlasting life upon it; and will you cast all away upon these transitory delights? How short a time have you for so great a work! and shall the world have all? Oh that you did but know to how much greater advantage you might have spent this time and labour in seeking God and an endless glory! One thing is needful; make sure of that; and waste not the rest of your daies in vanity.

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What wise man would spend so precious a thing as Time is, upon that which he knows will leave him in Repentings that ever it was so spent? The world doth rob poor sinners of their time: but when they see it is gone, and they would fain have a little of that time again to make preparation for their everlasting state, it is not all the world then that can bring them back one hour of it again. Certainly such a loss of time and labour is no small aggravation of a worldlings sin.

9. You are also guilty of the high contempt of the Kingdom of Glory, while you prefer these transitory things before it. Your hearts and lives speak that which you are ashamed to speak with your tongues. You are ashamed to say that Earth is better for you than Heaven, or that your sin is better for you than the favour of God: but your lives speak it out. If you think not your present condition better for you than Heaven, why do you choose and prefer it: and why do you more carefully and laboriously seek the things of earth, than the Heavenly glory? If your child would sell his inheritance for a cup of Ale, you would think he set light by it: And if he would part with father and mother for the company of a beggar or a thief, you would say, he had no great love to you. And if you will venture your part in heaven for the pleasures of sin, and will part with God for the matters of this world, would you have him think that you set much by his Kingdom or his love? O the unreasonableness of sin! the madness of worldly fleshly men! Is it indeed more desirable to prosper in their shops, their fields, and their pleasures for a few daies or years, then everlastingly to live in the presence of the Lord? Shall Christ purchase a Kingdom at the price of his blood, and offer it us freely, and shall we prefer the life of a brute before it? Shall God offer to advance so mean a creature to an heavenly station among his Angels: and shall we choose rather to wallow in the dung of our Transgressions? Take heed, lest as you are guilty of *Esau's* folly, you also meet with *Esau's* misery! and the time should come, that you shall find no place for Repentance, that is, for Recovery by Repentance, though you seek it with tears. Contempt of kindness, is a provoking thing: For it is the height of ingratitude. And especially when it is the greatest kindness that is contemned. As it will be the everlasting employment of the Saints, to enjoy that  
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felicity,

felicity, and to admire and praise that infinite Love which caused them to enjoy it : So will it be the everlasting misery of the damned , to be deprived of that felicity , and to think of their folly in the unthankful contempt of it : and of the excellency of that Kingdom which thus they did contemn. God sets before you Earth and Heaven : If you choose earth, expect no more : And hereafter, Remember, that you had your choice.

10. To make short of the rest of the aggravation of your sin , and sum it up in a word : Your Love of the world is the sum of all iniquity. It virtually or actually containeth in it the breach of every command in the Decalogue. The first Commandment which is the foundation of the Law, and especially of the first Table , is broken by it , while you make it your Idol, and give it the Esteem, and Love, and Service that is due to God. The second, third and fourth Commandments it disposeth you to break. While your hearts and ends are carnal and worldly, the manner of your service will be so, and you will suit your Religion to the will of men, and your carnal Interest, and not to the will and word of God. The name and holy nature of God is habitually contemned by you , while you more set by your worldly matters than by him: His holy dayes you ordinarily violate, and his Ordinances you do hypocritically abuse while your hearts are upon your covetousness or sensual delights : and are far from him while you draw near him with your lips. Worldliness will make you even break the bonds of natural obligations, and be unthankful to your own parents, disobedient to your superiours, unfaithful to your equals, and unmerciful to your inferiours. There is no trusting a worldling, he will sell his friend for money. He careth not to wrong you in your life, your chastity, estate and name, for his lustful ambitious, and covetous desires. For he directly breaketh the tenth Commandment, which is the sum of the second Table, requiring us to regard the welfare of our neighbour , and not to maintain a private selfish interest against it. So true is that of *Paul*, 1 Tim. 6. 10. *The love of money is the root of all evil.* As adhering to God, is the sum of all Duty and Spiritual Goodness ; so adhering to the creature instead of God , is the sum of all wickedness and disobedience.

And seeing all this is so , I require you here in the name of God ,

God, to cast out this wickedness, and cherish it no longer: Bring forth that Traytor that hath dethroned God in your hearts, and exalted it self, and let it die the death. It subverteth Common-wealths, and all societies; it causeth perjury, perfidiousness and sedition; it raiseth wars, and sets the world together by the ears; it overturneth all right order, and strikes at the heart of Morality it self, and would make every man a Wolf or Tyger to his brother: It is a murderer of your own souls; and the cause of cruelty both to the souls and bodies of others: It is a liar that promiseth what it cannot perform: It is a cheater that would deceive you of your everlasting happiness; and tice you into Hell, by pretences of furthering your profits and contents: It causeth parents to neglect the souls of their children, and children to wish the death of their parents, or be weary of them, or disregard them: and causeth Law-suits and contentions between brother and brother, and neighbour and neighbour; and fills the heart with rancor and malice: and turneth families and Kingdoms into confusion: It maketh people hate their Teachers: and too many Ministers to neglect their flocks: It adulterously seeketh to vitiate the Spouse of Christ, and take up the heart which was reserved for himself: It robbeth him of his honour of our affections and obedience: and Sacrilegiously defaceth the Temple of the Holy Ghost: It will not allow God one free thought, nor full affection of your heart, nor one hour entirely improved for his honour.

This is the World: and thus is it used by sensual men. Judge now whether it deserve not to die the death, and to be cast out of your souls! and whether we have not reason to say, *Crucifie it, Crucifie it?* Ask me no more, *What evil it hath done!* You see it is such an enemy to the God of heaven, that if you cherish it and let it live in your hearts, you are not friends to Christ or your salvation. Away with it then without any more ado: and use it as the world did use your Lord: and as it nailed him on the Cross, so go to his Cross for a nail to fasten it, and for strength to Crucifie it, that you may be victors and super-victors through him that loved you, and overcame the world for you. Choose not to be slaves, when you may be free-men and triumphers. Take warning by all that have gone before you: serve not a Master that casteth off all his servants in distress, and leaveth

them all in fruitless complaints of its unprofitableness ! Think not to speed well where never man sped well before you ; nor to find content, where none have found it. If all the worlds followers complain of it at the parting, take warning by them, and foresee the end. Find out one man that ever was made happy by the world, ( in a true and durable happiness ) before you venture your own hopes and happiness in such hands. Put not your selves and all that you have in such a leaking vessel that never yet brought man safe to shore. Will neither the experience of your own lives, nor the experience of all the world before you, delivered in the history of so many thousand years, be a sufficient warning to you to avoid the snare ? What will you take then for a sufficient warning ? Were not reason captivated, one would think that a walk into a Church-yard might satisfy you. The sight of a grave or of a dead body should kill and disgrace the world in your eyes. Do you see where you must lie, and what that flesh which you so regard must be turned to, and what is the most that can be expected from the world, and in how poor and despicable a case it will then leave you ? and yet will you dote upon it, and neglect and lose the life everlasting for it ? Will you be willfully seduced by the vain-glory and ostentation of blinded worldlings, when you are certain before-hand that they will not be long of the mind themselves, that now they are ? Name me one man if you can, that rejoiceth in his worldly prosperity now, and speaketh well of it, who joyced in it, and spoke well of it two hundred years ago ! Its a child indeed that would have an house builded by every fine flower that he seeth in his way, and forgetteth his home, his friends, and his inheritance ! when it is two to one but the flower will be withered, before his house be finished, and the pleasure will not answer the trouble and cost. Indeed if the world were a better place, then that which we are going to, I could not then blame any to desire to keep it as long as they can : And yet if it were so, the certainty of our removal should make us less regard it, and look more to the place where we must evermore remain. Much more when our home doth exceed this world in *worth*, as much as in continuance. Its folly enough to set a mans heart upon the fairest Inn that is in his way : but to prefer a swine-stye before a Pallace where his Father dwells and his inheritance doth lie, is somewhat worse then meer

folly :



folly : and its meet that such be used according to their choice. Its meet indeed that we be patient in our Wilderness, and murmur not at God for the sufferings that it casteth us upon. But to love it better than the promised Land, and to think or speak hardly of our happiness it self, and those that would lead us to it, this is unreasonable. The Israelites were never so foolish as to build Cities in the Wilderness as desiring to make it their fixed habitations ; but contented themselves with moveable tents. What a curse were it if God should put you off with earth, and give you no other treasure and felicity, but what it can afford ? You might well then look on your Inheritance as *Hiram* did on his twenty Cities in *Galilee*, *1 King. 9. 11, 12.* and disliking it, call it the Land of *Cabul*. It is the description of miserable wicked men to have their portion in this life, *Psalms 17. 14.* Suppose you had the most that you can expect in the world ; would you be contented with this as your portion ? What is that you would have, and which you make such a stir for ? Would you have larger possessions, more delightful dwellings, repute with men, the satisfying of your lusts ? &c. Dare you take all this for your portion if you had it ? Dare you quit your hopes of the life to come for such a portion ? You dare not say so, nor do it expressly, though you do it impliedly and in effect. O do not that which is so horrid that your own hearts dare not own without trembling and astonishment !

I pray you tell me ; do you think that a sufficient Portion which the Devil himself would give you if he could, or is willing you should have ? He is content that you enjoy your lusts and pleasures ; he is willing to let you have the honours and fulness of the world, while you are on earth. He knows that he can this way best deal with your consciences, and please you in his service, and quiet you a while till he hath you where he would have you. He that told Christ of all the Kingdoms of the world, and the glory of them, would doubtless have given him them, if it had been in his power, to have obtained his desire. Though you think it too dear to part with your wealth or pleasures for heaven, and to be at the labour of an holy life to obtain it ; the Devil would not think it too dear to give you all *England*, nor all the world, if it were in his power, that thereby he might keep you out of Heaven : and he is willing night and day to

go about such kind of work, that may but attain his ends in devouring you. If he were able, he would make you all Kings, so that he could but keep you thereby from the Heavenly Kingdom. Alas, he that tempteth you to set light by heaven, and prefer this world before it, doth better know himself to his sorrow, the worth of that everlasting glory which he would deprive you of, and the vanity of that which he thrusteth into your hands. As our Merchants that trade with the silly Indians, when they have perswaded them to take glasse, and pieces of broken Iron, and brass, and knives, for Gold or Merchancize of great value, they do but laugh at their folly when they have deceived them, and say, *What silly fools be these to make such an exchange!* For the Merchants know the worth of things, which the Indians do not. And so is it between the Deceiver of souls, and the souls that he deceiveth. When he hath got you to exchange the love of God and the Crown of Glory, for a little earthly dung and lust, he knows that he hath made fools of you, and undone you by it for ever.

Do you not think your selves that it is abominable madness in those Witches that make a Covenant with the Devil, and sell their souls to him for ever, on condition they may have their wills for a time? I know you will say it is abominable folly. And yet most in the world do in effect the very same. God hath assured them that they must forsake him or the world, and that they must not love the world if they will have his love; nor look for a portion in this life, if they will have any part in the inheritance of the Saints: he offers them their choice, to take the pleasures of earth or heaven: and Satan prevaleth with them to make choice of earth, though they are told by God himself, that they lose their salvation by it.

And here you may see what advantage Satan gets, by playing his game in the dark, and doing his work by other hands, and keeping out of sight himself, and deceiving men by plausible pretences. Should he but appear himself in his own likeness, and offer poor worldlings to make such a match with them, how much would the most of you tremble at it and abhor it? And yet now he doth the same thing in the dark, you greedily embrace it. If you should but see or hear him, desiring you to put your hands to such a Covenant as this is, [ *I do consent to*

part with the love of God, and all my hopes of salvation, so I may have my pleasures, and wealth, and honour till I die.] Sure if you be not besides your selves, you would not, you durst not put your hands to it. Why then will you now put both hand and heart to it; when he plaies his game underboard, and implicitly by his temptations doth draw you to the same consent? What do the most of the world but prefer earth before heaven through the course of their lives? They prefer it in their thoughts, and words, and deeds. It hath their sweetest and freest thoughts and words, and their greatest care, and diligence, and delight. And what then do these men do, but sell their salvation for the vanities of the world? Believe it Sirs, if you understood the Word of God, and understood Satans temptations, and understood your own doings, you would see that you do no less then thus make sale of your precious souls. And it is not your false Hopes that for all this you shall be saved, when you can keep the world no longer that will undo the bargain. If the Law of the Land do punish Murder and Theft with death, he that ticeth you to commit the crime, doth tice you to cast away your life; and it will not save you to say, [*I had hoped that I might have plaid the thief or murderer, and yet be saved.*]

O Sirs, if you knew but half as well what you sell and cast away, as the Devil doth that tempts you to it, sure you durst never make such a match, nor pass away such an inheritance, for a little earthly smoak and dust.

## SECT. XVIII.

*Use of Exhortation.*

**M**EN, Fathers and Brethren, hearken to the word of Exhortation which I have to deliver to you from the Lord. I know that this world is near you, and the world to come is out of sight. I know the flesh which imprisoneth those souls, is so much inclined to these sensual things, that it will be pleased with nothing else: but yet I am to tell you from the word of the Lord, that this world must be forsaken before it forsake you, and that you must vilifie and set light by it, and your heart and hopes must be turned quite another way, and you must live as men of another world, or you will undo your selves and be lost for ever. If you have thought that you might serve God and Mammon, and Heaven and Earth might both be your End and Portion, and God and the world might both have your hearts, I must acquaint you that you are dangerously mistaken. Unless you have two hearts, one for God and one for the world: and two souls, one to save, and one to lose. But I doubt when one soul is condemned, you will not find another to be saved. I must plainly tell you, that the case of multitudes, not only of the sottish vulgar, but of persons of Honour and Worshipful Gentlemen, is so palpably miserable in the eyes of impartial discerning men, that we are obliged to lament it. We hear you speak as contemptibly of the world in an affected discourse as any others: but we see you follow it with unwearyed eagerness: you dote upon it: you contrive and project how you may enjoy it; you think you have got some great matter when you have obtained it: a filthy stir you make in the world, some of you to the disquiet of all about you, that you may be richer or greater then you are. It takes up your heart, your time, your strength; and visibly it is the very work you live for, and the great game that you play, and the main trade that you drive on; and all your Religious affairs come in but on the by, and God is put off with the leavings of the world: and if you are low in the world, or miss of your desires, and suffer in the flesh, you whine and repine, as if you had lost your God and your Treasure. If you will  
deceive

deceive your selves by denying this, that bettereth not your case: Neither God, nor any wise man, that seeth your worldly lives, and how much you set by worldly things, and how little Good you do with your wealth, and how much the flesh and your posterity have as devoted unto them, and how little God hath devoted unto him; I say, no wise man that seeth this will believe that you are mortified heavenly men. I do here proclaim to you this day from the Word of the Lord, that *this your way is your folly*, *Psalms 49. 13. Luke 12. 20.* and that you are at present in a damnable condition, that you are the *enemies of God, whoever of you are the friends to the World,* & that if *you love the world, the love of the Father is not in you*, *1 John 2. 15.* and that you must in Affection and Resolution forsake all that you have in the world, and look for a Portion in the world to come, or you are not Christians indeed nor can be saved, *Luke 14. 33.* It would grieve the heart of a believing man, to see how desperately many civil ingenious Gentlemen and others delude and destroy themselves insensibly. You will I hope all cry shame upon a common swearer, drunkard or whoremonger: you will hang a thief, a Murderer, or a Traytor. But you seem not sensible of the misery of your own Condition, that are perhaps in a more dangerous case then these. I beseech you consider! Is not that the most sinful and dangerous state, where God hath least of the heart, and the creature hath most? What know you, if you know not this? Why it is apparent, that there is less Love to the world in many an one of the forementioned wretches, then in many Civil Gentlemen, that live in good reputation in their Countrey, and little suspect so much mischief by themselves, That is the most wicked man, that hath in his heart the strongest Interest which is opposite unto God: and all that is not subordinate is opposite. Sirs hath not so deep and strong an Interest in some Murderers, that kill a man in a passion, in some swearers that get nothing by it, but swear in a passion, or in some thieves that steal in necessity, as it hath in many that seem sober and Religious. I say again, the greater creature Interest, the more sinful is the estate. Alas, Sirs, the abstaining from some of these crimes, and living like Civil Religious men, if the world be not Crucified to you and you to it, doth but hide your sin and misery, and hinder your shame and repentance; but not prevent you damnation. Nay

the very Interest of the flesh it self may make you forbear disgraceful sins; and so that may be finally your greater vice; which you so much glory in, and which is materially your duty. All the priviledge of your condition is, that you shall serve the Devil in more Golden fetters, then the poorer and contemned sort of sinners; and that you may be the children of wrath with less suspicion; and that you may go to Hell in more credit then the rest; and by your self-deceit, you may keep off the knowledge of your misery, and the disquiet of soul that would follow thereupon; till death make you wiser when it is too late. And is this a benefit to rejoyce in? Indeed you have your Good things in this life; you may be cloathed in the best, and fare deliciously, and when you are in Hell Torments, where you would be glad of a drop of water, your kindred on earth may nevertheless honour your name, and little suspect or believe your misery. And this is the Priviledge that you have above more disgraced offenders: You leave a better esteem of you on earth, when your souls are in Hell! But, alas, if a Pope should *Saint* you, and his followers pray to you and worship you, as its possible they may do, this will not ease your torments. I confess I am sensible that this kind of discourse is not very like to please you; but it is not my errand to Please, but to Profit. For my part, I bear you as much respect, as you are Magistrates, or otherwise qualified for the common good, as others do: But I must deal plainly with you, in hope of your recovery, or at least of the discharge of my own soul. I confess to you, I look upon a worldly Prince, or Judge, or Justice, or Gentleman, or Freeholder, yea or Minister, as men as wicked before God, and in as damnable and dangerous a case to their own souls, as the thieves that you burn in the hand and hang. I am far from extenuating *their* sin or misery; but I am shewing you your own. Your sin may be as deep rooted, and the interest of the world may be more predominant in you then in them. Your lands, and houses, and hopeful posterity, and the other provisions that you have made for you flesh, may have more of your hearts, then the world hath of the heart of a poor prisoner that never had so much to Idolize. Believe it Gentlemen, Christ was not in jest, when he so often and earnestly warneth men of your quality of *their* everlasting peril: Even more then ever he did Adulgerers.

or Thieves. Its not for nothing that he tells us how [ *the cares of the world, and the deceitfulness of riches choak the word, that it becometh unfruitful, Luke 8. 14. Mat. 16. 22. The Pharisees that were covetous derided Christ, when others did believe, Luke 16. 14. They cannot be true Believers that receive Honour one of another, and seek not the honour that cometh from God only, John 5. 44. that is, who prefer the former. It is not for nothing that Christ assureth you, that it is as hard for a rich man to enter into the Kingdom of God, as for a Camel to go through a needles eye. Which though it be possible, doth plainly shew some extraordinary difficulty, Mat. 19. 23, 24. such use to go away sorrowful, when they hear of forsaking all, because they are rich, Luk. 18. 23. Hath not God chosen the poor of this world rich in faith, to be heirs of the Kingdom, which he hath promised to them that love him? Jam. 2. 5. And the Holy Ghost saith not without cause, that [ Not many wise men after the flesh; not many mighty, not many noble are called, ] 1 Cor. 1. 26. But God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, and things that are not, to bring to nought things that are, that no flesh should glory in his presence, v. 27, 28, 29. It is the common case of prospering worldlings to play the fool after all Gods warnings, and in their hearts to say, *Soul take thy rest*; when they know not but that night their souls may be called for, Luke 12. 20. O that you would be pleased but considerately to read those two parables or histories, Luke 12. 16. and Luke 16. 19. which you have so often read or heard inconsiderately. I beseech you think not that we wrong such men, if we rank them with the most notorious sinners. The Apostle reckoneth them with the most hainous sinners that should arise in the last dayes, 2 Tim. 3. 2, 4 *Covetous, and lovers of their own selves, and lovers of pleasures more then God, and bids us turn away from such. And he reckoneth them among such as the Church must excommunicate, and with whom a Christian may not eat, 1 Cor. 5. 10, 11. And with the notorious wicked men that shall not enter into the Kingdom of God, 1 Cor. 6. 10. Eph. 5. 5. It is a sin not to be once named among the Saints, Eph. 5. 3. In a word, if you are worldly or covetous, you are certainly wicked and abhorred by God, how highly soever you may be esteemed of men. Psalm 10. 3. The**

wicked boasteth of his hearts desire, and blesseth the covetous whom the Lord abhorreth. ] If yet you think I use you unmannerly in speaking so hardly of you, hear the Holy Ghost a little further, James 5. 1. *Go to now ye rich men: weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasure together for the last daies ]* And mentioning their oppression, he addeth, [ *Ye have lived in pleasure on the earth, and been wanton: Ye have nourished your hearts as in a day of slaughter. ]* In a word, If Christ called Peter himself a Satan, when he would have had him favour himself, and avoid suffering, because *he savoured not the things of God, but of men, Mat. 16, 22.* You may see that we call you not so bad as you are,

**I** Shall now take the freedom to come a little nearer you, and close with you upon the main of my business. Poor worldling! I come not hither to beat the air, nor to waste an hour in empty words: but it is *Work* that I come upon. An unpleasing *Work* to flesh and blood; even to take away your profits, and pleasures and honours from you! to take away the world from you, and all that you have therein! Not out of your Hands, but out of your Hearts! Not against your wills, (for that is impossible) nor by unresistible force (I would I could do that) but by procuring your own consent, and perswading you to cast them away your selves. I cannot expect the consent of your flesh, and therefore I will not treat with it; but if yet you have any free use of your reason in matters of this nature, look back upon the Reasons that I have before laid down, and tell me whether you see not sufficient cause to forsake this world, and betake your selves to another course of life, and look another way for your felicity? This then is the upshot of all that I have been saying to you, and this is the message that I have to you from God; to require you presently to renounce this world, and unfeignedly to despise it, and proclaim war against it, and to come over to him that is your rightful Lord, and will be your true and durable



durable Rest. What say you? Will you be divorced from the world and the flesh this day? and take up with a naked Christ alone, and the Hopes of an heavenly felicity which he hath promised? Will you bring forth that Traytor that hath had your hearts and lives so long, and let him die the death? Shall the world this day be Crucified to you, and you to it? I am to let you know, that this is the thing that God expecteth, and nothing less will serve the turn, nor will any worldly kind of Religiousness bring you to salvation. This world and flesh are enemies to God, and you have been guilty of High Treason against his Majesty by harbouring them, and serving them so long. And I am moreover to let you know that God *will* have them down, one time or other: either by his Grace, or by his Judgement! Had you rather that Death and Hell should make the separation, then that saving grace should do it? Will you still hide it as sugar under your tongue? Will you obstinately cleave to it, when you know its vanity, and the mischief that such contempt of God will bring? If you do so, God will imbitter it to you in the end! and he will make it gall in your mouthes, and torment to your hearts, and you shall spit it out, and be forced to confess that it is no better then you were told. I do charge you therefore in the name of the Lord, that you renounce this world without delay, and presently and effectually Crucifie it to your selves. You once did it by your parents in Baptism, and you have proved false to that profession: now do it by your selves, and stand to what you do. If it had not been a part of Christianity, you had not been called to do it then: and therefore you may understand, that it is but to be Christians indeed that I perswade you. A *Christian worldling*, is as meer a fiction, as a *Christian Infidel*. Enter now into your own hearts with a Reforming-zeal. It should be the Temple of the Holy Ghost: down then with every Idol that is there erected: Whip out the buyers and sellers, and overthrow the money Tables, and suffer it not to be made a den of thieves. Down with your *Diana's*: though the world, worship her; God and his sanctified ones despise her. What the ungodly say of our *Zion*, we say of your *Babel*, Down with it, rase it, even to the foundation: It is a thing to be destroyed: happy is he that dasheth the brats of worldly concupiscence against the stones, *Psalms* 137.7,8,9. Mortifie your members.

that are on earth. Crucifie this your pretended King. Away with the world out of your hearts, it is not fit that it should there live.

Honourable, Worshipful, and all Well-beloved; I beseech you hear me not as if I spake but words of course to you, or read you but a formal Lecture. I mean as I speak, and I profess to the faces of you all, that either the *world* and *flesh*, or *you* shall die. Kill it, or it will kill you; and Christ will destroy both it and you. Think not any more of a fleshly earthly-minded man, that hath his affections on this world, as a tolerable sinner of the smaller size: I tell you, the Devil may as soon be saved, as a man that liveth and dyeth a sensualist. I mean not only the notorious Misers, or the infamous Drunkards, Gamesters or idle Gallants; but all men, even the most Civil or seemingly Religious, in whose hearts a worldly fleshly interest is predominant. If you are such, your Honours and Riches will not keep you from being fire-brands of hell. Down therefore with the world, and set up God alone in your souls.

I cannot but understand, that I am like to be an unwelcome Messenger to you, that come on such an ungrateful errand. If I came as the Levellers or Quakers, to cry down your Pride and worldliness, with such mixtures of distraction as might make you laugh at me as a self-conceited fantastical person, perhaps it would trouble you less to hear me. For you look on them as histrionical actors. Quakers do but jest with you, or harden you by their vanity: but we are in good sadness, and God himself is in good sadness with you. We must have your worldly Interest out of the very hearts of you; Christ will have your heart-blood for it, if he shall not have it.

And here you may see, that it is no wonder if the serious faithful Ministers of Christ, be men detested by most of the world, even of professed Christians themselves. For alas, what an errand is it that God doth send us on! If I should take the Crown from the Princes head, and tread it in the dirt, what must I expect! If I came to take away your honours, or your estates, your houses, lands, or moneys; what must I expect? Do you not prosecute and hang Thieves for robbing you of some of these! Why though I do less in some respects, it is more that I am sent to do in other respects. Though we take not the Princes Crown from his head, we must take it from his heart. Though we take  
not

not your money out of your purses, nor your goods out of your houses, nor your houses out of your possessions, we must attempt to take them all out of your hearts. No wonder then if we be hated of all such; for at the heart it is that the world is sweetest to you: there it is nearest and dearest to you: and there is your carnal Interest deepest rooted. To be let blood in the very heart, will be more grievous to you then in the hand. And yet so it must be that the heart-blood of worldly Interest may be let out in the Crucifying of it, as the world did let out the heart-blood of Christ. What are all your suits at this Assize about? but against one man that robbed you of your money! against another that took your cattle! against another that would deprive you of your estate! and against another that hath wounded your Honour and Reputation! and another that some how provoked you to revenge by contradicting your will. What wonder then if you should all turn your spleen against me, that would take not one of these, but all, and that from you all, and that from your very hearts! The flesh would *be all, and have all*; or else it were not the chifest Idol: no marvel then if it storm, when we would take all from it.

And yet let me tell you, to abate your indignation, that though we talk of casting down your Temple, we add withall, that it shall be built again in three daies: and the casting of it down, will tend to its greater glory. The world will be more honourable and usefull to you when it is Crucified, and the flesh when it is subjected, then now they be; but of that more anon.

*Obj.* *Oh but, saith the Carnal Heart, Have my honours and dignities cost me so dear; have I been so long in getting my Riches, and shall I now part with all for your speeches? and do you think I am such a fool as to be worded out of them? Soft and fair: I came not by them so easily, nor will I so easily part with them, nor with the content and comfort that my heart hath in them.*

*Ans.* Because that worldlings think themselves so wise, and put such a face of confidence on their dotage, I shall yet draw nearer you, and reason the case a little further with you, and to that end I shall propound these following Questions, desiring your serious answer.

*Quest.*

*Quest.* 1. **B**Ecause you presume to call it folly, to part with all at Christs command, tell me, *Whether is God or you the wiser, and whose judgement is fittest to determine which is the wisest way?* Who are like to be the fools indeed? those that you call so, or that God calleth so? Sure you should easily be resolved of this; for if you be wiser then God, then you are Gods, and God is no longer God. For he that is wisest and best is God. And methinks, as bad and as mad as you are, you should not be so mad yet as to say or think that you are Gods, or that you are wiser then God. Well then, hold but there, and then let us consider, Whether God and you be both of a minde about the matters of the world, *Psalme 49. 13.* When he hath described the life of a prosperous worldling, he saith, [*This their way is their folly: yet do their posterity approve their sayings.*] And in *Luke 12. 20.* we find Christs censure on such an one as you, that said within himself, [*Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.*] To whom God saith, [*Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*] And that you may learn to make a due application of this, and not think it is nothing to you, Christ addeth, [*So is he that layeth up treasure for himself, and is not rich towards God.*] Where you may note the exact description of a graceless worldling, such as throughout this discourse we mean: he is one that layeth up treasure for himself, and is not Rich towards God as all the sanctified are. The difference lyeth in the matter, and end, or use of his riches. The worldling layeth up earthly treasure, the sanctified man layeth up a treasure in heaven with God: the worldling is rich for himself, and all that he parteth with for Gods service or the poor, is but the leavings of the flesh; and that which it can spare, when its own desires are satisfied, (for so much an Epicure may part with to good uses: ) but the sanctified doth employ his riches for God, as being Rich to him, and not to his Carnal-self.

You see by this time who they be that are the fools in Gods account. And that though *the children of this worl'd are wiser in their*

their Generation then the children of light, Luke 16. 8. yet the wisdom of the world is foolishness with God, and the foolishness of God is wiser then men, 1 Cor. 3. 19. & 1. 20, 25.

And you know that it is Christ that requireth you to forsake all that you have for him; and dare you say that Christ commandeth you to be fools? Is not that the wisest way which he requireth?

Obj. *But Christ would not have us cast away that which he giveth us, but only rather to forsake it, then to forsake him; and that I would do.*

Ans. But if you forsake it not first in Affection and Resolution, you will never forsake it actually when he calls you to it; though you may be confident you should, while you look not to be put to it. In your hearts all must be now forsaken, though you may keep some in your hands till God require it. 2. And even in prosperity you must devote your wealth to God, and use it more for him then for your selves, if you will prove your selves to be his servants.

Quest. 2. **M**Y second Question to you is this: You that are so loth to part with the world and be Crucified to it, tell me, *what hath it done for you?* that you should be so fond of it, and that it should seem worthy of such estimation and affection? Hath it not put you to more care and sorrow then it is worth? It never gave you solid Peace! It never made you acceptable to God! You are not a jot better when you are rich, then when you are poor, unless grace do that for you that riches cannot; nay and grace must do it not only *without*, but *against* your riches. All that the world can do for you, is but to satisfy your sensual appetite, and by the superfluity to please a Covetous mind. And is this matter of so great worth? A beast may have his sensual delight as well as you? And if man be better then a beast, do you think he is not capable of a better and higher delight then beasts? Will you call your selves Men and Christians, and yet take up with the pleasures of a brute, and there place your happiness? If the drunkard have an hundred barrels of Ale or Wine more then he can drink, this doth not so much as

please his appetite; but only his fancy: So if you have never so much riches more then your flesh it self hath use for, this only pleaseth a covetous fancy. All that you enjoy is but so much as may satisfie the lusts of your flesh. And I pray you tell me, Whether you do not your selves believe that a sober, temperate heavenly Christian doth live as comfortable a life as you? And, Whether they have not more peace in their minds without your sinful sensual delights, then you have with them? Indeed it is but the distemper of your minds that makes that so pleasant to you, which another that is well in his wits would be weary of; As the swine takes pleasure to tumble in the mire, which a wise man would not do. Do you not sin against your own experience! Have you not found, that the world is an unsatisfactory thing, and cannot help you in a day of trouble? And yet will you stick to it?

*Quest. 3.* **M**Y next Question is, *What hath the world done for any other,* that should perswade you to let so much by it as you do? Did it ever save a soul? or heal a soul? or make a man truly happy at the last? Look back in any credible Records, to the beginning of the world, and down to this day, and tell me where is the man that is made happy by the world? And Consider what it hath done for them all: He that had most of it, and made the best of it for the pleasing of his flesh, had but a short taste of sensual pleasures, which quickly left him worse then he was before; like cold drink to a man in the fit of an Ague. And will you so far lay by your reason, as to go against the Experience of all the world? Do they all cry out against it as Vanity, and yet will you take no warning? Can you think to find that by it that no man ever found before you? What art have you to extract such comforts from the creature, that never man could do till now? It is the shame of them that spend so much cost, and time, and labour, in seeking that seed of Gold which they call the Philosophers stone, because never any that sought it could find it, but have all lost their labour. So is it your far greater shame, to run an hazard so much greater for that which never man from the beginning of the world

world could find till now. *Solomon* went as far as any, in the pleasing of his flesh with the fulness of the world, and in the Conclusion he passeth this sentence on it that *All is vanity and vexation of spirit.*

*Quest. 4.* **M**Y next Question to you is this: *What is it that you do seriously expect from the world for the time to come,* that should perswade you to stick so close to it as you do? Some great matter sure you think it will do for you; or else you would never so esteem it. I pray you tell me what it is? Do you think verily, that it will make you truly happy? Do you expect that it should bring you to heaven? I suppose you do not. What then will it do for you? It will neither prevent a sickness, nor remove it; It cannot take away a tooth-ake, nor a fit of the gout or stone: It will not save you from the jaws of death, nor keep your bodies from rotting in the grave, nor bribe the worms or corruption from devouring them. When your Physician tells you that your disease is incurable, and you see that there is no way but one with you, and you must be gone, there's no remedy; if then you cry for help to the world, it cannot help you: Friends cannot save you, Riches and Honours, Houses and Lands cannot preserve you: Death will obey his will that sendeth it, and you must away. O who would love that, and love it at so dear a rate, which cannot help you in the time of your necessity? Who would serve such a Master, such an Idoi God, as cannot relieve you in the day of your distress? When conscience is awakened, and begins to stir, and gripe you, and the wrath of God doth look you in the face, will your honours ease you? Will your friends deliver you, and give you a solid lasting Peace? You know they will not: You cannot with all the wealth in the world procure the pardon of the smallest sin. You may get the Popes pardon for money, but not Gods. You must go to Judgement, and if you be worldlings, must be damned for ever for all your wealth. Were you Lords of all the world, it would not save your souls from Hell, no nor procure you a drop of water for to cool your tongues. What is it then that you expect by this world? Sure you would never so

much love it, and make such a stir for it if you looked for nothing from it? Why it is that your flesh may have some satisfaction in the mean time. And is that all? Yea: that is even all. I shall then proceed to the next Question.

*Quest. 5.* **H**OW long can you say that you shall keep the Riches and Honours which you possess? Can you say that they shall be yours this time twelve-moneth? or to morrow? I know you cannot. You know not when you arise in the morning, whether ever you shall lie down again alive. Nor when you lie down at night; whether you shall rise alive. And is a state of such uncertain tenure so valuable? You glory in your Honours, and pleasures, and possessions, and for ought you know within this week, or hour, they may be none of yours. However, you are certain to be deprived of them ere long! Its a du'l understanding indeed, that cannot foresee the day, when he must be strip: of all, and take his final farewell of the world! You know as sure as you shall live that you must die, and your corpse be laid in the common dust: And whose then shall all your pleasure be? When God calls you away, there's no resisting! Or if he call for any of you earthly comforts, there's no withholding. Then keep them if you can. The bones and dust of your fore-fathers will not say, This house and land is mine! Nor do they retain any impress of their former earthly pleasure and felicity! *Alexander* could not know his father *Philip's* bones by the sight of them, nor find any print of the Crown upon his skull. If you open the Grave and Coffin of your Grandfathers, you shall find there no great signs of Riches or of Honour, or any delights. And should you not look on that which *will be*, even as if it *were already*? I cannot but take that which certainly *will be*, in a manner as if it were *in being*; and that which certainly *will not be*, as if it *were not*: For interposing time is such a *Nothing* as makes the difference next to *None*. What if you might be the Emperour of the world to day, and must be as you are again to morrow, were it desirable, or worthy to be regarded? It disgraceth the greatest felicity on earth, to say, that *It will have an end: The time is near when it will not be*; As it extenuateth



tenuateth the labours and sufferings of a Believer into a kind of *Nothing*, to say that *they will shortly be at an end*. That which *will be Nothing*, is next to *Nothing*.

*Quest. 6.* **M**Y next Question to you is this: *How do you think you shall value the World, when it is parting from you? or at the furthest, when you are newly parted from it?* If a man come to you on your death-bed, when you see that there is no hope of life, and ask your opinion then of the world, will you magnifie it as now you do? When your spirits are languishing, and your heart fainting, and your body even plessed with pain, if then one should ask you, Is the wealth and honours of the world such excellent things as once you deemed them? Do you now think it folly to renounce and forsake them all for Christ? What would you then say? I beseech you tell me, What think you that you shall then say? Do you think you shall then extoll the world, and count them fools that will be perswaded to forsake it? Or rather will you not wish your selves [ *O that I had forsaken it before it did forsake me!* ] Will you not cry out, [ *Oh vain World! Deceitful World!* ] And wish you had more regarded the durable Riches? I think you will.

*Quest. 7.* **W**HAT is it that dying men do commonly think and say of the world? If you can observe what all others say of it, you may partly conjecture what mind you shall be of your selves. You have sometimes sure been about dying men; ( If you have not, you were best draw near them hereafter; for *the house of mourning is better then the house of mirth.* ) Do you not hear them all cry out of the world as a worthless thing? Do you not see how little good it can then do them? And will no warning serve you? Surely the judgement of one of these men ( much more of so many ) is more to be valued, then of many that are in health and prosperity, that overvalue the world. You are but in the chase, and know not what it is which you do pursue: but they have overtaken it, and find it

but a feather : You are but in the trying of it, but they have tryed it already, and have found how little or nothing it can do. You are entangled in the midst of its deceits : but they begin to see it bare-fac't. Your senses are more violent in withdrawing you and perverting your judgements : but so are not theirs, who are languishing unto death. If you come to one of them, that know they must die within a few daies, and tell them that such a Lordship is fallen to them, or such Honour is bestowed on them, or such a friend hath given them great possessions ; how will they regard it ? will they not say [*Alas, what is this to me, that am presently to leave the world, and appear before the eternal Judge !*] If you then come to them, and offer them such baits as were wont to catch the glutton, or drunkard, or fornicator, do you think they will regard them ? Would they not rather cry shame against him that would then entice them to any such thing ? Why then should you so value that now, which all the world will vilifie at the last ?

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*Quest. 8.* **Y**OU that now say, you are not such fools as to be talkt out of your Estates, or Honours, or delights, and that wilfully stick to them against all that we can say, I pray you tell me, *Whether you will stand to this at the Barr of God ?* Will you then own these Resolutions and sayings, or will you not ? Dare you look the Lord Jesus in the face, and tell him, [*I did well to set more by the world then by thee, and the glory which thou didst promise ! I did well to take my pleasure for a time, and to venture my salvation.*] You dare not stand to this at Judgement : I know you dare not : And will you now insist on that which you dare not stand to ? And be of that mind which then you must condemn your selves ? Do you think that this is a reasonable course to be ventured on in so great a matter ?

*Quest. 9.* **M**Y next Question is this, *Do you ever mean to Repent of your fleshly and worldly-mindedness or not?* If you do not, it seems you are far from a Recovery. Many an one perisheth with bare uneffectuall purposes of Repenting: but those that have not so much as such a purpose, are graceless indeed. But if you do purpose to Repent, I would further ask you, Do you think that is a right mind, or a wise course which must be Repented of? If it be right and wise, what need you to Repent of it? If it be not wise and right, why will you now retain it, yea and wilfully maintain it, against the persuasions of God and man? Doth not this proclaim that you are wilful sinners? and that you know you sin, and yet will do it, even against your own knowledge and conscience? that you know the world to be a deceitfull vanity, and yet for all that you will stick to it as long as you can, with the neglect of God, and the true felicity? And can you expect mercy and salvation, that wilfully and knowingly do set your selves against it, and reject it?

*Quest. 10.* **M**Y next Question which I desire you to answer is this, *Do you in good sadness take the world for your enemy, or for a hindrance to you in the way to heaven?* If you do not, why did you in your Baptism renounce it, and promise to fight against it? And why have you professed since to stand to that Covenant? And how then can you believe the word of God, which so often telleth you, what an hinderance Riches and Honours are to mens salvation? Put if indeed you believe that the world is your enemy and hinderance, why then will you love it, and be impatient if you want it, and take such pleasure in it, and desire to have more of it? Do you love to have your salvation hindred or hazarded? and will you love and long for that which is an enemy to it? I think the way to heaven is hard enough to the best, They need not make it harder then it is, and be at so much labour all their lives to make them-

elves more enemies, and more work, and to block up the way, while they pretend to walk in it. O the hypocrisie of a carnal heart! How notoriously do mens lives contradict their tongues? When they will call the world their enemy, and vow to fight against it to the death, and at the same time will labour for it, and greedily desire it, as if they could never have enough! That they will make so much of it, as to neglect God himself and their salvation for it, and make it the greatest care and business of their lives to get and keep it, and all the while profess that they take it for their enemy! This is dissembling beyond all bounds of shame. Remember this when you are impatient of your low estate; or contriving further accommodation to your flesh, or hunting after a full estate. Are these the signs of enmity to the world? Do you hate your salvation, that you so love the hinderers of it? Either live as you profess, or profess as you live.

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*Quest. 11.* **Y**ET further I demand *Whether indeed you do intend to Renounce your Christianity, and all your hopes of heaven, or not?* If you do, you know whom to blame when you are deprived of it; And I could wish you would first find out some better way, or something that may be of valuable consideration, to repair your loss. But if you say, you have no such intent; I further ask, *Why then do you do it?* and do it after so much warning? Do you disclaim your Christianity in the open light, and yet say that you intend no such thing? You cannot do it against your will. And that it is in effect a Renouncing or Denying your Christianity, yea and your salvation, is plain: For your Christianity containeth a Renouncing of the world: and therefore it is part of our Baptismal Covenant. If then you return to the world which you renounced, you forsake your Christianity: Had you rather forsake the world, or Christ? One of them you must forsake; For he hath told you, that [*Except you forsake all that you have, you cannot be his Disciples*], Luke 14. and that you cannot serve God and Mammon; Had you rather renounce the world, or your salvation? One of them you must let go; For God hath said, that *the love of the*  
*World*

*world is enmity against God: and that if any man love the world, the Love of the Father is not in him.* ] If therefore you will still say, You hope you may keep both: What do you less then give God the lye? If you will still adhere to the world, and yet say that you do not renounce your Christianity or Salvation, you may as well say, that though you joyn in Arms with open Rebels, yet you do not forsake your Loyalty to your Prince! Or though you live in Adultery, yet you do not forsake your conjugal fidelity and chastity; and that you do not cast away your life, though you take poyson, when you know it to be such, or though you commit those crimes which must be punished with death. I beseech you consider well, Why you forsake Christ, and why you will destroy your selves, before you do it past remedy?

Quest. 12. MY last Question which I desire your answer to is this: *Do you indeed think that God is not better then the world, and that Heaven is not more desirable then earth, and an endless glory then a transitory shadow?* Or is there any comparison to be made between them? Have you considered what a sad exchange you make? O unthankful souls! Hath not God done more for you then ever the world did? He made you and so did not the world! He Redeemed you, when none else could do it! He preserveth you, and provideth for you, and all that you have is from his bounty. He can give health to your bodies, peace to your consciences, salvation to your souls, when the world cannot do it. If the world be better then God in prosperity, what makes you call upon God in adversity? When any torment seizeth on your bodies, or death draws near and looks you in the face, then you do not cry, O Riches help us! O Pleasures or Honours have mercy upon us! But O God have mercy upon us and help us. Can none else help you in your distress, and yet will you prefer the creature in your prosperity! Ah poor deluded souls! that follow the world which will cast you off in your greatest need, and neglect him that would be faithful to you for ever! The time is coming when you shall cry out, [*The world hath deceived me! I have labour'd for nought!*] but if you had been as true to God as you were to it, he would never

have deceived you. He would have received your departed souls, and made you like Angels, and raised your bodies to glory at the last, and perpetuated that Glory! Will your Riches, or Pleasures, or Honours do this? He would have rescued you from the devouring flames which your inordinate love of the world will bring you to. O miserable change! to change God for the world, it is to change a Crown of Glory for a Crown of thorns; the love of our only friend, for the smiles of deceitful enemies: Life for Death; and Heaven for Hell? O what thoughts will arise in your hearts, when you are past the deceit, and under the sad affects of it, and shall review your folly in another world? It will fill your consciences with everlasting horror, and make you your own accusers and tormentors, to think what you lost, and what you had for it: To think that you sold God and your souls, and everlasting hopes for a thing of nought. More foolishly then *Esau* sold his birth-right for a mess of pottage. If the Sun, and Moon and Stars were yours, would you exchange them for a lump of clay? Well sinners! if God and Glory seem no more worth to you, then to be slighted for a little fleshly pleasures, you cannot marvel if you have no part in them.

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SECT. XIX.

**I**F Reason and Scripture-Evidence would serve turn, I dare say you would by this time be convinced of the necessity of being Crucified to the world, and the world to you. But sensuality is unreasonable, and no saying will serve with it: like a child that will not let go his apple for a piece of gold. But yet I shall not cease my Exhortation, till I have tryed you a little further: and if you will not yield to forsake the world, you shall keep it to your greater cost, as you keep it against the clearer light that would convince you of your duty.

I. *As you love God, or would be thought to love him, love not the world.* For so far as you Love it, you Love not him, 1 *Joh. 2. 15.* As ever you would be found the friends of God, see that you be enemies, and not friends to the world. For the friendship of the world is enmity to him, *James 4. 4.* You are used to boast that  
you

you Love God above all: If you do so, you will not Love the world above him: And then you will not labour and care more for it, then for him: Your love will be seen in the bent of your lives: That which you Love best, you will seek most, and be most careful and diligent to obtain. As they that love money are most careful to get it; so they that love heaven will be more careful to make sure of that. As they that love their drink and lust will be much in the Ale-house, and among those that are the baits and fewel of their lust; So they that Love the fruition of God will be much in seeking him and enquiring after him, and much among those that are acquainted with such Love, and can further them any way in the accomplishment of their desires. If you Love God then, let it be seen in the Holy Endeavours of your lives, and set your affections on things above, and not on the things that are on earth: For that which you most look after, we must think that you most love: Can you for shame commit adultery with the world, and live with it in your bosoms, and yet say that you love God?

2. *As you love your present peace and comfort, see that you love not, but Crucifie the world.* It doth but delude you first, and disquiet you afterward: Like wind in your bowels, which can tear and torment you, but cannot nourish you. And if God do love you with a special Love, he will be sure to wean you from the world, though to your sorrow. If you do provoke him to lay wormwood on the breasts, and to hedge up your forbidden way with thorns, when you find the smart and bitterness, you may thank your selves. It is the remnant of our folly, and our back-sliding nature that is still looking back to the world which we have forsaken, that is the cause of those successive afflictions which we undergo. Did you love the creature less, it would vex you less; but if you will needs set your minds upon them; and be pleasing your worldly sensual desires, God will turn loose those very creatures upon you, and make them his scourges for the recovery of your wits, & the reducing of your misled revolting souls. Are you taken up with the hopes of a more plentiful estate? and think you are got into a thriving way? How soon can God blast and break you expectations? By the death of your cattle, the decay of trading, the false-dealing of those you trust, the breaking and impoverishing of them, by contentions

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neighbours

neighbours vexing you with Laws suits; by corrupted witnesses, or Lawyers that will sell you for a little gain; by ill servants, by unthrifty children; by thieves, or souldiers, or the raging flames: by restraining the dew of heaven, and causing your land to deny its increase, and make you complain that you have laboured in vain. How many wayes hath he in a day or an hour to scatter all the heap of wealth that you have been gathering, and to shew you that by sad experience, which you might have known before at easier rates? At the least, if he meddle not with any thing that you have, yet how quickly can he lay his hand upon your selves, and lay you in sickness to groan under your pain and sin together: and then what comfort will you have in the world? when head ake's, and back ake's, and nothing can ease you: When pain and languishing make you weary of day and of night, and weary of every place, and weary of your best diet, your finest cloathes, your merriest companions: Where then is the sweetness and beauty of the world? Then if you look on house, or goods, or lands, how little pleasure find you in any of them? Especially when you know that your departure is at hand, and you must stay here no longer, but presently must away. Oh then what a carkaise will all the glory of the world appear? and how sensibly then will you read, or hear, or think of these things, that now in your prosperity are very little moved by the hearing of them!

Is it your children that you set your hearts upon, in inordinate Love or Care? Why, alas, how quickly can God call them from you by death? and then you will follow them to the Church-yard, and lay them in the grave with so much the sadder heart, by how much the more inordinately you loved them. And perhaps God may leave them to be Graceless and unnatural, and make that child by rebellion or unkindness to be the breaking of your heart, whom you most excessively affected. If it be a wife that you over-love, you know not but they may fall into that peevishness and frowardness, that jealousie or unkindness, that perverseness of tongue or other distempers, that may make your lives a very burden to you! Do you look after the favour of great ones? Perhaps you shall feel their injustice and cruelties; and God will be so merciful to you as to cure you by the means of their frowns, who would else have been infatuated and poisoned



soned by their favours. Is it popular applause that you so much regard; and doth it tickle you to hear of your own commendations? Take heed lest you provoke God to give you such a bitter corrective for your pride, as may make you as vile in the eyes of men, as you desired to be Honourable. He can quickly give you such a prick in the flesh, or suffer such a Messenger of Satan to buffet you, as shall humble you to your sorrow. Perhaps he may let you fall into some disgraceful sin, which the world may ring of to your reproach: or if you be never so innocent, the tongues of men may make you guilty. If you be as chaste as any man, it is easie for a slanderous tongue to make you incontinent, and to lay some odious blot upon your name, which shall never be wiped off, till the Judge of the world shall justify you. If you give to the poor and other charitable uses as far as you are able, it is not hard for slanderous tongues to make you seem uncharitable and covetous. If you be never so temperate in meat and drink, apparel and recreations, its easie for a slanderer to make you seem a proud or luxurious scandalous man. The weather-cock is not more unconstant, nor the waves more impetuous, then the giddy raging vulgar are. And will you repose your selves in the thoughts of such? they that applaud you in prosperity, and when you fit their turns, will despise you in adversity, and rage against you, as if you were unworthy to live, when once you cross their opinions and desires. If you are so puffed up that you love the praise of men, perhaps God may make you run the gantlope through town and country, and suffer every venomous tongue to speak swords to your heart, and have a lash at your reputation, till you have learned to stand to Gods approbation, and to account it a small thing to be Judged of man.

Yea if it be reputation with *Godly men* that you dote upon, its possible that the tongues even of godly men may become your scourge. Sometimes their ears lie open to the slanders that worser men have raised, and they think it no great sin to report the reproaches which they have heard from others: and sometime through Temptations and the remnant of their corruptions, they are ready to be the principal authors themselves. If you differ from them in any opinion in which they expect reputation themselves, or if you contradict them, or stand in the way of

their sinful designs and ends, or any way diminish their honour with men, you may possibly find that you had but a slippery standing in their esteem. Even godly men in passion may offer you as base indignities as others, and may tread down your desired reputation the more successfully, by how much their credit is stronger than other mens, to carry on their reports. For if one that is esteemed godly do accuse you, the most will think they are obliged to believe it, and to say, [*Such or such a godly person sp ke it*] doth seem to many enough to warrant the spreading of the falsest reports to your disgrace.

Or if it be your honour in the eyes of Ministers, and learned men, that you inordinately regard, perhaps you may find from some of them that their learning doth but make them the more skilful in abusing you, and the keener instruments to prick you to the heart, and to cut in pieces that reputation which you over-valued: you shall be reproached more learnedly by them than by others, and slandered a great deal more cunningly, and so with more success. They may perhaps differ from you in some points of judgement; and so may think that they do God service by proclaiming you to be erroneous or heretical; and their own errors may persuade them that it is their duty to defame you and accuse you of the guilt which is indeed their own: like a man that hath a stinking breath, and thinks it not his own but his companions, and therefore runs out of his company, and tells him he cannot abide his breath.

Its possible also that their Interests and yours may clash, and they may be tempted to tread your reputation in the dirt, as a necessary means for the maintaining of their own: especially if in a faction they find you of a party which they are engaged against, whatever you are your selves, you must bear the reproaches of your party; and it will be crime enough to be one of that side which they abhor. And its likely they will not want engines to execute their wrathful zeal. Perhaps they will have some nick-name of reproach for you, and joyn you with this or that Heresie, which they perceive to be odious with those they speak to: and so they will do more by reproachful names and titles, than they could do by plain argument, or any ingenuous course. At least its likely they will not be wanting in the bitterest censures behind your back: and the hearers will think, be it  
never

never so false, that sure there is some truth in it, or else such a learned well-esteemed man, would never have reported it. So that if Satan can get but one tongue or pen of a Learned man in credit to slander you, its ten to one but he will get many hundred ears and hearts to drink in the venom, and either to believe it, or entertain uncharitable suspicions of you; and as many tongues to divulge the report ( though with pretended compassion and charity ) to taint the minds of others with the same infection. It may be those very learned men whom you admire, and whose esteem you are sinfully ambitious of, may be given over to set themselves against you, with the most malicious shameless calumnies, and lay to your charge the things that never entered into your thoughts, and the things that you never did nor spoke; for a better man then you was so served, *Psalm 35. 11, 12. They laid to my charge the things which I knew not, they rewarded me evil for good, to the spoiling of my soul.* ] Thus did false witnesses rise up against him, even such for whom he had humbled his soul, and mourned in their affliction, and behaved himself to them as his brethren and friends: yet, saith he, *Verf. 15, 16. [ In my adversity they joyced and gathered themselves together, yea the abjects gathered themselves together against me, and I knew it not, they did rear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. ]*

Obj. *But is it possible that godly men can be guilty of such sins as these?*

*Ans.* Through the remnant of their corruptions and the power of temptations, even learned godly men may be made the powerful Instruments of Satan, to shatter and destroy your reputation for ever (on earth) and make even Countries and Kingdoms to believe that of you from Generation to Generation, which never entred into your soul; and by their means, if you were persons of so much note, you might be recorded in history to posterity, as guilty of the crimes of which you were most innocent, yea much more innocent then the reporters themselves: so that it will be the work of Christ at the day of Judgement to clear the names of many an innocent one. that bath gone under the repute of an Heretick, a proud malicious man, an Adulterer, a Deceiver, and a meer unconscionable and ungodly person, even from age to age, and that among the godly themselves;

selves, by receiving the slander at first from some one that had the advantage to procure a belief of it: its like it was a seeming godly man that had been *Dauids own familiar friend, in Whom he trusted, and which d.d eat of his bread*: yet was he used in this kind by such, *Psalm 41. 6, 7, 9. and Psalm 55. 12, 13, 14.* he saith, [ *It was not an enemy that reproached me; then I could have born it; neither was it he that hated me, that did magnifie himself against me; then I would have hid my self from him: but it was thou, a man, mine equal, my guide and mine acquaintance; we took sweet counsel together, and walked to the House of God in company.* ]

Obj. But (perhaps you may think) *I'll walk so carefully and innocently that no man shall have any matter of such reproach.*

*Answ. 1.* There is none of the imperfect Saints on earth that can be free from giving all occasions of reproach 2. And were you perfectly innocent, it would not free you. Nay your innocency it self may be the occasion of those reports that proclaim you wicked. For it is not that which really is a fault, but that which they think so, that is the matter of such mens accusations. The Apostles of Christ that walked in such eminent holiness and self-denyal, and consumed themselves for the good of others, could not escape the tongues of slanderers, but were accounted as the very scum and off-scouring of all things, and as a by-word, and even a gazing stock to Angels and men. And the blessed Son of God, who was holy, harmless, undefiled and separated from sinners, was yet reputed one of the greatest of sinners, and Crucified as such. And he that could challenge them, [ *which of you convinceth me of sin?* ] was commonly defamed of what he was innocent of. If *John* came fasting, they say he hath a Devil. If Christ eat and drink temperately with sinners, that he might take opporrunity to feed their souls, they say, [ *Behold a man gluttonous and a wine bibber, a friend of publicans and sinners* ] *Matth. 11. 18, 19.* They that saw him eat and drink with sinners, had so fair a pretence to raise their reproach, that they might the easlyer procure belief, though it was perfect innocency it self which they reproached. The best men on earth have ever had experience, that there is no caution that can defend from a slanderous tongue. As *Erasmus* once calumniated, saith, [ *Fatalis est morbus calumniandi omnia. Et clausis oculis carpunt, quod nec vident,*

Leg. Eras.  
Epist. ad  
Alphonf.  
Valer. de  
annuli sui  
figillo.

*vident, nec intelligunt: Tanta est morbi vis: atque interim sibi videntur Ecclesie columna, quum nihil aliud quam traducant suam soliditatem, pari malitia conjunctam, &c.]* How oft was good Melancthon fain to complain, that there is no defence against a quarrelsome slanderous tongue; and the too much sense of it did almost break his heart.

*Obj. But at least I can say as the Philosopher; If they will reproach me and speak evil of me, I will so live that no body shall believe them.*

*Ans.* Wherever there be men to make the report, there will lightly be enough to believe it: And if they that know you will not believe it, yet thats but a few to the most of them abroad that hear of you, and know you not.

You may see then by this time, if Reputation with men be the thing you over-value, what a vain uncertain thing it is; and how easily God can make your sorrow arise even from thence where you expected your vain applause.

And you will find by experience, if you do not prevent it, that while you over-value this or any earthly thing, you are in the road to these afflictions. It is Gods ordinary dealing with his children, and frequently with others, to punish them by their Idols, and to make them sickest of that which they have most greedily surfeited of. Could you but Crucifie the world, and use it for God, it would have no power thus to vex and crucifie your minds. It is you that sharpen it, and arm it against your selves, and give it all the strength it hath, by your over-valuing and over-loving it. Its like a Spaniel that will love those best that beat him - but if you cocker it, it will fly in your faces.

*Obj. But I may fall under all these afflictions whether I love the world or not.*

*Ans.* 1. But your perverse affections do provoke God to multiply such afflictions. Had you not rather bear a smaller measure, and taste of a cup that hath less of the gall? 2. And if you were but Crucified to the world, the same afflictions would be as nothing to your mind, which now seem so grievous to you, and cast you into such vexations and discontents. If it did as much to your flesh, it could not reach the heart; and if all be found and well within, its no great matter how it is without. The very same kind of afflictions, whether it be poverty, sickness,

flanders or other wrongs, are as nothing to a man that is dead to the world, which seem intolerable to unmortified men. For the heart and soul of the unmortified are the seat and subject of them; when the mortified Christian hath a Garrison within, and bolts the door, and keeps them from his heart. What great trouble will it be to any man to part with that which he doth not care for? especially while he keepeth that which hath his heart. Its no great trouble to a worldling to want the love of God or communion with him, nor to be without the life of grace, nor to lie under the burden of the greatest sins, and to be the slave of the Devil: because he is dead in sin, and dead to God, and the things of the Spirit; and therefore he perceiveth not the excellency of them, but is well content to live without them; And if spiritual *death* can make men so contented without the great unvaluable treasure, and can make men set light by God and Glory; what wonder if they that are dead to the world do set as light by such inconsiderable vanities? And if the dead in sin can bear so easily the greatest misery that man on earth is ordinarily capable of, as the slavery of the Devil, the guilt of sin, the curse of the Law, the danger of damnation, &c. what wonder then if they that are Crucified to the world can bear a little poverty, or sickness, or reproach? which is to the other, but as the prick of a pin, or the scratch of a thorn, to a deadly poyson, or a stab at the very heart.

3. But yet this is not all. Your inordinate love of any thing in the world, will not only embitter your lives, but it will be the horror of your souls at death and judgement. And therefore as ever you would leave the world in peace, and as ever you would appear before the Lord your Judge with comfort, and as ever you desire that the creatures should not be your Tormentors, take heed that you do not over-love them now, but see that they be Crucified to you. You cannot possibly be sensible now, what a pang of horror it will cast you into at the last, when you shall see the world leaving you, and see what it was that you ventured your souls and their everlasting welfare for. O with what grief and tearing of heart do earthly minded persons part with the world? When you are dying, that one thing that had your heart, will more torment your hearts to remember it, then all things else will do. Nothing is such a terrour to the thoughts of a dying.

dying covetous man, as his money, and lands, and worldly wealth : Nothing so vexeth the ambitious, as to think on that shadow of honour which he did pursue : Nothing doth so torment the filthy fornicator, as the remembrance of that person with whom he committed the beastly sin. All other persons or things in the world will not then be so bitter to you, as those that stole your hearts from God : but at judgement and in hell the remembrance of them will be a thousandfold more bitter. And who would now prepare such misery for themselves, and glut themselves with that which they can no better digest or bear ? What wise man would not rather be without the drunkards cups, then be fain to spue it up again, and part with it with so much sickness and disgrace ? And why should you desire to be drunk with the profits or pleasures of the world, when you know before hand, with how much shame and trouble of conscience you must cast it up again at last ?

4. But yet this is not the worst : but if you will needs live to the world, you must take it for your portion, and look not for any more. And therefore as ever you would not be deprived of your hopes of eternal life, and be put off with the earthly portion of the wicked, see that the world be Crucified to you, and you to the world. How poor a portion is it that worldlings do possess ? Even like *Nebucadnezar*, that had his portion with the beasts. *Dan 4. 15.* How soon will all their portion be spent, and then they will feed with swine, yea and be denyed these *very husks* : For they are set in slippery places, and are brought to desolation in a moment, *Psal. 73. 18, 19, 20.* O how much better a portion might you have had, if you had not refused or neglected it when you had your choice ? Me thinks in your greatest pleasures and abundance, it should astonish your souls to think [*This is my portion, I shall have no more.*] When you are past this life, and entring into Eternity, then where is your Portion ! Alas, faith Conscience, I have had it already ! I cannot spend it and have it too ] You know what you have now ; but what shall you have hereafter to all eternity ? Your Portion is almost spent already, and what will you do then ? Oh then, to think, that the Eternal glory of the Saints might have been yours, it was offered as freely to you as to them, but you have lost it by preferring the world before it, and that after a thousand convictions

your folly, O what a cutting thought will this be! *Luke 16. 25.* To remember that you chose your good things in this life, will be a sad Remembrance, when all is gone. *The Lord is the portion of his Saints inheritance, Psalm 16. 5. even their portion for ever, Psalm 73. 26. their portion in the Land of the living, Psal. 142. 5. and this was it that encouraged them to labour, patience and hope, Psalm 119. 52. Lam. 3. 24, 25, 26.* But for the worldling, [*The heaven shall reveal his iniquity, and the earth shall rise up against him, the increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the portion of a wicked man from God, and the heritage appointed to him by God, Job 20. 37, 38, 39.*

If you can be content with such a Portion, make much of the world, and take your fleshly pleasures while you may: But if you hope for the everlasting portion of Believers, away with the world, and Crucifie it without any more ado, and set your hearts on the portion which you hope for.

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SECT. XX.

**H**AVING said as much as is suitable to the other parts of this discourse, to perswade you to be willing to Crucifie the world; I shall next give some Directions to those that are perswaded, and tell you by what means the work may be done. And I beseech you mark them, and resolve to practise them.



*Direct. 1.* **O**bserve and Practise the Direction intimated in the Text. It is *the Cross of Christ that must Crucifie the world to you.* Its thither therefore that you must repair for help. An Infidel may fetch such weapons from reason and experience as shall wound the world, and diminish his esteem of it. and make it less delightful to him: But it is only the Cross of Christ that can furnish us with those weapons that must pierce it to the very heart: Or if the Unbeliever were deprived of all earthly delight, and brought into despair of ever receiving more comfort from the world (as it is with many of them in some extremity, and with all at death), yet he himself is not Crucified to the world: Though his delight in it be gone, yet his love to it is not gone: Though he be out of Hope of ever having content in it, yet his desires after it are the same: If he call it vanity and vexation, as the Believer doth, it is because it denyeth him his desires: Not because he takes it heartily for an Enemy, but for an unkind Lover, that dealeth hardly with him that hath given it his heart. If he look upon it as Dead, and unable to help him, yet doth he behold it as the carcase of a friend, with grief and lamentation. It is his greatest trouble that the world cannot give that which he would have: And therefore he is trying what it will do for them as long as he hath any hope: As the poor Infants in *Ireland* lay sucking at the breasts of the corpses of their mothers, when the *Irish* Papists had slain them: so will these poor worldlings still hang upon the world, even when they find that it cannot help them; and when it will scarce afford them a miserable life; but with much labour and suffering they hardly get a little food and cloathing. So that their affections are still *alive* to the world, even when to their sorrow they look on the world as dead, or almost dead to them.

But the Cross of Christ will teach you to crucifie the world in another manner. As Christ did *voluntarily* contemn it, and shew that he set so little by it, that he could be content to be the most despicable Object upon earth, in the eyes of men; so will he teach you also *voluntarily* to contemn it; and set up your selves as the Butt, which all the arrows of malice and despight shall be shot at. So that though you have naturally a desire of the pre-

tervation of your lives, and from that may say, [*Father if it be thy will, let this cup pass from me;*] Yet sh all you have a far greater desire of Pleasing, Enjoying, and Glorifying God, which shall cause you from a comparative Judgement to say, [*Yet not as I will, but as thou wilt.*] Much more shall you be enabled to despise the unnecessary matters of the world, and to mortifie your inordinate and distempered affections. The cros of Christ will shew you Reason, (though such as the worldly wise call foolishness) even such Reason as none but a Teacher come from God could have revealed, for the leading up your affections from the world; and it will point you to the higher things that do deserve them. This Cros is the truest Ladder, by which you may ascend from earth to heaven: When in this wilderness, and as without the gate, you are lifted up with Christ on the Cros of worldly desertion and reproach, you are then in the highest road to Glory, and if you faint not, shall be lifted up with him into the throne. *For if you suffer with him, ye shall also reign with him,* Rom. 8. 17. *And to him that overcometh he will grant to sit with him in his throne, even as he also overcame, and is set down with his Father in his Throne,* Rev. 3. 21.

And as the Cros of Christ is *Teaching*, so also is it *Strengthening*. As the touch of his garment stayed the poor womans issue of blood, so will a touch of the Cros by faith, even dry up the stream of your inordinate affections that have run out after the world so long. When a worldling mourneth over the Dead world as having lost his chiefest friend, the Cros of Christ will cause you to rejoyce over it as a conquered enemy, and to insult over the carkaise of its vain glory and delights. For its one thing to have an angry God by providence to kill the world to them, and another thing to have a gracious Father by his Spirit to Crucifie us to the world, and the world to us, by the changing of our estimation and affections.

Set therefore a Crucified Christ continually before the eye of your souls. See what he suffered for your adhering to the creature, and what it cost him to loose you from it, and bring up your souls again to God. Can you still dote upon the World, and intangle your affections in its painted allurements, when you consider that this is the very sin, that killed your Saviour, and which the blood of his heart was shed to cure? Look up to that Cros, and  
see

see the fruits of worldly love. If you see a man that hath surfeited on unwholsom fruits, lie groaning, and gasping, and trembling in pain, and at last must die for it, you will take heed of such a surfeit your selves. It was we that took a surfeit of the creature, and the Lord that saw there was no other remedy to save our lives, did by a Miracle of mercy and wisdom derive upon himself the pain and trouble, and groaned, and sweat, and bled, and dyed for our Recovery. And will you feed and surfeit again upon the creature?

Look up to that Cross of Christ, and see the enmity of the world unto your Head: And will you take it for your friend? See how it used him: and will you expect that it should deal contrarily with you? Did it hang him up among Malefactors: and will it set you on a throne, or dandle you in its lap? Did it pierce his side, and will it heal your wounds? Did it reach him Gall and Vinegar, and will it reach you milk and honey? If it do, yet trust it not: For the milk is but to prepare you for that sleep, in which it may destroy you without resistance; for you must next expect the hammer and the nail, as *Jael* used *Sisera*, *Judg.* 4. 19, 21.

There is not so clear a glass in all the world, in which you may see the world in its just complexion and proportion, as the Cross of Christ. There you may see what its worth, and how to be esteemed, by the estimate of one that never was deceived by it, but had a perfect knowledge of its use and value. When you have so long beheld that Cross by faith, as that you can be contented to be hanged between heaven and earth, and become the most forlorn and despicable creature in the eyes of men, and to be stript of all the comforts of life, and life it self for the sake of Christ, and for the Invisible Kingdom which by his Cross was purchased for you; then are you thoroughly Crucified to the world, and the world to you by the Cross of Christ.

*Direct. 2.* **B**E sure that you receive not a false picture of the world into your minds; or if you have received such an one, see that you blot it out; and think of the creature truly as it is. The most are deceived and undone by mis-apprehensions. As if a man should dote on an ugly harlot, because of a painted face, or because he seeth a beautiful picture, which is falsely pretended to be hers. The world in it self is vanity and insufficiency: As opposite to God, it is poyson and enmity to us: But most men conceive of it as if it were the very seat of their felicity, and so are enamoured of they know not what. If men did not entertain false apprehensions of God, and his holy waies, as being against them, or hurtful to them, or needles and uncomfortable, they could not be so much against them as they are: And so if they did not entertain false apprehensions of the creature and the waies of sin, they could not be so much for them, nor embrace them with so much delight. For they draw in their fancies some odious picture of the blessed God, and his waies, and therefore they are averse to them: And so they draw in their fancies some false alluring picture of the world, and make it seem to be what it is not; and therefore they admire it. So that the right way to rectifie your Affections, is first to rectifie your Conceptions. I would not have you think worse of the world then it deserves, but only perswade you to judge of it as it is. Do not dream of a pallace in the air, and then be enamoured on the matter of your dreams. You think the world is some excellent thing, and will do some great matters for you, and that they are happy men that abound with its riches, and honours, and delights. I beseech you Sirs, return to your wits. I told you before, that those that have tryed the world think otherwise of it: They that have seen the utmost that it can do, do shake the head at it, as the blind unbelievers did at Christ, when they saw him hanging on the Cross. Why then should you be of so differing a mind? Come nearer and consider what it is that you admire: Is it not the great Deceiver of the Nations? the bait of the Devil, by which he angles for souls? If you should fall in love with a post that were drest in the finest cloaths, it were a disgrace to your understandings:

standings : And what course should we take to quiet and rectifie the mind of such a lover ? but even to undress the post, and take off all the bravery, and shew it you naked ; and when you see it is but a post, me thinks you should not be fond on it any more. Do so then by the world which you more foolishly admire. Its cloathed with Riches, and Honours, and Delights : its adorned by the great applause of its followers : there is such running after it, and courting it, that you think, sure all this ado is not for nothing. But take off all these bes fooling gawds, and strip it of these ornaments, and then see how you like it. But perhaps you'l say, How should I do that ? Why 1. Consider frequently, of how little moment these things are as to you. You have matters of everlasting life or death, salvation or damnation to look after ; and what is riches or vain pleasures to this ? These are not the things that must denominate you happy or unhappy. You do not stand or fall by them. They are but by-matters, that are promised you as an over-plus, so far as shall be fit : but your life or death consisteth not in them. Should a man that must be for ever in Heaven or Hell, and hath but a little time to determine which it must be, should such a man spend that little time about riches and pleasure ? Can you have while at the door of Eternity to hunt after the delights of the flesh, and study after the prosperity of this world ? Why do not dying men do so then ? Why do they not bargain, and deceive, and contrive for their lusts and worldly accommodations ? No, they have then no list to them, then they have other things to think of : And why not now as well as then ? O Remember, how little matter it is, Whether you go poor or rich to the grave : This is not your concernment : and therefore let it not take you up, unless you will wilfully neglect your selves.

2. And then forget not the *brevity* of your worldly possessions. Remember when ever they are presented to you in their beauty, that all this will be but for a little while. The veryest beggar in the Town, that is not a fool, had rather be as they are, then to have an house full of Gold till to morrow, and then to be stript of it all again. Remember, the pleasures of sin are but for a season : By that time the least is done, you are as hungry as before : by that time you have done laughing, the matter of your mirth is turned into sorrow, and the jest is cold, and the game is

at an end: The hour is almost come already, wherein you shall say of all your pleasure, It is past and gone. And will you trouble your selves, and ruine your poor souls, for such a fleeting transitory thing? Will you be at so much cost, and labour to build an house, that before you have finished it, will be spurned down by death in a moment?

O that you would but still think of the world as it is, and take off the gloss, and wash away the painting which deceiveth you, and look on it naked, as shortly you shall do; and then it could not have that power to bewitch you, as now it hath, but you would see that your Interest lyeth not in it, and that you have greater matters that call for your regard: and this is the way to Crucifie you to the world.

*Direct 3.* **T**HE Crucifying of the world doth very much depend upon the *Crucifying of the flesh*. For I have told you before, that the flesh is the master Idol, and the world is but its provision, and the Devils bait. And therefore it is the life of carnality that is the life of the world in you. When men have an Appetite that *must needs* be satisfied, and *must* have the meat and drink which it desires, and it is as much to them to deny their appetites, as if it were some great and weighty business: these beasts are far from Crucifying the world. For they must needs look after provision for these Appetites: He that must have the sweetest morsels, and the pleasantest drink, must need look after provision to maintain it. And he that hath a Proud corrupted mind, that must needs be somebody in the eyes of others, and therefore must needs be cloathed with the best, and placed with the highest, and keep company with the greatest, or the idlest and merriest companions, this man doth think that he must needs have provision to maintain all this. No man doth admire the world, but he that Judgeth by his fleshly interest, and is a slave to his sensuality. Set Reason in the throne: let Faith illuminate and advance it: subdue your inordinate sensual desires: and then the word will wither of it self. The servants will hide their heads, or comply, if the Master be once conquered. Nay you may then press the world upon a better service. Remember that your sensual Appetite was made in order to the

preservation of your Natures, and to be ruled by Reason; if therefore it would become the predominant faculty, and would take up with its own delights as your end, and would rebel against its Guide and Master: its time then to use it as a rebel should be used, and with *Paul*, to buffet it, and bring it into subjection. And if you can do this, the work is done. Its a childish if not a brutish thing, and below a man, to be captivated unto sense. Its the content of the higher faculties, that are the pleasures of a man: The pleasing of the throat is common to us with the swine. Its the basest Spirit; that makes the greatest matter of sensual things: and so must be drowned in unprofitable cares, What he shall eat or drink, and wherewith he shall be cloathed. What matter is it to a wise man, Whether his meat be sweet or bitter, or whether his drink be strong or snail, or whether his cloaths be fine or homely: or whether he be honoured, or derided or past by; save only as these things may have relation to greater things: and as the body must be kept in a serviceable plight: and we must value that capacity most, in which we may best do our Masters work? Keep under the flesh, and you will easily overcome the world: Otherwise you strive against the stream. While you have unmortified raging appetites, and corrupted fancies, and sensual minds, you are byassed to the world, and if the rub of a Sermon or sickness may turn you out of your way awhile, the byass will prevail, and you will quickly be on it again. If you dam up the stream of these unmortified affections, they will rage the more: and if you stop them for a while by good company or some restraint, yet will they shortly break over all, and be more violent then before. All your striving by waies of meer restraint, are to little purpose, till the flesh it self be subdued. It is but as if you should strive with a greedy dog for his bone, and with an hungry Lyon to bereave him of his prey: be sure they will not easily part with it. Its the case of many deluded people, that have some knowledge of Scripture, enough to convince them, and tip their tongues, and strive to restrain them from their sensual waies, but not enough to mortifie the flesh, and change their souls. O what a combate is there in their lives! The flesh will have its prey, and pleased it must be: Their conscience tells them, It will cost thee dear; Their flesh like an hungry dog is ready to seize upon that which it desires:

fires; And conscience doth as it were stand over it with a staff, and faith, Meddle with it if thou dare: And sometime the poor sinner is restrained; and sometime again he ventureth upon the prey, and he that had condemned himself for his sin, doth turn to his former vomit, and once more he must have his whore, or his cups; and then conscience takes him by the throat and terrifieth him, and makes him forbear a little while again: And thus the poor sinner is tost up and down; and Satan leads him captive at his will: And because he findeth a combat within him, he thinks it is the combat between the flesh and the sanctifying Spirit; when alas, its no more but the combat between the flesh and an enlightne<sup>d</sup> conscience, assisted with the motions of common grace, which because they resist and trample underfoot, their condemnation will be the greater. Would you then have the boiling of your corruptions abated? Put out the fire that causeth them to boil, or else you trouble your selves in vain. Mortifie the flesh once, and get it under, and scorn to be a slave to a sensual appetite, but let it be all one to you to displease it as to please it, and leave such Trifles as pleasant meats, and drinks, and dwellings, and fine cloaths to children and fools that have no greater things to mind, and use the flesh as a servant to the soul, supplying it with necessaries, but correcting it if it do but crave superfluities; Do this and you will easily Crucifie the world. For the world is only for the flesh. For saith *John*, *John* 2. 16. *All that is in the world is the lust of the flesh, the lust of the eyes, and pride of life, which are not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever* ] Remember that he that saith in my Text, that he is Crucified to the world, doth say also, *Gal* 5. 24. that, They that are Christ have Crucified the flesh with the affections and lusts: ] This is to kill the world at the Root, (for it is Rooted in the fleshly Interest;) when otherwise you will but lop off the branches, and they will quickly grow again.



*Direct.* 4. **B**E sure to keep your minds intent upon the greater matters of Everlasting life, and all your Affections imployed thereupon. Diversion must be your cure: Especially to so powerful and transcendent an object. Be once acquainted with Heaven by a life of faith; and it will so powerfully draw you to it self, that you will be ready to forget earth, and take it as a kind of Nothing. Get up to God, and fix the eye of your soul on him; and his glory will darken all the world, and rescue you from the mis-leadings of that false fire that did delude you. Come near him daily and taste how good he is; and the sweetness of his love will make you marvel at them that think the world so sweet; and marvel at your selves that you were ever of such a mind. You cannot think that the world will be cast out of your Love, but by the appearance of somewhat better than it self. You must go to Heaven therefore for a Writ of ejection. You must fetch a beauty, a pleasure from above, that shall abase it, and silence it, and shame its competition. O what is earth and all things in it, to him that hath had a believing, lively thought of Heaven! Nothing below this will serve the turn. You may think long enough of the troubles of the world, and long enough confess its vanity, before you can Crucifie it, if you see not where you may have something that is better. The poorest life will seem better than none; and a little in hand, will be preferred before uncertain hopes. Till faith have opened Heaven to you, as being the Evidence of the things invisible, and have shewed you that they are not shadows but substances, which the promise revealeth, and Believers do expect, you will be still holding fast that little which you have; and you will say in your hearts as some do with their tongues, [ *I know what I have in this world, but I know not what I shall have in another.* ] But the knowledge of God will soon make you of another mind. Let in God into the soul, and he will fill it with himself, and leave no room for earth and flesh. Learn what it is to walk with him, and to have a conversation in heaven, and it will cure you of your earthly-mindedness, *Phil. 3. 18, 19.* There is no consistence between earth and heaven. All men are either Earthly, or Heavenly-minded. None therefore but the truly Heavenly Believer

hath Crucified the world. But because I have said more of this elsewhere, I now forbear.

*Direct. 5.* **V**nderstand well the right use and end of all creatures, and make it your business accordingly to improve them. I have told you before that they are all for God, and glasses wherein we may see his face, and books in which we may read his Name and Will. Look after God in them; and never come to a creature, without either an actual or at least an habitual Intending of God, as the end thereof. Judge that creature unprofitable wherein you receive not somewhat of God, or do not somewhat for him by it. Take not up with lower thoughts and uses of it. Its one of the commonest and greatest sins, (and I doubt with most professors of Religion) to use the creature for themselves, and to overlook God in his works and in their mercies, and so to prophane them and turn them into sin. Do you understand what is meant by this, that *To the pure all things are pure*; and that *all things are sanctified to us*? All should be Holy to Holy men. To be Holy is to be separated unto God, from common base inferiour uses. If you your selves are separated to God, all creatures will be sanctified to you; they will be the Messengers of God, the revealers of his will, and his Remembrancers to your souls: and you will use them accordingly (in that measure as you are sanctified.) As we call the Temple and Utensils of Gods worship Holy, because they are devoted to God for his special service: So may we call our meat, and drink, and lands, and houses, our corn, and grass, and every plant, and flower Holy (in their places) when the sanctified soul doth read his Makers name upon them, and admire, and fear, and love him in them, and study how to use them for himself. You will confesse that he is a prophaner of Holy things indeed that can read over the Scripture and never observe the name of God in it, or else regard it but as a common word, and use that Book but as a common Book. Though I do not equal the creatures with the Scriptures, in clearness, or fulness of discovering the will of God, yet seeing that it also is one of his Books, (and that more legible and glorious then some inobservant wretches do believe) I would intreate all that fear God to lay this more to heart;  
and

and to consider for the time to come, Whether it be not Prophaness, even flat Prophaness, to use Gods works as common and unclean, and to over-look him, who is the life, and sense, and glory of them? And whether it be not a sin that we are all too guilty of, to take up with selfish carnal uses, of almost all the works of God, when we should still use them all to higher ends? I fear this great unholiness in our using of the world and all therein, is little bewailed in comparison of what it ought to be. Some Christians are apt enough to hearken to their priviledges and titles of honour given them by the Lord; but they consider not that all these are for God, and therefore oblige us to answerable duty. Study well those highest titles that are given you in, *1 Pet. 2. 5. 9. You are built up a Spiritual house, an holy Priesthood, to offer up Spiritual sacrifices acceptable to God by Jesus Christ.* ] And what's a Spiritual house for, but the habitation of the Lord, and the performance of his service? And surely these holy Priests must fetch their sacrifice from all the creatures that are fit for sacrifice. And *Verf. 9. Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people, that you should shew forth the Praises of him that hath called you out of darkness into his marvellous light.* ] And must not a people so holy, and peculiar, adore and hallow the Lord in his works? Though you be not called to Minister at his Altar, you are called to see him, and sanctifie him in his creatures, and in all that you have to do with. Gods works are part of his name, and therefore see that you take not his name in vain. You are brought nearer him then the rest of the world: and therefore remember that he will be sanctified of all that draw near him. You have learned in point of Receiving to rise with *Peter*, kill and eat; and not to call that common which God hath cleansed: see that you learn it also in point of duty, and in regard of the use of the creatures which you receive; and take them not as common things, for common fleshy uses only, as common men do; but remember that they are cleansed, and that you prophanely devour them, further then God is intended in them.

By this time you may perceive that the Crucifying of the world is your truest Exaltation and Improvement, and that it is so far from being your loss, as that it will prove your greatest gain. I would commend it to you all that desire to live a life of holiness,

holiness, that you would make it your daily care and study to sanctifie your very trades and worldly labours, and all the mercies and matters of your lives. For it is not a bare contempt of the world that will serve. If you should sleep out your daies, and never think of the world, or if as Melancholy men you should be weary of your lives, because of the vexatious miseries of the world, all this is little to Christian Mortification. But if you can see and taste the Goodness, and Greatness, and Wisdom of God, in every thing you have or do, this is the using the world aright.

*Quest.* *But how should a man get his soul to that frame to carry on his calling in order to God, and to see him, and intend him in all that we have or do?*

*Ans.* To dispatch it in a word, thus, 1. Be sure that God be habitually your End in the main. For if you take him not for your Portion, and intend him not habitually in the drift of your lives, you cannot rightly intend him in particulars. 2. Make it your every daies prayer to God, before you go about the labours of your calling, that he would give you hearts to seek him in all, and would watch over you, and save you from ensnaring temptations, and remember you of himself, and give him somewhat of himself by his creatures, and sanctifie them all to you. 3. Keep up a godly jealousie of your hearts, lest they should abuse the creature, and seek it and use it more for your carnal selves then for God. If God be jealous, its time for you to be jealous of your selves. Especially when the sin is the most common, and radical, and destroying sin. 4. Before you go about your callings, bethink your selves how you may Improve them for God. Find out his Interest, and study how to promote it; and how to improve all that he gives you to that end. And renew your particular Intentions of God, in the midst of your work. 5. When you receive or use any creature, consider it both as a mercy and as an obligation unto duty; and as you will not run over the Bible by bare reading, without considering what is the meaning, but will endeavour to take the sense as you go; so do in your callings and about all the creatures; Think with your selves, [*Here is now a lesson in my hands; if I can but learn it. Here is somewhat that may shew me, both God himself and my duty, if I could but skilfully open it, and understand it.*] And so be-

think

think your selves, What it is that God would teach you, or command you by that creature: and especially, to what use he requireth you to put it. And remember, that if you should think of God all the day long, and yet not intend him, and refer your labours and your riches to his service, and give them up to his use, this is not sanctifying God in the creature, but hypocritical abusing of him. For it is not all thinking of God that will serve the turn. 6. As you use to take account of your servants, how they do your work, so I would advise you every night, or as often as you can, to take an account of your selves as you are the servants of the God of heaven, and ask your Consciences [ *What have I done this day for God; and how have I observed and sanctified him in his work?* ] So much for the fifth Direction.

*Direct. 6.* **R**emember alwayes that the world is the enemy of your salvation, and that if you be damned, it is like to be through its enticements; and therefore labour to be alwayes sensible that you go in continual danger of it. And this will make you use it as an enemy, and walk in a constant fear least it should over-reach you. And see also that you endeavour as clearly as you can, to find out wherein its enmity doth consist; and then you will perceive that it is especially in seeming more Lovely then it is, as it is the sewel of concupiscence, and the provision of the flesh. And when you understand this, you will perceive, that your danger lyeth in over-loving it, and that it killeth by its embracements: And this will direct you which way to bend the course of your opposition, and what you must do to be saved from its snares; To call the world an enemy is easie and common: but so far as your very hearts apprehend it as an enemy, so far you are out of danger of it: An easie enemy that is conquered by understanding that it is an enemy! And the way of its conquest is, by enticing men to take it for a friend.

And also remember, how great a part of your Christian life consisteth in keeping up the combat with this enemy, and how certainly and miserably you will perish if you be overcome.

*Direct. 7.* **T**O be much in the house of mourning, and see the end of all the living, will help us towards the Crucifying of the world. Go among the sick, and hear what they say of the world. Stand by the dying, and see what it will do for them; and think now, whether God or the world be better. Look on the corpses of your deceased friends, and think now Whether the soul be ever the better for all the riches and pleasures of the world? Take notice of the graves and bones of the dead, and think what a worthless thing is the world, and all the glory and delights that it affords, which will so turn us off, and leave our bodies in such a plight as that. Take notice of the frailties and diseases of your own flesh, that tell you how shortly it must lie down in the dust. And then compare this world and that to come, where your abode will be everlasting. Its a shame for a wise man to live as a stranger to so great a change, and to look so much after a world that he is leaving, and so little after the world that he shall abide in.

*Direct. 8.* **I**T will much avail to the Crucifying of the world to you, that you study the improvement of all your Afflictions. Do not repine at them, and think them a greater evil then they are; but believe that they are a special advantage to your souls, for the mortifying of your inordinate affections to the world: and if you have but the wisdom and hearts to make use of them, they may do you more good then all the prosperity of your lives hath done. If you fall into poverty, or fall under slanders or reproach from men; if your friends prove false to you; if those that you have done good to prove unthankful; if the wickedness and frowardness of men do make you even weary of the world; remember now what an advantage you have for Mortification! When you have experience it self to disgrace the creature to you, and your very flesh doth seem to be convinced; Now see that you observe the teachings of this providence, and come off from the world, when you see it is so little worth; and set as light by it as it doth by you: Be-think you now that God doth this to lead you to himself; and  
thank-

thankfully accept his call, and close with him as your portion, and be content with him alone, and let them take the world that can get no better. You see that adversity will make even a worldling speak hardly of the world, as men will do of their friends when they fall out with them. How much more should it help the gracious soul to a fuller sense of its vanity and nothingness, and of the necessity and excellency of more certain things. Its a great sin and folly in us, that we strive more to have afflictions removed then sanctified, and so we lose the gain that we might have got. Though affliction alone will do little good, yet grace doth make such use of affliction, that thousands in heaven will have cause to bless God for them, that before they were afflicted, went astray, and were deceived by the flatteries of the world as well as others. Abundance that have been convinced of the vanity of the world, have lingered long before they would forsake it, till affliction hath rowsed their sleepy souls, and by a louder voice hath called them away.

*Direct. 9.* **B**E very suspicious of a prosperous state, and be more afraid of the world when it smiles, then when it frowns. Some are much perplexed for fear lest they should not stand in adversity, that too little fear being ensnared by prosperity. They are afraid what they shall do in a time of tryal; and do not consider, that prosperity is the great tryal. Adversity doth but shew that love of the world, which was in mens hearts in time of prosperity. When men forsake Christ for fear of suffering, and because they will not forsake the world, they do but shew the effects of that disease, which they had catcht long before. When the world pleased them they fell so deep in love with it, that now they will venture their souls to keep it. It is prosperity that breeds the disease, though adversity shew it. Love not the world, and you will easily part with it, and so will easily suffer for Christ: And prosperity is liker to rice your Love to it, then adversity. This is a great reason why worldly Prosperity, and true Holiness do so seldom go together: and so few of the great ones of the world are saved. O how hard is it to have the world at will, and not to be ensnared by it and overlove it? How hard is it heartily and practically to condemn a prosperous

condition! How hard to have serious lively thoughts of the great things of eternity, and serious preparations for death and judgement, when we have health, and wealth, and all the accommodations which our flesh doth desire! Satan knows this well enough: and therefore he is willing that his servants shall have prosperity. He knows that it is not the way to get him servants, to beat them and use them hardly, but to please them by flatteries, and fulfill their lusts, that they may be enticed to imagine his service to be the best. Its the custom of harlots to set out themselves to the best, and to adorn themselves for the tempting of their lovers; and not to go in an homely dress, which no one will be taken with. No wonder then if Satan the Pandor of the world, do adorn it with the best cloaths, and present it to you in the most enticing garb he can. *If the lips of this harlot did not drop as an honey-comb, and her mouth were not smoother then oyl, she could not lead such multitudes to her end, which is bitter as wormwood, and sharp as a two-edged sword; her feet go down to death, her steps take hold of hell; lest men should ponder the path of life; Prov. 5. 3, 4, 5, 6.* And it is no wonder that God to save his people from this delusion, doth dress the world to them in a counterfite attire; and when he seeth them in danger to be enamoured on it as well as others, if he present it to them in the rags of poverty, and in the scabs of its corruption, confusion and deformity, that they may see the difference between it and their home.

Its strange to see how highly prosperity is regarded by the most! how earnestly they desire it, pray for it, or contrive it! and how much they are troubled when they fall into adversity; when yet they know, or say they know that the love of the world is the bane of the soul, and that it killeth men by deceiving them. Can you keep your affections as loose from the world, when you have houses and lands and all things at your will, as you could if it were otherwise? Remember I beseech you that the poyson of the world is covered by its sweetness, and that it killeth none but those that love it: Be suspicious therefore that there is danger where you find delight: If your estate be such as is pleasing to your flesh, believe it is not likely to be safe to your souls. If therefore your health, your wealth, your honours, be such as your flesh would have them, if your houses, your accommodations, your things be suited to your carnal desires, believe it your souls are in no small hazzard; and therefore look about



you as you love your salvation, and fear the snare. The great enemy of your souls hath not baited his hook with so curious and costly a bait for nothing. The cautelous fish that is afraid to swallow, yea or to taste, or to come near till he knows what is under it, doth save his life, when that which boldly ventures; and fearlessly devoureth the bait, is destroyed. It is not for nothing that Solomon chargeth the man *that is given to his appetite, to put his knife to his throat at a feast, and not to be desirous of the dainties which are deceitful, Prov. 23. 1, 2, 3.* A prudent man foreseeth the evil (even when it is covered with the pleasantest bait,) and so he hideth himself and escapeth, when the simple passeth on and is punished, *Prov. 22. 3.* It is part of the description of the sensual apostates; in *Jude 12.* that in *their feasts they feed themselves without fear.* And it is as dangerous a thing to cloath your selves without fear, to seek after wealth and honours without fear, to possess your houses and lands without fear; to see any thing that is carnally pleasing to you, or hear your own prayes without fear; when other men must needs have things to their will, do you study your duty, and let the will of God be your will; and if he give you a plentiful estate without seeking it, or give you reputation and the praise of men without your affecting it; receive them not without fear; think with your selves, [What a snare is here now for my soul? Though it be good in it self, and as it comes from God: yet what an advantage hath the Deceiver here against me! How easily may such a carnal heart as mine be enticed to the inordinate love of these, and to be more remis about higher and greater things, and to be forgetful or insensible about the matters of my endless state! How many men of worldly wisdom, yea how many that seemed Religious have been thus deceived and perished before me? Yea this is the common road to hell! And is it not time for me then to look about me!] The old Christians were so jealous of the world, and afraid of being mortally poysoned by its delights; that they sold what they had, and gave to the poor, and voluntarily thrust themselves into poverty, as thinking it better to go poor to heaven, then to say in hell that once they had riches: I commend not any extream to you, for indeed I have ever thought that its greater self denyal to devote and use our riches for God, then at once to cast them away or shut our hands of

them; and that he is a better steward that improveth his Masters stock, then he that rideth his hands of it, out of an injurious fear of his Masters austerity. But yet I must say that the other extrem is more common and more dangerous. And they that out of excess of fear, betook themselves to poverty and to wildernesses, were in a far better case then many that seem now to be zealous professors, and yet are looking after the pleasures, and riches, and glory of the world! I have many a time wondered at some eminent professors, that are as constant and seraphical in the outside of duty, even to admiration, as almost any I know, and yet as closely and busily grasping at the world, and labouring to be rich, as if they were the wretchedst worldlings on earth. I have oft wondered how they can quiet their consciences, and how they make shift so constantly to delude such knowing souls. The Country sees them drowned in earth, and the generality of their godly friends lament them, as meer hypocritical earth-worms; and yet because they can carry it on smoothly, and not be noted for any palpable oppression or deceit, they wipe their lips, they bless themselves, and with gracious words would cloak their covetousness, as if men did but uncharitably censure them, because they cannot prove them to be such Deceivers; when yet the very bent and course of their lives proclaimeth them worldlings to almost all men but themselves, who by the just, but heavy judgement of God, are given over to that blindness, as not to see that damnable sin in themselves, that the enemies of Religion see with scorn, and their most impartial friends do see with lamentation: but seeing it, are not able to remedy; for worldliness is the commonest badge of an Hypocrite; and where there is a false heart at the bottom, and but an hypocritical faith, and an hypocritical love to God and the life to come, there will be no effectual resistance of the world; but all exhortations do come upon so great disadvantage with such souls, that usually they are lost, and leave them as they find them. If any covetous scraping earth-worm, whether he be Gentleman, Tradesman, or Husbandman, do feel his Conscience at the reading of this begin to stir, I beseech him (if there be any hope of such hypocrites) to hearken to it in time, and regard a little more the warnings of his friends, and not to be so stiffly confident of his innocency; nor yet to think himself free from hai-

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nous, gross and scandalous sin, as long as he is a covetous worldling ! If covetousness be idolatry, and the sin of those with whom we may not so much as eat, and if the covetous shall not enter into the Kingdom of heaven, and be such as the Holy Ghost doth joyn with thieves and the vilest sinners, who then but an Infidel can think that it is not a scandalous sin, and such as will be the damnation of all that be not thoroughly cured of it? See *Ephes. 5. 5,6,7. 1 Cor. 5. 10,11. Psalm 10. 3. 2 Tim. 3. 2. 2 Pet. 2. 14. Luke 16. 14. Mark 7. 22. 2 Tim. 3. 2. Jer. 8. 10. & 6. 13. David prayeth God to encline his heart to his testimonies, and not to covetousness, Psal. 119. 36.* and now men think they may be enclined to both, and that they have found out the terms of reconciling heaven with earth and hell. I marvel these men will not see their own faces, when the Prophets and Christ himself do hold them so clear a glass? *Ezek. 33. 31. They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness.* ] *Mat. 13. 22. [ He that receiveth seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choak the word, and he becometh unfruitful. ]* I know the men that I am now speaking of have many excellent gifts, and in other respects do seem the forwardest for godliness in the Countrey; but the more is the pittie that men of such parts should be rotten-hearted hypocrites, and damned for worldliness after so much pains in duties: for an heathen may as soon be saved as a worldling: when they have prayed, and preached, and cryed down profaneness, let them hear what the Lord saith to them. *Luke 18. 22, 23, 24.* and there see again their faces in that glass: [ *Yet lackest thou one thing: (even such an one as none can be saved without, even a Love to God and Heaven above earth: ) Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven, and come follow me: and when he heard this he was very sorrowful; for he was very rich. And when Jesus saw that he was sorrowful; he said, How hardly shall they that have riches enter into the Kingdom of God? ]*

Set not then so high a value on a full estate. *Let your conversation be without covetousness, and be content with such things as*

ye have; and trust your selves on the security of his promise, who hath said, *I will never fail thee nor forsake thee, Heb. 13. 5.* It is not for nothing that Christ himself hath given you so many and so terrible warnings to take heed of this sin. As *Luke 12. 15. Take heed and beware of covetousness: for a mans life consisteth not in the abundance of the things that he possesseth.*] As if he should say, While you think you are securing your well-being, you do not secure your Being it self. When you have done all to provide for the delights of your life, you are never the surer of life it self. Read the following passages in the Text, and let them warn you, or condemn you. If such admonitions as these will not take from the mouth of him whom you call your Lord, and from whom you profess to expect your Judgment; what have we then further to say to you, or how should our warnings expect entertainment with you? Yet I shall do that which is my duty, and leave the success to God. I do therefore again in the name of God, advise and warn you to take heed of having too pleasant thoughts on a prosperous state. Long not after fulness and plenty in the world. Be not too eager for accommodations to your flesh. A Coffin of two yards long will shortly hold it, and be room enough for it: and will nothing but well built houses, adorned rooms, the neatest cloathing and plentiful possessions serve you now? How sad a mark is this of a soul that never had a saving taste of the everlasting riches! Away foolish children, and stand not building houses, with sticks and sand! Home with you to God, and remember where you must dwell for ever. When you have feathered your nests, and made them as you would have them, you must leave them before you are well settled and warm in them. And if it comfort you to think that you leave them to your children; remember that you leave them the fruit of your sins, and bequeath to them the snares that undid your souls, that so they may become the heirs of your wickedness, and be deceived and destroyed by the world, as you have been. This is your great care for them; and this is your kindness to them. I have told you once already from God, that *this your way is your folly, though your posterity be like to approve your sayings*, because you do so much to make them of your mind, *Psalms 49. 13.* For though your inward thoughts be that your houses shall continue, and you hope to leave a

name behind you, yet man being in honour abideth not, but is like the beasts that perish: When he dyeth he shall carry nothing away, his glory shall not descend after him: though while he lived he blessed his soul, and men praise them that (thus) do well to themselves; yet shall they go to the generation of their fathers, and shall never see Light. Man that is in honour and understandeth not, is like the beasts that perish, Verſ. 11, 12, 17, 18, 19, 20. Though the ungodly prosper in the world and increase in riches, yet he that goeth believingly into the Sanctuary may see their end: Surely they are set in slippery places, and cast down into destruction: How are they brought to desolation as in a moment, and consumed with terrors? Plal. 73. 12, 17, 18, 19. And in that very day do all his thoughts perish, Plal. 146 4. Then shall they eat the fruit of their own way, and be filled with their own devices: for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. 1. 31. 32.

See then that you be not eager for prosperity; and if God cast it on you, use it with fear. And if ever you feel the creature begin to grow too sweet and delightful to you, then spit it out as the poyson of the soul, and presently take a mortifying antidote before you are past remedy. As you fell the working of poyson by its burning, or griping, or other effects agreeable to its nature, by which it seeketh the extinguishing of life; so you may feel when the world is poyson to your souls, by its creeping into your affections, and insinuating into your hearts with present delight, or future hopes; by seeming more Lovely and more Necessary than it is. As soon as ever you feel it thus creep into your hearts, its time to rise up against it with holy fear, and to cast it out, if you love your souls.

And that which I would advise you to at present, when the world hath got too deep into your hearts before you are aware, is this: Do something extraordinary in such a necessity, for its crucifixion and your recovery. Though a careful diet may serve to preserve health while you have it; yet if you have lost it, and sickness be upon you, you must have recourse to Physick for your cure. If honour, or preferment, or house, or land, or friends, or gain, or recreations begin to seem too sweet and dear to you, and your hearts begin to hug them with delight or make out after them with keen desires, you must now have re-

course to extraordinary helps: and in particular, try these following. 1 Withdraw your selves to some more frequent and serious meditation of the brevity and vanity of the world, then you have been used to: steep your thoughts longer in mortifying considerations, till the bent of your hearts begin to change. 2. Be often with God in secret and publick prayer, and give up a larger portion of your time to holy things then ordinarily you have done; that acquaintance with heaven may wean your mind from earth: and the Love of God may drown your worldly Love. When you have taken any extraordinary cold, you will get nearer the fire then ordinary, and be longer at it, and drive it out by heating things: And when the world hath insinuated into your affections, and chilled and cooled them to God and heaven, its time to draw nearer God then before, and to be longer with him; and to strive harder in every duty then you did, till spiritual life do work more vigorously and expel that earthly distemper which had possessed you. 3. And at such a season let prayer be furthered by fasting & extraordinary humiliation; which may help down the flesh which causeth you so much to over-value the world. Even an *Abab* found some ease by a common humiliation, when he had taken a mortal surfeit of *Naboths* Vineyard and his Blood: Much more may a true Christian find much help by special humiliation, when he hath sateited on any creature whatsoever. 4 And I think it would be a very good course at such a time as that, to be at some more cost for God then you were before. When you feel your love to the world increase, *Give somewhat extraordinary then to the poor, or to pious uses, according to your ability.* Yea what if it were so far as might a little pinch your selves! This were a real opposition to the world, and you might turn a very temptation to a gain, and get much good by occasion of a sin: It might do much to dishearten and repell the tempter, when he seeth that you over-shoot him in his own bow, and make such use as this of his temptations, as to do the more good, and use your wealth the more for God, and deny your selves more then you did before. If you would but faithfully practise these few directions, you would find it the surest way of recovery when you begin to be infected with this earthly disease.



wonder if the Garrison surrender not where the besieged have free passage and continual supplies? And what wonder if the house be robbed, where the doors stand alwayes open, and all is common to every passenger? Be sure therefore to keep a constant guard upon your eyes, your appetites and every sense, or else the world will not be Crucified. Let not your eye move but by the conduct of your reason: at least, let it not fix upon any object, till reason give it leave. Taste not a bit of meat, or a cup of drink, till you have advised with right informed Reason, and be able to justify what you do. Take an account of all that entreth at the door of any of your senses; For he that must give an account to the living God, had need to keep account himself.

2. Keep also a constant guard upon your *Thoughts* as well as upon your senses. As the Thoughts will tell you what is in your hearts, so they will let in whatsoever bribeth them to consent. The fancies of men are the garden of the Devil, where he soweth and watereth the plants of impiety; Yea they are a principall room in which he doth inhabite. Its certain that the Devil hath readyer access to the fantasie, then to the heart; and that it is his shop in which he forgeth most vices, and doth a very great part of his work. An unclean spirit possesseth the fantasies of the unclean, so that their thoughts are running upon lustful objects: and they are guilty of the filthiest cogitations within, when they seem to be of the chastest behaviour without: and do frequently commit fornication in the heart, when fear or shame doth restrain the outward practice, and cover their iniquity. The malicious person is possessed by a spirit of maliciousness that dwelleth in his fantasie, and sets him on contrivances of cruelty and revenge, and filleth his mind with thoughts of hatred and disdain. The same spirit reigneth in the fancies of the Proud, and setteth them upon contrivances for the advancing of their names, and causeth them to thirst after the reputation of the world, and filleth them with the troubled malicious thoughts of *Haman*, when they miss of their expectations. The earthly spirit possesseth the fantasies of the covetous, and setteth them on contrivances for the increase of their estates. Do you not feel by sad experience, how many of Satans assaults are made upon your cogitations, and how much of his interest lyeth there, and how



how much of his work is there done? As ever you would be Crucified to the world then, set a watch upon your thoughts, and keep a daily and hourly account of them, and see that they be alway under the Government of faith and reason. Your thoughts should be kept chaste as the entrance into your hearts, and not be as common harlots entertaining every comer. If you feel your thoughts stepping out upon lust or malice, look after them be-time, and call them in, and check them sharply, and lay a charge on them hereafter to be more pure. If you find that they are running with *Gekeza* after the prize, and are making out after the provisions for the flesh, recall them and correct them, and bewail this evil before the Lord, and let your watch be stricter for the time to come. Believe it, your hearts will be such as are your thoughts. The flies that lye upon sores, or dung, or carrion, and the worms that are bred in them, will be of the nature of that corruption themselves. If you would have your hearts clean, and humble, and heavenly, let your Thoughts be clean, and humble, and heavenly. If you will let your Thoughts run on the objects of Lust, you will be Lustful: and if you will Think on the enticements of Pride, you will be Proud: and if you will let out your thoughts on the Profits of the world, no wonder if it steal away your hearts; saith the Lord to the covetous and unmerciful, Deut. 15. 7, 8, 9. *If there be among you a poor man of one of thy Brethren within any of thy gates, thou shalt not harden thy heart, nor shut thy hand from thy poor Brother, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thy eye be evil against thy poor Brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved, when thou givest to him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the Land: therefore I command thee saying, thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the Land.* Besides the main drift of the Text, mark how we are commanded to beware that a *Thought* of unmercifulness enter not into our hearts. And when Christ doth so vehemently dissuade his

followers from this damning sin, he doth it by setting a Law upon their *Thoughts*: *Why take ye Thought?* &c. *Take no thought,* &c. *Matth. 6. 25, 27, 28, 31, 34. Luke 12. 22, 26.* If the unrighteous man forsake not his thoughts, he will not forsake the evil of his way, *Isa. 55. 7.* As you love your souls then, look to your Thoughts, and keep them under the Government of the Lord. Would you be free from a vain and sensual mind? *How long then shall your vain thoughts lodge within you?* *Jer. 4. 14.*

3. And see also that you make not worldly-minded men your companions. While they favour nothing but earth and flesh, they will have no savoury discourse of any thing else: and their discourse is like to be infectious to your minds. As a Stews is not the best place to preserve you from uncleanness; nor an Alehouse the best place to preserve you from drunkenness; so the company of worldlings is not the best place to preserve you from worldliness: where you shall see or hear little but earthly things, and heavenly matters can find no room. It is not the safest place to fight against the Devil in the midst of his own Army, but in the Army of Christ.

On the other side, be sure that you keep under mortifying means. Attend to the lively preaching of the word, which will disgrace the world to you, and be still drawing your hearts another way. Be much with God in secret prayer, and be much above in heavenly Meditation; and dwell upon those thoughts which lay the world naked to you, and shew it you in its own complexion. If death and judgement be seriously in your minds, it will waken you from these fleshly dreams, and prick the bladder of your aery minds, and let out that wind which puff you up, and kept out the things of God and Glory. Converse also as much as you can with the most Heavenly people, whose discourse, and prayers, and daily examples will help to draw up your minds to God, and to affect them with things that nearer concern you, then all the profits or pleasures of the world.

I Have now told you how you should Crucifie the world, and be Crucified to it; but which of you will be so happy as to practise these Directions, I cannot tell. I have brought you the armour and weapons by which this mortal enemy must be conquered; but it is not in my power to give you courageous hearts to use them. I can certainly tell you what a safe and comfortable life you might live, if you had but this enemy under your feet; and what an easie and happy death you might die, if you were first dead to the world: but to make you so happy is not in my power. I can foresee the certain damnation of all unconverted sensualists and worldlings, and how sad a farwell they must shortly take of all their felicity: but to prevent it is not in my power. For I cannot *make you willing* to prevent it. Its a greater work then bare information that is here to be done. If it were but to give the world a few contemptuous words, and to call it vanity and a worthless thing, I should make no doubt of prevailing with the most: but to kill it in your hearts is an harder work: and with some kind of men, it prospers most when it is hardiest spoken of. Its easie to tell a man why and how he should lay down his life for Christ if he be called to it: but there's more to be done before it will be practised. Till an heavenly light possess your minds, and shew you the better things to come, and assure you of more to be had in Christ, then the world can afford you, I cannot look you should lose your hold, nor that an hundred Sermons should make you willing to seek the death of that which hath your heart. Sense is tenacious and unreasonable: when you have knockt it off an hundred times, yet still it will be sense, and will be eager after its delights again. Some will be still thinking that Mortification and Heavenly-mindedness is so rare a thing, that God will be more merciful then to condemn all that are without them: and some will be inconsiderate and senseless when the clearest reason is set before them; and will venture their salvation rather then become dead to all their worldly lusts and hopes. So that with sorrow I must say that now I have said all, and delivered my Message, I fear the most will still be the same, and reject the counsel of God to their perdition. For this is a grace that accompanieth salvation, and therefore will be the portion

portion only of the heirs of salvation. Though our hearts desire, and prayer, and endeavour must be that the professed Israelites may be saved; yet we must take up our comfort shorter, that the Elect shall obtain it, though the rest are hardened. For its Gods will and not ours that must be done. If Christ be satisfied in the salvation of his little flock, as seeing in them the travail of his soul; even so must we: and though as *Samuel* did over *Saul*, so we may mourn over the rest that God hath forsaken, yet that sorrow must know its season and its measure. For my part, I must needs say to you, that though it may seem an high extraordinary thing to some of you, for a man to be thus Crucified to the world, I have no more hope of the salvation of any of you, except it shall be thus with you, when I have of the salvation of *Cain* or *Judas*. And as great and wonderful a work as this is, if ever God mean to save your souls, it will be done on you. I shall therefore according to my duty beseech you, to review and practise the Directions which are given you, and to use the world as the heirs of Heaven, that have laid up their hope and treasure there. But if you will not hear and take warning, it is because the Lord will destroy you, and because you are not the sheep of Christ, 2 *Chron.* 25. 16. 1 *Sam.* 2. 25. *John* 10. 26, 27.

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 SECT. XXI.

*Use last.*

I Have been all this while Perswading and Directing you to be Crucified to the world, and the world to you. I doubt not but God hath done this work already upon the souls of many of you, even upon all that truly believe in a Crucified Christ. To such therefore I shall next address my speech: and in general, this is my earnest request to you, [*That you would use the world as a Crucified thing, and as men that are Crucified to it should do.*] I will not lengthen this discourse in using many motives to you. One would think that which way ever you look, you should have forcible motives before your eyes. If you look downward on earth, you may see enough to wean you from it: and if seeing will not serve, your most wise and gracious Father will make you  
*feel,*

feel, and put the case beyond dispute. If you look upwards, you may perceive a better and more enduring substance, and an inheritance so-much more glorious and enduring, as should suffice to take your minds from earth: If you look *within* you, what foot-steps of the Spirit may you there trace, what graces in act and habit may you find, which are all at mortal enmity with the world! You may read there a Law engraven upon your hearts which condemneth the world to subjection and contempt: and many an obligation you may there find, wherein you are deeply bound against it: For I hope you have not cancelled them all, and forgot all the promises which you made to God. All your Professions, and all your blessed Priviledges and Hopes, do engage you to another world, and to the hearty renouncing and forsaking of this. You say you are Crucified and Risen with Christ; If you be, then seek the things that are above: set your affections on the things that are above, and not on the things that are on earth. For you are dead, and your life is hid with Christ in God: When Christ who is your life shall appear, then shall you also appear with him in glory. Mortifie therefore your members which are on earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things sake the wrath of God cometh on the children of disobedience, *Col. 3. 1. to 7.* It doth not beseem the members of a Crucified Christ to be earthly-minded; nor the members of a Glorified Christ to set their minds on things so low. It ill beseems the Heirs of an incorruptible Crown of Glory to make too great a matter of these trifles. It is the enemies of the Cross of Christ, and not those that are Crucified with him, whose God *is their belly, and who glory in their shame, and who mind earthly things:* but the Saints conversation must be in Heaven, from whence it is that he expecteth his Saviour to change his vile earthly body, and make it like to his glorious body, *Phil. 3. 17, 18, 19 20, 21.* If indeed you have laid up your treasure in heaven, where rust and moth corrupt not, and where thieves do not break through and steal, let it appear then by the effects. For where your treasure is, there will your heart be; and where your heart is, that way the Labours of your lives will tend. I shall reduce my Exhortation to some particulars.

1. **I**F you are Crucified to the world, be sure that you seek it not, nor any thing in it, for its own sake; but only as a means to higher things. The sincerity of your hearts doth lie much in this, and the life of your souls depends much upon it. Labour in your lawful callings and spare not (so you exclude not your spiritual work): It is not your Labour that we find fault with: But if the creature be the end of any Labour, you may better sit still, and spare your pains, or rather speedily change your intentions. If you overtake the hastiest traveller in his journey, and ask him, why he takes all that pains; he will not say it is for Love of the way that he travaileth in, but for Love of the place to which he is going, or the persons, or things which he there expects: So must it be with you, if you are the heirs of heaven: I blame you not to be glad of a fair way, and to love it rather than a foul one: but it is not for the love of the way that you must travail. He that runs in a race, doth not bestow all that pains for the Love of the path which he runs in, but for Love of the Prize which he expecteth at the end. And he that plougheth and soweth, doth it more for Love of the crop which he hopeth for, then for Love of his Labour: He that saileth through the dangerous Seas, performeth not his voyage for love of the Sea, or of his Ship, but for Love of the Merchandize and Gain which he seeketh. The Carryer that goeth weekly to *London* with your wares, doth not take all that pains for Love of the carriage, or of the way, but of the gain which he deserveth. So must it be with you, in all your worldly business. When you seek for credit, or pleasure, or maintenance in the world, it must not be finally for the Love of these, but for the End which they are given for, and which your hearts and lives and all must be devoted to. Your hearts will as soon deceive you in this as in any thing, if you do not watch them with jealousy and diligence. How quickly will the heart begin to Love the creature for it self, that seemed once to Love it but for God? Look in what measure you love your wealth, your houses, your recreations, your friends, for themselves, and because they accommodate the flesh: so far you wrong God, and abuse them to Idolatry.

And if your Love do begin in greater purity, if you be not watchful

watchful it will quickly degenerate to a carnal Love. Many a Scholar that at first desired Learning to fit him for the service of God, and his Church, doth by suffering carnality to insinuate and prevail, lose much of the purity of his first affections, and in time grow more cold and regardless of his first ends, and loveth common Learning meerly for it self, and for the delight of knowing, or ( which is worse ) to get him a name among men.

Its common with men that need recreation for their health, when they set upon it as they think but to fit them for their duty, to fall in love with it afterwards, to the perverting of their hearts, the wounding of their consciences, the wasting of their time, and the neglect of that work of God for which it should be used.

We should take our meat, and drink, and cloathes, but to strengthen and fit us for the service of our Master: but how quickly do we turn them to the gratifying of our flesh, and to the service of another Master?

Its too frequent for young persons of different sexes to Love each other at first as Christians only, with a chaste and necessary Love; but when they have been tempted awhile to an imprudent familiarity, - their Love doth degenerate, and that which was Spiritual becometh Carnal, and the Serpent deceiveth them to the corrupting of their minds, and its well if it proceed not to actual wickedness, and the undoing of each other.

Many a poor man thinks with himself, *If I were but out of debt, or could but live so as to serve the Lord without distractions, and had such and such necessities supplied, I would not desire any more, or care any further for the world.* But if their desires be granted them, they find themselves entangled, and their hearts deceived, and they thirst more after fulness, then before they did after necessities. And many a one thinks, [ *I care not for riches or honours, but only to do good wish, and if I had them I would so use them.* ] But when they have their desires, the case is altered: the flesh then hath need of it, and can spare for God as little as other men, because it loves it better then before, and pretendeth to have more use for it then formerly it had.

Watch therefore over your deceitful hearts, and be sure to keep up the Love of God, and actually intend him in all that you have or do; and be not withdrawn to carnal affections.

2. **I**F you are Crucified to the world, be not too eager for it. As God hath promised it you but as an appendix to your felicity, and as an over-plus to the great blessings of the Covenant, so must you desire it but as such. And as God hath promised it you but with certain limitations, so far as he shall see it good for you, and agreeable to his greater end; so you must desire it, but with such limitations. I observe many to have so much reason as to *put up their prayers* for outward blessings with *these limitations*, and will not for shame express themselves in absolute peremptory language; when yet there is apparent cause to fear, that they limit not their desires as they do their words, nor do they submit so freely to the disposal of God in their hearts, as they seem to do in their expressions: and so they make their words to be modest, while their desires are inordinate: their language to be chaste, while their hearts are committing adultery with the world: their expressions are pious, while their affections are idolatrous: And so their prayers are made monstrous, while the soul of them is so disagreeable to the body. Be ashamed and afraid to desire that which you are ashamed and afraid to ask. You dare not say to God in your prayers, [*Lord, I must needs have a fuller estate! I would fain be rich and be some body in the world: I cannot live contentedly in poverty: food and rayment will not serve turn, unless I fare deliciously, and be clothed neatly, and be set by in the world. and unless I may leave prosperity to my children, when I am dead and gone.*] If you dare not say thus, do not dare to desire or think thus. Mr. Robert Bolton, that holy learned Divine, doth use among the heinous damning sins, to reckon this, [*A desire to be rich.*] And if we hearken to the Scripture, we shall find that it is not without good cause *Prov. 23. 4.* the command is, [*Labour not to be rich.*] And *Prov. 28. 20.* *He that maketh haste to be rich, shall not be innocent.*] The Suriack renders the word [*malignant*] and the Arabick [*the wicked*] which we here translate [*he that hasteth to be rich.*] And they must needs be the same men, when the Apostle saith, *the love of money is the root of all evil, 1 Tim. 6. 10.* Therefore saith Paul, *They that will be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition;*



tion, 1 Tim. 6. 9. By this word [they that will, or are willing to be rich] is meant [they whose wills are set upon it, and are in love with it, and fain would be rich.] Is it fitter for God or you to determine how many Talents you shall be entrusted with? Do you long to have more duty, and danger, and a double account? Its true, you may desire the success of your labours; but not for the Love of Riches, nor with an unmannerly peremptory desire. Its true also that you must be thankful for prosperity if God give it you: But as it must be with an holy jealousy, so it is as true that you must be thankful also for adversity, when God sends it; though not for it self, yet for the good that it may conduce to: and therefore saith James 1. 9, 10. *Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low.* And Job could say, *The Lord giveth, and the Lord taketh away; blessed be the name of the Lord, Job 1. 21.*

3. **I**F you are Crucified to the world, then let it not have power to Crucifie you, by putting you upon inordinate cares or sorrows. Will you vex your brains with contrivings for the world, and weary your mind with tearing cares, and walk in sorrow because you have not your desires? and yet say that you are Crucified to the world? Are the dead so solicitous? or is a Carcase to be so much valued? Your Passions and Endeavours will proclaim your excessive estimation of the world, when you have never so long in words professed your contempt of it. Alas how many that seem to know better, do almost distract their minds with cares, and entangle themselves in a life of so much misery, as a wise man would not like for all the world! If they want any thing, what trouble are their minds in till their wants be supplied? If they be afflicted with losses, or wrongs, or contempt, they are troubled as if they had lost some great or necessary thing. A Crucified world could not make such a stir in your minds; but doubtless it is so far alive as it thus affecteth you. The Lord Jesus hath himself made so full and moving a Sermon to his Disciples; against the cares of the world, *Mat. 6.* and *Luke 12.* that its a double sin to Christians to be still so careful and earthly-minded; and I know not what to hope for from that man that will not be moved with such words as those from

the Lord himself. And yet how many professors have I known that have tormented themselves with cares and sorrows, yea and cast their bodies into diseases by it, and many of them have dyed of it, and some it hath brought besides their wits : so observable is that of the Apottle, *2 Cor. 7. 10. The sorrow of the world worketh death*] even temporal and eternal, unless we be delivered by undeserved Grace. Bear all conditions then with an equal mind, and let your passions shew that you are Crucified to the world.

4. **I**F you are Crucified to the world, then let it not thrust out the service of God, and be made an excuse for a negligence in Religion. How rare are holy Meditations in the minds of many that think themselves Religious? And it is worldly Thoughts that thrust them out, and worldly busineses that are the common excuse. How formal are many in the Instructing of their families? How seldom and how coldly do they exhort their children or servants to make ready for death, and make sure of their salvation? How coldly and cursorily are family prayers and other duties slubbered over? And all is because they have other things to mind : the world will give them leave to do no more. The decay of zeal and diligence in family-duties is the common symptom and cause too, of the destruction of knowledge and godliness in the Land. And all is because the world is Master, and must be served before God : the business of the world doth seem to them the principal business, and must first be done ; and all thoughts and talk of heaven must stand by, till the world will give them leave to enter. Men cannot have while to call upon God and instruct their families, because they have their worldly works to do. Go into the families of most Noblemen, Knights or Gentlemen in *England*, and see there whether God or the world be most regarded and lookt after. Perhaps they may civilly yield an ear while a Chaplain makes a short prayer among them : but if you look after heavenly-mindedness, and seriousness in Religion, and zeal against sin, and diligence to help to save the souls that are under their charge, how little shall you find? Do they earnestly perswade their servants to study holy things? and do they examine them about their everlasting state,

state, and call them to account of what they learn from the public Ministry? Do they shew a vehement hatred of sin, and go before their families in an heavenly conversation? Alas, how thin are such families as these! No, no; they are so taken up with entertaining their friends, and pampering their flesh, and in complements, and in worldly affairs, that they have little time for heavenly work: and if they do for fashion sake get a godly young man to be their Chaplain, he is so wearied with the sensual courses of some, and the scorns of others, and the vanity, and worldliness, and negligence of the rest, that his life is a burden to him, and he can no more enjoy himself in such families, than in a fair or popular tumult. On the other side, poor men are in so much want, that they think themselves sufficiently excused for the neglecting of almost all the means of their salvation. They think Necessity lyeth upon them, and therefore that God will not require it of them to understand the Scriptures, nor to labour after eternal things. Christ telleth them that *One thing is needful*, and would have them choose the *better part*, which shall not be taken from them. But they believe not Christ; but hearken to their flesh, and it telleth them that its *Another thing* that is needful, and perswadeth them to choose the *worser part*, which will shortly be taken from them. Christ biddeth them, *Labour not for the meat that perisheth, but for that which endureth to everlasting life*, John 6. 27. But *venter non habet aures*; the flesh understandeth not such exhortations: a greedy appetite is the reason that it judgeth by: an hungry belly is not filled nor quieted with arguments. They must have their present wants supplied, lest what will become of their immortal souls. And thus the rich have so much to *look* after, that they cannot have while to be diligent for their souls; and the Poor have so much to *seek* after, that they cannot have while: and so the world abuseth them that Have it and that Want it: as if two men that had forfeited their lives were travelling to *London* for a pardon; and the one goeth so fair a way, that he forgets his business and sitteth down picking flowers in the way; and the other meets with so fowl a way, that he thinks he is excused, because he must take heed of being wet or dirtyed.

Q Sirs, if the world be Crucified to you, how can it have such power over you, as to cause you to neglect your greatest Lord,  
and

and your immortal souls? If indeed you are Dead to it, and alive to Christ, let it be seen in your families, and be seen in all your duties and conversation. Let the greatest persons that enter into your families, attend the worship of him that is Greater, or let them not be attended. Neglect them that will neglect the service of God. Remember that the fourth Commandment requireth you to see that the Sabbath be sanctified, even by the stranger that is within your gates, as well as by your selves and the servants that are in your houses. If you have carnal Gentlemen at your table, or are at theirs, do not be your selves so carnal as to be ashamed of holy discourse in their presence, or to suppress any speech that may tend to edification, and to the honour of your Lord. Let them all know that you have greater matters to do, then to attend and humour them, and that you have a Master that must be Pleased whoever be displeas'd.

Take heed also that the world do not cause you to neglect the opportunities which are before you for your own advantage. Miss not a Sermon which may be profitable to you, without Necessity. Miss not the help of private Instructions and Conference, and other edifying Sacred duties, without necessity. Omit not any of your secret addresses to God, without Necessity. And take nothing for a Necessity, but that which is at that time a greater duty then that which you do Omit. I know that Works of Necessity and Mercy may be done even on the Lords day, and acts of Worship may be delayed on such occasions: for God will then have Mercy and not Sacrifice. But Mercy on our own and others souls in seeking their relief, must not be neglected for lower things.

And look not only to the *Matter*, but the *Manner* of your duties, that Worldliness do not destroy the Life and Vigour of them. Turn out all thoughts of earthly things when you approach the Lord in holy worship. Provoke not his jealousy by presenting before him a distracted mind, or lifeless carcass. O what sleepy frozen duties do many professors offer to the Lord, even from week to week, because their hearts are so distracted by the world, that they are to seek when God should have them!

5. **I**F you are Crucified to the world, take heed that you use *no unlawful means* for the procurement of worldly things. Stretch not your consciences for the compassing of such ends. Lay still before you the Rule of Equity: Do as you would be done by. Put your brother with whom you deal, in your own case, and your selves in his: and so drive on your bargains in that mind. If you did thus, you would not sell too dear, nor buy too cheap; you would not make so many words to get his goods for less then the worth, nor to sell your own for more then the worth: Nay you would not take more then the worth, if by ignorance or necessity your brother should offer it you; nor give less then the worth, though through ignorance or necessity he would take it. The love of money hath so blinded many, that in selling they think it to be no sin to take as much for a commodity as they can get; and in buying they think it no sin to get the commodity as cheap as they can have it; never once asking their own hearts, How would I desire to be dealt with my self, if it were my own case? Nay *Covetousness* is the common cause that maketh most of the world cry out against *Covetousness*. When men are like ravenous greedy beasts, that grudge at every bit that goes besides their own mouths, they will reproach all that cross their covetous desires. If they cannot by words perswade a tradesman to sell his ware at such rates as he cannot live by, they will defame him as a covetous griping man; and all because he fitteth not their covetous desires: and all that will escape their censure of being covetous, must shut up their shops ere long, to the defrauding of their creditors. If a Physitian that hath been a means to save their lives, do demand but half his due, it being the calling which he liveth on, they will defame him as Covetous, because he contradicteth their covetous desires, and would have any thing from them which is so near to their hearts. Let a Minister but demand his own, which was never theirs, but is his by the Law of the Land, and they will reproach him like Quakers, as a covetous hireling; and if he will not suffer every worldly miser to rob him, they will defame him as if he were sick of their disease; So far are they from the Primitive practice of selling all, and laying down at the feet of the Apostles, that they would steal

from the Church those Tents which neither they nor their Fathers before them had any propriety in, any more then in the Lands of any of their neighbours, as in the case of Impropiators they are forced to confels. Let a man give all that he hath to the poor, and he shall be defamed as covetous, because he will not give more then all. For if he give to nineteen, and have not wherewith to satisfie the twentieth, he that hath nothing or less then he expected, is as much unsatisfied, and as forward to speak evil of him, as if he had given to none at all. And usually so unreasonable are these covetous expectations, that you may sooner displeas ten of them, then satisfie one.

Whence also comes the Theevery, the Lying for the sake of Commodity, the over-witting and over-reaching of each other, but from this sin. Whence is it that most Ale-sellers and Vintners will make a trade of poysoning souls, and will nourish that odious vice, which is the ruine of mens bodies, the impoverishing of their families, the dishonour of God, and the shame and danger of the towns and Common-wealths in which they are committed? but only for the love of a fordid gain. And were it not more for fear of men then God, the most of them by far, would make the Lords day their chief Market-day; for they care not to rob even God himself for this unprofitable gain. And its well if Butchers, and many other tradesmen would not do the like, if the Laws of the Land, and the severity of Magistrates did not restrain them. This is the Love they have to God, and eternal Glory! Thus you may see whether they are dead to the world, or rather to Christ! *Gebezi* thought himself wiser then his Master, when he went after *Naaman* for his prize: And *Achan* thought himself wiser then all *Israel*, when he hid the gold: And *Saul* thought it wisdom to spare *Agag* and the best things from destruction. But the Leprosie taught one, and the stones taught another, and Gods rejection taught the third, to know that by experience which they would not learn by the warnings of the Lord. The like may be said of contentious Law-suits, the common effects of Covetousness and Revenge; and so of all other unlawfull gain.

If indeed you are dead to the world, do not so much as tell a lie to get all the riches of the world. Remember also the commands of God, *Levi. 19. 13. Thou shalt not defraud thy neighbour,*  
neither

neither rob him : the wages of him that is hired shall not abide with thee all night : And 1 *Thes.* 4. 6. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. And 1 *Cor.* 6. 7, 8, 9. Now therefore there is utterly a fault among you, because ye go to Law one with another : Why do ye not rather take wrong ? Why do ye not rather suffer your selves to be defrauded ? Nay you do wrong, and defraud, and that your Brethren ; Know you not that the unrighteous shall not inherit the Kingdom of God ? ] These lessons would be better learnt, if Covetousness did not stop mens ears. But it is a befooling stupifying vice. It makes men lose themselves for gain. For as *Austin* saith, [*Avarus antequam lucretur, seipsum perdit ; & antequam aliquid capiat, capitur.*] And all this for the pleasing of their fancy, that they may have more then they need. For *Avarus est cacus ; credendo enim dives est, non videndo. Amas pecuniam O cace, quam nunquam videbis, cacus possides, cacus moriturus es, &c. Idem.*] And when they pretend Necessity, it is but the voice of Covetousness : For, saith the same *Austin*, [*Non est in carendo difficultas, nisi cum fuerit in possidendo cupiditas.*] Et alibi [*Pauperiorem se judicat abandans : quia sibi deesse arbitratur, quicquid ab aliis possidetur toto mundo eget, cuius non capit mundus cupiditatem.*]

6. **I**F you are Crucified to the world, let us see it by your improving all for God, and not employing it to the pleasing of your flesh.

Use all that you have as men that must be accountable for them. Remember that you receive them from your Master for his use. Resolve therefore so to expend and imploy them, as may most further his service. Look about you, and see what good is to be done, and then consider, how far you are furnished and enabled to do it ; and accordingly lay out the talents which you are entrusted with. *Seek after* such work ; and do not stay till it be brought to your hand. If you love Christ indeed, me thinks you should not stay for an invitation to do him service, nor should you need that men come a begging to you to awaken your charity, when you know before that it is a charitable and necessary work that is before you.

Two sorts of persons I would especially direct this advice to. First, to the rich and powerful in the world. Secondly, To all that are professors of Religion.

For the first sort, let them consider, that their Riches are snares to them, and will prove a certain means of their damnation, if they devote them not to God. Tythes, and Oblations, and first-fruits were devoted to God under the Law: but all is expressly devoted to him under the Gospel: Which was expressed by the Primitive Christians selling all, and laying down at the Apostles feet; For as Life and Immortality is brought to light more abundantly in the Gospel; So also is the means of obtaining it, and the duty which we owe to him that giveth it: And as Grace and Truth came by Jesus Christ, and the greatest mercies are revealed by the Gospel: So the greatest holiness comes by Christ, and the greatest obligations are laid on us in the Gospel: Especially to self-denial, and an hearty Devoting our selves and all we have to God. I beseech you observe the distinction which Christ useth, *Luk 12.21.* between *Laying up Riches to your selves,* and *being Rich to God,* and how dreadful the Application is. If almost all your Riches be expended on your selves and yours, or laid up in store as for provision for your flesh, its plain then that you [*Lay up riches for your selves.*] and so are concluded by the sentence of Christ among the miserable fools that are there described. But if you are [*Rich to God*] you will study to improve your Riches for God, and often bethink your selves which way they may be employed to his greatest service. He that cannot spare his wealth for the service of his Redeemer, and the good of his Brother, and the furthering of his own salvation, is very far from being Crucified to the world.

2. And it is not only the great ones that have need of this advice, but all in their places that are entrusted with Gods Mercies. Think not your selves excused from works of Charity, because you have but one talent: for one talent must be proportionably improved as well as ten, or else you will be condemned as unprofitable servants. People of the lower rank do commonly think that God requireth nothing of them, but to receive what others give them, and to labour for themselves: And when they have reviled sufficiently at Rich men for worldliness, they often shew themselves as worldly, by denying their mites, and by unmercifulness



cifulness to those that are poorer then themselves, as the Richer do by denying their larger proportions.

The scarcity and defectiveness of Charitable works, with all sorts of men from the highest to the lowest, even those that seem more forward in verbal devotions, do shew us too evidently how common hypocrisie is, and how few are entirely devoted to God, and what a bewitching and blinding thing the world is. They that think a man utterly ungodly that doth not in the length and life of his duties go much beyond the common sort of men, do never judge themselves ungodly for not exceeding them in works of Charity. In acts of piety and worship, they (justly) think, that they should not only set apart one day in seven, to be wholly employed herein, but also a considerable part of every day in the week, besides their holy Meditations which they mix with their common works. But how few are they that will allow God such a Proportion of their estates, as besides their daily works of charity upon ordinary occasions, to devote also a seventh part entirely to his service? Though all cannot do this, yet many shall see when their eyes are opened, that they should have done more. For ought I see, the charitable works of the Richest, and of too many Professors of the greatest Piety, are too like the pious actions of the ungodly; even, seldom, and by the halves, and lifeless, and to little purpose. As the ungodly will drop morning and night a formal, seeming heartless prayer, upon the by, while their minds are another way; and if you urge them to any higher and coölyer devotion, instead of obeying, they will cavil against it, and put it off with vain excuses, and say, *God doth not require this of us, because we are not learned, and because we have our necessary labours to look after.* Even so many Rich men, and seemingly Religious, will drop now and then a penny or an alms to the poor, and give upon the by some inconsiderable pittance, which costeth them but little, and doth no great good: But if you urge them to any greater works, you shall have excuses enow, and reasonings against their duty, but little of performance. Then they have families to provide for, and their estates are but small, and God doth not require this at their hands. I wonder when God will speak so plain, for abounding in Good works, as that hypocrites and worldlings will be able to understand him? This voluntary deafness is not remedied by speaking lowd; nor will the

common eye-salves cure him that is wilfully blind : He's alwaies an unprofitable Scholar that hateth his book. If God had spoken but the hundreth part as much in favour of their worldliness and tenacity, as he hath done against it, they could soon have heard, and easily understood it : If *Paul* do but tell some covetous persons, that cast their poor widdows on the Church for maintenance, that were of their near kindred, that [*they are worse then Infidels, if they will not provide for their own families, or kindred*] *1 Tim 5.8.* these worldlings can find an excuse for their tenacity from such a Text as this, which was meant to rebuke it : and when they have driven on a trade of worldliness, and scraped for themselves and children all their lives, and never done any considerable works of charity, they can quiet their consciences by the mis-application and abuse of such a Text. They that have money to feed their pride, and revenge, and lusts, have little for God, in any good work. They will sooner spend six pence in an Ale-house, then give a groat to the poor. They that have ten, or twenty, or an hundred pound to spend in a Law-suit for revenge or covetousness, have not half so much to give to charitable uses. They will see all supposed conveniences provided for themselves, before they will supply the Necessities of others. And what thanks is it to them to shew their poor Brethren the charity of a swine, that will leave that to others which he cannot eat himself. And yet there are multitudes that will not use this bestial charity, because their own flesh and their posterity are an insatiable gulf, that swallow up all : And what they cannot use, they will lay up for Provision, lest their lust should be extinguished for want of fuel ; and when their flesh hath had its fill, they may leave the rest behind them, that their children may live in golden fetters, and be gull'd of their salvation, and ticed from God as well as they. Is not that mans belly his God, that will bestow a more costly sacrifice on his belly then he will do on God ? If God command, and his Ministers request, they are most frequently denied : If Christ require it, and his Members need, and perhaps crave it, they are denied ; but if the back and the belly crave, they are seldom denied. God saith, [*To do good and to communicate forget not ; for with such sacrifices I am well pleased*] *Heb. 13. 16.* and he cannot be heard, nor will they please him at such rates. The flesh saith, [*To pamper and provide for me, forget not : for*  
with

*with such sacrifices I am well pleased;* ] and it is quickly heard, and no cost and labour seems too dear. We may see where mens hopes and hearts are by their adventures: Surely you take that for the chiefest Pearl, which you are willing to give most for! When you can lay out so little upon Heaven, and so much upon your flesh, it appears which it is that indeed you most esteem. A pack of belly Gods there be in the world, that will spend more in one year in excess upon themselves, even in gluttony and drunkenness, then they will give in two years to the relief of them that need: Yea some that would be loath to give in a twelve moneth so much to the poor, as they will spend at one feast in the entertainment of their like; or so much as they will venture on one horse-race, or one game at Dice, or Cards, or Bowls. But these are not they that I have now to deal with; and therefore I shall speak to them in the Preface more fully. It is those that confess they have all from God, and that have verbally devoted all to him again, and profess themselves entirely his servants, that I have now in hand. And with such one would think a few words might serve, to perswade them to lay down all at his feet, and to give to God the things that are Gods. I do not urge you to pine your flesh, nor to starve your children, nor to deal unmercifully with either. But consider impartially in the fear of God, whether you make an equal distribution? and when you have cast up what your flesh hath by the year, and what is laid up for the like uses for the future, for your selves and yours, and then what God hath in pious and charitable works, bethink your selves, whether you deal wisely or honestly with him? And whether this which you allow, be all that he this way requireth or expecteth?

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**B**UT I suppose some ungodly malicious hearts will make an ill use of all that I say, and will think with themselves, [*This toucheth the Professors of Religion: They are as covetous as any, and under pretence of long prayers do devour widows houses; after all their preaching and praying, there is none that are more cruel and close handed, or ready to over-reach or deceive then they; nor any that are more greedy for the things of the world.*]

In answer to this Objection, I shall first say somewhat to  
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the Professors of Religion, and then shall speak to the objectors themselves.

First, you that profess the fear of God, take notice I beseech you of this accusation, and though it may shew you cause to pittie malicious slanderers, yet let it provoke you to search your hearts and lives, and see that you give not cause for this reproach. As for those worldly time-serving hypocrites, which in all places creep in among the Saints, and do but serve themselves of Christ, let them know that God will one day require an account at their hands, of all these scandals which they have caused in the Church, and the ruine of poor ungodly souls that are dasht in pieces, and cast themselves into hell, by stumbling at this stone which their worldly practices have laid before them. If you would needs be worldlings, you were better have kept in the world among worldlings, then to have crept into the Church of Christ, and brought thither your scandalous worldly lives, to the dishonour of that Religion which condemneth your practices and you. Did not Christ warn you to count your costs, and never to dream of being his Disciples, unless you could forsake all and follow him under the Cross, in expectation of a promised treasure in Heaven? Is there any thing that Christ did more peremptorily require of you, then to Renounce the world and deny your selves, if you would be his Disciples? And yet will you come without this wedding-garment, and bring your base and earthly minds among his servants, and cause his truth, and his house and followers, to bear the reproach of your worldly baseness? I tell you, it is like to cost you dear, that you have cast this dishonour on the name of God, and caused the damnation of the impious reproachers. The wrong you have done to God and men, you shall certainly pay for in everlasting misery, unless a through repentance do prevent it. (And I fear it is but a few of these worldly Hypocrites that ever truly do repent.) But woe to them by whom offence cometh; It were good for that man that he had never been born.

2. And as for you that truly fear God, I beseech you let the slanders of wicked men awake you to an holy jealousy of your selves. You see what their eye is upon: Take heed then how you walk; you hear what it is that offendeth them. As far as is possible avoid all occasions of such offence. Take heed in your bargain-

bargaining, buying or selling, how you carry your selves toward them, and what you say. If all the actions of your lives were right save one, they will reproach you for that one: If you speak but one rash or unhandfom word, they will forget all the rest, and remember that one, and traduce you, as if all were like that one. See therefore that you walk and speak by line and rule. And remember that it is not an ordinary measure of charity and good works that is expected from you, ( according to your abilities ) by God and man. If you love those that love you, what Reward have you? do not even the Publicans the same? And if ye salute your brethren only, what do you more then others? do not even the Publicans so? *But (saith Christ) I say unto you, Love your enemies: bless them that curse you: do good to them that hate you: and pray for them that despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his Sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust, Mat. 5. 44, 45, 46, 47. Let your Light so shine before men, that they may see your good works, and glorifie your Father which is in heaven, Mat. 6. 15.* Your actions and words are observed and scanned more then any other mens. For malice is quick-sighted, and of a strong memory: And you are the Light of the world: *A City that is set on an hill cannot be hid, Mat. 5. 14.* Take heed therefore that you be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the world, holding forth the word of life: This will not only stop the mouth of the enemies, but it will also rejoyce your Teachers in the day of Christ that they have not run or laboured in vain: Yea if they were offered upon the sacrifice and service of your faith, they would rejoyce with you all, *Phil. 2. 15, 16, 17.* And for your selves also it is necessary that you excell others in good works: *For except your righteousness exceed the righteousness even of Scribes and Pharisees, you shall not enter into the Kingdom of heaven, Mat. 5. 20.* Remember that you live among the blind: and if you stumble and fall, you know not how many will fall upon you; and if you break but your shins, they that fall upon you may break their necks; and if you rise again, you are not sure that they will rise. Dearly beloved, I besech you as Strangers and pilgrims (in this world) abstain from fleshly lusts

which war against the soul; having your conversation honest among the Gentiles ( the unbelievers and prophane ) that whereas they speak against you as evil doers, they may by your good works, which they behold, glorifie God in the day of visitation 1 *Pet.* 2. 11, 12. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 *Pet.* 2. 15. Finally brethren, be ye all of one mind, having compassion one of another; love as brethren, be pittifull, be courteous; not rendring evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 *Pet.* 3. 8, 9. And so walk, that if any obey not the word, they may yet be won by your exemplary conversation, 1 *Pet.* 3. 1. As you *hear* more then others, so do more then others, that it may appear you build upon a rock, *Mat.* 7. 24, 25. And as the book of God is much in your hands and mouth, so remember that whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer but a doer of the work, this man shall be blessed in his deed. For Pure Religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep your selves unspotted from the world, *Jam.* 1. 27, 27.

2. Having said this much to the godly by way of caution; I shall now make answer to the Objecters themselves. You that say, There are none so cruel and so covetous as these that profess themselves so Religious; if you have any moderation left, will you soberly answer me these Questions following.

Quest. 1. *Is it the Hearts or the outward actions of these professors that you perceive this covetousness by?* If it be the Heart, you are slanderers, and self-idolizers. For the Heart is open to none but God; and will you make your selves Gods, and that when you are playing the part of the Devil? This hath been the trick of Satans instruments in all ages. When they are not able to say of the godly, that they are swearers, or drunkards, or adulterers, or stealears, or lyars, or slanderers, as *they* themselves are; they presently go to their hearts, which are out of sight and say, They are covetous, and proud, and the like: For there they know that none but God is able to justifie them. But common reason might also have taught them, that none but God is there able to accuse them. For how know you mens hearts,

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but by their professions, or by their lives?

But if you say, It is the Life you judge by, I demand what is it in the lives of such men that proves their covetousness? If it be oppressing, deceiving, injustice or unmercifulness, I would demand of you in the second place;

Quest. 2. *Is it all or some of them that you thus accuse?* If you know some few to be such, what is that to the rest? But this hath been alwaies the trick of the malignant. If they see one professor fall, or prove an hypocrite; they cry out, [*They are all alike: If you could but see their hearts, they are all such*] Chrysostom and others of the Father tell us, that this was the use in their dayes, and no wonder if it be so still. What if there be one Cain in Adams family? It follows not that Abel or Seth were like him. What if there were one Cham in Noahs Ark? will it follow that they were all alike, or that his family was no better then the rest of the world which was drowned? What if there was an Absalon in Davids family? What if there was one Judas among the Disciples of Christ? Will you say therefore that all the rest were such, or that Christs Disciples were as bad as others, or his family no better then the rest of the world? But I would further ask you;

Quest. 3. *Is it the course of their lives that you judge by? or is it some one particular action?* He that is not blind may see, that the course and drift of their lives, is less earthly and more heavenly then other mens. And God judgeth of a man by the scope of his life, and not by one single action: and so must we. The very bent and drift of your lives is worldly. If a man come into your family, what shall he see but worldliness? If one fall into your company, what shall he hear from you but about this world? If one observe what you do from year to year, he may see that you lay out your selves for the world: You cannot refrain upon the Lords own day, but you are minding it, and talking of it. You savour not any other discourse. The very talk, and labour that is laid out about another world, is troublesom to you, and its this that makes you dislike the godly. You cannot say so of the course of their lives. If once any of them have fallen by temptation into a miscarriage, will you judge of all their lives by that? Do they not lament and bewail it as long as they live after? and avoid it more carefully for the time to come.

What if *Noah* were once drunk in his life : will you judge of his whole life by it, or say, that he is as bad as the rest of the world? What if *Lot* be given over to a temptation? What if *Abraham* did once tell a lye or equivocate, and *Isaac* do the like in a fear? What if *Moses* did once provoke God? What if *David* did once commit an hainous sin? Or *Peter* did deny his Master in his fear? Will you either judge of all other godly people by them? Or will you judge of the course of their lives by one action, which they bewail and lament as long as they live? And can you see no difference between a Worldly action, and a Worldly life?

Quest. 4. I would further know of you, *Whether you have gone to them in love, and admonished them of their sin, when you judged them to be guilty, and heard them speak for themselves?* If not; either you are incompetent judges, or else you draw the guilt upon your selves, and make the sin your own, as the expresse commands of God will tell you, in *Levit. 19. 17.* and *Mat. 18. 15.* If you have admonished them and they repent not, why do you not tell the Pastors of the Church that they may admonish them and seek their reformation? This is Christs order: But you will not, you dare not do this; lest for want of proof, you be proved slanderers, and the shame of your accusations fall upon your selves. You think you may whisper behind mens backs, or accuse them in general without naming any particular fact, and not be proved lyars. But this will not hold long.

Quest. 5. Moreover I would know of you, when you accuse men for not being more bountiful in your eyes, *Do you know of all their works of charity? Are you acquainted with their bestowings?* Sure you are not: For God hath commanded them, *Matth. 6. 1, 2, 3, 4.* [Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward, of your Father which is in heaven; therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, &c. But when thou doest thine alms, let not thy left hand know what thy right hand doth, that thy alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.] This command they make conscience of: and how then can you be meet judges of their alms?

Quest. 6. Also I would know, *Are you certainly acquainted with their particular estates? and do you know how able they are to give?* If you do not, you are no competent Judges. How oft have



have I known men reproached for unmercifulness, and for not being more liberal, when they have been so low in their estates, that they were not able to maintain their families, or to pay every man his own: and yet they that knew not this did back-bite them as covetous.

Quest. 7. Furthermore I would know; *Are you sure it is not Satan within you that prompteth you to these accusations?* Hear my evidence and judge. He is called in Scripture *the Accuser of the Brethren*, Rev. 12. 10. and he is described to be a lying malicious spirit. If therefore it be a lying, malignant, malicious spirit, then certainly it is the spirit of Satan.

And 1. We have cause to believe that it is a Lying spirit by these evidences following.

1. We find the word of God assuring us that the godly overcome the world, and are such as have laid up their treasure in heaven. And by the rest of their lives, we find the characters of the godly to agree more with them, then with the negligent multitude.

2. We know that their *Religion condemneth* worldliness; and they hear, and read, and speak against it.

3. They only under God do know their own hearts: and they profess themselves to be contemners of the world, and heirs of a better world. And we find them at least as true of their words in other things, as any other men: and therefore having not forfeited their credit, we are bound to believe them.

4. Especially when we know that you that accuse them, are unacquainted with their hearts.

5. And when we read in Scripture and Church History, that the malignant enemies of Christ and his Church have in all ages used the same reproaches against his people from meer prejudice, and the words of others, and the malice of their hearts.

6. And we our selves do live among them as well as you, and as near them as you: and we see not by them any such thing for which you accuse them. As far as we can judge, it is you that are the worldlings, and their conversation is in heaven, *Phil. 3. 20, 21*. Excepting some hypocrites that creep in among them, as they ever have done, and will do into the Church till Christ at Judgement shut them out. Moreover we see in the course of their lives, that their speeches are more heavenly then yours, and less

or the world : they can spare time from the world to worship God in their families, and instruct those that are under their charge, which you cannot do. We see they take pains for another world through the course of their lives, which you will not do.

8. To conclude, we see by daily experience, that where you give a penny to any good use, we have many from them. I have oft wondered at the impudence of blind malignant persons in this place. I must needs my self bear witness that in divers collections for charitable uses, we have had from those that profess Religion ten shillings and twenty shillings a man, when we have had from men that are commonly supposed richer, a shilling, or six pence, or a groat, or not a penny. And I can witness that among them there are frequent collections for persons in distress at home and abroad, when we never mention them to the rest of the people, as knowing them so worldly that it is in vain ; and we should get a scorn from them sooner then a groat, when the persons whom they reproach as covetous will give many shillings ; and that frequently time after time. And for collections at Fasts and Sacraments, all men may see the difference. I would not have mentioned any of these matters, but that the impudency of Calumniators doth in a sort constrain me : for when of my own knowledge we have had this many years more pounds from some of them, then we could have pence from others, for the relief of the poor in voluntary contributions, yet do I frequently hear these worldlings crying out of the covetousness of professors ; as if they had brazed their fore-heads, as well as wilfully shut their eyes.

Quest. 8. But yet I would further be informed of you ; *To what end is it that you make this objection ?* Is it not with a desire to have a life of holy diligence despised in the world, or thought evil of, or judged needless ? Ask your own hearts, and deal sincerely. And if it be so, is not this the very work of the Devil, which he hath been doing in all ages against the Church, and by which he ticeth souls to hell ?

Quest. 9. And I would desire you to tell me, if covetousness be among them, *Whether you are able to charge it upon their Religion or Profession ?* Do they not witness against it as much as any people in the world ? Doth not the Bible which they read cry it down, and threaten damnation to it ? Do not the Books which

which they read do so too? Do not the Sermons which they hear and repeat cry it down? Did you ever hear us preach for covetousness? say so if you can or dare. There is not a greater enemy to covetousness and all other vices in the world, then Christ, and the Gospel and Religion which these men profess. If then there should be covetous ones among them, what's this to Religion which teacheth them to abhor it? Will you blame the best Physician and remedies that men are sick, when there is no cure but by those remedies? Will you blame cloathing or fire that men are cold? Or eating and drinking, because men do consume by some disease? I tell you all men naturally are worldlings; and no man can be cured of that deadly disease, but only those that are cured by the Religion which these men profess.

Quest. 10. And I pray you tell me, *Do you think that the works in which they differ from you are good or bad?* Is it good or bad to hear Sermons and repeat them for the help of memory; to pray and praise God together, and to live in the Communion of Saints, which in your Creed you profess to believe? If you have the face to say, this is evil or needless, you accuse God himself that hath so often commanded it. If it be evil, its long of God that so urgently requireth it, and not of them: but if you dare not say so, but confess it is good, why then do you not imitate them? What! will you forbear Good, because others do Evil? Will you sin against God in one kind, if they do so in another? We desire you not to joyn with them in evil: if they deceive, or lie; or oppress, do not you do so: but will you therefore refuse your duty to God, and therefore destroy your own souls? It is to God and not to *them* that your duty is necessary. Its God that commandeth it, and God you owe it to: And will you abuse God and rob *him*, because you have hard conceits of men? Will you abuse *him*, because you think *they* do? And who is it that will have the loss of this but your selves? The Lord hath witnessed that without holiness none shall see God, *Heb. 12. 14.* And will you neglect an holy life, and shut your selves out of heaven, and damn your own souls, because you think professors are bad? A wiser course indeed. Starve your selves because professors wear cloathes, and famish your selves because they use to eat. This is a wiser trick of the two, then to neglect or refuse an holy diligent life, because they use it.

Quest.

Quest. 11. And if worldliness be so great a sin, I would fain know of you, *whether in reason you can think that their course or yours is the way to overcome it.* Dare you say that sitting in an Ale-house, or talking of the world, even on the Lords day, is a better course to overcome the world, then hearing and reading the Directions of the Word of God, and praying to God for assistance against the sin that they are guilty of? I see them take pains to learn those Instructions that should cure them of worldliness, and are glad to fasten them in their memory; and I hear them warn each other to avoid it; and begging of God that he would destroy all the remnants of it in their souls: and I see others follow the world, and live a careless life, and use none of these means. Which of these shall I think in reason doth take the course to conquer the world?

Quest. 12. Moreover, if these men are as bad as you make them, then sure they are none of the people of God, but a pack of hypocrites; then they are not Saints indeed. And then the thing that I would know of you is, *which be the Saints of God, if these be not; and where shall we find them?* I hope you know that God hath his Saints on earth, yea that none but Saints shall be saved: for it is express in Scripture over and over, *Heb. 12. 14.* and in many other places. As I said, *The Communion of the Saints* is an Article of your Creed. Tell us then *where they are*, if these be not they. Will you go to the Quakers, or to the Papists, Monks and Nuns for them? Or whither will you go? Or will you say, that such as you are the Saints, that reproach holiness, and refuse to lead an holy life? Is idle worldly discourse a better sign of a Saint, then keeping holy the Lords day, and labouring for salvation? Is ignorance of the Scripture, or neglecting it a greater sign of a Saint, then meditating in it day and night? Read the first *Psalms*, yea all the Scripture, and then judge.

Quest. 13. *Do you think if any of them miscarry, it is because they are too much Religious; or rather because they are too little?* Surely it is the later. For, as I said, their Religion severely condemneth covetousness: and therefore if they were more Religious, they would be less Covetous. And he that is most godly, is least worldly: and ordinarily, he that is most ungodly, is most worldly.

Quest.

Quest. 14. *Is it not then evident, that other mens sins should move you to be the more Religious and careful of your selves, and not the less? If you see them stumble, you should look the better to your feet, and not cast your selves headlong from the Rock that you should be built upon. You should think with your selves, If such men are so faulty for all the pains they take; how much more pains must I take to escape such faults? If they that run so hard, shall many of them miss of the prize by coming short, it is a mad conceit of you to think to win it by sitting still, or doing less then they that lost it.*

Quest. 15. *Lastly, I would advise you to consider, Whether God that justifieth his servants, will suffer you to condemn them? And how you can answer the challenge, Rom. 8. 32, 33. And when Christ hath shed his blood to Absolve them, whether is it likely that he will take it well at them that vilifie them? Be it known to the faces of all their enemies, that [The Lord taketh pleasure in his people: he will beautifie the meek with salvation, Psal. 149. 4. The Lord taketh pleasure in them that fear him: in those that hope in his mercy, Psalm 147. 11. He is nigh to all them that call upon him; to them that call upon him in truth, Psalm 145, 18. The Lord preserveth all them that love him: but all the wicked will he destroy. He suffered no man to do them wrong: yea he reproveth Kings for their sakes: saying, Touch not mine anointed, and do my Prophets no harm, Psalms 105. 14, 15. He that toucheth them, toucheth the apple of his eye, Zech. 2 8. For all their infirmities, its dangerous vilifying a people so dear to the God of heaven. They shall shortly hear that joyful voice, Rev. 12. 10. [Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night.] And then they that joynd with the Accuser in his work, shall be joynd with him in the reward, Mat. 25. 41, 45. The very coming of the Lord to Judgement, will be [to be glorified in his Saints, and to be admired in all them that believe,] 2 Thes. 1. 10. And what then will be the doom of those that vilified them whom Christ will be glorified and admired in, you may read and tremble, in Vers. 6, 7, 8, 9.*

But again, I charge you all that fear God, that you learn by the accusations of malicious men: and take heed as you love

God, your selves or others, of giving them ground of such reports. And though I know that the wicked are absurd and unreasonable, 2 *Thef.* 3. 2. and that you will never be able to stop the mouths of all such men, till Grace or Judgement stop them; yet see that you *walk circumspectly* in such *evil daies*, and *give no offence to Jews or Gentiles, or the Church of God*. If you are Christians indeed, you cannot take the Riches or Honours of the world to be matters of so much worth or weight, as to be preferred before the honour of your Lord, and the good of souls. It will grieve you more to hear the reproaches of the ungodly, against the waies and servants of God, when all your wealth will do you good. Doth it not go to your hearts to hear poor blinded sinners on all occasions reproaching your holy profession, and saying, [*There are none more proud, and covetous, and unmercifull, then these Professors of so much strictness and holiness.*] Though for the General, it be a malignant Satanical slander; yet take heed as you love the honour of God, and of his holy truth and waies, and the souls of men, that you give not occasion of such reproach.

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SECT. XXII.

*Use: For Consolation and further Perswasion.*

**H**AVING said this much to you for the *Crucifying the world,* and the *using it as a Crucified thing*; I shall here briefly enumerate some of the great benefits, which will follow to your selves where this is done. And this I shall do in order to these two ends conjunctly. 1. That those to whom the world is *crucified* may lay to heart the greatness of the mercy, & be thankful to God that hath done so much for them. There is the greater need of encouragement and comfort to the soul, in our Crucifixion to the world; because it is a state of so much suffering to the body, and a work that requireth so much self-denial and patience. Who will be perswaded to cast all over-board, and forsake all the pleasures and profits of this world; but he that knows of somewhat

to be got by it that will make him a gainer or a saver in the end? No man will incur so great a loss, and cast himself upon a life of troubles, without some considerable benefit to encourage him. And in the conflict, the heart will be ready to fail, if we have not a cordial at hand for its refreshment. As Christ himself must have an Angel in his agony to comfort him, and when consolation is withdrawn by God, doth feel himself as one forsaken: So all his members in their Crucifixion, have need of these reviving Messengers of God, that seeing the ends and benefits of their sufferings, they may be able to resign their natural wills in a full submission to the will of God, and so to persevere and conquer in their sufferings. They have need of a believing consideration of the Benefits, that they may be daily and hourly furnished against temptations, and may bear those losses and abuses from men, even to the laying down of life, and all things in this world, which flesh and blood is so exceedingly against. He that believeth the faithfulness of the promiser, will hold fast the profession of his faith without wavering, *Heb. 10. 23.* And he that believeth the recompence of Reward, will not cast away his confidence, *Heb. 10. 35* He that knoweth in himself that he hath in heaven a better and more enduring substance, will endure the greatest sight of afflictions, becoming a gazing stock by reproaches and afflictions, and becoming a companion of them that are so used; and will take joyfully the spoiling of his worldly goods, *Heb. 10. 32, 33, 34.* He that can look to Jesus the author and finisher of his faith, and with him to the Joy that is set before him, will endure the Cross, and despise the shame, and run with patience the race that is set before him, *Heb. 12. 1, 2.* He that by faith fore-seeth the Peaceable fruits of righteousness, will bear the chastisement which for the present seemeth not joyous but grievous, *Heb. 12. 11.* All the cloud of witnesses and army of Martyrs, *Heb. 11.* do testify this to us; that it is faith's beholding the benefits and promised blessings, that must enable us to contemn the world, and suffer the loss of all for Christ. Having therefore need of Patience, that after we have done the will of God, we may receive the promise, we have need also of these encouraging helps which must support our patience, that in this Patience we may possess our souls; When impatient men to save the world, do lose their souls, *Heb. 10. 36. Luke 21. 19. Mat. 16. 25, 26.* These considerations are necessary

sary to us so hard an undertaking, *lest we be wearied and faint in our minds*, Heb. 12. 3. Though we may manfully bear some few assaults, yet when we feel the vinegar and the gall, and the cruelty of the world even piercing not only our hands and our feet, but our very heart, and see them shrink from us that were most obliged to adhere to us, we shall then judge our selves forsaken of God, if we have not the lively sense of these benefits. As the very thought of *Forsaking all*, doth strike a carnal heart with sorrow, and the work doth over-match all the power of flesh and blood, Luke 18. 22, 23, 24, 27, 28, 29. So also the believer hath need to keep his faith waking and in exercise, that he *may lift up the hands that else will hang down, and the knees that else will be feeble, and may make straight paths for his feet that the lame may not be turned out of the way, but may be healed*, Heb. 12. 11, 12, 13, 14. For if we hear *Jobs* Messengers, and have not *Jobs* Faith and Patience, we shall not be able heartily to say, *The Lord gave, and the Lord hath taken away, blessed be name of the Lord*, Job. 1. 21.

2. My second end in the mentioning of these benefits is; that if yet all that is said before, have not perswaded you to be *Crucified to the world*, at least you may be perswaded by the consideration of the benefits, and of the happy conditions of those that are thus mortified; even when they seem in the eyes of unbelievers to be most miserable. To these two ends I shall mention the Benefits.

**Benefit 1.** **Y**our *Crucifixion to the world by the Cross of Christ* will be one of the clearest and surest evidences of your sincerity; And so may afford you abundant help for the conquering of your doubts, and the ascertaining your salvation. When on the contrary, an unmortified worldly mind, is the certain and common mark of a miserable hypocrite. I know a melancholy man may be so weary of the world, as to be impatient of his life; But to prefer the Lord and everlasting Life before it, in our practical Estimation, and Resolution, and Endeavours, is the very point of saving sincerity, and the specifical nature of true Sanctification: And all other marks must be reduced unto this. There is no man so spiritual and heavenly, but while he is  
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here, hath a mixture of earthliness and carnality : and many a thousand that are earthly and carnal, have *some* esteem of God and Glory, and *some* purposes for them, and *some* endeavours after them : but it is that which is *predominant* that giveth the Denomination. According to that, it is that we must be called either Spiritual and Heavenly, or Carnal and Earthly men.

More particularly, 1. If you look to the Understanding, this Crucifixion to the world is a very great part of the *Wisdom* of the soul. For wherein doth wisdom more consist, then in judging of things as indeed they are, and especially in matters of greatest moment ? He therefore that is Crucified to the world, must needs be wise : and whatever his knowledge or reputation may be, he that wants *this* must needs be a fool. Is that a wise man, that knoweth the times and seasons, and how to do this or that in the world, and knoweth not how to escape damnation, nor where his safety and happiness must be sought ? And is not he a wiser man that can see the snares that are laid for his soul, and so escape the burning Lake : then he that will sell his Saviour and his soul for a little pleasure to his flesh for a moment ? I make no doubt, but the weakest man or woman, that practically knows the vanity of this world, and the desirable excellency of God and Glory, is a thousand fold wiser then the most famous Princes or Learned men that want this knowledge. I'll never take that man for a fool, that can hit the way to heaven ; nor that for a wise man that cannot hit it. It is the greatest matters that try mens Wisdom, though childish Wit may appear in trifles.

2. To be Crucified to the world, is the *Certain effect* of a *Living effectual faith*. The dead faith that *James* speaketh of, may move you to so much compassion as to say to the poor, *Go in peace ; be warmed and filled, Jam. 2. 16.* But it will not so far loose you from the world, as to perswade you to part with it to supply his wants : at least you will never be perswaded to part with all and follow Christ, till the belief of a Treasure in Heaven do perswade you to it, *Luke 18. 21, 22.* Can you say from your hearts, [ *Let all go, rather then the Love of God.* ] And in a case of tryal, do you certainly find, that there is nothing so dear to you, which you cannot part with for God and the hopes of everlasting life ? This is a sign of an effectual faith : for nei-

ther nature nor common grace did ever bring a soul so high.

3. It is also a certain evidence of *unfeigned Love*. For wherein is Love so clearly manifested, as in the highest adventures for the person whom we Love, and in the costliest expressions of our Love when we are called to it? Then it will appear that you Love God indeed, when there is nothing else that you prefer before him, and nothing but what you lay down at his feet: when the greatest professors that *love the world*, do shew that the *love of the Father is not in them*, 1 John 2.15. so far as it is loved.

4. To be Crucified to the world, and alive to God, is the very *Honesty*, and *Chastity*, and *Justice* of the soul. This is your *Fidelity* to God, in keeping the holy Covenant that you have made with him in Christ. This is your keeping your selves unspotted from the world, and undefiled by it: when the friends of it live in its adulterous embracements, *Jam. 4. 4.* Thus do you give the Lord his *owns*, even both the creature and your hearts; when worldlings do unjustly rob him of both. This is the great command and request of God, *Prov. 23. 26. My Son, give me thy heart.* Give him but this, and he will take it as if you gave him all: for indeed the rest will follow this. But if you give the world your hearts, God will take all the rest as Nothing.

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*Benefit 2.* **T**HE second Benefit is this. If you are truly Crucified to the world, *Your minds will be free for God and his service*; when the minds of worldlings are like imprisoned hampered things. What a toylsome thing is it for a man to travail in fetters, or to run a race with a burden on his back? But knock off his fetters, and how easily will he go? and take off his burden, and how lightly will he run? Do you not *feel* your selves that the world is the clog of your souls? and that this is it that hindereth you *from* duty, and hindereth you *in* duty, and keepeth you from the attainment of an heavenly conversation? When you should cheerfully go to God in secret, or in your families, the world is ready to pull you back: either it calleth you away, by putting some other business into your hands; or else it dulleth and diverteth your Affections, so that you have *no heart to duty*, or *no life in it*; or else it creepeth into your

Thoughts

Thoughts in duty, and taketh them off from the work in hand, and makes you do that which you seem not to be doing: and if you shake off these thoughts, and drive them out of your way, they are presently again before you, and meet you at the next Turn. But in that measure as you have Crucified the world, you are freed from these disturbances. The Apostle *Peter* describeth the miserable estate of Apostates, *2 Pet.* 2. 20. to be like a bird or beast that had escaped out of the snare that he was taken in, and after is taken in the same again; having escaped the pollution of the world, &c. *πάλιν ἐμπλεκόμενοι ἢ ἴδονται, they are again entangled therein*: as a beast in a snare, that cannot escape or help himself; So *2 Tim.* 2. 4. its said, no man that warreth *entang- leth* himself with the affairs of this life: *ἰδεὶς σκατεύομεν ὁ ἐμπλέκται, &c.* So that you see that the world is a snare that entang- leth mens souls, and holdeth them as in captivity. The table of the wicked becometh a snare to them, and so do all the body mercies which they possess.

But the mortified Christian may look back on all these dan- gers, and say, *Blessed be the Lord that hath not given us as a prey to their teeth: Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped, Psal.* 124. 6, 7. Oh with what ease and freedom of mind may you converse with God in holy Ordinances, when you are once *disentangled* from this snare? Now that which formerly drew off your hearts, and clog'd your affections, is Crucified and Dead: that enemy that kept your souls from God, and was still casting baits or troubles in your way is dead. As the Apostle saith of sin, *Rom.* 6. 7. *He that is dead is freed from sin*; so I may say of the world; he that is dead to the world, in that measure as he is dead to it, is freed from the world. *Let us therefore lay aside every weight, and the sin that doth so easily beset us; and then we may run with Patience the race that is set before us, Heb.* 12. 1.

This makes a poor Christian sometimes to live in more content and comfort in the depth of adversity, then he did before in the midst of his prosperity; because, though his flesh hath *lost*, his soul hath *gain'd*; though he want the fleshly accommodations which he had, yet the world is now more Dead to him then before; and so his mind is freer for God; and consequently more with him. How blessed a life is it to converse with God with  
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little disturbances and interruptions! A runner in a race is willing to be rid of his very cloathes that should cover him and keep him warm, because they are a burden and hinderance to him in his race; but the lookers on would be loth to to be so stript. Take away prosperity from an unmortified man, and you take away the comfort of his life; when if the same things be taken from the mortified believer, he loseth but his burden. How readily wil that man obey that is dead to the world, when he is commanded to do good, to relieve the poor according to his power, to suffer wrongs, to let go his right, to forgive and requite evil with good, to forsake all and follow Christ! When to another man these duties are a kind of *impossibilities*, and you may as well perswade a Lyon to become a Lamb, or a beast to die willingly by the hand of the Butcher, as perswade an unmortified worldling to these things. They think when they hear them, *These are hard sayings, who can bear them? Or at least, they are duties for a Peter or a Paul, and not for such as we.* There is a very great part of Christian obedience, that will be easie to you when you are *Dead to the World*, which no man else is able to endure, nor will be perswaded to submit to.

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*Benefit 3.* **A** Nother Benefit of this Crucifixion is this. *The Tempter is hereby disarmed, and he is disabled from doing that against you, which with others he can do.* The Living world is the Life of Temptations. As a Bear for all his strength and fierceness, may be led up and down by the nose, when by a ring the cord is fastened to his flesh; so the Tempter leadeth men captive at his will, by fastening together the world and their flesh. He finds it no hard matter to entice a sensual worldly mind, to almost any thing that is evil. Bid him lye or steal, and if it be not for shame or fear of men he will do it. Bid him neglect God and his worship, and he will do it. Bid him hate those that hinder his commodity, or speak evil of them that cross his desires, or seek revenge of those that he thinks do wrong him herein; and how quickly will he do it? The Devil may do almost what he list with those that are not Crucified to the world. They will follow him up and down the world, from sin to sin, if he have but a golden bait to tice them. But when the world is  
Crucified

Crucified to you, what hath he to entice you with ? The cord is broken by which he was wont to bind and lead you. Can you tice a wise man by pins and counters, as you may do a child ? If he would draw you from God, he hath nothing to do it with : for the world by which he should do it is now dead. If he would tice you to pride, or ambition, or covetousness, or to sinful means for worldly ends, he hath nothing to do it with ; because the world is dead. The Devil hath nothing but a little *money*, or *sensual pleasures*, or *honours* to hire you with to betray and cast away your souls : And what cares a mortified man for these ? Will he part with Christ and heaven for *money*, who looks on *money* as other men do on *chips* or *stones* ? It is the *frame* of mens *hearts* that is the strength of a temptation. To a man that is in *love* with money, O what a strong temptation is it, to see an opportunity of getting it by sin ? But what will this move *him*, that looketh on it as on the dirt of the streets ? To a proud man that is tender of his reputation in the world, what a troublesom temptation is it to be reproached, or slighted, or slandered ? and what a dangerous temptation is it to him, to be applauded ? But what are these to him that takes the approbation and applauses of the world but as a blast of wind ? As Christ saith of himself, *John* 14.30. *The Prince of this world cometh, and hath nothing in me.* ] that is, He cometh to make his last and strongest assault ; but he shall find no carnal sinful matter in me to work upon ; and he cometh by his instruments to persecute me to the death : but he shall find no guilt in me, which might make it a glory to him, or a dishonour to me : So in their measure the mortified members of Christ may say : When Satan cometh by temptations, the world is dead by which he would tempt them, and he shall find little of that earthly matter in them, to work upon, and to entertain his seed : and therefore when he afterward cometh by persecution, will find the less of that guilt which would be the oyl to enlarge and feed these flames. Your innocency and safety lyeth much in this Mortification.

*Benefit 4.* **A** Nother Benefit that followeth our Crucifixion of the world, is this, *It will prevent abundance of needless unprofitable cost and labour, that other men are at.* You will not be drawn to run and toyl for a thing of nought: When other men are riding, and going, and caring, and labouring for a little smoak, or a flying shadow, you will sit as it were, over them, and discern, and pittie, and lament their folly. To see *one* man rejoyce that hath got his *prize*; and *another* lament because he *cannot* get it; and a *third* in the eager pursuit of it; as if it were for their lives; while they live as if they had forgotten the eternal Life which is at hand; will cause you to lift up you soul to his praises, that hath saved you from this dotage. The world worketh on the sensual part first, and thereby corrupteth, and as were brutifieth our very reason; and the whole course of worldly designs and affairs, even from the glorious actions of Kings and Commanders, to the daily business of the plow-man and the beggar, are all but the actions of frantick men, or mad men. I say, so far as the affairs of the world are managed by this sensual unmortified principle, a sanctified Believer can look upon them all as on the runnings or tumults of children or ideots, or on a game at Chefs, where wit is laid out to little purpose. Mortification will help you to turn your thoughts, and cares, and labours, into a more profitable course: So that when the end comes, you will have somewhat to shew that you have gained; when others must complain that they have lost all their labour, and worse when lost it. What abundance of precious time do other men lose, in dreaming pursuits of an empty, deceiving, transitory world? when God hath taken off the poise from you, of such unprofitable motion, and taught you better to employ your time. Many an hundred hours which others cast away upon worldly thoughts, or discourse, or practises, are redeemed by the wise for their everlasting benefit.

*Benefit 5.* **M**oreover this Mortification will help you to prevent a great deal of sharp Repentance, which must tell unmortified worldlings of their folly. When they have run themselves out of breath, and abused Christ, and neglected grace, and either lost or hazarded their souls, they must sit down in the end and befool themselves for losing their time and lives for nothing. When God hath given a man but a short life, and laid his everlasting life upon it, and put such works into his hand as call for his utmost wisdom and diligence : what a sad perplexing thought must it be, to consider that all or most of this time hath been cast away upon worldly vanities ? If a man shall run away from his own Father, and serve a Master that at last will turn him off with nothing but shame and blows, will he not wish that he had never seen his face ? Such a Master all worldlings and sensualists do serve : And he that got most by the world among them, shall wish at last that he had never served it : when the mortified Christian that slighted the world, and laid out his care and labour for a better, may so far escape the bitterness of such Repentings, and be glad that he hath chosen the better part. That is not the best that is sweetest in the eating, when afterward it must be vomited up with pain, because it cannot be digested. The spare dyet of Mortified men, will prevent such after pains and troubles.

*Benefit 6.* **M**oreover where the world is Crucified, *A great deal of self-tormenting care and trouble of mind will be prevented.* You will not live such a perplexed miserable life as worldlings do. Even in your outward troubles you will have less inward trouble of soul, then they have in their abundance. *They are like a man that is hanged up in chains alive, that gnaws upon his own flesh awhile, and then must famish.* What else do worldlings but tear and devour themselves with cares and sorrows, and scourge themselves with vexatious thoughts and troubles? If others did but the hundredth part as much to them, against their wills, as they wilfully do against themselves, they would account them the cruellest persons in the world. *Paul saith of men that are in love with money, that while they covet after it, they do not only err from the faith, but also εαυτὸς μεμίσεν, they pierced themselves through and through, and stab'd their own hearts with many sorrows.* A worldly mind and a melancholy are some kin: The daily work of both is self-vexation and they are wilfully set upon the stabbing and destroying of themselves. But it is not thus with the Believer so far as he is mortified. Will he vex himself for nothing? Will he be troubled for the loss of that which he disregardeth? The dead world hath not power thus to disquiet his mind, and to toss it up and down in trouble. When it hath power on his body, it cannot reach his soul. As the soul of a dead man feeleth no pain, when the corpse is cut in pieces, or rotteth in the grave: So in a lower measure, the soul of a Believer, being in a sort as it were separated from the body by faith, and gone before to the heavenly inheritance, is freed from the sense of the calamities of the flesh. So far as we are Dead, we are insensible of sufferings.



*Benefit 7.* **A** Nother Benefit that followeth upon the former is this: *We shall be far better able to suffer for Christ, because that sufferings will be much more easie to us, when once we are truly Crucified to the world.* What is it that makes men so tender of suffering, and startle at the noise of it, and therefore conform themselves to the times they live in, and venture their souls to save their flesh? but only their over-valuing fleshly things, and not knowing the worth and weight of things everlasting. They have no soul within them but what is become carnal, by a base subjection to the flesh; and therefore they savour nothing but the things of the flesh. All life desireth a suitable food for its sustentation. A Carnal Life within, hath a Carnal appetite, and is most sensible of the miss of Carnal commodities: But a Spiritual Life hath a Spiritual appetite: And as Carnal minds can easily let go Spiritual things; so a spiritual mind, so far as it is such, can easily let go carnal things, when God requireth it. When you are Dead to the world, you will easily part with it. For all things below will seem but small matters to you, in comparison of the things which they are put in competition with. If you are scorned, or accounted the off-scouring of the Town, you can bear it; because with you it is a very small matter to be judged of man, *1 Cor. 4. 3.* If you must endure abuses or persecutions for Christ, you can do it: because you reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed, *Rom. 8. 18.* You can let go your gain, and account it loss for Christ; yea and account all things loss for the knowledge of him; and suffer the loss of all things for him, accounting them but as dung, that you may win him, *Phil. 3. 7, 8.* *If you knew that bonds and afflictions did abide you, yet none of these things would move you, neither would you account your life it self dear to you, so that you may finish your course with joy, Acts 20. 23, 24.* So far as you are dead to the world, and alive to God, it will be thus with you; when they that are alive to the world are so far from being able to dye for God, that every cross doth seem a death to them. I have many a time heard such lamentable complaints from people that are fallen into poverty, or disgrace, or some other worldly suffering, that hath

given me more cause to lament the misery of their souls than of their bodies. When they take on as if they were quite undone, and had lost their God and hope of heaven, doth it not too plainly shew, that they made the world their God and their heaven?

*Benefit 8.* **M**oreover if indeed you are Crucified to the world, *your hearts will be still open to the motions of the Spirit, and the motions of further Grace*: And so you will have abundant advantage, both for the exercise and encrease of the graces which you have received. The earthly-minded have their hearts locked up against all that can be said to them; Never can the Spirit or his Ministers make a motion to them for their good, but some worldly interest or other doth contradict it, and rise up against it. But what have you to stop your ears when the world is dead? The word then will have free access to your hearts. When the Spirit comes, your *thoughts are ready, your affections are at hand*; and all are in a posture to entertain him and attend him: and so the work goes on and prospers. But when he comes to the worldly mind, the thoughts are all from home, the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a posture to resist him and gain-say him. O what work would the preaching of the Gospel make in the world, if there were not a worldly principle within, to strive against it? But we speak against mens Idols, against their Jewels and their Treasures, and therefore against their hearts and natures. And then no wonder if we leave them in the jaws of Satan where we found them, till irresistible merciful violence shall rescue them. But so far as you are mortified, the enemy is dead; contradictions are all silenced; opposition is ceased; the Spirit findeth that within that will befriend its motions, and own its cause; the soul lyeth down before the word, and gladly hears the voice of Christ; And thus the work goes smoothly on.

*Benefit 9.* **M**oreover when once you are Crucified to the world, you are capable of the true spiritual use of it, which it was made for. Then you may see God in it; and then you may savour the blood of Christ in it: Then you may perceive a great deal of Love in it: And that which before was venomous, and did endanger your souls, will now become a help to you, and may be safely handled when the sting is thus taken out. Before it was the road to Hell: and now there is some taste of heaven in it. The stones and earth are useful for you to tread upon, though they are unfit for you to feed on, or too hard to rest upon. So Though the world be unfit to *Rest*, or feed your souls, it may be made a convenient way for you to travel in. It is unmeet to be *Loved*, but it is meet to be *Used*, when you have learned so to use it, as not abusing it. When *self* is throughly down and denyed, and God is exalted, and your souls brought over so clearly to him, that you are nothing but in him, and would have nothing but in and with him, and do nothing but for him; then you shall be able to see that glory and amiableness in the creature, that now you cannot see. For you shall see the Creator himself in the creature.

*Benefit 10.* **W**HEN once you are truly Crucified to the world, You will have the honour and the comfort of an heavenly life. Your thoughts will be daily steeped in the Cælestial delights, when other mens are steeped in Gall and Vinegar. You will be above with God, when your carnal neighbours converse only with the world. Your thoughts will be higher then their thoughts, and your waies then their waies, as the heaven where you converse is higher then the earth. When you take flight from earth in holy Devotions, they may look at you, and wonder at you, but cannot follow you; for whither you go, they cannot come, till they are such as you. You leave them groveling here on earth, and feeding on the dust, and striving like children, or rather like swine or dogs, about their meat: when you are above in the Spirit on the speedy wings of Faith and Love, beholding that face that perfecteth all that perfectly behold

behold it; and tasting that Joy, which fully reconcileth all that fully do enjoy it: which we must here contend *for*, but none do there contend *about* it. What a noble employment have you, in comparison of the highest servants of the world? How sweet are your delights in comparison of the Epicures? O happy souls that can see so much of your eternal happiness, and reach so near it! Were I but more in your condition, I would not envy Princes their glory, nor any sensualists and worldlings their contents, nor desire to be their partner. I could spare them their troublesome dignities, and their burdensom Riches, and the unwholsom pleasures which they so often surfeit on, and the wind of popular applause which so swelleth them: Yea, what could I not spare them, if I might be more with you! O happy poverty, sickness or imprisonment, or whatever is called misery by the world, if it be nearer Heaven, then a sensual life! and if it will but advantage my soul for those contemplations, which are the employment of mortified heavenly men! Yea if it do but remove the impediments of so sweet a life! I know (by some little, too little experience I know) that one hours time of that blessed life, will easily pay for all the cost; and one believing view of God will easily blast the beauty of the world, and shame all those thoughts as the issues of my dotage, that ever gave it a lovely name; or turned mine eye upon it with desire, or caused me once with complacency to behold it, or ever brought it near my heart. O Sirs, what a noble life may you live! and how much more excellent work might you be employed in, if the world were but dead to you, and the stream of your souls were turned upon God! Had you but one draught of the Heavenly consolations, you would *thirst no more* for the pleasures of the world. Yea did you but taste of it, as *Jonathan* of the honey from the end of his rod, ( *1 Sam. 14. 27.* ) your eyes would be enlightned, and your hearts revived, and your hands would be so strengthened in your spiritual warfare, that your enemies would quickly perceive it, in your more resolute prevailing opposition of their assaults. And experience will tell you, that you will no further reach this heavenly life, then you are Crucified to earth and flesh. God useth to shew himself to the Cœlestial inhabitants, and not to the Terrestrial; And therefore you will see no more of God, then you get above and converse in Heaven; And if saith had

not this elevating power, and could not see further then sense can do, we might talk long enough of God, before we had any saving knowledge of him, or relish of his Goodness. And doubtless, if we must get by faith into Heaven, if we will have the reviving sight of God, then we must needs away from earth: For our hearts cannot at once converse in both. Believe it Sirs, God useth to give his heavenly Cordials upon an empty stomach; and not to drown them in the mud and dirt of sensuality. When you are emptyest of creature-delights and love, you are most capable of God. And fasting from the world, doth best prepare you for this heavenly Feast. Let Abstinence and Temperance be imposed upon your senses; but command a total Fast to your Affections; And try then whether your souls be not fitter to ascend, and whether God will not reveal himself more clearly then before. It may seem a Paradox that the vallies should be nearer Heaven then the Hills? But doubtless *Stephen* saw more of it, then the high Priests: And *Lazarus* had a fairer prospect thither, from among the dogs at the Rich mans gate, then the Master of the house had at his plentiful table. And who would not rather have *Lazarus's* sore with a fore-sight of Heaven, then the Rich mans fulness without it; yea with the fears of after misery? A Heavenly life is proper to the mortified.

*Benefit II.* **M**oreover, those that are Crucified to the world, are most fruitfull unto others, and blessings to all within their reach. They can part with any thing to do good with. They are rich to God and their Brethren, if they be rich, and not to themselves. If a mortified man have hundreds or thousands by the year, he hath no more of it for himself, then if he had a meaner estate. He takes but necessary food and rayment; he shunneth intemperance and excess: Nay he often pincheth his body, if needfull; that he may tame it, and bring it into subjection to the Spirit: and the rest he layes out for the service of God, so far as he is acquainted with his will. Yea his necessary food and rayment which he receiveth himself, is ultimately not for himself, but for God: Even that he may be sustained by his daily bread for his daily duty, and fitted to please his Master that maintaineth him. If they have much, they give plentifully:

If they have but little, they are faithfull in that little : And if they have not silver and gold, they will give such as they have, where God requireth it.

But the unmortified worldling is like some spreading trees, that by drawing all the nutriment to themselves, and by dropping on the rest, will let no other prosper under them. They draw as much as they can to themselves : For themselves is their care and daily labour, *Psalms 49. 18.* They all mind their own things; but not the things of Christ or their Brethren. *Getting, and Having,* and *Keeping* is their business; and as swine, are seldom profitable till they die.

*Benefit 12,* **T**HE last Benefit that I shall mention is this: If you are now Dead to the world, and the world to you, *your natural Death will be the less grievous to you when it comes.* It will be little or no trouble to you to leave your houses, or lands, or goods : to leave your eating, and drinking, and recreations; to leave your employments and company in the world; for you were dead to all that is worldly before. Surely so far as the Heart is upon God, and taken off these transitory things, it can be no grief to us to leave them and go to God! It is only the remnants of the unmortified flesh, together with the *natural evil of death,* that maketh death to seem grievous to Believers : but so far as they are Believers, and dead to the world, the case is otherwise. Death is not neer so dreadful to them, as it is to others; except as the quality of some disease, or some extraordinary dissection, may change the case : Or as some desperate wicked ones may be insensible of their misery. How bitter is the sight of approaching death, to them that laid up their treasure on earth, and placed their happiness in the prosperity of their flesh? To such a fool as Christ describeth, *Luke 12.* that saith to himself, *Soul take thy ease, eat, drink and be merry; thou hast enough laid up for many years.* How sad must the tidings of death needs be to him that set his heart on earth, and spent his dayes in providing for the flesh, & never laid up a treasure in heaven, nor made him friends with the Mammon of unrighteousness, nor gave not diligence in the time of his life to make his calling and Election sure! To a worldly man, that sets not his heart and hopes above,

above, the face of death is unspeakably dreadful. But if we could kill the world before us, and be dead to it now, and alive to God, and with *Paul, die daily*, it would be a powerful means to abate the terrours, and a certain way to take out the sting, that death might be a sanctified passage into life. So much of the Benefits of Mortification.

**A**ND now what remains, but that you that are Mortified Believers, receive your Consolation, and consider what the Lord hath done for your souls, and give him the praise of so great a mercy: Believe it, it is a thousand-fold better to be Crucified to the world, then to be advanced to prosperity in it; and to have a heart that is above the world, then to be made the possessor of the world.

And for you that yet are strangers to this mercy, O that the Lord would open your hearts to consider where you are, and what you are doing, and whether you are going, and how the world will use you, and how you are like to come off at last, before you go any further, that you may not make so mad a bargain as to gain the world and lose your souls. O that you did but thoroughly believe, that it is the only wise and gainful choice to deny your carnal selves, and forsake all and follow Christ, in hope of the heavenly treasure which he hath promised. And let me tell you again, as the way to this; That though melancholy may make you weary of the world, and Stoical precepts may restrain your lusts; yet it is only the power of the Holy Ghost, the Cross of Christ, the belief of the promise, the Love of God, and the Hopes of the everlasting invisible Glory, that will effectually and savingly Crucify you to the world, and the world to you. It is a lesson that never was well taught by any other Master but Christ, and you must learn it from him, by his Word, Ministers, and Spirit in his School, or you will never Learn or Practise it aright.

The second PART:  
Of the CHRISTIANS Glorifying.

SECT. XXIII.



AVING thus dispatched the first part of my Subject, concerning a Christians Crucifixion to the world, by Christ and his Cross: I come to the second Part concerning the Glorifying of a Christian. The Judaizing Teachers did glory carnally, even in a carnal worship, and carnal priviledges, and in the carnal effects of their Doctrine on their Profelytes: but Paul that had more to Glory in then they, doth disclaim and renounce all such Glorifying as theirs, and owneth and professeth a contrary Glorifying, even in the Cross of Christ and his Mortification. The Observation to be handled is, that,

*True Christians must with abhorrency renounce all Carnal Glorifying, and must Glory only in the Cross of Christ, by whom the world is Crucified to them, and they unto the world.*

In handling this I shall briefly shew you, 1. What is included, or what we may glory in. 2. What is excluded, or what we may not Glory in. For the former, here are two things expressed in the Text, in which a Christian may and must Glory: 1. The Cross of our Lord Jesus Christ. 2. Our Crucifixion to the world hereby. So that the Positive part of the Doctrine containeth these two branches, which I shall handle distinctly, before I speak to the Negative part

1. *True Christians that are Crucified to the world, and the world to them by the Cross of Christ, may and must Glory therein.*



2. Yet so, as that their Glorifying must be principally in Christ, and their own Mortification must be Gloried in but as the fruit of his Cross.

For the first part, it must be understood with these necessary limitations.

1. As *Glorifying* signifieth a *self-ascribing* and *Proud conceit* of our own Mortification, and is contrary to Christian self-denial and humility, and Glorying in God, so we must take heed of it and abhor it.

2. As *Glorifying* signifieth any outward expression of this inward pride, either by words or deeds, we must also avoid it with abhorrence.

3. So must we also do by all *unseasonable offensive ostentation*; which may seem to others to favour of Pride, though indeed it proceed from a better cause.

4. But as Glorifying signifieth the apprehension of the Good of the thing, and our Benefit by it, and the due Affections of Content, and Joy, and Exaltation of mind that follow thereupon, thus must a Christian Glory in his Mortification by the Cross of Christ. We commonly call this act, a *Blessing of our selves* in the apprehension of our case. As the carnal ungodly world do *Bless themselves* in their Possessing carnal things; so may a Christian bless himself that he is Crucified to them: that is, he may rejoyce in it as a great blessing of God, that tendeth to further blessedness.

5. And when we are called to it, we may expresse to others our Glorying herein. But so as that we give the Glory to God, and not to our own corrupted wills.

6. And when we are called hereto, we must do it very cautiously, as *Paul* doth, *1 Cor. 4. 4.* [ *I know nothing by my self, yet am I not hereby justified.* ] Signifying that we do it with holy intentions for the good of the hearers, and the honour of God, as he doth, *1 Cor. 4. 1; 2, 6, 8.* to the end. And *2 Cor. 2. 5; 6, &c.* *1 Cor. 9.* throughout. *2 Cor. 3. 1, 2, &c.* And we must to do it as to confess it is like to folly; it being the custom of proud fools to be boasters of themselves: and so *Paul* when he is called to mention his priviledges, calls it his *folly* in this sense; *2 Cor. 11. 1. 17, 19, 23.* lest others should be encouraged to sinful boasting by his example, if he did not brand it by the way with the note of

folly; though it was *materially* so in him ( being the matter that folly is by others exprest in ) but formally in the proud.

2. **H**AVING told you, How we may Glory in our own Mortification, I shall next give you the proof of the point, that we *may* so do.

And first it is proved by the example of *Paul* himself, both here in my Text, and in many other places. *2 Cor. 5. 11, 12, 13. 2 Cor. 11. throughout. 2 Cor. 12. throughout. Vers. 5, 6. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities:* ] that is, not in any thing that seemeth to advance me in the eyes of the world, lest it should seem a carnal Glorifying, or men should be drawn thereby to over-value me; but in such things as men rather pittie or vilifie for, even my worldly meanness, and contemptibleness, and sufferings for Christ, though before God these are honourable, and therefore I will glory in them openly, as secretly I may do in all other graces. So it followeth, [*For though I would desire to Glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.*] And so *Vers. 9. 10. 11. [Most gladly therefore will I rather glory in my infirmities, that the power of [Christ may rest upon me]* ( that is, that my Glorifying may magnifie that Power of Christ that is manifest in sustaining me, and not my self : ) *therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, (that is, in the flesh and the eye of the world) then am I strong, (that is, in the Spirit, and the work of Christ) I am become a fool ( that is, like a fool ) in Glorifying: ye have compelled me: For I ought to have been commended of you; for in nothing am I behind the very chiefest Apostles, though I be nothing. ]* Yea *1 Cor. 9. 15.* he saith, he [*had rather die, then any should make his glorying void*] concerning his self-denial for the advantage of the Gospel.

2. I also prove it thus. We may and must glory in the *blessed effects of the blood of Christ*. Or else we shall not give him his honour. But our own Mortification is one of the blessed effects of the blood or Cross of Christ: therefore we may & must glory in it.

3. We

3. We may and must glory in the *certain tokens of the Love of God*. But our own Mortification is one of the certain tokens of the Love of God : therefore we may and must glory in it.

4. We may and must Glory in *Christ dwelling in us* ; and the *effects* of his indwelling. For if we may glory in Christ Crucified, then also in Christ as our Head, to whom we are united, and from whom we receive continual influence and communication of graces : but our own mortification is the certain fruit of Christ dwelling in us : therefore we may glory in it.

5. We may glory in *the image of God* upon our souls. For as it is our glory, so it is the liveliest representation of God himself. But our Mortification is part of Gods Image upon us : therefore we may glory in it.

6. We may glory that we are the *temples of the Holy Ghost*, and that the *Spirit of Christ* is in us, and we may glory in his fruits and works. But our Mortification is a principal fruit of the Spirit, which sheweth that he dwelleth in us : therefore we may glory in it.

7. There is no doubt but Christians may glory in the *cessation of their sin against God*, and that as to the dominion of sin, they do not dishonour him, by breaking his Laws, abusing his Son, his Spirit, and his Mercies as formerly they did. But all this is contained in our Mortification : therefore we may glory in it.

8. No doubt but we may glory in the *Honour of God*, when his wisdom, and goodness, and power are demonstrated, to the confusion of his foes and the encouragement of his people ; but this is done in the Mortification of his Saints : in them he conquereth ; and in him that loveth them they are super-victors, *Rom. 8. 37.* if we must glorifie the workman, as such, then must we also glorifie the work. If *Moses* and all *Israel* must sing such a song of praise to God for overthrowing *Pharaoh* and his Host in the red Sea ; much more must we sing his praise that conquereth Satan and all our corruptions : And the work it self must be magnified in order to the Conquerors praise. If *Deborah* must sing Gods praises for the conquest of weak men, much more must we, for the conquest of the world by faith, and for subduing the powers of darkness to us. There is more of Gods love and power seen in the Spiritual victories of a poor mortified Christian, that

is taken no notice of or despised in the world, then in the bodily conquests of the famous Princes of the world, who, most of them perish everlastingly after all, because they are conquered by the world and their own flesh.

Though it be the design of the Devil and the slanderous world to obscure or vilifie the work of grace on the souls of the sanctified, yet must it be the care of Believers to counter-work them, and maintain and manifest the lustre of that grace, to the glory of the author. He that magnifieth the cure doth honour the Physician: but he that slighteth or disregardeth it doth dishonour him. To debase the work of Creation is a reproach to the Creator; yea to overlook it and not admire and magnifie it, is an injury to him: to vilifie the work of the Redeemer, is horrible infidelity and ingratitude: and to slight it, and not to magnifie it, is damnable. And must it not be so then to vilifie or not to magnifie the works of the Sanctifier? Why should it not be our duty to magnifie the work of Sanctification, as well as the work of Creation and Redemption? Especially when it is the end which the other do tend to, and that without which we are incapable of sincere magnifying either Creation or Redemption?

9. It is certain we may Glory in the *healing of our diseases*, and *recovery of our depraved miserable souls*. He that must be sensible of his sin, must needs be sensible of the mercy of the deliverer. It cannot be that we should be obliged to mourn for sin, and yet may not glory in our deliverance from it. Nature it self constraineth us to lament the known unhappiness of our souls, as well as the wounds and calamities of our bodies: and therefore the same nature must needs teach us to rejoyce and glory in our spiritual recovery.

10. If we may Glory in our *Remission or Justification*, then by *proportion or parity of reason*, we may also glory in our *Mortification*. For both are ours by gift, and neither are deserved by us. But it is past doubt that we may glory in our Pardon or Justification: therefore we may also glory in our Mortification.

11. Undoubtedly we may glory in the *ruine of the enemies of Christ and us*. How can a souldier be obliged to fight, and not to glory in the victory or good success? But our Mortification is the ruine of Christs enemies and ours; therefore we may glory in it.

12. We

12. We may glory in that which tendeth apparently to the good of our Brethren, yea to the common good of Church and Common-wealth. For he that is bound to Love his Brother, and the Common-wealth, is bound to joyce and glory in their benefits. But certainly the mortification of every individual member doth tend to the good of each part, and of the whole. Oh how profitably should we converse together if it were not for this sin! How peaceable, and edifying, and comfortable would our conversation be to all about us? we should not then tempt them to sin by our example, nor disturb the peace of families or neighbourhoods by the distempers of our souls and lives: nor draw down Gods judgements on the places where we live: no wonder if all about them be the worse for one unmortified man; and if the Ship be in suddain danger till *Jonah* be cast over-board; or if *Israel* be dismayed for *Achans* sin. And all that are about them may fare the better for a mortified Believer. In this respect therefore we must glory in our mortification.

13. It is certainly lawfull to glory in that which is the earnest of our heavenly everlasting glory, or a note or evidence of our title to it. For it cannot be that Felicity can be desired as Felicity, which is with our highest affections and endeavours, but we must needs glory in that which assureth us that we shall attain it. But our Mortification is a certain sign of our title to it, and an earnest of it: And therefore we may justly glory in our Mortification.

14. Lastly, it is undoubtedly meet that we glory in that which is Pleasing to God our Father. For the Pleasing of him is our ultimate end; and the doing of his will is the whole work of our lives. And therefore if we may not glory in that, we may glory in nothing at all. Even Christs own Sacrifice, and Merits, and holy Life are therefore to be extolled, because they were fully Pleasing unto God: and the full Commendation which the Father giveth him was [*This is my beloved Son, in whom I am well pleased*] *Matth* 3. 17. Now it is certain that God is pleased also with the mortified souls and lives of his people, and that through Christ they are amiable and acceptable to him, *1 Cor.* 7. 32. *1 Thes.* 4. 1. *2 Tim.* 2. 4. *Heb* 13. 16. They that walk with God by faith, have this testimony, as *Enoch* had, that they please God, *Heb.* 11. 5. [*Beloved, if our hearts condemn us not,*

Then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight, 1 Joh. 3. 21, 22. To this end is all our wisdom & knowledge, that we may walk worthy of the Lord in all well-pleasing being fruitful in every good work, Col. 1. 9, 10. He is not a Christian that Rejoyceth not in that which is pleasing to the Lord. *The Righteous Lord loveth righteousness*, Psal. 11. 7. *And he loveth a cheerfull giver*, 2 Cor. 9. 7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

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 SECT. XXIV.

## Use 1.

THE first Use that we shall make of this part of the Observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing of some misguided ones, commonly called Antinomians, who tell us that we must look at nothing in our selves, nor fetch comfort from it, and earnestly exclaim against the Preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the Evidence of their graces, and tell us that we must look to Christ alone, and call all those Legal Preachers or Professors that be not of their mind in this. But you may see by what is said before, that they speak against the clearest fullest evidence; and that the whole stream of Scripture beareth down their opinion. And therefore it is sad, that when they go against the light of the Sun, they should be so confident as to accuse their Brethren of darkness, and so rash as to censure them as Legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the mists of their accusations will vanish, and the case will be clear. 1. We must distinguish between [ *Carnal Self* ] which we are called in Scripture to deny, and [ *Self* ] as it signifieth our personal being; And this we are commanded in Scripture to Love and Cherish. For we must Love our neighbours but as our selves, and a man must cherish and nourish his wife but as his own body, and love her but as *himself*,  
for

for no man ever yet hated his own flesh, *Eph* 5 28, 29, 33. And [*Self*] in the third sense, as taken for Renewed *Self*, that certainly none is bound to hate.

Now in the first sense its true that we must look at Nothing in our *selves* for comfort, that is, at nothing in our carnal *selves*; But of *self* in the other two senses, we must further enquire.

2. We must distinguish between that which is both *in our selves* and *of our selves* originally, and that which is *in our selves*, but not *of our selves*, but of God by Christ: Or only of our selves in subordination to Christ. The former sort we have smal reason to glory in, for it is our sin and shame. Put the latter we may glory in; for the glory redoundeth to the author.

3. We must distinguish between Looking at something in our selves with a mistaking eye, as judging it Meritorious, or to be more our own then it is; and looking at it with a right judgement, and saying of it no more then what is true. In the latter sense we may look at it and glory in it, but not in the former.

4. And we must distinguish betwixt a Glorifying that is terminated ultimately in our selves, or is accompanied with any undue ascribing to our selves; this is no doubt unlawful: And a Glorifying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to Gods honour. And this Glorifying is a duty, and by all Christians to be carefully performed.

If any that peruse these lines be tainted with this weak mistake, let them consider, besides what is said before;

1. Is it just or pious that Christ should lose the honour of his mercies, meerly because he hath bestowed them on us? Doth that make them no mercies? Or rather make them the greater mercies? Shall his grace be villified, because he makes thy soul the subject of it? Why then it seems you would have thanked him more to have kept his mercy to himself.

2. Is Christ ever the less Christ, because he dwels in the hearts of Believers? *Eph*. 3. 17. And will you pretend to honour Christ without you, and deny him his honour within you, even because he is within you? Yea and will pretend that it is for the honour of Christ thus to dishonour him? and tell men that they

deny or overlook it, because they admire him within them, as well as without them? If *Paul* say, [ *I have laboured more abundantly then they all* ] in I add when he hath done, *Yet not I, but the Grace of God which was with me, and by the grace of God I am what I am, and his Grace which was bestowed on me was not in vain.* ] *1 Cor. 15. 10* will you tell him that he exalteth himself against Grace? No: but he exalteth Grace in himself. *Paul* travailed in birth of the *Galathians* till *Christ* were formed in them, *Gal. 4. 19.* And must not he and they observe and honour *Christ* in them after all this travail? If we glory that we [ *are Crucified with Christ, and that we live* ] we always add or understand [ *yet not we, but Christ liveth in us, and the life which we now live is the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us, Gal. 2. 20.* ] And is it a dishonour to *Christ* to acknowledge him in us, and to say that we Live by him?

3. Was it not the very end of *Christs* death to save his people from their sins? *Mat. 1. 21.* and to bring them from darkness to light, and from the power of Satan unto God? *Acts 26. 18.* and did he not give himself for us, that he might redeem us from all iniquity, and sanctifie to himself a peculiar people, zealous of good works, *Tit. 2. 14.* Did he not therefore die for all, that they which live, should not henceforth live unto themselves, but unto him that dyed for them, and rose again? *2 Cor. 5. 15.* ] [ *When he ascended up on high, he led captivity captive, and gave gifts unto men.* ] To what end? [ *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that henceforth we be no more children, &c.* ] [ *Christ* loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it by the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. ] Abundance of such passages in Scripture do assure us that the Holiness of the Saints was the end that *Christ* intended in his death. If therefore you reach men that they must not look at the End, in effect you teach them that they must not look at the Means. If they must not rejoyce in the fruits of *Christs* death, they must not rejoyce in his death



death it self : for in it self considered, his death was not matter of Joy, but of Sorrow : but it is for the sake of the effects that we must rejoyce in it. It is a dishonour to the sufferings and merits of Christ, to obscure or make light of the *ends and effects* of them. And they that will Glorifie the blood of Christ, must Glorifie its *effects* on the souls of men. Who is it that more honoureth the Physician ? he that magnifieth the cure, or he that vilifieth it, or makes nothing of it ? as was aforesaid,

4. Doubtles we must observe and Glory in that which *all the world* must observe and glorifie God for : and that which will be the matter of our Redeemers honour at the last day ; yea the magnifying of himself therein is the end of his coming. But such is the holiness of the Saints. They that *see their good works, must glorifie our Father which is in heaven*, Matth. 5. 16. *And Christ shall come to be Glorified in his Saints, and admired in all them that believed, even because they believed the Gospel*, 2 Thes. 1. 10. Read also ver. 11. 12.

5. The Holiness of the Saints is called their *participation of the Divine nature* ; (as 2 Pet. 1. 4 is commonly expounded, and it seems more agreeable to that which followeth, then to expound it of a Relative participation of the Divine nature in Christ without us.) This is given to them that *escape the corruption that is in the world through lust*, 2 Pet. 1. 4. And will you overlook the *Divine Nature* and refuse to honour it, and this on pretence that it is a wrong to Christ ? Take heed lest by your doctrine you make Christ an enemy to God and holiness, who came into the world to do his Fathers will, and to recover sinners by sanctification from the world to God.

6. It is the great sin of the Devil and wicked men, to wrong and *dishonour Christ in his Saints* ; and when he himself is out of their reach, they persecute him in his members ; and those that love not and relieve not these, shall be Judged as not loving and relieving Christ. It is certainly our duty then to do contrary to them, and to *love and admire Gods graces in the Saints*, and to observe and honour Christ within them.

7. What comfortable use can we make of the promises, if we must not look at those Evidences in our selves that prove our interest in them ? God hath promised, that *If we confess with the mouth the Lord Jesus, and believe in the heart that God raised him*

from the dead, we shall be saved, Rom. 10. and that he that believeth shall not perish, but have everlasting life, John 3.16. If you say with the Papists, that no man can tell whether he be a true Believer or not; then you make the promise vain: For what good will it do any man to know that heaven is promised to Believers, if it cannot be known whether we are Believers or not? But if you confess that it may be known, why should we so despise the comfort of the promise as not to search after and observe the qualification, which must evidence that it is ours? Will you apply this promise to all, or to some, or to none? If to none, then its made in vain. If to all, you will deceive the most. I mean if you absolutely promise them the benefit. For it is not all that are Believers, nor all that shall have everlasting life. You dare not absolutely tell all men in the world, that they shall not perish. It must needs therefore be the proper benefit of some: and how will you know but by the Text who those are? There is no way of applying it, that the Text or common reason will allow of, but by discerning that we are Believers, to conclude thereupon that we shall not perish. If you say that all are bound to believe that they shall not perish, I answer, then most should be bound to believe a falsehood; which cannot be. They are only bound to believe the truth of the Gospel, and accept of Christ as offered therein, and then discerning this faith in themselves, to conclude that they shall be glorified.

8. Should we not observe the *lower mercies* that we possess, it were great unthankfulness; much more to overlook the *special mercies* that accompany salvation. We must bless God for the very health and strength of body that is within us; for our understandings and memories: how much more for the graces that are within us?

9. Our Mortification is part of our *Salvation*: and our Holiness is a beginning of our Happiness; and when we come to heaven we shall be perfected herein. If therefore we may not take comfort in this, we may not take comfort in heaven it self, which is the perfection of it.

10. Lastly consider, that Sanctification is that *mercy that makes us capable of glorifying God for the rest of his mercies*, and receiving the comfort of them. An un sanctified man cannot give any honour sincerely to Christ. And may we not observe and glory

in that mercy, that enableth us to give God the glory of *all* mercies? Can it be a wrong to Christ, to rejoyce in that, without which we can do *nothing but wrong him*? and to take comfort in that, without which we are incapable of true comfort?

By this time I hope it is evident to you, that it is an injurious dealing against Christ and his Sains, for any to reproach them for Glorifying in Gods graces, even that they are Crucified to the world, and the world to them.

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 SECT. XXV.

## Use 2.

FROM hence also many disconsolate Christians may see their Errour, who cannot Glory in a *Mortified* state. They can see matter of comfort in a state of *exaltation*, when they perceive themselves prosper in all that they undertake, and find a present answer of their prayers, and enjoy the sense of the Love of God; but to be Crucified to the world, and the world to them, doth seem to them but an uncomfortable state, and they cannot see the greatness of the mercy. It is easie to perceive the excellency of those mercies that participate of the ultimate End, and are known by proper fruition, and have nothing in them but pure sweetness and delight; and therefore a state of Joy declareth it self: but as for those mercies that have the Nature of a Means, whose excellency is in order to their end, and those that have some wholsom bitterness mixt, because they are less grateful to sense, and valued only by faith, therefore we are too prone to overlook their worth, and to neglect the comforts which the consideration of them might afford us, and so to deny God the thanks that is his due. Every sensual man can rejoyce in the *having* and *enjoying* of outward prosperity: and every Christian can rejoyce in the *fruition* of God, whether in foretaste here, or in fulness hereafter: but to rejoyce in the absence of worldly prosperity, in that we are dead to it, and have learned to set light by it; and to Rejoyce in the absence of God, in that we have hearts that are set upon him, and cannot be satisfied without him, and are desiring after him, and in progress towards him, and  
hope

hope ere long that we shall be with him; this is the Joy that must be expected by believers here on earth.

Though an *Enjoying* foretaste may now and then afford them a feast, yet it is this *Believing, desiring, seeking* Joy that must be their ordinary sustentation: and if in this world they have no other, they have cause to be abundantly thankful for this.

To *Rejoyce in the fruition of God*, (especially when it is full) is the part of the glorified Saints in heaven. To *Rejoyce in the creature* as accommodating their flesh, is the Joy of the Carnal Unsanctified here on earth (A remnant of which is in the imperfect Saints.) To *rejoyce in meer outward Ordinances and the false conceits of special Grace*, is the Joy of hypocrites and common professors. To be *without joy*, is the part of some of the ungodly under the terrors of their consciences, and of true Christians that know not their own sincerity, or are under some great desertions of God. To be *out of all hope and possibility of joy*, is the part of the Devil and damned men. But to *Rejoyce in the true mortification of the flesh*, and in the holy contempt of worldly things, and in the *desires and hopes of the glory to come*, this is the part of the Saints on the earth, and the present Joy that cometh by believing. And this kind of Joy is most suitable to our present condition, as *Fruition* is suitable to our Heavenly End. The comforts of travellers is not of the same kind with those of a man that is at home. He that is at home would have his wealth about him. But you would not carry your houses with you in your journey, nor would you drive your cattle with you, or carry all your goods and riches with you: a traveller would have as fair a way as he can get, and as good a guide, and necessities for his journey, and no more, but all the rest he would have at home, that he may find it when he comes thither. It is his benefit in the way, to *want* no more, and to *have* no more: For the more he needeth, and hath, the more he must be burdened and troubled. Mark the descriptions of our present blessedness that you find in the Scriptures, and you may see that they consist in our present Mortification to things below, and desires and hopes of things to come, rather than in a state of enjoyment here, whether it be of the world or of God. Though still the reason of our Blessedness in a *mortified* estate, is the tendency that it hath to a *glorified* estate; because it is the way to that, *Matth. 5. 3.*

[Blessed

[ *Blessed are the poor in Spirit.* ] It is not [ *Blessed are the worldly rich : Nor Blessed are the Glorified only.* ] But the reason is, [ *For theirs is the Kingdom of heaven* ] that is, in title; but not in possession: ver. 2. [ *Blessed are they that mourn* ] And why are mourners blessed? [ *For they shall be comforted.* ] Luk. 6. 24, 25. *Wo unto you that are rich, for ye have received your consolation : Wo unto you that are full, for you shall hunger : Wo unto you that laugh now, for you shall mourn and weep : Wo unto you when all men speak well of you, &c.* ] that is, *Wo to you that place your comfort and felicity in Riches, and Fulness, and Mirth, and the Applause of men : yea though you possess the things you desire, yet wo to you, because you shall miss of the true and durable felicity.* ] Thus also run all the rest of the blessings in *Matthew 5.* [ *Blessed are the meek; Blessed are they that hunger and thirst after righteousness; Blessed are the merciful; Blessed are the pure in heart; Blessed are the peace-makers; Blessed are they which are persecuted for righteousness sake; Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake:* ] that is, When you are so firm in the faith, and so far in love with me, and the heavenly reward, that you can bear all these revilings, and slanders, and persecutions, you are *Blessed*, even when the troubles are upon you. ] So that you see here, that our present Blessedness consisteth in Mortification to present things, and Hope of future: And from the future the Reason of our present blessedness is fetcht: [ *They which hunger and thirst after righteousness shall be filled. The merciful shall obtain mercy: The pure in heart shall see God: The peace-makers shall be called the children of God: The persecuted shall have the Kingdom of heaven.* ] Indeed to the meek it is promised in present, that [ *they shall inherit the earth.* ] as *Psal. 37. 11.* had before said. that is, It shall afford them accommodations for a traveller, which is all that is desirable in it, or can be expected from it: for *Godliness hath the promise of this life, and of that to come,* 1 *Tim. 4. 8.* Yea moreover there is a special promise to the meek, above those godly persons that are most wanting herein: For their passage through this world to heaven shall ordinarily be more peaceably and quiet to them then other mens: they do not so molest their own minds, and vex themselves; nor make themselves troubles,

nor provoke others against them as the passionate do; and commonly they are either loved, or pittied, or easlyer dealt with by all.

So that you may see throughout the Gospel, that our present blessedness is in Mortification and Hope, as the way to our future blessedness, which consisteth in fruition. And therefore it is a very great errour in Believers, when they overlook the blessedness of a Mortified state, and can see little in any thing but sensible fruition and rejoycings. When you are low in afflictions and grieved for your corruptions, and fill the ears of God and men with your complaints, though you have not then the joyful sense of the Love of God, yet methinks you might easily perceive your Mortification; And will that afford you no refreshing? Do you not feel that you are Crucified to the world, and your desires after it are languid and life-less? Can you not truly say that the world is Crucified to you, and that you look on it but as a Carcase; as an empty lifeless, and unsatisfactory thing? Would you not gladly part with it for more of Christ? Could you not let go credit, and wealth, and friends, so that the Kingdom of God might be more advanced within you, and you might live more in the Spirit by a life of faith? Could you not be content to be poor in the world, so that you might but be rich in faith and heirs of the Kingdom which God hath promised to them that love him? Why do you not then consider what a blessed condition you are in, and that your Mortification is a Mercy that leadeth to salvation, and as sure a token of the Love of God as your most sensible joyes? Did you ever mark and conscionably practise that command of Christ, *Mat. 5. 12.* to the persecuted, reviled, slandered Believers: [*Rejoyce and be exceeding glad* (mark what a frame your Saviour would have you live in) *for great is your reward in heaven: for so persecuted they the Prophets which were before you.*] So when you are poor and afflicted, and have hearts that set light by earthly things in comparison of God and Glory, you have cause to Rejoyce and be exceeding glad, though you live under sufferings: for thus it hath been with the true Believers that have gone before you.

## SECT. XXVI.

**I** Come now to the second Branch of the Observation: which is, that [ *When Believers Glory in their own Mortification, it must be as it is the fruit of the Cross of Christ, that so all their Glorifying may be principally and ultimately in Christ, and not in themselves* ]

They must take heed of ascribing the honour to themselves, or of resting in themselves, but all their observation of the graces that are in them must be in pure respect to him that is the fountain and the end, that we may thankfully acknowledge our receivings, and admire the eternal Love which did bestow them, and the compassions and merits of our Crucified Redeemer, and the powerful operations of his Spirit in our souls, and so may be carried out to Love and Duty in the sense of our receivings, and may live to the praises of him that hath called us out of darkness into his marvellous light.

And that you may see how great reason there is for this, and so may be kept from glorying in your selves, I shall open the cause to you as it lyeth both on Christs part and on ours: What he is to us, and what we are to our selves.

Consider, 1. It was *Christ and not we* that wrought our deliverance, by the wonderfull work of our Redemption. Long enough might we have layen in prison before we could have paid the utmost farthing: and long might we have born the wrath which we deserved, before we could have done any thing to merit or any way procure our deliverance. Had we wept out our eyes, and prayed our hearts out, and never committed sin again, this would not have made satisfaction to God for the sin that was past. Long enough might we have lain in our blood, if this compassionate Redeemer had not taken us up, and undertaken the cure. Had he turned us off to any creature, we had been left helpless. Had we looked on the right hand for some to deliver us, or on the left, we should have found none: *Besides him there is no Saviour, Isaiah* 43. 11. *Acts* 4. 12.

And moreover the way he hath taken is wonderful. There are

unsearchable wonders of Love, and wonders of Justice, wonders of Wisdom, and wonders of Power: its the admiration of Angels: the study of all Saints, to know the height, and breadth and length, and depth; and when they have all done, they find that the Love of Christ surpasseth knowledge. As all other knowledge of arts, creatures, languages, is nothing in comparison of the knowledge of a Crucified Christ; so our own knowledge is too narrow to comprehend the greatness, and too dull to reach to the bottom of the mysterie of this design of the heavenly Love, *Eph. 3. 17, 18, 19.* When Christ hath posed men and Angels with wonders in our Redemption, and when we have done nothing in it our selves, its easie to perceive in whom we should Glory.

2. Consider also that it is *Christ that God hath advanced to this Glory*, and it is the *magnifying of him that is designed by God*, and not of such as you. Its true, that he intendeth to Glorifie us with Christ, and that in some participation of his Glory: but that is not by ascribing merit, and power, and wisdom to us, nor by praising us for that which indeed we have not: but it is by communicating some of the Spirit of Christ unto us, and letting us see the glory of our head: though we may see the brightness of the Sun, and have the comfort of its raies, yet that doth not make us Suns our selves. So though we shall be where Christ is and behold his Glory, *1 John 17. 24.* and exercise our selves in his eternal praise; yet all this is but a derived dignity, communicated to us by the aspect of our Lord; and therefore it will not be our work to praise our selves but him. *Revel. 5. 9. Him hath God advanced to be a Prince and a Saviour, Acts 5. 31. and made him head over all things to the Church, Eph. 1. 22. and delivered all things into his hand, 1 Joh. 13. and given him all power in heaven and earth, Mat. 28. 18. and a name above every name, that at the name of Jesus every knee shall bow, Phil. 2. 9, 10. and to this end he dyed, rose and revived, that he might be Lord of the dead and of the living, Rom. 14. 9.* So that the exalting of the Redeemer is a more principal end in the work of Redemption then *our* exaltation, and in *ours* we are passive, receiving the dignity which from him is communicated to us; but Christ with his Father is the fountain and end of his own glory.

3. Consider



3. Consider also your *Debasement in condemnation and humiliation* is the designed way to the glory of your Redeemer, and in it your own glory. This is his honour, that when the Law had condemned you, he absolved you by his Ransom: and when you were dead in trespasses and sins he quickned you, through the riches of mercy and the great love wherewith he loved you, *Eph. 2. 4, 5.* you must be sick before he can have the honour of curing you: He will lay you at the feet of God in shame, crying out, *Father, I have sinned against heaven and before thee, and am no more worthy to be called a son, make me one of thy hired servants.* You shall call your selves foolish, disobedient, even mad, and the greatest of sinners, *Titus 3. 3. Acts 26. 11. 1 Tim. 1. 15.* If therefore you begin to glory in your selves, you contradict the glory of Christ, and consequently hinder the glory you should receive from him. You have but the *benefit* of receiving his alms, and therefore must stand in the posture of beggars, but it is he and not you that must have the honour of giving it. You must be *Nothing*, that he may be *All*, or else you will be *Nothing* indeed. You must not *Live*, but Christ in you, or else you will not Live indeed, *Gal. 2. 20.* You must be *found in him, not having your own Righteousness which is of the Law, or works, but the Righteousness which is of Christ by faith*, or else you will lose your selves, and your righteousness, *Phil. 3. 9.* And thus the *Just* being dead in themselves must *live by faith*, but if any be lifted up, his *soul* is not upright in him, *Heb. 2. 4.* Christianity therefore teacheth you to glory in Christ and not in your selves.

4. Consider, it is Christ and not you that revived your souls when you were dead in sin, and crucified you to the world, to which you were alive. You might have rotted and stunk in the grave of sin, if he had not called you out. You saw the spectacles of Mortality before your eyes, and you could say, The world is vain, before: but yet it lived in your hearts, till power came from Christ to kill it. Words were but wind; you would never have let go your bone of present worldly pleasure, if Christ had not taken it out of your jaws, by shewing you the hopes of greater things. Long might you have heard Sermons, and yet have been carnal still, if his Spirit had not entered into your hearts. Seeing then it is he that hath done the cure so far as it is done,

it is in him that you must glory, and not in your selves.

5. Consider, if *yet* he should deal with you according to your deservings, the *remnants* of your sin would bring you to damnation. If *yet* he did not hide your nakedness, and by his intercession procure you a daily pardon, you would every day be your own destroyers; nay you would not be an hour longer out of hell. If he did not bring you before his Father, you could have no access to him in any of your addresses. Your sacrifices would be cast back into your faces as dung, if the merit of his sacrifice made them not accepted. So that by this you may see in whom you must still glory.

6. Now you *have* a little grace, you cannot *keep* it of your selves: Now you are made alive, you cannot keep your selves alive. If you be not preserved by him that did revive you, and kept by his mighty power to salvation, and if he be not the finisher of your faith, who was the author of it? how speedily, how certainly would you prove apostates, and undo all that hath been so long a doing? If then you stand not on your own legs, but are carryed in his arms, you may see in whom it is that you should glory.

7. Nay more, if you were left to your selves, but to resist one temptation, it would bear you down. You now think of many sins with an holy scorn: but the filthiest of those sins would become your pleasure, if you were forsaken by Christ. You now look on whoredom, and gluttony, and drunkenness, and ambition, as dirt and dung: but if Christ should forsake you, this dung would you feed upon, and as dogs you would eat up the filthiest vomit that ever you did disgorge your selves of, and as swine you would choose that mire for your bed, and rest in it till hell awakened you. By this then you may perceive in whom you should glory.

8. Moreover, without Christ you cannot make use of the Grace that he hath given you. The life and comfort of your grace is in the exercise. To draw forth your Faith, and Love, and Joy into exercise, is the way to increase them, and to shew you experimentally their nature, truth, and worth, and to attain their ends. And without Christ, you will never do this. You may lie as if you were dead, and dry, and withered, if he do but with-

withdraw his quickning influences : for without him you can do nothing. Judge then by this in whom you should glory.

9. Yea further, as you cannot do these of your selves, so neither can you go to Christ your selves for strength to do them. You will not so much as move a hand, or lift up your voice to cry for help. For the nature of sin is to make the sinner willing of it, and unwilling to be delivered from it. You would rather God would let you alone, and thus you would continue.

10. Yea more, without Christ you would not so much as understand and be sensible of all this misery and disability in your selves. You will think your selves well when you are next the worst, and give no one thanks that would pity or help you. So that lay all this together, and judge in whom it is that you should Glory.

11. And indeed, the very nature of all your graces, if you have any, will lead you from a glorying in your selves to a glorying in Christ. Repentance will lay you low and make you vile in your own eyes, and loath your selves for all your abominations, *Ezek. 36. 31.* Self-denial is a great part of the new creature. Faith leads you out of your selves to Christ. Love will carry you quite above your selves to God. And so it is with other graces. To live in your selves, upon your selves, and to your selves, is the state of the un sanctified. To live in Christ, and upon Christ, and to Christ, is the state of all his living members : So far then as you are new creatures, this Law is written in your hearts, and I have the less need to teach you this lesson, and persuade you to the practice of it, because you are really taught of God, to Glory in Christ and not in your selves.

12. To conclude, even Nature and common Reason may teach you that you have little cause to glory in your selves : For it may easily tell you that you have nothing of your selves, and therefore nothing that is originally your own : Who knows not that we have our being, and all the means of our well-being, and every thing that is worth the having, from God alone? As *Nothing* could not make it self to be *Something*, so neither can that dependent *Something* uphold it self, or carry on it self unto its End. *What hast thou which*  
*thou*

thou hast not received? And if thou hast received it, why shouldst thou glory as if thou hadst not received it? 1 Cor. 4.7. To such poor, empty, unworthy worms as we are, one would think it should be an easie thing, to know that we have nothing but what we have of God: for whence else should we have it? In him we live, and move, and have our being, and of him and by him, and for him, are all things, and therefore to him must be the praise for ever, Rom. 11.36. Not therefore to our selves, but unto him must we give the glory, Psalm 115. 1. Though Nature cannot lead us to Christ, it may tell us that we are creatures, and have nothing but from the bountiful hand of our Creator. It is therefore against this Nature and Reason to glory in our selves.

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## Use.

**S**EE then that you abhor all self-advancing thoughts : And receive no Doctrine that gives the glory of Christ unto your selves. They are miserable that are made *irreligious* by their pride : But they are more miserable, because more uncurable, that make themselves a *Religion* by their pride : and frame to themselves both Doctrines and Devotions, whose tendency and use is to keep alive this devilish sin. You do not believe well, nor repent well, nor pray well, nor do any Christian duty well, if you be not more humble in and after it, then you were before. Its a sad case for a man to preach himself and pray himself into hell, and to strengthen the bonds of sin and Satan by his devotions. And yet proud Devotions are as ready a way to this, as you can devise. If you read, or confer, or preach, or pray, with a mind that is lifted up, and glorieth in it self, you do but serve the Devil, with the name of God and his holy Ordinances. And therefore we have seen by sad experience, in a multitude of sects, and horrible delusions of late in this Land, that none run to such dreadful outrages in sin, nor go so far against the Lord, as proud self-conceited professors do. As you love your souls, take heed of being conceited of your own understanding or worth, and of being proud of your supposed holiness or abilities. What fearful ends have we seen of such ! If indeed thou art a Christian, thou must become as a little child, and learn of Christ to be meek and lowly, and be a servant to all : And lay thy self still at the feet of Christ, as sensible that all the sin is thine, but the good is his, from whom thou didst receive it. Thou canst destroy thy self, but in him is thy help. Thou hast the skil and ability, to set thy own house on fire ; but its he that must quench it or repair it. Thou art wise to do evil, but thou hast no knowledge to do good, but what he giveth thee. Thou hast the art of stabbing thy self, but not of curing thy self. He must do that for thee, or else it must be undone. You can snarl and ravel the state of your own souls, but its he that must untie the knots which thy

folly and carelesness have tyed. Thou canst with *Jonas* raise the storm and cast thy self over-board; but its he that must provide the Whale to receive thee, and bring thee to the Land. Remember therefore that though thou be a vessel of mercy, it is the fountain that filleth thee and not thy self. Thon canst scarce more dishonour thy qualifications, and actions, and consequently thy self, then to say they are thine own and originally from thy self. For sure all that is thine and from thee, will be like thee: and therefore must be weak and bad as thou art. When ever therefore thou gloriest in thy graces, do it but as the beggar gloryeth in his alms, that ascribes all to the giver; or as the Patient gloryeth in his cure, that ascribeth all to God and the Phisitian; or as a condemned rebel doth glory in a pardon, which he ascribeth to the mercy of his Prince. I durst not have told you as I did before of the duty of Glorifying in your Crucifixion to the world, without adding this caution, to tell you whether all must be referred, and how little you are beholden for it to your selves. Meet every thought of self-exalting with abhorrence, and give it no other entertainment in your souls then you would give the Devil himself, who is the Father of it. For casting down Christ will prove the casting down of your selves, and he that exalteth himself shall be abased.

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SECT

## SECT. XXVII.

**I** Come now to the third and last branch of the Observation; *viz.* that *To Glory in any thing save the Cross of Christ and our Crucifixion thereby, is a thing that the soul of a Christian should abhor.*

Here I shall shew you what it is that is not excluded from our glorying in these words: And then what it is that is excluded; and conclude with some Application.

1. It is none of the Apostles meaning in these words, that we may not Glory in God the Father. For his love to the world was the cause of their Redemption. And his pleasure and glory is the end of Redemption; and was intended by Christ, and must be intended by us. As *Justine Martyr* saith, he would not have believed in Christ himself, if he had led them to any but the true God. So I may say, Christ had not done the work of Christ, if he had intended any End but God, and had not brought up all to God.

2. When it is said, that we must Glory only in the Cross of Christ, the meaning is not that we must not also Glory in his Incarnation, and holy Life, and Resurrection, and Intercession, and every part of his Mediatorship: For the Cross is not here put as Contradistinct from these; but all these are implied in his Cross: as having their share as well as it, in the work of our salvation.

3. Nor is it the meaning of the Apostle, to forbid us to Glory in the promise that Christ hath made us and in the glad tidings of the Gospel: For this brings the blessed news to our ears; this is the joyful sound; the voice of Love; the Charter of our inheritance; and therefore sweet to all the sons of Life.

4. Nor is it any of the Apostles sense, that we may not Glory in the Spirit of Christ, as magnifying him for the work of illumination and Sanctification. As it was an high

sin in *Ananias* and *Sapphira* to lye to the Holy Ghost; and as it is the unpardonable sin to blaspheme the Holy Ghost: so it must be a great duty to honour and magnifie the Holy Ghost. And therefore it should make us tremble to hear some prophane men abuse the Holy Ghost in deriding his works, saying, These are the Holy Brethren: these are the Saints: these have the Spirit.

5. Nor yet are we forbidden to Glory in the effects of the Cross of Christ upon us: for these you find are included in the Text, even our Crucifixion to the world thereby. And the other effects of it, even our Justification, Adoption and the rest, may be Gloried in, as well as this that is here named, as the Apostle doth, *Rom* 8. 30, 31, 32, 33. *to the end*; yet still referring all to God in Christ.

6. Nor are we forbidden to Glory in the helps of our salvation, the Ordinances of God and means of Grace, so we give no more to them then their due, and look at them but as the appointed means of God, that can do nothing but by him.

7. No nor is it unlawfull so far to Glory in our Teachers, as God hath sent them and qualified them for our good, and as they are the Messengers of God, and instruments of the Spirit. So did *Cornelius* glory in *Peter*, *Acts* 10. and when the Apostles brought the Gospel to *Samaria*, there was great joy in that City, *Acts* 8. 8. And the Apostle commandeth the Churches to know them that are over them in the Lord, and submit themselves, and esteem them highly in love for their works sake, *1 Thes.* 5. 12.

8. Nay we may Glory even in honour, and riches, and other outward things, as they are the effects of the Love of God, and the blood of Christ; and as they reveal God to us, or furnish us for his service, and the relief of his people, and any way further the Ends of our holy Faith. In a word, we may glory in any thing that is good, as it stands in its due subordination to Christ, ascribing to it no more then belongs to it in the relation, and not separating it in our thoughts or affections from Christ, but carrying all the Glory ultimately to God, and making the creature but the means thereto.

And



And thus we may not only praise the Physician, but the Medicine, the Apothecary, the handsome administration, the glass that it is brought in, the silver spoon in which we take it; and all this without any wrong to the Physician, or danger of displeasing him, if we respect every thing but as it stands in its own place. So much to shew you what is not excluded.

2. But what is it then that we may not Glory in? As I told you in the beginning, not in our selves, or any creature, as opposite to Christ, or separate from him, or any way pretending to be what it is not, or do what it cannot. But let us enter into some particulars.

1. Have you dignities, and honours, and high places in the world? Do others bow to you, and have you power to crush them or exalt them at your pleasure? Glory not in it as any part of your felicity. A horse is stronger than a man: The great Mogal, and the Turkish Emperour, and many another Infidel Prince, is a thousand-fold beyond the greatest of you, in Power and earthly dignitie: and yet what are they but miserable wretches! Your power will not conquer death, nor keep off sickness, nor keep the stoutest of your Carcasses from corruption. When a man shall see you gasping for breath, and yielding your selves prisoners to unresistible death, and closing those eyes that look so haughtily, then who can discern the Glory of your greatness? Who then will fear you, or honour or regard you, further then your deserts or their interests lead them? Your flatterers will then forsake you, and seek them a new Master. When they are winding your Carcass, and laying it up for rottenness in the dust, what signs of your power will then appear? Will your corpse have any reverend aspect? How many have been spurned when they were dead, that were bowed to while they were alive? There are many in Hell, and there will be for ever, that were greater men then you on earth. The higher you clime, the lower you have to fall. If the breath of a thousand applaud you now, perhaps a million may reproach you when you are dead. However, it is not the applause of men that will carry you to heaven, or abate the least of your pain in Hell. Glory

not then in worldly honours, or greatness: But rather rejoyce that you have enough without all this in God. How well, thinks the Christian, can I spare all these tedious troublesome employments, these complements, these applauses, this sumptuous provision and retinue, and all this stir that they make in the world? How easily can I spare their Titles and Obeysances? When I look up at them as on the pinnacle of a steeple, I bless my self that I am below them on safer ground. I have more leisure to converse with God in my solitude, then they have in a crowd. Rejoyce that you neither need nor desire such a state, but find Christ enough for you in a lower condition, and nothing without him enough in the highest. That you are above these empty childish honours, when those that possess them may be enslaved under them. That you have the dignity of a Son of God, a Member of Christ, and an Heir of Heaven, and have an heart that can contentedly let other men take the dignities of the earth. Its more to have the world, and the Kingdoms and glory of it under your feet, by the Spiritual advancement of your souls, then to be the Monarch of the world.

2. Have you abundance of earthly Riches, and provision for your flesh, so that you want nothing, but have the world at will? Glory not in it, as the least part of your felicity. This will not keep your souls in your bodies; nor take away their guilt, nor open to you the gates of heaven. You may want a drop of water in Hell, for all your riches on earth. If you scape that danger, no thanks to your riches. If ever you get to heaven, you must be beholden to Christ to save you from your riches: And when all's done, you will have a harder journey, and a greater load to burden you then others, and will be saved with very much ado. Glory not then in these: but rather glory that you have a taste of higher and sweeter things, which take off your minds, and make you look on these as chips. To have an heart that cares not for wealth or honours, but can rejoyce in poverty and daily reproaches, is a thousand times greater mercy, then to have all the wealth and honour of the world.

3. Have you convenient habitations for buildings, and  
rooms,

rooms, and walks, and lands, and neighbourhood? Glory not in them as any of your felicity. They are baits to tice your hearts from God. But rather rejoyce that you have a building not made with hands eternall in the heavens, and that you can be contented till you come thither with any thing in the way, and make shift with inconveniences for a little while. Heaven wants no furniture, nor hath any encumbrances, nor inconveniences. If a winding sheet and Coffin be room enough when we are dead, we can endure sure to be somewhat straitned while we are alive, seeing we are dead to the world while we live in it. O what is the most sumptuous Palace, to the meanest room in our Fathers house! The green and flourishing earth in Summer, covered with the more glorious spangled Firmament, is a goodly structure; but far short of that which the poorest Saint shall have with God.

4. Have you comelyness of body? have you beauty or strength? Glory not in it. It is but warm well-coloured earth. The pox or other sickness can quickly turn your beauty to deformity. If age do not wrinkle it, death will dissolve it. The comeliest and strongest body, will shortly be as homely and loathsom a thing, as the dirt in the streets, and as the carryon in a ditch. The stoutest youth, and the neatest dame must come to this; there's no remedy. And is such a body a thing to be Gloried in: No, but glory rather in your assurance of a Resurrection: when your mortal bodies shall put on immortality, and your corruptible, incorruption, and death shall be swallowed up in victory; and when you shall shine as Stars in the Firmament of you Father, and be subject to heat and cold, hunger, and thirst, and weariness no more: And that in the mean time you can tame this flesh, and use it as a servant, and instead of caring for its inordinate provision, can lay out your care for a more during subsistence.

5. Have you comely apparel for the adorning of your bodies? Glory not in it. This is so childish that its below a man, and therefore so sinfull as to be unbeseeming a Christian. The emptiest person may have the best attire. It is not  
your

your out-side that shews your worth. The Philosopher asks the Question, Why women are more addicted to look after neat attire than men? and he answereth, Because nature is conscious of their want of inward worth, it seeks to make it up with somewhat that is borrowed. It may make a man suspect that somewhat is amiss within, when there needs all this ado without. They are not always the best horses that have the neatest trappings. A fool may be as bravely drest as a wise man: and few but fools and children do admire you, or think you ever the better, but many an one will envy you, and many take you to be the worse. A graceless soul will be but sorrily covered with neat attire. And whatever you hang without, we all know that there's dung and filth within. Pauls shop hath comlyer Ornaments then these. *1 Tim. 2. 9. Let women adorn themselves in modest apparel, with shamefastness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works; learning in silence with all subjection.*] Glory in the whole rayment of the Saints, even the righteousness of Christ, lest when you go naked out of the world as you came naked in, your souls should be found naked before an holy jealous God.

6. Have you health of body, and feel no sickness? Glory not in it. It will last you but a while. Your oyl will be spent ere long, and your candle will go out: You must know what pains and death are as well as others. A little cold, or heat, or a thousand accidents, may quickly change the case with you. Many that were young and lusty go to their graves, when some that were more likely to have gone before them are left behind: But first or last we must all away. Rather glory in a healthfull frame of soul: that Christ hath cured you of your worldliness and pride, of your self-seeking, and passion, and fleshly lusts: For this will be a more durable health then the other.

7. Have you nobility of birth? are you descended of worshipfull or honourable Ancestors? Glory not in it. We are all made of one common earth. There is as good blood in the veins of a beggar as of a Lord. This is but a remnant of your

your Ancestors honour. Perhaps the favour of some great men might bestow it on them at first without desert ; Or it might be the Consequent of a little riches, though ill got. However the merit descendeth not to you ; and therefore its little honour that comes that way. That's your chief honour which is most your own, and least borrowed from others : The deserving Son of a beggar is more truly honourable, then the undeserving Son of a Lord. Glory rather that you are born again, not of the flesh, but of the Spirit, not of corruptible seed, but incorruptible ; the word of God that endureth for ever. Your first birth, how noble soever, makes you but children of wrath and slaves of Satan. But your new birth is the truly honourable birth, which makes you partakers of the Divine Nature, the Sons of God, the heirs of Heaven, and Co-heirs with the Lord Jesus. 1 Pet, 1. 23. John 3. 6. & 1. 12. Rom. 8. 17.

8. Have you friends that love you, and are able to countenance you, and are daily tender of you and helpful to you ? Bless God for them, but glory not in man : For *Cursed is he that trusteth in man and maketh flesh his arm, and withdraweth his heart from the Lord,* Jer. 17. 5. *Cease from man whose breath is in his nostrils, for wherein is he to be accounted of ?* Isa. 2. 22. Your best friends are uncertain, and quickly lost, and may turn so unkind as to break your hearts. Or if their minds prove constant, their lives are uncertain ; and the dearer they were to you, with the greater grief you will lay them in the grave. Or if you fall your selves into sickness, they will prove but silly comforts to you : They can but look on you and be sorry for you, but that will not ease your pain, nor succour you. Oh how much more cause have you to glory in such a friend as Christ, that will save you from sin, and wrath, and Hell ? In such a friend as God Almighty, that can rebuke your diseases by a word ? Or make them tend to the cure of your souls ? and that will stick to you when others leave you : with whom you must dwell in heaven for ever.

9. Have you the pleasantest meats or drinks that your appetite desires ? the easiest lodgings ? the easiest lives ?

the pleasantest recreations or companions? Glory not in them. These are the most desperate bait of the Devil, and the common ruine of the world. To take your fill, and please your flesh, and fit your lives to its desires, is the very way to hell, and the property of the slaves of Satan: Your sweet meat will have sowre sauce. *If you live after the flesh, you shall die; but if by the Spirit you mortifie the deeds of the body, you shall live,* Rom. 8. 13: You know what became of him, *Luk. 16. that was cloathed in purple and fine linnen, and fared deliciously every day.* Its a heavy case to have your portion and all your good things in this life. Rejoyce rather that you have conquered the desires of your flesh, and have brought it into subjection: That you are Master<sup>s</sup> of your appetites, and can eat and drink to the glory of God, and that you can deny your ease, and endure hardnes as a souldier of Christ: That you have pleasanter recreations in the waies of life, and sweeter comforts then the flesh can have any: and that you have delights that are more dureable, and meat to eat that others know not of. Rejoyce that you have conquered the flesh your greatest enemy, and so have escaped the greatest danger. *For there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit,* Rom. 8. 1.

10. Have you the love of your neighbours, and do all men speak well of you? Glory not in it as any of your felicity. For it will be wo to many that are as well spoken of as you. The world is not so wise nor so good, that a man should much rejoyce in its good word.

Are they learned men that extoll you? yet do not Glory in it. They may boast you into Pride and Hell, but they cannot add a cubit to the stature of your worth. They see not the state of your soul? and therefore you may be miserable when they have said their best.

Are they godly men that admire you and speak well of you? yet Glory not in it as any certain Evidence of your felicity. They speak as they think, and may easily be deceived. They are not your Judges: As their hard thoughts cannot condemn you, so their good thoughts or words cannot

justify.

justify you with God. Oh Glory rather in Gods approbation, who knows your heart; to whose judgement it is that you stand or fall, who judgeth not by outward appearance, but in righteousness. If he say, *Well done good and faithful servant*, his words will be life to you: but a thousand others may say so, and do you no good at all, but hurt.

11. Are you famous for Learning? and have you great parts in knowledge and utterance? Glory not in it as any of your felicity, or evidence thereof. There are learned men then you in hell: the greatest knowledge of common things hath much sorrow and sheweth you so much of your ignorance, and what is yet beyond your reach, that it disquiets you the more. Much more may you Glory that you know Christ Crucified, and that you know your interest in the Love of God, and can love him whom you know: without which all your knowledge would make you as sounding brass, or a tinkling Cymball. Of all these together, I may say, *Jerem. 9. 23, 24. Thus saith the Lord of Hosts, let not the wise man Glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgement and righteousness.*]

12. Have you spiritual mercies as well as corporal? Take heed in what respect you Glory in them. For example,

1. Have you abundant and excellent means of Grace? Have you Ministers, and holy Ordinances, and Christian Communion in the purest order? Glory in them as Gods mercies and helps to higher things: But not as your felicity, or a certain Evidence of it. For many are first in these respects, that will be last in respect of life Eternal. The greatest fall is from the highest Mercies: And many that had the chiefest place in the Church, will have the forest place in hell. Abominable *Sodom* will scape better than many hearers of the Gospel. But Glory in this, that you have the Spirit of the Gospel, and that Christ within you that is preached in the Gospel.

2. Have you much understanding in the Doctrine of the Gospel? and are you eminent teachers of it to others? Glory in it as an opportunity of serving your Lord, and doing and getting good. But not as a certain Evidence of a good estate. For many shall say, *Lord, have we not preached in thy name?* whom Christ will not own, because they were *workers of iniquity*, *Mat. 7. 22.* And *he that knoweth his Masters will and doth it, nor shall be beaten with many stripes*, *Luke 12. 47.* But if your Love and Obedience be answerable to your knowledge, glory rather in that.

3. Have you done many works of mercy to others? Have you given all you have to the poor? have you converted many souls? Are you publick mercies to the place where you live? Give God the Glory of so great a mercy: But take heed of giving the Glory to your selves. And take not the outward works alone, so much as for certain Evidences of your happiness.

4. Have you extraordinary experiences of Mercy, and extraordinary feelings of comfort in your selves? Rejoyce in them as Gods mercy; and give him the Glory. But remember that these are no certain Evidences of your safe condition. Many have been wonderfully saved from death, that will not be saved from hell. And many large comforts, have ended in eternal sorrows.

5. Have you a living faith, and a soul abounding in the Love of God, and emptied of Self in Christian humility, and exercised in holy walkings, and conflicts for Christ, and looking with hope to the Joy that is set before you? What then shall I say to you? Glory in this blessed work of Grace & this image of Christ: this heavenly nature and conversation: and this foretaste and earnest of everlasting life. But sure I need not bid you give not your very Graces the Glory due to Christ. For this were to prohibit you a contradiction: it is the nature of them all to carry you to Christ, and to cause you to deny your selves: You cannot exercise these Graces but you must do it. Do I need to desire you that you make not your own faith the matter of that Righteousness which must answer the Law, when faith it self is a Receiving of another  
for



for our righteousness? Or need I advise you that you trust not in your Love and Evangelical Obedience as a satisfaction to Gods Justice, or the matter of that righteousness which must answer the Law; when that Love and Obedience is nothing else, but a Love to him and an Obedience of him that hath satisfied for us and is become our righteousness? Do I need to perswade the humble so far as they are humble, not to be proud of their own graces or works? or the self denying not to glory in themselves? The nature of the new creature, and the anointing that is in you, doth effectually teach you all these things; and you have already learned them. Yet because you are sanctified but in part, you have still need of warning; and therefore I require you, that you objectively abuse not these Graces of Christ (for actively you cannot; seeing Grace is that as *Austin* defineth it, *qua nemo male utitur.*) Should you think you merit by denying merit? or should you think you have somewhat to Glory in with God, because you have denied your selves and your own worthiness? or should you trust in those acts as the matter of your Justification against that Law, whose nature is to distrust in all that is your own, and thus to trust in Christ alone; you would be guilty of the most sacrilegious robbing of Christ, and of an impious abuse of the most precious graces contrary to their nature and ends; and of the most absurd and senseless abuse of your very Reason by palpable contradiction.

To conclude, I now beseech you all, take heed of your Glorifying, internally and externally. Let the blinded worldling glory that he hath the world; but do you glory that you need it not, and can be without it, and are heirs of a better world. Let sensual wretches glory in the pleasing of their flesh; but do you glory that you are able to deny it its desires, and to please your Lord. Let the deluded ambitious ones glory in their honours; but learn you to pity them in the height of their prosperity, and glory in the durable prerogatives of the Saints. Let natural men glory in their health and natural Life: but glory you in a readiness to die and be with Christ, and in the Believing expectations of the Life everlasting. Let hypocrites glory in their evading of sufferings: But do you glory in

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in tribulations and infirmities, and that you are accounted worthy to suffer for Christ. Let Pharisees glory in their superstitions, and ceremonies, and self righteousness; but glory you in Gospel-simplicity, and in the righteousness of Christ. *Isa. 45. 24, 25. Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come, &c. In the Lord shall all the seed of Israel be justified and shall glory?* ] *Jer. 4. 2. The Nations shall bless themselves in him, and in him shall they glory.* ] Let the pomp and fulness of a flattering world be the glory of the worldling. But let the despised humility and hopes of true Believers, in the lowest ebb of worldly accommodations, be our greater glory. For *God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen; and things that are not to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, that according as it is written, He that Glorieth, let him Glory in the Lord.* ] *I Cor. I. 27, 28, 29, 30, 31.* And believe this; As Carnal Glorifying is childish against our own reason and daily experience, and will shortly make all that used it ashamed; so the spiritual glorying of the mortified Believer, is also rational and manly, and will never make him ashamed, but end in the perfect endless glory. Fix then your resolutions with this mortified Apostle; *God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the world is Crucified to me, and I unto the world.*

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FINIS.

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