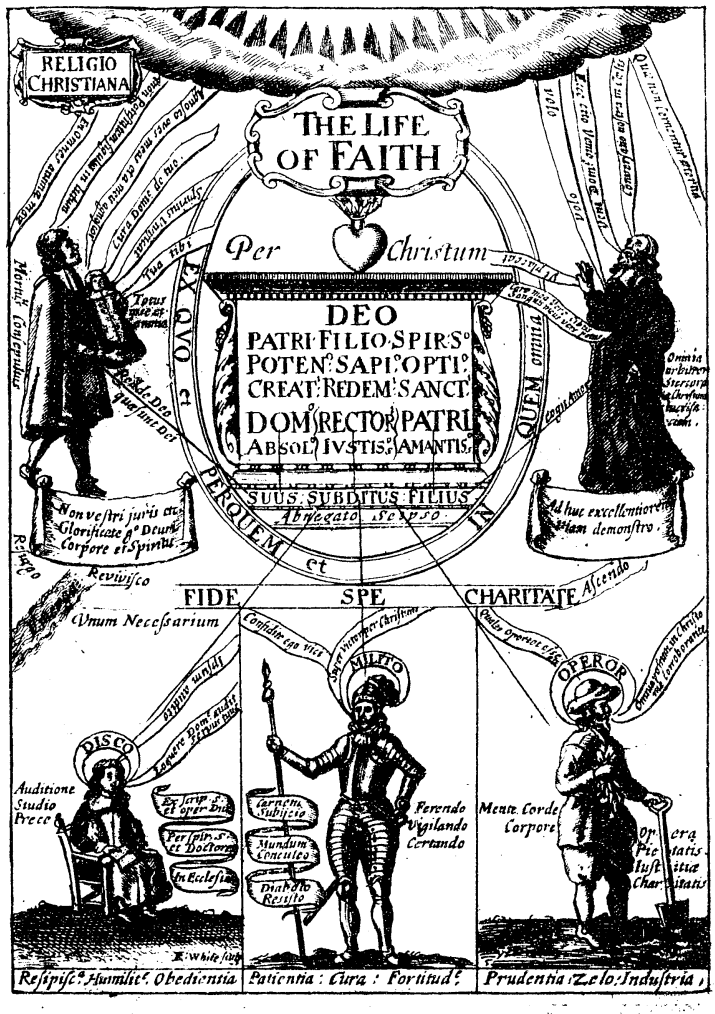
Nos quoque floruimus sed flos fuit ille caducus:
Flammaque de stipula nostra brevisque fuit. Ov.



R. White delin. et sculp.

Farewell vaine World: as thou hast been to me
Dust and a Shadow: those I leave with thee:
The Unseen 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.



THE Life of Faith.

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.

By RICHARD BAXTER.

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.*

LONDON, Printed by *R. W.* for *Nevil Simmons*, at the three Crowns over against *Holbern* Conduit. 1670.

To the Worshipfull, my much honoured 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 having given me such an advantage) I may tell the present and future Ages, how much I love and honour your *Piety*, *Sobriety*, *Integrity* and *Moderation*; in an Age when such Vertues grow into *contempt*, or into *lifeless Images* and *Names*: And how much I am myself your debter,

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 signifie my *Love* and *Gratitude* by the best return which I can make; which is, by rendering 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 [illegible] need of help: so great a [illegible] for skilfull counsel, and studious [illegible] and industrious, and unwearied [illegible] And your hopeful children may [illegible] dier to learn this excellent Life from these Directions, for the love of your esteemed 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 [illegible] get

[illegible] foreseeing an evil, till he is [illegible] *sanus ante periculum, ultra de cautus cum periit* Persius. *Sed in sole videndi tempus quisque est, ut fiet.* When such festival souls must be dragged out of their pampered dorpatible flesh, to divine revenge, and [illegible] 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 *Treasure*, and *Hearts*, and *Conversation* in Heaven, have now the foretaste of their possession, as the Spirit of Christ which teacheth 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! What 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

life is but the road to another, and that all men are posting on to their journeys end, ſhould think no more considerately whither ſo many thouſand ſouls do go, that daily ſhoot the gulf of death! and return no more to the world in 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 in ſuch a tempeſtuous Sea, where winds and rocks are haſting them to the ſhore! and even to the end are contriving to dive 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 *Madmen* the priority to wiſdom;

and

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* preferr it before a forbidden cup, or morſel, or a game at foolery, 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 ---*fortunæ, 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

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.

THE



THE PREFACE.

Reader,

1. IF *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*

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

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

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.

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THE

THE Life of Faith.

HEBREWS 11. 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 justifie, 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

P.B. 57.

objects.

objects. 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*, (begun 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. *having 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 aweful admiration; so *faith* it self as exercised on that *glory*, is more *glorious* in the eyes of all. Believers are never so reverenced 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 imployments)

imployments) 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 actuate 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, (though not so satisfactory to our imperfect souls) as if the things themselves were *seen*. 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 justifie 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*, Heb. 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. Whilest 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 houshold 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*, Verſ. 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 Soveraign 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 goodneſs

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 imployments, 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 teſtifie 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, Inſomuch 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 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 eye-witneſſes 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 *ſight*.

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 ſatisfie 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 effectual 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 *ſight* which is *our fruition 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 chaſt and unchaſt 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.

CHAP. 2.

Some Uſes.

Uſe 1. THis 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 pretentions 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 prayes, 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 *Henoch*, *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 *Moses*, 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 *rejoyceth* 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 uglinesse 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 pitieth the ungodly, when they pitty 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 pitty, 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 raggs, 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 haſting 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 pitieth 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 threatned miſery which he never felt*; and is awakened by holy fear to *flye from the wrath to come*, and is induſtrious 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 threatned 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, rids 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 ſerioufneſs 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

misery which you believe. But the *image* of faith in self-deceivers, neither *warms* nor *works*: it conquereth no difficulties; it stirs not up to faithful duty. It's *blind*, and therefore *seeth* not *God*; and how then should he be feared and loved? It *seeth* not *Hell*, and therefore the senseless soul goes on as fearlessly and merrily to the unquenchable fire, as if he were in the safest way. This image of faith annihilateth the most potent objects, as to any due impression on the soul. God is as no God, and Heaven as no Haven, to these *imaginary Christians*. If a Prince be in the room, an image reverenceth him not: If musick and feasting 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 senseless neglectful carriage of ungodly men, that they *see* 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 *foreseeth* the day of judgement; and the endless joy or misery that followeth: that bestirreth him for everlasting life, as one that *seeth* 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 careless Christians think. What say they, *Are we not all believers? will you make Infidels of all that are not Saints? are none Christians, but those that live so strictly?* Answer, I know they are not *Infidels by profession:* 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 common to say, *I do believe:* but is it common 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 dost well: the Devils also believe and tremble.* If *such a belief* be it, that thou gloriest 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 *sight*, 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 sight 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 Angelical 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 preciſeſt 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 jeaſt, 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 everburning 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 *feared*, 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 *accesse 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 *found 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 found belief of things unſeen, will cauſe a practical eſtimation of them, and that above all earthly things.* A glimpſe of 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'l ſee there's little cauſe to envy the proſperous ſervants of the world; you will pitty 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 judgement* 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 *fixt 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 so *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 imployment 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 swoun? 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 *chuſe* 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 body, 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 bethink 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, feſting, 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 ſight, that he was fain to vail 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 cloathed 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 keyes 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 brutiſh 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 *glympſe* 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 *Gomorrah* 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 ſeen 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 eccliſe, 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 joyes; 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 *terrour* 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 arrogancy 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 prophaned 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 *he indeed* that tempteth you? As sure as if your eyes beheld him, it's he that prompteth men to jest at godliness, 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 *doctè 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 *justifie* 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 feared, 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 *hear* of? Could all the beauty or pleaſures in the world, entice you to filthineſs 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 perſwaded 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, b cauſe 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 m n: 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 waies 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 hands* 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-boyes; 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 *ſight* 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 *ſight*. 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 *ſight* and *feeling* have awakened, and ſo recovered their underſtandings; or *Faith* more *ſeaſonably* and happily awaked them.

AND 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 pitty that *Gehezi*'s leproſie, and *Judas*'s death, ſhould no more prevent a ſucceſſion of *Gehezi*'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 *dropſie* of *Coveteouſneſs* that cauſeth the *thirſt* which they call *Neceſſity*: And therefore the cure is *non addere opibus, ſed imminuere cupiditatem*: The diſeaſe muſt not be fed but healed. *Sanctè eſt divitiarum non amplius velle.* It hath lately been a controverſie, whether this be not the *golden age*? that it is *ætas ferrea* we have felt; our demonſtrations are undeniable: that it is *ætas aurata*, we have ſufficient proof: and while gold is the *god* that rules the moſt, we will not deny it to be *ætas aurea*, in the Poets ſenſe,

Aurea nunc vere ſunt ſecula: plurimus auro
Vænit honos: 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 *J U S* by *perverſion* into *V I S*; or by *reverſion* into *S U I*. 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 χώραν] *impiorum regionem*;] contrary to *Cicero*'s deſcription of *Sulpitius*, who was [*magis juſtitiæ quam juris conſultus, & ad facilitatem*

facilitatem æquitatemque 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 toyes, except as they are dignified by their relation to theſe. Whether a man ſlep 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 dotage. 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 imployments 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 past 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 *lives* are mis-imployed, because they know not the *end* of life? and when all their actions are utterly debased, by the baseness of their 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 *foresight* prevent? Had the events of this one year been (conditionally) *foreseen*, the actions of thousands 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 intollerable, *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 *Gehezi* 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, *Psalm* 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 feaver, 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 *unholy 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 *horrour* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesom 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 chuseth 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 holily 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 *sight*, 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 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. Heb. 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 he 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: at 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 unresistible 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

For an *unholy 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 *horrour* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesom 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 chuseth 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 holily 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 *sight*, 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.

4. I say, let this move you to live by a *foreseeing Faith*, believing Heaven must

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Princes and [illegible] 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: at 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 unresistible 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

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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 he 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: at 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 unresistible 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 *juſtifie 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 by 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 haſting to the coming of the day of God!*

HERE

HEBREWS 11. 1.

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

CHAP. I.

For Conviction.

IN 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 falſhood, 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 extreamly 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 professed*, 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 ſtupendious power of *ſelf love*! the wonderful blindneſs and ſtupidity of the ungodly! the dreadfulneſs 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 *hate*! 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 denyed 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 *reſolutneſs*, *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 ſolicitouſneſs 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 aweary 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 conference 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 inſtructer 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 compliment with Heaven, and leads you such a dance of comical, outside, hypocritical worship, as is agreeable to your own hypocrisie: 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 solicitous than needs. You can believe an act of pardon and indempnity from man; when as you are little solicitous 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 Hypocrisie!

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 *allurements* and threats as impertinent speeches, that would cast a *feather* or

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

5. Such a sight 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 sight 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 sight would change your relish of Gods Ordinances, and esteem of Ministers, and teach you to love and savour 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 sight 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 delaies, 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 cryes, 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.

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'l 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 *extinct*, *any thing*, or *nothing*? Is there any ſweetneſs in a feaſt that *was eaten*, or drink that *was drunk*, or time that *was*

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 Feaver, 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 *leſs*: 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 wiſe 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

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 unwearied 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: It's 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

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 horrour! 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 impenitently 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 threatnings 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 *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 diſpleaſed: 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 hear*, 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 kenn. 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 draffe 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 *hated Chriſtian*, than a *beloved 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 ſenſleſs indifferency, our

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'l prove a *BRUIT* that is not a *SAINT*.

CHAP. III.

HAving 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 prayes well, that doth not well know what he prayes 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 ſuſcitat: 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 *Almighty*: 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 dishonour 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 *Rent 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, *& amicis & adulatoribus*; as friends and flatterers; that differ as a *wife and a harlot*.

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 ecclipse or interrupt; where the only errour 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 through they used it not (or not abusing it:) for the fashion of this world passeth away*, 1 Cor. 7. 29, 30.

3. *Imploy 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 fræno non remorante 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 cryes 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 carelesly 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'l 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 [illegible]w) and yet can you have while to paſs this precious ti[illegible]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. *Incipiant vivere cum definendum eſt: immo quidam ante deſierunt vivere, quam inciperent. Sen.* It's unſeaſonable 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 carkaſſes and tormented ſouls, and ſay, [Now it is too late! Now murmure 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 paſſing 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*

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 moleſtiâ 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 quæ 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 quæ ſuperfluunt nocent: ſegetem nimia ſternit ubertas: rami onere franguntur ad maturitatem non pervenit fœcunditas: Idem quoque animis evenit, quos immoderata proſperitas rumpit; quia non tantum in aliorum injuriam, ſed etiam in ſuam ſtuunt. 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 *delight*.

[*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 sickness 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 præsentibus & futuris quis fruatur bonis: ut hic ventrem, & ibi mentem impleat: ut à deliciis ad delicias transeat; & in utroque seculo primus sit, ut in terris & in cœlo 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*; *Illa fallit, hæc instruit: illa mendacium specie bonorum mentes fruentium ligat: hæc cogitatione fragilis fælicitatis absolvit: Itaque illam videas ventrosam fluentem, sutique semper ignaram: hanc 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 stedfast friends [*Cætera fortunæ, &c.*] Those that are now highest, and least acquainted with the tongue of

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

[*Atque hæc exemplis quondam collecta 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 sedes livoris erant: jam pascua vermis*] you next tread on his interred corps, that's honoured but with a [*Hic jacet*] [*Here lyeth 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 extreamly 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 cates 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'le 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

Are we derided, ſlandered, abuſed by the ungodly? If we repine that we have enemies and muſt fight; we repine that we are Chriſts ſouldires, and that is, that we are Chriſtians. [*Quomodo poteſt imperator militum ſuorum virtutem probare, niſi habuerit hoſtem*] ſaith *Lactantius*. Enemies of God do not *uſe* to fight *profeſſedly againſt himſelf*, but againſt his *ſouldiers* [*Non qui contra ipſum 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 fælix es, ſi non te turba deriſerit: ſi beatus vis eſſe, cogita hoc primum contemnere, & 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-denyal!* 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

Chriſts *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 Chriſts 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 as [*Haſt thou found me O mine enemy*] No meaſure of prudence, 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 corraſives. 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 *Theſſ.* 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.

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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 ſawneth 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 Burgeſhip 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 *Joh.* 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 *lively*; 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 *little 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 joyes 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*: *Defect 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 unceſſant 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 bruitiſh 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 "Chore; 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 preſer 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 dimittis*, 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 *terrours* of death, a little *ſupporting hope and peace*, is all that the greater part of them attain, inſtead of the fervent deſires, and triumphant joyes, 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

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.

CHAP. I.

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

THe 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.

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.

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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 thus 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*

nature of our souls be, to *Love Good* as Good; it cannot be possible, that he should not be *our End*, who is our *Creatour*; 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 humane 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

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 denyed. And therefore ſomething is marr'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 unrevenged: 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

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 juſtifie 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. *Mompeſſons* ſtory lately acted and publiſhed: *Remigius*, *Bodins*, *Danæus*, *&c.* of Witches, *Lavater de Spectris*; and what I have written elſewhere.

CHAP.

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 *ſtudyes*; 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 eaſie 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 it ſelf.

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

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 systeme 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 savour 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 *Goliah*: 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 summaryes of our *Belief*, *Desire* and *Practise*. 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.)

11. 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 *Joshua*; 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*, *Euſebius*, *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 joyned 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 juſtifie 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 ways 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

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 not 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 found 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 neer 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 errours.

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 averseness 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.

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 *interesting* him in it, as the *principal cause*.

As we know the Coin of a *Prince* by his *image* and *superscription*, 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

by such names, as we are fain (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 propheciedd 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 Persections* 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 immediate

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 *constituteth* 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.

1. 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 glorifie 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 *Perfecter* (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, for like 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 *chearful 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

weary mind; 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 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 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 pœnæ*; 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 inferiour 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 of

of a demonſtration of Gods Juſtice and diſpleaſure againſt ſin?

15. How wiſely is it determined of God, that he who undertakes all this, ſhould be *Man*, and yet *more than Man*, even God? That the Monarch of Mankind, and the Mediatour, 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, preheminence, 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 juſtifie him, and which was

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 *Medium* 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 their 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 this, the *WISDOM* of God is expressed in the

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 *Gehezi* 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 word: All the humblings, the repentings, the desires, the faith, the joyes, the prayers, and the answers of them, which were foretold, and are 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 *Isaiah*, *Micah*, *Daniel* and *Malachi*) 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 indicted 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.

CHAP. V.

The Image of Gods Goodness.

II. THE 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 HOLINESS* and *LOVE*. The particulars I must but name, lest I be too long.

1. The

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 thankfull 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 fallings, 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 so 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 it self 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 testifie 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 assureth 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 denyal; 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

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-denyal* 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 *Thef.* 5. 12, 13. That holy Affemblies 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 *comfort*, 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-denyal* 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 Soveraign 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 execution*, brought all this into effect.

CHAP. VI.

The Image of Gods Power.

III. THE third part of Gods *Image* and ſuperſcription on the Chriſtian Religion, is his *POWER:* And as mans 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

agreeablenes 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 *Gomorrah* 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 *Hezekiah* 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 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 *Cæsarius* 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 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 joyned, 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, *Joh.* 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 *Zachem* 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. Whereto 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 prophesie, &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 Soveraign 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,

Earth, and enſnare them to ſome deluding vanity, or to diſtract us in our heavenly deſign, and to affright 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 accompliſh 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 σωφρονισμὸς is *ſound underſtanding received by inſtruction*: And this text expreſſeth the three parts of Gods Image in the new Creature, πνεῦμα δυνάμεως, καὶ ἀγάπης καὶ σωφρονισμοῦ: 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. 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-denyal*, 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.

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 *Doctrine* 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 Doctrine 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 to *natural*, (though not without the help of Gods Spirit, in the *remembring*, *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* wales. Nor can our knowledge of a *history*, carryed down through so many ages, be so clearly satisfactory to our selves, as *sight* and *hearing* 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 feeding 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

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 sacred *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 falſly 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 alwaies 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 errours 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 Paſſeover 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 errour. 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 thas 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 *Apologies*, 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 Gospels*, 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

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 *Chrysostome*, 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 institution* 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. Lastly,

20. Lastly, 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 teleth 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*, *Victor*, *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 *practises* 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 *perswade* us and our enemies, that the testimony which must satisfie 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.

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 satisfie you of this. The only true God would not command Idolatry, nor befriend such ignorance, errour 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 denyal of that abundant evidence of the truth of the Christian Faith, which cannot by any sound reasonings 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 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.

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 draweth 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 contributer 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 concourse 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 *extreamly 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 *extreamly 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, Nailer, David, George*, or *John* of *Leyden*, should cry up themselves upon prophetical 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 lend 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 throughly 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: Whilest 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 ſoreſt 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 uncapable 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 over 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: 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 pitied 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.

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 ſhort 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 with hold 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 bruitiſh 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 withdrawings 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 foretasts 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.)

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 *fleshly pleasures*, and also a *Believer* and lover of Heaven?

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 *actuate* 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 easilier 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 hinder your belief.*

1. It will breed fear and horrour in your minds, and *make you wish* that it were not true, that there is a day of Judgement, 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.

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 perswasion 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 *concocteth.* 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 stedfastness 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 *stedfastly*, and perseveringly, than many who can say more for their faith. And so much for the strengthening of your faith.

CHAP. IX.

General Directions for exercising the Life of Faith.

HAving 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 *joyes* 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 gloryed 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

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 Promise* 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 Fath 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 compolition 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. *Joh.* 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 implyed, 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 exprest 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 Ransome, 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 expreſt; 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 perſwade 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 Councel of *Nice* thought:) And yet as *Hilary* vehemently enveigheth 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 expectance 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 errours*; 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 cheateth 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 pitied, 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 left the honouring of one, be a diminution of the honour of the other: But labour to ſee the neceſſary and harmonious conſent 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 errour 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 *explicitely to erre*, and the *peoples duty not to contradict them*; but to admire that errour 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

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 uſeleſs 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 confeſs 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 Doctrine, 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 lyar in the world to every lye (or material 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 premoving 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 precauſation and concourſe, 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 lyars*, 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 worst, do so far second 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 neigbours 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 denyed without denying him to be God.*

For

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 *unfaithfull*, 2 Tim. 2. 13. *If we believe not, yet he 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 *rejoycing* in such *sufferings*, and in *contentment* in so low and cross a state, where you are sure that *sight* 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 tryal. Faith never doth work so like it self, so clearly, so powerfully, and so comfortably, as in these *self-denying* and *overcoming* 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

disgrace, and *truth* in speech and dealing is well spoken of. And the remnants of *natural* honesty in the worst, do so far second 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 Matter, 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 neigbours 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?

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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 throughly 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 unseen.*

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 unseen, 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 unseen, 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 dim-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 change, 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 always 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. Delaies 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 errour 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 adjoyned.

CHAP. I.

An Enumeration of the Particular Cases in which especially Faith *must be used.* 1. *How to live by Faith on* GOD.

THE 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

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. Ye believe in God, believe also in me*; was Christs order in commanding and causing Faith, *Joh.* 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 uncapable 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 errour 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 errour 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 ſignifie 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 diſuſed: 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 beholds 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 tearms 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 futurition 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 *ſin*, they can tell

tell you, whether he have a real poſitive Decree, *de re eveniente*, or only *de eventu rei*, or only *de propriâ permiſſione eventus, i. e. de non impediendo, i. e. de non agendo*; whether *non agere* need and have a poſitive act of Volition or Nolition 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.

Etiam 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 *Gibieuf* and other Oratorians, and *Benedictus de Benedictis*, *Barbanson*, 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 love 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 Soveraign 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 *Soveraign 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. *Mat.* 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 glorifie 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 he liſt 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 potentiæ; *and then the world was from Eternity, and as good as God could make it.*

Anſw. 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 *oriri & 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 ſumm 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 careleſly 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 joyful 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 doſt wonderous 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 ſaith *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* 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 wonderous 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 wonderous 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 wonderous 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 drowſie 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

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 *deſpiſe* 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

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 norice 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 rejoyced 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 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 *Chriſts 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 Chriſts 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 *content* 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.

& 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. 18. *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 *hating* the workers of iniquity, and of his *vindictive Juſtice*, and of that *propitiating* and *attonement*, 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 ſo 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 *reconcileable 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 denyed, 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 joyned 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 Redemption 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 deſtribution intimateth to us that ſenſe which containeth the truth which we enquire after: For the word *Prieſthood* is applyed to Chriſt in a peculiar notion, ſo as it is never applyed 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 deſtribution 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 errour of them who look ſo much at Chriſts *Mediation with God*, that they ſcarce obſerve his work *with man*: And the errour 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,

fleet, though yet the priſoners are in his power, to releaſe them on ſuch terms at ſeem beſt to him. And as a man is a perfect Chirurgeon, 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. 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 humanity 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.

Direct. 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, whileſt 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.

Direct. 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* ſignifie 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 *juſtifie* or *ſanctifie 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 Chriſts 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, *Joh.* 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 ministred to) but to serve: Not to live in state with abundance of attendants; with provisions for every turn and use, which *pride*, *curiosity*, or

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 meekness: 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

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. Lastly, *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.

THis 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 *Potho 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 *Cæſarius* and many other ſay *de triplici lumine*, I paſs by: The *Lux Radii & Lumen*, are thought a fit ſimilitude by many. But the *Motion, Light* and *Heat*, is a plain impreſſion of the Trinity on that noble element of fire. That holy man *Ephraem Syrus* in his Teſtament uſeth the phraſe (in his adjuration of his Diſciples, and the proteſtation of his own ſtedfaſtneſs 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 thoſe 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.

Direct. 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*

of Chriſt is it which our Chriſtian Faith hath ſpecial reſpect to.

Without the *Spirit of God*, as the *perfective 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?*

Anſw. 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*

person or principle ductive, it is the that it is taken *God.*

And thus they *LECT* and *WI stitutive persons i tion* ad extra. *Richardus* the S and *Bernard*, an cited by me in t 373, 374. *Augu* yet *Campanella* *l.* 6. *c.* 12. *art.* 4. *de triplici lumine*, I pass by: The *Lux Radii & Lumen*, are thought a fit similitude by many. But the *Motion*, *Light* and *Heat*, is a plain impression of the Trinity on that noble element of fire. The holy man *Hebrew Syrus* in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his own stedfastness 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 those 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.

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Direct. 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*

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...ristian Faith hath special respect to.
...d, as the *perfective principle*, *nature* ...*e*, *Gen.* 1.2. All things would not ...*od*, but by the communication of ...ewhat of that *Spirit*, there would ...y of mankind: And without some ...*pirit*, the *godly* before Christs com- ...have been *godly*, nor in any present ...re there was some gift of the Spi-

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Queſt. *How is it ſaid*, Joh. 7.37. *that the Holy Ghoſt was*

not yet given, because Christ was not yet glorified?

Answ. It is meant of this *special measure* of the Spirit, which was to be Christs 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?*

Answ. 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 explicite 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?*

Answ. 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 Sclavonian, &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 always 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 sanctifie 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 the 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 sanctifie 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*

cauſually 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 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 *make* 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*

both 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 acceſſes 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 withholding 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, *Iſaiah* 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 remembred 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.

Direct. 7. *Therefore executive pardon or juſtification cannot poſſibly be any perfecter than ſanctification is: Becauſe no ſin is further*

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 the life.

But of this more in the Chapter of Juſtification following.

Direct. 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 ſound: 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*.

Direct. 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 Mediatour 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 compliſate, 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 affecution 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 *chuſing* act of it in the will. 2. And between Chriſt as he is a *Means* of *Gods* chuſing and uſing, and as he is a means of *our* chuſing 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 *chuſe* 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 uneffectual 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 verſâ*: 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 Chriſts 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 juſtifie, and glorifie 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

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 Embaſſadors 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 *actualy* and *fully reconciled*, and to *juſtifie* and *glorifie* 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 *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 *Underſtanding's* 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 *unſound 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 *Mediatour* or *Means* to our *first act of love and consent*; but is a *Means to that of the Fathers chusing* 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 *verf.* 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 privative 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, Acts 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 quickening 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

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 those 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 he 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*

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 dales till now. And the institution of it, *Mat.* 28. 19. with 1 John 5. 7, 8, 9. & 1 *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*

ſorer puniſhment ſhall he be thought worthy, who hath done deſpight 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, as certainly to cauſe the volition, or other effect which it 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 doubtfull ſpirit, by the undoubted Spirit, which indited and ſealed the Scriptures more fully, than can be expected 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, 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 grat 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 buryed 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.*

Answ. 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.*

Answ. 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 proposeth himself as an *example* to be *imitated* by those that he wrote to.) Thousands are deceived about their state, by taking every *uneffectual 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 *Spirits 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 *chearful body* is a fitter inſtrument for the Spirit to make uſe of, than one that is oppreſt with *crudities*, or dejected with heavy melancholy. Therefore eſpecially avoid two extreams: 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 addicting 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 fitteth or unfitteth 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 my ſelf 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 addicting our ſelves to the pleaſing of it, turneth a man from ſpirituality into bruitiſhneſs; and ſavouring 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 ſowre 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.

IT 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 sordid 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 *hear*, 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 *Elective*, 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 traveleth 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 gluttony, drunkennenss, rioting, or gaming, more suitable to humanity, than the *Love of God*, and *Heaven*, and *Holiness*, of Wisdom, 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 *preventing* them?

And if *Reason* can discern the goodness of Gods Laws *to us*, *Faith* can acknowledge it with more advantage. For we can see

ſee by Faith, the *goodneſs* 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

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* poſſeſſions? 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 dearеſt 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 therefore

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 daies 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 *Christs yoak 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

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, shou'd 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.

Direct. 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 the 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 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 pitied, 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.

THis 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 debter 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 fulfil 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* capible 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 imploy 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.

Objct. *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.* *Answ.* 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.* *Anſw.* 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 if it 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 errour 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 errour 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.*

Anſw. The reaſon of this was, becauſe they had a *ſpecial promiſe* of the gift of miracles, as is expreſt, *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 touched he 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? Anſw.* If they had doubted of his *will* in caſes where he never *expreſt* 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 *falſhood*, and had ſinned againſt him, as ill as thoſe who deny his power.

And the large experience of this our age, confuteth this foreſaid errour 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. 11. *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.*

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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 thoſe 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 rectifie 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?*

Anſw. The perfection of a creature is to be advanced to the higheſt degree, which his own ſpecifical 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

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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 they best attain, conditionally if they do as much as they for it?*

Answ. 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. 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.

Direct. 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 muderers of the Saints, fulfil Christs *Prophecies*; and so do all that hate us, *And say all manner of evil falsly 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 dayes shall come scoffers walking after their own lusts; and in the last dates shall be perilous 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*, 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 meer sincerity; and that every true Christian must be freed from all penal hurt, 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 fervour, 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

which is the *Universal Promise*, may 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

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 capible 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 going to Sea, and had several Ships and Pilots offered you, and you were afraid lest one were unsafe, and the Pilot unskilful, 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 controversie (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 *profest 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 *Christs 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 *Re-*

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tion.

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 *allegiance* 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*

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(common) *obedience to God.* where he is believed in and ac-
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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 conjoyned 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 *implicite 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*

demption and *Salvation*, *viz.* *pardon of ſin*, and *Juſtification*, *Adoption*, *Sanctification* and *Glorification*; and all things neceſſary hereunto.

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 *A 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 *exitus* 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 *allegiance* 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.*

Anſw. 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 conjoyned as *Life* and *Motion*; and the one is ever *connexed* 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 *implicite 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.

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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. & 11. 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 foresaid means appointed by him.

II. In the *Will*, *Faith* or *Trust* hath 1. *A simple complasency 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 *closing 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 Baptismal Covenant.

Direct. 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 those hopes: And to take Gods Love for my felicity and end, and to 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 *doubteth*, 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 *pitied*, and ſo much of *their work* in the Church to be with tears lamented, that I will not by *ſpeech* or *ſilence* favour their brainſick, 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 ſaith 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 hypocriſie 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 it ſelf, 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 ſwouning fit, as to

fail

fail 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 perswade 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

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

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 Phyſick; 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 ſaith, *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 itſelf: 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 *prophane.*) 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, left 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-denyal*, and *forſaking all that we have, even life it ſelf*, to be alſo neceſſary; and what relation *ſelf-denyal* 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 Diciples, *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 *Saphira* 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 *doubtings*, *Mat.* 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 Countrey, *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 *Rehab*'s hiding the ſpies, which muſt needs be her danger in her own Countrey. 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 Deſarts 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*

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 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 *Elect*, 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 timerous melancholy causeless suspition 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 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 lyar 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 *All-sufficiency* 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 Joyes. 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 ſuſpiciouſneſs. 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 falſly 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.*

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 ἀγάπης 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 diſſwade 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 ———

Acts 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 Ambaſſadours for Chriſt, as though God did beſeech you by us; we pray you in Chriſts 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 righteouſneſs 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 rejoyce 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 feareth 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 intecerſſion 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*

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 remembred 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.*

Pſal. 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.

Pſal. 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 *Pet.* 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 hear 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 *Pet.* 2. 1. Laying aſide all malice, and all guile and hypocriſie, 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.

Pſal. 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

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 houſhold 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.

11. *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 yoak upon you, and learn of me; for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls: for my yoak 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 councellours 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. Be ſtedfaſt, unmoveable, alwayes 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, vertue,

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 my ſelf 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.

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---

Acts 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 toanother.

Gal. 5. 6, 13, 22. In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh

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 chearful 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.

Phil. 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

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 righteouſneſs, 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 falsly, 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.*

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.* 5.1, 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 deliveteth 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 Matth. 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 joy 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 tryed, 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.*

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. *Promises to 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 unreproveable 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 believers in sickness and at death.*

1 *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 us 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 of 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 ſignifie, 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 waies.*

*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.*

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 her 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 graffed 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 leven, which a woman took and hid in three meaſures of meal, till the whole was levened.

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 joyned 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 wrinckle, or any ſuch thing; but that 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.

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 object, 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 lyar; 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?

Heb. 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 threatned, 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 holiness, 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 rectitude, 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 threatned*. 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,

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*. Assizes, 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 him self 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 threatning 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 *threatned* 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 bruitish pleasure.

Direct. 4. *Remember how Christ himself, even when he came to deliver us from Gods Law, did yet come to verifie his threatning 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 to believe his *threatnings*, and to tell her, that though she sinned,

sinned, she 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.

Direct. 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 deceits 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 Thes. 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.

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Direct. 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 Thes. 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 threatning* 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 murdernig 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 cursings, *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 when ever it is joyned 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*

thoughteſt 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 obvious and facil 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 perſwade 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 fellon if he can *read as a Clerk*; and one that is a fellon 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.

Object. *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?*

Anſw. 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 *perſwaſion* 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 *includeth 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 *chuſing* 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 threatning, 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 *Life*.

Direct. 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 further and not to hinder the work of love.*

Direct. 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 hindered by ſo many unhappy controverſies and hereſies, that what to do with them here in our way, is not very eaſie 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 errours hereabout are ſwarming in moſt quarters of the Land, and are like to come to the caſe of moſt that are ſtudious of theſe matters: ſo that an *antidote* to *moſt*, and a *remit* 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 *ſlothful*; and muſt have nothing ſet before them that will coſt them much ſtudy; and many peaceable Chriſtians love not any thing that ſoundeth like controverſie or ſtrife (As others that are Sons of contention reliſh nothing elſe) But *averſeneſs* muſt give place to *neceſſity*. If the Leproſie anſe, 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 errours, 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 errours 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 ſuperficial 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 the 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 Law 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 herunto.*

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 juſtifie 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* it self.

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 satisfie the *Lawgiver*: 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 foresaid *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* justifie 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 Embassadours 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 merit*, 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 *justifie* 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 errour, 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 *damnable*, 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 errour, and not the

truth. And I think that many a one that now contradicteth *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 Christs 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 *Thorndikes* 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 own 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 glorifie us for ever; so that Christs Righteousness, both *obediential* and *satisfactory*, is ours in the *effects* of it in themselves, and ours *relatively for those 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 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 sponsion 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 in 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*, *reatus culpæ*, is the reality of this charge (or the foundation of it in us) that we are the *committers*

misters 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.

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 sins, 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 unsavoury here.

Direct. 7. *Understand well the Covenant and Promise of Justification; and measure your belief and expectation 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 justifie.

Direct. 8. *Keep always 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, transgression and sin* (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 doth not first forgive.)

2. The *merciful Nature* and *Office 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 towards

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. 11. *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 justifie 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 destributive 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* 1. 9, 10, 11, 12.

12. Lastly, Think of the many millions now in Heaven, of

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 it self*, no doubt but that *Covenant* which first justified us, doth *continue* to *justifie* 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 priviledges 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

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 forerecited *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 nulliſie 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 advocation 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

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 errours 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 falſhood, 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 ſo; 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 uncapable 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, obligeth 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 perſwaſion that you are juſtified, make you move 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.

CHAP. VIII.

The pernicious or dangerous Errours 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 *Socinian* extreams, and those who mI 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 errour; and then with it, the contrary truth.

Errour 1. *Christs 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 *Paræus* in his *Irenicon*, & *Twisse vind.* & *alibi passim*, saying as much; and *Amyrald*, *Davenant*, *Dallaus*, *Testardus Usher*, &c. proving it.

Errour 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 obe-*

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 lyar, 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) no 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 justifie 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

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 *holiness* 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 denyed 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 denyed: 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 it ſelf*, 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 denyed. 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 *Chriſts 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 Chriſts ſufferings were paid to God, as for our ſins, to ſatisfie Juſtice, and that in the *Paſſive Obedience*, it is firſt *ſatisfactory*, and then and therefore *meritorious*, and in the active it is meerly *meritorious*.

13. And the maintainers of the contrary opinion, beſides all the forementioned evils, could never agree how much of Chriſts Righteouſneſs muſt be in their ſenſe imputed: ſome 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*, *Paræus*, *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 denyal of forfeited degrees of grace, and conſequently of glory*, Heb. 12. 7, 8, 9, 10. 1 Cor. 11. 32. 1 Theſ. 5. 19. Epheſ. 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 ſponſor, which was the *equivalens*, 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 attonement 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.

Errour 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.

Errour 7. *That Faith justifieth only in the Court of our own Consciences, by making us to know that we were justified before.*

Against this also I have said enough elsewhere.

Errour 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.*

Errour 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 errour, 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 justifie and forgive: 1. As a determining Judge: 2. As the Executioner of his Judgement. In the former respect God doth two waies justifie 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 of

of apology or plea; and all Justification by witnesses and evidence, &c. and all the *constitutive causes* of our Righteousness, lest I hinder them whom I would help, by using more distinctions 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 Christs 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 [*Justifie*] 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 Blanc* at large in his *Thes. 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 with-holding 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 the 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 *ſenteneeth* 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. *Hotchkis* 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 *conſciences*, 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. *Lawſin* 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 *ſentenceth* 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 fitlieſt 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 (becauſe 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* χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ, *in the preſence of the Angels of God*, doth intimate that God uſeth ordinarily to notifie 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 Angelorum*, 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 its 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 reveleth 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 died 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 never do *deſerve* it, Chriſt cannot bear that in our ſtead, which we never deſerve: As the *preventing* of the *ſin* or *reatus culpæ* proveth that Chriſt never ſuffered for that ſin prevented, becauſe it is *terminus diminuens*, 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 11. *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 carryed 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: *Henoch* and *Elias* went to Heaven without it, *Rom.* 5 12, 14, 17, 21. *Gen.* 3. 16. 17, 19. 1 *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 *continuation*, 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

doned (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 [*Chriſts 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 *Chriſts* 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 thinke 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.

Errour 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 juſtifie 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 errour.

Errour 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 ſtate

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, *John* 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 ſignifie 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 juſtifie 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, wilful 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 sate 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 Embassadours 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, sate 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 *Ahab* 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 objecters, *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 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, *desiring* 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

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 (both *Power*, and ſuch *neceſſary grace* or help) to have forborn his firſt ſin, which he did not forbear. And no man can prove that any 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.

Error 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 juſtifie 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 Phyſician* (and *taking* him for my Phyſician) 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 *inſtrument*

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, on 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 *neereſt* reaſon why we are juſtified by it; for then *Faith as Faith*, and as ſuch an *act* or *work* of ours ſhould juſtifie, 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 aptly 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 præſtita*, 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 but *conſequently* the *metaphorical inſtrument* of our *title*, to *pardon*, the Spirit and Heaven; and in no tollerable ſenſe at all (how figurative

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 *ex fide*, as it is *ex operibus*, when Juſtification by works is denyed; which is not the meer *Inſtrumentality* of *works*.

So that here is a double errour; 1. That Faith juſtifieth as a true and proper inſtrument: 2. And no other way.

Errour 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 exciteth 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 *juſtifie* 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 juſtifie 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 5. 18. *He that is begotten of God, keepeth himſelf, &c.*

Errour 22. *That the Faith by which we are juſtified, is not many phyſical acts of the ſoul only, but one.*

Errour 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 *Poteſtative*, 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 righteouſneſs.*

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 juſtifie 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 mony, 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 *phyſicial 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 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.

Errour 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 juſtificantis, not of Faith as juſtifying.*

Anſw. 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 denominated Juſtifying from the conſequent benefit*] its 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 Mediatour.

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 eſſential 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 eſſential 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 juſtified; and not by believing that we *are juſtified*. 2. It is falſe, and ever will be, that any of the *præſciti* (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 juſtified: Therefore to believe that they themſelves are elect, juſtified, 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 controverſie 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.*]

Anſw. 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.*

Anſw. 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.*

Anſw. 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 *witneſs*. 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.

Errour 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.

Errour 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 subtilest of these *Inventers* 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 Resurrections, 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 cleanlier pretence for errour than a *flat denyal* of its truth. And a true Exposition is better than either.

The same God who hath given us a Saviour to satisfie 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 condemnable 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 condemnable by it. Now as to our Legal Righteouſneſs, or *Prolegal* 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 juſtifie 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* juſtifie *Abraham* for *killing his only Son*? 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, Act or Gift of Juſtification, belongeth 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 *hath* (yea before he *find* in himſelf) *a ſpecial love to God.* Becauſe he that *hath 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 blaſpheme 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 that 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 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 *Promiſe*, the *Apoſtles*, the *Miniſter*, and every *Chriſtian* and *honeſt 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 inherent 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 *inherent 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 neer. 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 flatter then 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 errour 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 [*worthy*] 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 errours, 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 teach, 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 impleth 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 it ſelf. 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.

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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 Proſelites: 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 juſtifie 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 ſupererrogation.

Errour

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 juſtifie 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 refelled, 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* prophecied) againſt the godly: and that they that ſpeak evil of us, becauſe we run not with them to all exceſs of riot, *may give*

as

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.

5. 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

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.*

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.

WE cannot by *Faith* promote Sanctification, unleſs we underſtand the nature and reaſons of Sanctification. This therefore muſt be our firſt endeavour.

1. 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*

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.*

Answ. 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 goodness 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 motion 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.

Object. *God loveth us in Christ, and for his righteousness, and not only for our own inherent holiness.*

Answ. 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 before.) *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 *complacence* as is before described *before we loved him* (1 John 4. 10. Ephes. 2. 4.) so he *now loveth us complacentially* 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. *Matth.* 22. 37. *Mark* 12. 33. 1 *John* 7. 16.

Prop. 6. Heaven it ſelf, 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 ſouls returne to God

God in Love; and Regeneration by the Spirit, is the Spirits 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, *Luk.* 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 toſs 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 weakneſſes of the former ſort, who cry down Preaching *meer morality*. But let ſuch know, that thoſe Miniſters 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 tythe 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. *TAke 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* falſly 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 *Chriſts 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 Chriſts 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 congest 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 *condescention* 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 vailed 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 dates, 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-afflictings (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 Bruit*] 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 connext 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 always 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-conceitedneſs, 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 diſpleaſed, *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 *neerneſs* 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 *doubt* 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

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. *Epaphras 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.

CHAP. XI.

Of the Order of Graces and Duties.

BEcauſe 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.

1. 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 not, 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. *Joſh.* 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 terrour 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

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 *perfected 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 diſpliſcence 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 edifie others; and ſo in the reſt.

6. In the *ſenſes* and *appetite*, there muſt by *uſe* be a habit

of

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 ſuperiour 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.

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1. 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 Immenſity, 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 Creatour; 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 *Benefitiaries* 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

(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 explications 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 thereupon.

27. Then we come to the *fulneſs* 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 expreſt 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 *Mediatour*, 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

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 *Infallibility*, 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 ſuitableneſs 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 *Morality*, 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*, adjoyned 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 concourse with all these three degees 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

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 Alehouse, &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 foresaid 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 grosly 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

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 *neerest 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; administring 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, protections, 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.

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 *Beneficence* 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 *chusing* or *using* of the lesser at that time, is to be taken for a sin. I lately read a denyal of this, in a superficial satyre; 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 always 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 *consideratis considerandis*, 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 *ſecondarily*, *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 *chuſing 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 chearfully go on in our duty, as well as we can know it, remembring 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* (*cæteris paribus*.) And yet thoſe that are about *lower objects*, may be greater by *accident*, 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 togethers more than by one only: For God is loved, and man is benefitted 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 command*:) 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*, than 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 justifie men in ungodliness and disobedience.

23. But in things meerly indifferent, it is a sin to do them doubtingly; 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 errour; 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 errour 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 mis-understanding 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 deepest 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 *takyth* 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*; bnt 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 those 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 peremptory Law*

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 pitiful 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 gainsay them;

them; when ſurely they cannot differ if they would.

14. 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 pitiful 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.

1. 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 *neereſt* 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 *errour* 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 institutivo*, (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 *Executioner*, 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 Enthusiast 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, Consectaries 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 *discerning 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 lameness, & *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 *lameness* and *partialities*, contrary to *entire* and *compleat* 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

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 *neer* you, and conversant with you, you remember; and perhaps those in the Kingdom, or Countrey 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 can 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

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 quarrelsom, 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 errours. 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 falsly *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 hath 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 pitiful unpleasable disposition; and when they are in patient 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 Christians (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 dislike? How abused are they overvalue

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 *anothers*, 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 with is their own; and they can cleanlily 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 satisfie 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 *clothed 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 chuse the

the cheapest food and rayment which is sufficient to our lawfulends; 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 satisfie 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 *gulosity*. 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 *compleatly, 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 meetly gly 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 errour of this partiality, they next turn to some Antinomian whimsie, under the pretence of valuing *Free Grace*; and begin to give over *penitent confession* of sin, and the care and watchfulness against sin, and diligence in

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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, *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 mouth, 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 Kitchin, 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 errours, 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 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

dividing of every part into particles: and muſt take the food of their ſouls as Phyſick, 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. 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 *laxineſs* 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 *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 *deeplier 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

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 *compleat*, 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*: Bus this it accidental from ſome obſtruction in the *Receiver*; otherwiſe the Spirit would be *equally* a *Spirit of Power* (or *Life*) and of *Love*, and of a *ſound 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 as 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 *actings* 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 clearlier and perfectlier 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 Sectaries 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

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 ſenſleſs, 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 Sects 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, falſhood, 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?

THE 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. *Set 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 unſanctified, 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*

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 be 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 feedeth 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 them 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 ſet 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

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 ruinating 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 denyed; and becauſe their ſin hath plentiful proviſion, and the fire of concupiſcence wanteth no fewel, 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

I know wiſdom muſt be uſed in ſuch confeſſions, and they muſt be avoided when the hurt will prove greater than the good. But fleſhly wiſdom muſt be no councellor, 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 whoſo confeſſeth and forſaketh them ſhall have mercy.* So 1 *John* 1. 9, 10. *James* 5.15, 16.

Direct. 14. *Eſpecially take heed of heinous 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. WHat *ſins are religious people who fear ſin, moſt in danger of? and where muſt they ſet the ſtrongeſt watch?*

Anſw. 1. They are much in danger of thoſe ſins, the temptations to which are *neer*, 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

always 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 neerest 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 *sloth* 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 unceasant 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 libertatis 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, fantasie and passions in their respective places.

5. We are much in danger of the sins which our *callings*, *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 feeleth 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 lusory 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 *cursing*, and *fornication*, and *Popish errours*, 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 *falibility*, 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 *ignoranter* 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 falſe 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-overturners 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 ſubtileſt 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 *Ephrem 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 *deligence* 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*.

Queſt. 2. *Wherein differeth the ſins of a ſanctified perſon from other mens that are unſanctified.*

Anſw. 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 *Act* 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 unruly *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 Alehouſe, or forbear to touch the cup; and the fornicator to come neer, 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 ſumm up all; 1. Sin more loved than hated. 2. Sin wilfully 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 possest it not, because its fashion doth pass away. It is the work of Faith to *crucifie* 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 sinful 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 vilifie the *world*, or *him*. He will either vilifie the world in imitation of his Lord, or vilifie Christ for the pleasures

ſures 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 Chriſtian 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.

Direct. 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-denyal 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 ſtraled 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 alſo riſes 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 incroacheth 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

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 nearest 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 righteousnes 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, voluptuousnes 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 cynical 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 unrighteousnes, 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

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 satisfie 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.*

Answ. 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.*

Answ. 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*, 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.

Object. 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.*

Answ. 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?

Object. 5. *But I am contented with my condition, and desire no more.*

Answ. 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.

Object. 6. *I give God thanks for all I have.*

Answ. 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 hypocrisie 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?*

Anſw. 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.*

Anſw. 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 eaſie 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 will I give thee*; and they as impudently boaſt, *All this I have gotten:* but they forget or know not how much they 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.

Object. 10. *But all this belongeth only to them that are in proſperity; but I am poor, and therefore it is nothing to me.*

Anſw. 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 nearer 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 fansie for a time, is better than God and the Joyes 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 pitty 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 lovelines* to shew *his greater lovelines*, 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 fleſhly 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 paroxiſm; and know not the true cauſe of the diſeaſe: We are all troubled (or ſhould be) to ſee the many minds, the many waies, the 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,

ſelves, 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 retrive the Paſtoral Office into ſuch a ſtate, as that it may be no bait*

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 mindedness*, 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 snares 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 satisfie it. When the flesh is mastered, there is no use for *plenty*, or *pleasures*, or *honours*, to satisfie 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 aversation 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 sheer 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.

THough 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 conducible 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 honours occasion in the world. And though the Apostle 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 Ezek. 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 Apostle, 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 justifie 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 *neer you*, and throughly acquainted with your lives. 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 honour*, 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 Hypocrisie.

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 justifie 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 vailed by these fair pretences.

Answ. 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 *height*, 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 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 *Soveraign 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-denyal*, 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 *coersion* or *corporal force* is proper to the *Magistrate*:) but it is to be

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-denyal, 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 *sloth*; 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.

Answ. 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

not be contemptuous of your juſt reputation; and alſo that you muſt not by any cauſleſs 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 *humble* 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 preſer 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 ſignifie our diſlike of it; when we are much in diſſwading 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 ſignifie 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 ſordid 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 hypocriſie. 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 ſathereth 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. 5. *Stand by thy ſelf, come not near me;*

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 impenitently 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 highlieſt of themſelves, that they deſire to be thought highlieſt 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 *chuſing* 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 mile 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 joyned 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 poſſeſt it not, remembring 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 *humbleth himself*, and therefore can endure to be *humbled* by *others*. He *chuseth* 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, *Neh.* 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 confirm 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 *Cræsus*; 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 hypocrisie, 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 uncleanliness, 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 worldly 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

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 rejoyce 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 ſtoopt 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 turn'd into *imagery* and ceremony by Satan, when he would deſtroy them) but ſeriouſly to inſtruct 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 diſagreeeble 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. *Joh.* 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 diſtreſſings, 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 themſelves

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 ſordidneſs, 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.

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 *fottiſh* 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 precedency, &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; remembring 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-denyal 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 (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 sollicitous 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.

THE second sin of *Sodom*, and fruit of abused Prosperity, is *Fulness of Bread*, Ezek. 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 *unfitteth* us, is too much. But here both the *present* and *future* must be considered.

2. When you have *no higher 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 *directer* what is for our *health*, and will be best digested: 2. So far as by moderate and seasonable *exhilaration*, 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 *hindereth* 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 *fared 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 is said, that *they asked meat for their lust*, Psal. 78. 18. that is, to gratifie their flesh or sense. And the terrible threatnings 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 satisfie the wills or lusts thereof*; that is, *meerly or chiefly* to please our senses.

3. It is *sinful Fulness*, when you *needlesly* strengthen either *lustful* or *sluggish* 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 courser 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 neer as much

u ch *as* other men may do; because for the pleasing of one lust, they *feed* another.

2. Others *th at* are *flegmatick* and *dull*, can never feed fully, but they are *heavy* nd *drowsie*, unfit for prayer, and unfit for work: usually the[a] health, as well as the consciences of these persons, doth requ *ire* 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 superfluously

fully expend. What are the occasions which will justifie 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 otherwise by that expence: But pride or appetite are no justifying causes of it. It was *saving superfluously* which was that carnal Gentlemens sin, in *Luke* 16. It is said of such, *Phil.* 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 *James* calleth, the *cherishing of their hearts as in a day of slaughter*, James 5 5. This is the *hid 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 *tryal*, 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

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 croft, 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 satisfie *their* luxury, and to procure their vain applause, *Hab.* 2. 15. *Wo to him that giveth his neighbour drink; that puttest thy bottle to him, and makest him drunken also*. This is the *Fulness* which is forbidden of

Object. *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.*

Answ. 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.*

Direct. 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 delight 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

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 *fulness*, 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 suitableness* 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 ſuch great ſinners* as we are, who have forfeited all our mercies, and are called ſo 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 alwaies with us*, that we may alwaies 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.

More particular Directions may be as followeth.

Direct. 1. Underſtand well *how much the fleſh in this 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 *bruitiſh 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 honey* 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 carkaſs 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 conducible 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

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 *diet*, 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 chiefest ends in the choice.

9. And in the labours of our calling, the *getting of riches* must

must never be our *principal end:* But we must 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 neligence 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 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 Physician) 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? Answ.* 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? Answ.* 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?

Q. 3. *But what if I find that it hurteth my body to labour; may I not forbear? Answ.* If it so hurt you, that you are *unable to*

must never be our *principal end*: But we must labour to do the most publick good, and to please God by living in obedience to his commands.

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Quest. 2. *What if I were not brought up to labour; am I bound to use it? Answ.* 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?

Q. 3. *But what if I find that it hurteth my body to labour; may I not forbear? Answ.* 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 hinder me in the ſervice of God; I cannot pray, or read, or meditate ſo much? Anſw.* 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? Anſw.* 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? Anſw.* 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 deſtraction of their minds, doth loſe them more than they had gotten, and make them unfit for almoſt any duty at

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?*

Anſw. 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 cahe 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.*

Anſw. 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? Anſw.* 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? Anſw.* 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.

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 conſutation of

of which errour, 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 needleſly, to ſleep away needleſly, to prate away needleſly, do tell the world that *Sodom's Idleneſs* is their ſin. Eſpecially poor ſouls, who are yet unſanctified, 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 ſo neer 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 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 his 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 hedge, 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 wearyed 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 *wearyneſs* 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 *fineth willingly*, and *ſerveth God*, and followeth his labour *unwillingly*, ſhall be rewarded according to *his will.*

6. The idle *Sodomite* doth *love and chuſe 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 like 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 bruit 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 from* it on earth, as the ungodly and slothful servant are.

7. Lastly,

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 cafe 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 if *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 unthankful reproach and blasphemy against the* God

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 ſenſleſs 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 carryed 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

to pamper a carkaſs 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. *You 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 eaſe*, 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 *vertually 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-playes, or dreſſings, or feaſtings, 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 labours 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

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 denyed 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 cherſheth 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 election 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.

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.

CHAP. XVIII.

How by Faith to overcome unmerciſulneſs to the needy.

IV. THE 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 diſſwade you from hurting them than your ſelves: (becauſe *ſenſuality* tempteth you ſtronglier 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 another's good.

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 election 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 sepsrated 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.

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.

CHAP. XVIII.

How by Faith to overcome unmercifulness to the needy.

IV. THE 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 diswade you from hurting them than your selves: (because *sensuality* tempteth you stronglier 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 another's 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 sensleslly 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 affright 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 threatnings 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, 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. Hearken 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 bankerupt, 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.*

CHAP. XIX.

How to live by Faith in Adversity.

IF 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 living 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.

Object. *But doth not* Job's *caſe tell us, that ſome afflictions are only for tryal, and not for ſin?*

Anſw. 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 teſtifie that you have truly repented, and reſolved againſt it.

Otherwiſe you may lengthen your diſtreſs, if you leave that thorn in your ſore 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 comforting

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 calleth 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 ſerioufneſs, 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: *Go thy way, and ſin no more, leſt a worſe thing come unto thee.* It is pernicious unskilfulneſs 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-denyal, 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

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 afflicters, 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. Alwaies 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 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 rejoycing, 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 chearfully to bear all things. He will account the very reproach of Chriſt, to be greater riches than the treaſures of the world, who looketh believingly 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 Adam*, 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 murmure 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 *Pharaohs* 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 hear the rebuke of the wiſe, than for a man to hear 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 dyeteth 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 cauſleſs 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 *pievifhly* 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

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. God's 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 hath 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, thee 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.

CHAP. XX.

How to live by Faith, in troubles of Conſcience, and doubts or terrours about our ſpiritual and everlaſting ſtate.

HAving 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 juſtifie 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 groſly impenitent: 2. And the mock-repentance of the Hypocrite: 3. And the true Repentance of ſound Believers.

1. The groſly 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 Feaver 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

clinations 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 *counterfeits 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 ſmalneſs 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 ſcars, 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 *errours*, 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 an heir of life.

Or thus to the ſame ſenſe.

Every

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 doubtings* 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 errour, 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 errour 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 Chriſts 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 errours 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

ſequence 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 at 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 remembring 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 *errour* 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 Spirits 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 *terrours* 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 remembred it; and your ſpiritual ſtate was the ſame before: If that text agree with your ſtate, and either the terrour 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 meerly becauſe it cometh into your thoughts, or becauſe it is ſet upon your hearts: Do you think that your *remembring* it will prove that it *ſpecially* 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 carryed into many *other errours 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?*

Anſw. 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 *truths* 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.

Anſw. Alas, how pittifully 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 contradicteth 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?*

Anſw. 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 will hold good in tryal: He teacheth you by exciteing you to rational ſtudies and argumentation, and by bleſſing 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 perſwaſions 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 perſwaſion* 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 perſwade 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 alwaies 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 *falſhood* 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 ſtrengthen 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 looſe 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 wales; 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 them of the impoſſibility of being juſtified by works, on legal terms; and to ſhew them 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 attonement, 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 injurioufly 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 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 laſt

laſt 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 higheſt, they are tempted to famiſh 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 *muſing*, 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 two 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 tryed 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 choſen, 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 inferr.

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*, 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 at 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 *hearing* and *obeying* 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*

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 hear, 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 *mass 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 communion 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 exceptious 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, ſaith one, or elſe

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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 falsly 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 carkass, or empty shell, and ceremony, and pomp, or length of words, instead of substance; and draweth neer 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.

Neve

Never forget that *hypocritical dead formality*, and *ignorant, self-conceited, fanatical extravagancies*, are the *two extreams* 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 carkass, 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 extreams, 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 pretence, or in truth, Christ is preached, and I do therein rejoyce, yea and will rejoyce*——

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 we 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 it self*, 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 always 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 the 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 *prophaneness* 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 hypocrisie, dulness, darkness, errours, self-conceitedness, 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 *joyn* 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 successe of the Gospel of Christ.

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 hypocrisie, and will not be mocked, Direct.

Matth. 6. 1,3,4.

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 *weak 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 Christs 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 *always* be the Rule which your *desires* must be formed to, both in *matter* and *method.* You must always *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, hypocrisie and unreverence 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 exciteth 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 hear from your own mouths*, before he will judge you meet for the mercies which you are to pray for.

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In ſummâ, *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. *BElieve Gods Promiſes made to Believers and their ſeed:* (of which I have written at large in my treatiſe of Infant-baptiſm.) And labour to underſtand how far tho'e 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?*

Anſw. 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 *explicitely 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 prerequired: Seminal grace may be inherent, but 1. Not *known* to the *Baptizer*: 2. Nor prerequired 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. *Yet 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. *Oh but my conscience telleth me, that it is my own sin which hath had a hand in their undoing.*

Answ. 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 *neer* 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.

CHAP. XXIV.

How by Faith to order our Affections to publick Societies, and the unconverted world.

Direct. 1. *TAke 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 sensleſness 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 *hallowing 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 de-"vote 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 causelesly 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 that 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. 2 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. 1. LEt Faith first *employ you in the knowledge of God: and when you know him who is Love in 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 of 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

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 *Joh.* 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 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 *hear* 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 neglect 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 joynt 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, *to 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. Love 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-hurting*, and *ſelf-revenge*; and ſo ſhould I do to others, if I thus loved them. And then how eaſie would my life be among all the injuries of the world!

5. If I loved my neighbour 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*, Jam 1.9.10. 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

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 befalleth 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 fear 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 *ſin it ſelf*, which is the *firſt part* of all mens hell and miſery?

Object. *But my neighbours meat will not fill my belly; nor his health doth not eaſe my pain; nor his fire keep me warm.*

Anſw. The fleſh 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.*

Anſw. 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 *will*, 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 *neereſt 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 *Lovelineſs*; 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 my ſelf*, 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 *fleſhly 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 *hated*, *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 neighgours 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 (*pœna 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

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 undenyable, 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 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 *be* 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 preſer their Country before their lives: And is not that to love their *Countryes* 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

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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 errour, 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 faithfulleſt 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 *Cæſar* 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 *factious* ſpirit. But if all be otherwiſe, alas, *where* be they, and *how few* that love their neighbours, or *betters*, 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?*

Anſw. 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 *Amiableneſs* 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 neereſt friend for a *Satan*, that would perſwade 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.*

Anſw. 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 fumbling 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 neerer 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* neerer than we who have no experience of it, can poſſibly now comprehend. (And when we feel the ſtrongeſt Love to a friend, deſiring the neereſt 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 neer 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.

THE 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 slothful, 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 *Thes.* 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 Thes. 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 overcame, 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. Whither 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 rejoycing 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

not to be only an *approbation* of *Chriſts* 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 ſignifie ſome participation 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 miniſtration 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 reward *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 godly 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 Angels; 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 dwelleth 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 *work*, 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 cloathed*, 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 errours 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

for deliverance in the terrours and anguish of their hearts. Their flesh, 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 falsly 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 carryed 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 complyance 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-denyal, as the most laborious and suffering Christians now. 12. They had as long delayes of the accomplishment of their desires, as any of us. 13. And lastly, they past 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 summ 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 *mortifie* 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 *Thes.* 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 *Tim.* 1. 2. 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. 1. 16.

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 priviledge, 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 *higher 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 ſatisfie 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.* 28. 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 carryed them on,

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 cryes to God, and the gracious anſwer of thoſe cryes; 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 preſevered and overcome: We are heirs of God, and coheirs 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 ſatisfie 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 *Henoch*, *Joſhua*, *Abraham*, *Peter*, *Paul*, *John*, *Cyprian*, *Macarius*, *Auguſtine*, *Melanchton*, *Calvin*, *Zanchius*, *Rogers*, *Bradford*, *Hooper*, *Jewel*, *Grindal*, *Uſher*, *Hilderſham*, *Ames*, *Dod*, *Baines*, *Bolton*, *Gataker*, with thouſands ſuch, as men ſtanding on the further ſide of the river, and calling to us that muſt 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*, *Ceſar*, *Tamerlane*, &c. will teach men how to fight for temporal tyrannical domination; ſo the hiſtory

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 temporate, chaſte, mortified and humble? whether the Saints were the ſcorners, 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 ſeveral way, for the Unity, and the Reformation, and the Communion of the Churches, and the right Government, Diſcipline and Worſhiping 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 ſight of bleſſed ſouls by faith, will alſo increaſe the *Reſolution* and *Fortitude* of the mind. Faintneſs and puſilanimity 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 ſteeleth 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 int*, *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* tryal? 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 paſſed 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 chearfully; 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 ſource 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 *liſt up the hands which hang down, and the feeble knees, and make ſtrait 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 *Henoch* 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 requireth 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

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 *dwelling* 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, is *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 *skil 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 *Thef.* 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 cauſleſly forget them? 2. Are they not 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 expreſly 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 *joyned* 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* requireth 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*,

ſight, you live (ſo far) but as by *ſight*: 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.

11. 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 *worryed*, ſo *reproached* as it is throughout the earth? ſo *torn in pieces* by its zealous ignorant ſelf-conceited Paſtors and Members? ſo worryed 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 mens ſenſes (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 relicks of your ſin, which you cannot bear with that hope and ſupport which is needful to you, without ſo looking to the happineſs of thoſe that

fight, you live (so far) but as by *sight*: 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.

11. 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 *worryed*; so *reproached* as it is throughout the earth? so *torn in pieces* by its zealous ignorant self-conceited Pastors and Members? so worryed 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 mens senses (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 relicks 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 *blessed 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 men*, I pass over. And *Henoch* 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 referr 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 *imitaters*: 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 perfected Spirits of the just consisteth*; that you may neither by your mistake, neglect it, nor carry it too far.

I. 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 favoureth 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

whish 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 *chusing* 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 *presume 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 Judgement*, 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 errour 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 Idolatry 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 successfullest 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 fed their people, sometimes to the places where their *neighbours 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 hear 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 ministring 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 over one sinner that repenteth*, Luke 16. 22. *The begger dyed and was carryed 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 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, preheminence 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 chearfullest 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 fervently love him, and chearfully and universally obey him; and when they love each other fervently, 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 glorifie 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 Illuminater, to illuminate, sanctifie 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 any thing 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 shew 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 reverenced even by his sensual brethren on earth, so far as to have perswaded 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 corps 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

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. 1. 10. *Stephen looked up stedfastly into Heaven, and saw Christ sitting at the right hand of God*, Acts 7. 55. And how seldome, 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 buryed 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 whilest 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 raſh or 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 pievifhneſs, 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 perſwade the world, that the ſouls of the Saints are not *immortal*, but periſh as the bruits? Or that there is *no Heaven?* Or 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 to 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.

CHAP. XXVII.

How to receive the Sentence of Death; and how to die by Faith.

HAving ſaid ſo much of this elſewhere (in my Books called, A Believers laſt work: The laſt Enemy: My Chriſtian Directory: Treatiſe of Self-denyal, &c.) I ſhall be here but very brief.

I. For the firſt Caſe, before ſickneſs cometh:

Direct. 1. Be ſure that you *ſettle your Belief 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,*

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 *ſlothful neglect of duty*, leſt guilt breed terrour, 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 terrours 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*, (*John* 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 leſt 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 *remembring* 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 con-*

verſion,

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 willd o 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 Snow-waters; 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 rejoyced 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 forethoughts of the bleſſedneſs of the life to which you go, as it is your *perſonal 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, remembring 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-denyal; and what is said in my Saints Rest, and other the Treatises before mentioned.

CHAP. XXVIII.

How by Faith to look aright to the Coming of Jesus Christ in Glory.

BEcause 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 as 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 outragious fury, to bring Christ down before his time, and to make themselves Rulers in the world, that they might presently reign under the name of the *Reign* of Christ; and have by seditious, 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, carkass or dead Imagery or Form: Nor yet into *Darkness*, *Errour*, 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 denyed, 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

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 justifie 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 bosome; and the enemies of the Saints shall see them advanced (as *Haman* did *Mordecai*, and *rejoycing when the Glory of Christ is revealed*, 1 Pet. 4. 13. When every scorners 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 threatnings and promises of Christ shall be no more denyed by unbelievers: Sin will be no more in honour, nor pride and sensuality bear sway: The Church will be no more ecclipsed, 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, *Ephes.* 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 horrours 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 prayerful 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 can 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 falsly 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 *Creatour*; 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 cryes, 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 be 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

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 jeast, while we see *such a day* as this before us? Every true Preacher speaketh 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 dates which you now are aweary 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

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 rejoyced at your repentance, and that ministred 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 de-'spondent 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 whilest I am daily looking to-'wards it, and whilest I am daily talking of it, and perswad-'ing others to higher apprehensions than I can reach my self; 'and even whilest 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 un-'answerable are my joyes, and my desires, to those convi-'ctions? when the light of my understanding should cure the '*deadness* of my heart, alas, this *deadness* rather extinguish-'eth 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 pitty 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 denyed 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 overlookt, 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 *foreſight* '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 *higheſt 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* '*folly*: 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.

'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 ſatisfie them that hunger and 'thirſt after Righteouſneſs: And (if my ſoul be acquainted 'with it ſelf) it is *Righteouſneſs* which I deſire. Though the 'ſolliciting 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 *hungring* 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 *indifference* 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 vile- 'neſs 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 fervour 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 conſort 'with thy Saints to the laſt ſincerely break forth, our common 'ſuit;

Come Lord Jeſus, come quickly. Amen.

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The Souls Looking-glaſs; wherein a man may diſcern what eſtate his ſoul ſtands in towards God, and what evidences he hath for Heaven, &c. By *Edward Bury*, late Miniſter of great *Bolas* in *Shropſhire*, in *octavo.*

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FINIS.

LET the Reader know, that whereas the Bookseller hath in the Catalogue of my Books, named my [*Holy Common-Wealth, 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 *very scope*. 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 preferr 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

3. That though I diſlike the Roman Clergies writing ſo much of Politicks, and deteſt Miniſters medling 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.