

THE
CHARACTER
Of a Sound Confirmed
CHRISTIAN.

As also,

2. Of a Weak Christian : And
3. Of a Seeming Christian.

Written to imprint upon mens
minds the true *Idea* or (conception)

O F

Godliness and Christianity.

By *Richard Baxter.*

The Second Part of the Directions
for Weak Christians.

L O N D O N,

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THE
P R E F A C E
TO THE
S E C O N D P A R T;

Directed to my worthy Friend,
*Henry Ashurst, Esquire, Citizen of
London.*

Dear and faithful Friend.



When this Book was
Printed and passing
into the World, with-
out the ordinary or-
nament of a prefixed
honoured Name, my
thoughts reduced me into the com-
mon way, though not upon the com-

The Preface.

mon reasons; assuring me that your name, would be more than an accident or ceremony to such a discourse as this; even a part more substantial than a Map is in a Treatise of Geography, or the well-cut Figures in Tractates of Anatomy. Discourses of Navigation, Architecture, Musick, &c. may almost as hopefully instruct the Learners, without any visible operations or effects, as the Characters of well-tempered Christians, can duly inform the minds of ignorant ungodly men, of so Divine a thing as Christianity and Godliness, without acquaintance with some such *Persons*, in whom these Characters are manifestly exemplified. Wise and holy precepts, are to make wise and holy persons: It is such *Persons* as well as such *Precepts* which bear the image of God: which indeed is most perfect in exactness and integrity in the precepts; (for in them

The Preface.

them is no imperfection or error, as they are of God;) But it is of greater *final Excellency*, in activity and usefulness as it is in men. And therefore as God delighteth in his *servants*, and is Glorified in and by *them* in the world; so Satan usually chooseth such *Persons*, to reproach and make odious to the ignorant, rather than the *holy Precepts* immediately, by which they are directed; both because their *Holiness* is most exasperating by activity; and also most lyable to calumny and contempt, through imperfection, and mixture of that which indeed is worthy of dislike. Till Godliness and Christianity be visible in full perfection, and elevated above the contradiction of folly, and the contempt of pride, the blind distracted minds of hardened forsaken sinners, will not acknowledge its divine celestial nature, and worth: But then it will be too late to become partakers

The Preface.

of it: They must both *know* and *possess* it in its *infancy* and *minority*, who will ever enjoy it in its heavenly dignity and glory. If seasonable illumination and conversion, confute not the deceits and slanders which pride and ignorance have entertained, the too-late confutation of them by death and their following experience, will make them wish, that they had been wise at cheaper rates; when it will be in vain to cry, *Give us of your Oyle, for our Lamps are out*, Mat. 25. 8.

But while I offer your name to the malicious world, as an instance of the temper which I here describe, I intend it not as a *singular* though an *eminent* instance: For through the great mercy of God, there are thousands of examples of *confirmed* Christians, among us in this Land, even before those eyes which will not see them. But it is not Catalogues but single names, which Writers have used in this

The Preface.

this way. And why may I not take the advantage of Custome, to leave to the World the testimony of my estimation and great respects, to so deserving a person of the primitive Christian Catholick temper: And to let them know, what sort of men were my most dear and faithful friends? And also thus to express my love, by telling you closely *what you must be*, as well as by telling the World for their example, *what you are*. Upon these accounts, without your knowledge or consent, I presume thus to prefix your name, to this Treatise written long ago, but now published by

Your faithful Friend,
Rich. Baxter.

From my Lodging
in New-Prison,
June 14. 1669.

ERRATA.



ERRATA.

Reader, When I had gathered the *Errata* I was separated by a Prison from those Collections; and having but two of the Sheets now at hand, I shall give you the *Errata* of them only.

IN the Contents. *n.* 15. for *Lovers of God* read *Love of God*. Pag. 163. l. 5. for *to fix r. and fix.* pag. 163. l. 18. blot out *that.* p. 164. l. 5. for *that r. that.* p. 169. l. 10. for *of r. for.* p. 170. l. 1. for *cure r. cure.* All the rest I have forgotten, save that somewhere I remember *silly* for *st.illy*.

To



TO THE READER.

Readers,



Is a matter of greater moment than I can express, what *Idea* or *Image* of the nature of **GODLINESS** and **CHRISTIANITY** is *imprinted upon mens minds*:

The description which is *expressed* in the *sacred Scriptures*, is true and full: The thing described is rational, pure, perfect, unblameable and amiable. That which is *expressed* in the *Lives* of the most, is nothing so; but is purblind, defiled, maimed, imperfect, culpable, and mixt with so much of the contrary quality, that to them that cannot distinguish the *Chaff* from the *Wheat*, the *Sickness* from the *Life*, it seemeth an *unreasonable, fancifull, loathsome* and *vexatious* thing; and so far from being worthy to be preferred before all the Riches, Honours and Pleasures of the world, that it seemeth worthy to be kept under as a troubler of

To the Reader.

Kingdoms, Societies and Souls. And doubtless this *monstrous Expression* of it in mens Lives, is because the *perfect expression* of it in Gods Word, hath not made a *true impression* upon the *Mind*, and consequently upon the *Heart*. For as it is *sound Doctrine* which must make *sound Christians*, so *Doctrine* worketh on the *will* and *affections* not as it is in *it self*, and as *delivered*, but as it is *understood, believed, remembered, considered*; even as it is *imprinted* on the *Mind*, and *used* by it. And *no interpreted matter, or defective application*, may cause the Image on the Wax to be *imperfect*, though made by the most *perfect Seal*: so is it in this case; when one man doth *defectively understand* the Scripture-description of a godly man, or Christian; and another by misunderstanding mixeth *false conceptions* of his own; and another by a corrupt depraved will doth hinder the understanding from *believing, or remembering, or considering* and *using* what it partly apprehendeth; what wonder if the Godliness and Christianity in their hearts be unlike the Godliness and Christianity in the Scriptures: When the Law of God in Nature and Scripture is pure and uncorrupt, and the Law of God written imperfectly on the heart, is there mixt with the carnal Law in their members, no marvel if it

To the Reader.

it be *expressed* accordingly in their lives.

I have therefore much endeavoured in all my writings, and especially in this, to draw out the full pourtraiture of a *Christian* or *godly man indeed*, and to describe Gods Image on the soul of man, in such a manner as tendeth to the just information of the Readers mind, and the filling up of the wants, and rectifying the errors which may be found in his former conceptions of it. And I do purposely inculcate the same things oft, in several writings (as when I preached I did in all my Sermons) that the Reader may find that I bring him not undigested needless novelties, and that the frequent repetition of them may help to make the deeper and fuller impression: For my work is to subserve the Holy Ghost, in *putting Gods Law into mens hearts*, and *writing it out truly, clearly and fully upon their inward parts*; that they may be *made* such themselves, by understanding thoroughly what they *must be*, and what a *solid Christian* is: And that thus they may be born again by the *incorruptible, immortal seed*, the Word of God which will *live and abide for ever*; and may *purifie their souls in obeying the truth through the Spirit*, 1 Pet. 1. 22, 23, 25. He is the best Lawyer, Physician, Souldier, &c. who hath his Doctrine in his brain, and not only in his Books; and hath

To the Reader.

digested his reading into an intellectual system and habit of knowledge. If Ministers had an hundred times over repeated the *integral pourtraiture* or *character* of a *sound Christian*, till it had been as familiar to the *minds* and *memories* of their hearers, as is the description of a Magistrate, a Physician, a School-master, a Husbandman, a Shepherd, and such things as they are well acquainted with, it would have been a powerfull means to make *sound Christians*. But when mens minds conceive of a *Christian*, as a man that differeth from Heathens and Infidels, in nothing but holding the *Christian Opinions*, and using different *words* and *ceremonies* of worship, and suchlike, no wonder if such be but opinionative lifeless Christians: And if their Religion *make them no better* than a *Seneca* or *Plutarch*, I shall never believe that they are any surer to be saved than they. And such a sort of men there are, that suppose Christianity to consist but of these three parts; 1. The *Christian Doctrine* acknowledged (which they call *Faith*.) 2. The *Orders* and *Ordinances* of the *Christian Church* and *Worship*, submitted to, and decently used (which they call *Godliness*.) And 3. The *heart* and *life* of a *Cato*, *Cicero*, or *Socrates* adjoined: But all that goeth beyond this, (which is the *Life* of *Christianity*

To the Reader.

Manity and Godliness, a Lively Faith, and Hope, and Love, a Heavenly and Holy mind and life, from the renewing indwelling Spirit of God, which is described in this Treatise) they are strangers to it, and take it to be but fanisie and hypocrisie. These *No-Christians* do much to reduce the Church to *Infidelity*; that there may be indeed *No Christians* in the world. For my part I must confess, if there were no better Christians in the world than these, I think I should be no Christian my self: And if Christ *made men no better* than the Religion of *Socrates*, *Cato* or *Seneca*, and did no more to the reparation and perfecting of mens hearts and lives, I should think no better of the *Christian Religion* than of theirs: For the *means* is to be estimated by the *End* and *Use*: And that's the best Physician that hath the Remedies which are fittest to work the cure. If God had not acquainted me with a sort of men that have really more Holiness, Mortification, Spirituality, Love to God, and to one another, and even to enemies, and more heavenly desires, expectations and delights, than these men before described have, it would have been a very great hinderance to my Faith.

The same may I say of those that place *Godliness* and *Christianity* only in hold-

To the Reader.

ing strict opinions, and in affected need-
less singularities, and in the fluent Orator-
y and length of prayer, and avoiding
other mens forms and modes of worship,
and in any thing short of a *Renewed, Holy,
Heavenly* heart and life.

And undoubtedly if a *true, full* Cha-
racter of *Godliness* had been imprinted in
their minds, we should never have seen
the Professors of it so blotted with sen-
suality, selfishness, pride, ambition, world-
liness, distrust of God, self-conceitedness,
heresie, schism, rebellions, unquietness,
impatency, unmercifulness, and cruelty
to mens souls and bodies, as we have seen
them in this age; and all this justified as
consistent with Religion.

And I fear that because this Treatise
will speak to few that are not some way
guilty, every face which hath a spot or
blemish will be offended with the glass:
and lest the faulty will say that I parti-
cularly intended to disgrace them: But I
must here tell the Reader, to prevent his
misunderstanding, that if he shall imagine
that I have my eyes upon particular par-
ties, and as a discontented person do in-
tend to blame those that differ from my
self, or to grieve inferiours, or dishonour
and asperse superiours, they will mistake
me, and wrong themselves, and me, who
professedly

To the Reader.

professedly intend* but the true Descrip-
tion of *sound Christians, diseased Chri-
stians, and seeming Christians.*

And for the *manner* of this writing, I
am conscious it hath but little to commend
it. The *matter* is that for which it is pub-
lished. The Lord *Verulam* in his *Essays*
truly saith, that *much reading makes one
full; much discourse doth make one ready,
and much writing doth make a man exact.*
Though I have had my part of all these
means, yet being parted five years from
my *Books*, and three years from my *Preach-
ing*, the effects may decay; and you must
expect neither Quotations or Oratory
Testimonies or ornament of stile: But
having not yet wholly ceased from *Writ-
ing*, I may own so much of the *exactness* as
will allow me to intreat the Reader, not
to use me as many have done; who by
over-looking some *one word*, have made
the sense another thing, and have made it
a crime to be *exact in Writing*, because they
cannot or will not be *exact in Reading*, or
charitable or humane in interpreting.

THE

The Contents.



- T**HE Characters of a strong confirmed Christian. page 1
1. He liveth by such a Faith of unseen things as governeth his soul instead of sight. 6
 2. He hath cogent Reasons for his Religion. 9
 3. He seeth the well-ordered frame of sacred verities, and the integral parts in their harmony or consort; and setteth not up one truth against another. 11
 4. He adhereth to them, and practiseth them, from an inward connatural principle, called, The Divine Nature, and The Spirit of Christ. 12
 5. He serveth not God for fear only, but for Love. 14
 6. He loveth God, 1. Much for his Goodness to himself. 2. And more for his Goodness to the Church. 3. And most of all for his essential Goodness and perfection. 16
 7. He taketh this Love and its Expressions, for the heart and height of all his Religion. 19
 8. He hath absolutely put his soul and all his hopes into the hand of Christ, and liveth by

The Contents.

- by faith upon him as his Saviour. 21
9. He taketh Christ as the Teacher sent from God, and his Doctrine for the truest wisdom, and learneth of none but in subordination to him. 23
 10. His Repentance is universal and effectual, and hath gone to the Root of every sin. 25
 11. He loveth the Light, as it sheweth him his sin and duty; and is willing to know the worst of sin, and the most of duty. 27
 12. He desireth the highest degree of Holiness, and hath no sin which he had not rather leave than keep, and had rather be the Best, though in poverty, than the Greatest in prosperity. 30
 13. He liveth upon GOD and HEAVEN as the End, Reward, and Motive of his Life. 32
 14. He counteth no cost or pains too great for the obtaining it, and hath nothing so dear which he cannot part with for it. 35
 15. He is daily exercised in the practice of Self-denial as (next to the Lovers of God) the second half of his Religion. 38
 16. He hath mortified his fleshly desires, and so far mastereth his senses and appetite, that they make not his obedience very uneasy or uneven. 42
 17. He preferreth the means of his holiness and happiness, incomparably before all provisions and pleasures of the flesh. 45
 18. He is crucified to the world, and the world

The Contents.

- world to him by the Cross of Christ, and
contemneth it through the belief of the
greater things of the life to come. 47
19. He foreseeth the End in all his waies,
and judgeth of all things as they will ap-
pear at last. 50
20. He liveth upon God alone, and is con-
tent with his favour and approbation,
without the approbation and favour of men. 53
21. He hath absolutely devoted himself, and
all that he hath to God, to be used accord-
ing to his will. 56
22. He hath a readines to obey, and a quick
and pleasant compliance of his will to the
will of God, 58
23. He delighteth himself more in God, and
Heaven, and Christ, and Holiness, than in
all the world: Religion is not tedious
and grievous to him. 59
24. He is conscious of his own sincerity, and
assured of his Justification, and title to
Everlasting Joyes. 66
25. This Assurance doth not make him more
careless and remiss, but increaseth his love
and holy diligence. 68
26. Yet he abhorreth Pride as the first born of
the Devil, and is very low and vile in his
own eyes, and can easily endure to be low and
vile in the eyes of others. 69
27. Being acquainted with the deceitfulness of
the

The Contents.

- the heart, and the methods of temptation, he
liveth as among snares, and enemies, and
dangers, in a constant watch; and can con-
quer many and subtil, and great tem-
ptations (through grace.) 72
28. He hath counted what it may cost him to
be saved, and hath resolved not to stick at
suffering, but to bear the Cross, and be con-
formed to his crucified Lord, and hath al-
ready in heart forsaken all for him. 74
29. He is not a Christian only for company or
carnal ends, or upon trust of other mens
opinion, and therefore would be true to
Christ, if his Rulers, his Teachers, his Com-
pany, and all that he knoweth should for-
sake him. 78
30. He can digest the hardest Truths of Scri-
pture, and the hardest passages of Gods
Providence. 80
31. He can exercise all his Graces in harmo-
ny, without neglecting one to use another, or
setting one against another. 81
32. He is more in getting and using Grace,
than in enquiring whether he have it
(though he do that also in its place.) 82
33. He studieth Duty more than Events, and
is more carefull what he should be towards
God, than how he shall (here) be used by him. 83
34. He is more regardfull of his duty to
others, than of theirs to him, and had much
rather

The Contents.

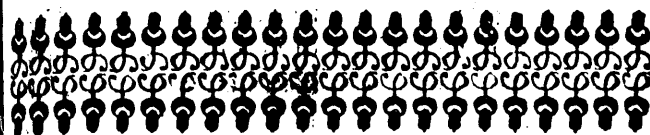
- rather suffer wrong, than do it. 84
35. He keepeth up a constant Government of his Thoughts, restraining them from evil, and using them upon God, and for him. 87
36. He keepeth a constant Government over his passions, so far as that they pervert not his judgement, his heart, his tongue or actions. 88
37. He governeth his tongue; imploying it for God, and restraining it from evil. 90
38. Heart-work and Heaven-work are the principal matters of his religious discourse, & not barren controversies, or impertinencies. 92
39. He liveth upon the common great substantialls of Religion, and yet will not deny the smallest Truth, or commit the smallest sin, for any price that man can offer him. 93
40. He is a high esteemer, and carefull Redeemer of Time, and abhorreth Idleness and Diversions which would rob him of it. 98
41. His heart is set upon doing all the good in the world that he is able: It is his daily business and delight. 101
42. He truly loveth his neighbour as himself. 103
43. He hath a special love to all godly Christians as such, and such as will not stick at cost in its due expressions; nor be turned into bitterness by tollerable differences. 104
44. He forgiveth injuries, and loveth his enemies, and doth them all the good he can; from the sense of the love of Christ to him. 106
45. He

The Contents.

45. He doth as he would be done by; and is as precise in the Justice of his dealings with men, as in acts of piety to God. 108
46. He is faithful and laborious in his outward trade or calling, not out of covetousness, but obedience to God. 111
47. He is very conscionable in the duties of his several Relations, in his family or other society, as a superiour, inferiour or equal. 112
48. He is the best subject whether his Rulers be good or bad, though Infidel and ungodly Rulers may mistake & use him as the worst. 113
49. His trust in God doth overcome the fear of man, and settle him in a constant fortitude for God. 121
50. Judgement and Zeal conjunct are his constitution: His Judgement kindleth Zeal, and his Zeal is still judicious. 123
51. He can bear the infirmities of the weak; and their censures and abuses of himself, and requiteth them not with uncharitable censure or reproach. 126
52. He is a high esteemer of the Unity of Christians, and abhorreth the principles, spirit and practises of Division. 128
53. He seeketh the Churches unity and concord not upon partial, unrighteous, or impossible, but upon the possible righteous terms here mentioned. 139
54. He is of a mellow peaceable spirit: not masterly, domineering, hurtfull, unquiet or

The Contents.

- or contentions. 146
55. He highest regardeth the interest of God; and mens salvation in the world; and regardeth no secular interest of his own, or any mans, but in sub-serviency thereto. 152
56. He is usually hated for his Holiness by the wicked, and censured for his Charity and Peaceableness by the factious and the weak; and is moved by neither from the way of Truth. 157
57. Though he abhor ungodly soul-destroying Ministers, yet he reverenceth the Office as necessary to the Church and world; and highly valueth the holy, faithfull Labourers. 159
58. He hath great Experience of the Providence, Truth, and Justice of God, to fortifie him against Temptations to Unbelief. 161
59. Though he greatly desireth lively Affections and gifts, yet he much more valueth the three Essential parts of holiness. 1. A high estimation in the Understanding of God, Christ, Holiness and Heaven, above all that he set in any competition. 2. A resolved choice and adhesion of the Will, to these above and against all competitors. 3. The seeking them first, in the endeavours of the life. And by these he judgeth of the sincerity of his heart. 162
60. He is all his life seriously preparing for his death, as if it were at hand; and is ready to receive the sentence with joy; but especially he longeth for the blessed day of Christs appearing, as the answer of all his desires and hopes. 164
- Six Uses of these Characters. 170



THE CHARACTER OF

- 1 *A Sound Confirmed Christian,*
- 2 *And of the Weak Christian,*
- 3 *And of the Seeming Christian.*



IN the Explication of the Text, which I made the ground of the foregoing discourse, I have shewed you that there is a Degree of Grace to be expected and sought after by all true Christians, which putteth the Soul into a *sound, confirmed, radicated* state, in comparison of that *weak, diseased, tottering* condition, which most Christians now continue in. And I have shewed you how desireable a state that is, and what calamities follow the languishing unhealthfull state even of such as may be saved. And indeed did we but rightly understand, how deeply the errors and sins

of many well-meaning Christians, have wounded the interest of Religion in this age; and how heynously they have dishonoured God, and caused the enemies of holiness to blaspheme, and hardened thousands in Popery and Ungodliness, in probability to their perdition: Had we well observed when Gods Judgements have begun, and understood what sins have caused our Warres, and Plagues and Flames, and worse than all these, but great heart-divisions, and Church-distractions and convulsions; we should ere this have given over the flattering of our selves and one another, in such a Heaven-provoking state; and the ostentation of that little goodness, which hath been eclipsed by such lamentable evils. And instead of these, we should have betaken our selves to the exercise of such a serious deep Repentance as the quality of our sins, and the greatness of Gods Chastisements do require. It is a dolefull case to see how light many make of all the rest of their distempers, when once they think that they have so much Grace and Mortification, as is absolutely necessary to save their souls: And expect that Preachers should say little to weak Christians, but words of comfort, setting forth their happiness: And yet if one of them, when he hath the Gout, or Stone, or Collick, or Droptic, doth send for a Physitian, he would think himself derided or abused, if his Physitian instead of curing his disease, should only comfort him by telling him that he is not dead. What excellent disputations have Cicero and Seneca, the Platonists and Stoicks, to prove that *Virtue is of it self sufficient to make Man happy*? And yet many Christians live as if Holiness were but the way and means to their felicity, or

at best but a *small part* of their felicity it self; or as if felicity it self grew burdensome, or were not desirable in this life; or a small degree of it were as good as a greater.

And too many mistake the will of God, and the nature of Sanctification, and place their Religion in the hot prosecution of those mistakes: They make a composition of error and passion, and an *unyielding stiffness* in them; and *siding with the Church or party* which maintaineth them, and an *uncharitable censuring* those that are against them, and an *unpeaceable contending* for them; And this composition they mistake for Godliness, especially if there be but a few drams of Godliness and Truth in the composition, though corrupted and over-powered by the rest.

For these miscarriages of many well-meaning zealous persons, the Land mourneth, the Churches groan; Kingdoms are disturbed by them; Families are disquieted by them; Godliness is hindered, and much dishonoured by them; the Wicked are hardened by them, and encouraged to hate and blaspheme and oppose Religion; the glory of the Christian Faith is obscured by them; and the Infidel, Mahometan and Heathen World, are kept from Faith in Jesus Christ, and many millions of Souls destroyed by them. I mean, by the miscarriages of the weaker sort of Christians, and by the wicked lives of those carnal Hypocrites, who for custome or worldly interest do profess that Christianity which was never received by their hearts.

And all this is much promoted by their indiscretion, who are so intent upon the consolatory opening of the safety and happiness of Believers,

that they omit the due explication of their Description, their Dangers and their Duties.

One part of this too much neglected work I have endeavoured to perform in the foregoing Treatise; Another I shall attempt in this second Part: There are five Degrees or ranks of true Christians, observable: 1. The *Weakest* Christians, who have only the Essentials of Christianity, or very little more: As Infants that are alive, but of little strength or use to others. 2. Those that are *lapsed* into some wounding sin, though not into a state of damnation; Like men at age, who have lost the use of some one member, for the present, though they are strong in other parts. 3. Those that having the *Integral parts* of Christianity in a considerable measure, are in a *sound and healthful state*; though neither *perfect*, nor of the highest form or rank of Christians in this life, nor without such infirmities, as are the matter of their daily *Watchfulness* and *Humiliation*. 4. Those that are so strong as to attain extraordinary degrees of grace, who are therefore comparatively called *Perfect*, as *Mat. 5. 45.* 5. Those that have an *absolute Perfection* without sin, that is, The Heavenly Inhabitants.

Among all these, it is the *third* sort or degree, which I have here characterized, and upon *the by*, the *first* sort and the *Hypocrite*. I meddle not now with the *Lapsed* Christian as such, nor with those Giants in holiness of extraordinary strength, nor with the *perfect* blessed Souls in Heaven: But, it is the Christian who hath attained that confirmation in grace, and composed, quiet, fruitful state, which we might ordinarily expect, if we were industrious, whose Image or Character

I shall now present you with: I call him oftentimes *A Christian indeed*, in allusion to Christs Description of *Nathaniel*, *Joh. 1. 47.* and as we commonly use that word, for one that answereth his own profession without any notable dishonour or defect: As we say, such a man is a *Scholar indeed*; and not as signifying his meer sincerity. I mean one whose heart and life is so conform to the Principles, the Rule and the Hopes of Christianity, that to the Honour of Christ, the true Nature of our Religion is discernible in his conversation, *Mat. 5. 16.* In whom an impartial Infidel might perceive the true nature of the Christian Faith and Godliness. If the World were fuller of such living Images of Christ, who like true Regenerate Children represent their Heavenly Father, Christianity would not have met with so much prejudice, nor had so many enemies in the World, nor would so many millions have been kept in the darkness of Heathenism and Infidelity, by flying from Christians, as a sort of people that are *common* and *unclean*.

Among Christians, there are *Babes*, that must be fed with *milk*, and not with *strong meat*, that are *unskilful in the word of righteousness*; *1 Joh. 2. 2. 12, 13, 14. Heb. 5. 12, 13, 14.* and *Novices*, who are unsettled, and in danger of an overthrow, *1 Tim. 3. 6. Joh. 15. 3, 5, &c.* In these the nature and excellency of Christianity, is little more apparent, than *Reason* in a little child. And there are *strong, confirmed* Christians, who by *reason of use* have their senses exercised to discern both good and evil, *Heb. 5. 13, 14.* and who shew forth the glory of him that hath called them out of darkness into his marvellous light: of whom

God himself may say to Satan and their malicious enemies, as once of *Job*, *Hast thou not seen my servant Job, &c.* This Christian indeed I shall now describe to you, both to confute the Infidel's slanders of Christianity, and to unteach men those false descriptions which have caused the presumption of the profane, and the irregularities of erroneous Sectaries; and to tell you what manner of persons they be, that God is honoured by; and what you must be if you will well understand your own Religion. Be Christians indeed, and you will have the Comforts indeed of Christianity, and will finde that its Fruits and Joyes are not dreams and shadows and imaginations, if you content not your selves with an *imagination, dream and shadow* of Christianity, or with some clouded spark or buried seed.

The Characters.

I. **A CHRISTIAN INDEED**, (by which I still mean, a *sound confirmed Christian*) is one that contenteth not himself to have a seed or *Habit* of Faith, but he *liveth by Faith*, as the *Sensualist* liveth by sight or sense: Not putting out the eye of sense, nor living as if he had no Body, nor lived not in a world of sensible Objects; But as he is a Reasonable creature, which exalteth him above the sensitive Nature, so Faith is the true information of his Reason, about those high and excellent things, which must take him up above things sensible. He hath so firm a Belief of the *Life to come*, as procured by Christ, and promised in the Gospel, as that it serveth him

him for the Government of his Soul, as his bodily sight doth for the conduct of his Body. I say not, that he is assaulted with no temptations, nor that his Faith is perfect in degree, nor that believing moveth him as passionately as sight or sense would do: But it doth effectually move him through the course and tenour of his life, to do those things for the life to come, which he would do if he saw the Glory of Heaven; and to shun those things for the avoiding of damnation, which he would shun, if he saw the flames of Hell. Whether he do these things so fervently or not, his Belief is powerfull, effectual and victorious. Let sight and sense invite him to their Objects, and entice him to sin, and forsake his God, the objects of Faith shall prevail against them, in the bent of an even, a constant and resolved life. It is things *unseen* which he taketh for his treasure, and which have his heart and hope, and chiefest labours. All things else which he hath to do, are but subservient to his Faith and Heavenly interest, as his sensitive faculties are ruled by his Reason. His Faith is not only his Opinion, which teacheth him to choose what Church or Party he will be of; but it is his Intellectual Light; by which he liveth, and in the confidence and comfort of which he dyeth, 2 Cor. 5:7, 8, 9. *For we walk by faith, not by sight. We groan to be clothed upon with our heavenly house. Wherefore we labour that whether present or absent we may be accepted of him.* Heb. 11:3. *Now the just shall live by faith---* Heb. 11:1. *Now faith is the substance of things hoped for, the evidence of things not seen.* Most of the examples in Heb. 11. do shew you this truth, that true Christians live and govern their actions, by the firm Belief of the promise of God,

God, and of another Life when this is ended. v. 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 which he condemned the world, and became heir of the righteousness which is by faith. V. 10. Abraham looked for a City which had foundations, whose builder and maker is God. Moses feared not the wrath of the King: for he endured, as seeing him who is invisible, v. 27. So the three witnesses, Dan. 3. and Daniel himself, ch. 6. And all Believers have lived this life, as Abraham the Father of the faithful did; who, as it is said of him, Rom. 4. 20. Staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. The Faith of a Christian is truly Divine; and he knoweth that Gods truth is as certain as sight it self can be; however sight is apter to move the passions: Therefore, if you can judge but what a Rational man would be, if he saw Heaven and Hell, and all that God had appointed us to Believe, then you may conjecture what a confirmed Christian is; (though sense do cause more sensible apprehensions.)

2. The weak Christian also hath a faith, that is Divine, as caused by God, and resting on his word and truth. And he so far liveth by this Faith; as that it commandeth and guideth the scope and drift of his heart and life: But he believeth with a great deal of staggering and unbelief: And therefore his Hopes are interrupted by his troublesome doubts and fears; and the dimness and languor of his Faith is seen in the faintness of his desires, and the many blemishes of his Heart and Life: And sight and sensual objects are so much the more powerfull with him, by how much the light and life of faith is dark and weak.

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3. The Hypocrite or best of the unregenerate, believeth but either with a Humane faith, which resteth but on the Word of Man, or else with a dead opinionative faith, which is overpowered by infidelity, or is like the dreaming thoughts of a man asleep, which stirre him not to action: He liveth by sight and not by faith: For he hath not a Faith that will overpower Sense, and sensual objects, Jam. 2. 14. Mat. 13. 22.

II. 1. A Christian indeed not only knoweth why he is a Christian, but seeth those Reasons for his Religion; which disgrace all that the cunningest Atheist or Infidel can say against it: and so far satisfy, confirm and establish him, that emergent difficulties, temptations and objections, do not at all stagger him, or raise any deliberate doubts in him of the truth of the Word of God: He seeth first the naturall evidence of those foundation-truths which Nature it self maketh known: (as that there is a God of infinite Being, Power, Wisdom and Goodness, the Creator, the Owner, the Ruler, and the Father, Felicity and End of man; that we owe him all our love and service; that none of our fidelity shall be in vain or unrewarded, and none shall be finally a loser by his duty; that man who is naturally governed by the hopes and fears of another life, is made and liveth for that other Life, where his Soul shall be sentenced by God his Judge to happiness or misery, &c.) And then he discerneth the attestation of God to those supernatural, superadded Revelations of the Gospel, containing the Doctrine of mans Redemption: And he seeth how wonderfully these are built upon the former, and how excellently the Creators and Redemmers Doctrine and Lawes agree; and how much

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countenance *supernatural* truths receive from the *presupposed naturals*: so that he doth not adhere to Christ and Religion by the meer engagement of education, friends or worldly advantages; nor by a *blind resolution*, which wanteth nothing but a strong temptation (from a Deceiver or a worldly Interest) to shake or overthrow it: But he is built upon the Rock, which will stand in the assault of Satans storms, and the gates of Hell shall not prevail against it. *Mat. 16. 18. & 13. 23. & 7. 25. Joh. 6. 68, 69.*

2. But a *weak Christian* hath but a dim and general kind of knowledge of the reasons of his Religion; or at least but a *weak apprehension* of them, though he have the best and most unanswerable reasons: And either he is confident in the dark upon grounds which he cannot make good, and which want but a strong assault to shake them; or else he is troubled and ready to stagger at every difficulty which occurreth: Every *hard saying* in the Scripture doth offend him: And every seeming contradiction shaketh him: And the depth of mysteries which pass his understanding, do make him say as *Nicodemus* of Regeneration, *How can these things be?* And if he meet with the objections of a cunning Infidel, he is unable so to defend the truth, and clear his way through them, as to come off unwounded and unshaken, and to be the more confirmed in the truth of his belief, by discerning the vanity of all that is said against it. *Heb. 5. 12, 13. Matth. 15. 16. 1 Cor. 14. 20. Joh. 12. 16.*

3. The *seeming Christian* either hath no solid Reasons at all for his Religion, or else if he have the best, he hath no sound apprehension of them: But

But though he be never so learned and orthodox, and can preach and defend the Faith, it is not so rooted in him as to endure the tryall; but if a strong temptation from *subtily* or *carnal interest* assault him, you shall see that he was built upon the sand, and that there was in him a secret root of bitterness, and an evil heart of unbelief, which causeth him to depart from the living God, *Heb. 3. 12. Matth. 13. 20, 21, 22. Matth. 7. 26, 27. Heb. 12. 15. Job. 6. 60, 64, 66. 1 Tim. 6. 10, 11.*

III. 1. A *Christian indeed*, is not only confirmed in the *essentials* of Christianity, but he hath a clear *delightfull sight* of those *usefull truths*, which are the *Integrals* of Christianity, and are built upon the *fundamentals*, and are the *branches* of the *master-points* of Faith. Though he see not all the *lesser Truths* (which are branched out at last into innumerable particles) yet he seeth the *main body* of sacred Verities, delivered by Christ for mans sanctification; and seeth them *methodically* in their proper places; and seeth how one supports another, and in how beautifull an order and contexture they are placed: And as he sticketh not in the *bare Principles*, so he receiveth all these *additions* of knowledge, not *notionally* only, but *practically*, as the food on which his Soul must live. *Heb. 5. 13, 14. & 6. 1, 2, &c. Matth. 13. 11. Eph. 1. 18. & 3. 18, 19. Joh. 13. 17.*

2. A *weak Christian* (in knowledge) besides the *Principles* or *Essentials* of Religion, doth know but a few disordered scattered Truths; which are also but *half known*, because while he hath some knowledge of those points, he is ignorant of many other, which are needfull to the supporting, and

and clearing; and improving of them; And because he knoweth them not in their places, and order, and relation, and aspect upon other Truths. And therefore if Temptations be strong, and come with advantage, the weak Christian in such points is easily drawn into many errors; and thence into great confidence and conceitedness in those Errors; and thence into sinfull dangerous courses in the prosecution and practice of those Errors. Such are like *children tost up and down, and carried to and fro by every winde of doctrine, through the cunning sleight and subtilty of men, whereby they lie in wait to deceive*, Eph. 4. 14. 2 Cor. 11. 3. Col. 2. 4. 2 Tim. 3. 7.

3. The *seeming Christian* having no saving practical knowledge of the *Essentials* of Christianity themselves, doth therefore either neglect to know the rest, or knoweth them but notionally, as common Sciences, and subjecteth them all to his *Worldly interest*: And therefore is still of that side or party in Religion, which upon the account of safety, honour or preferment, his flesh commandeth him to follow. Either he is still on the greater, rising side, and of the Rulers Religion, be it what it will; or if he dissent, it is in pursuit of another game, which Pride or fleshly ends have started. 2 Pet. 2. 14. Gal. 3. 3. Job. 9. 22. & 12. 42, 43. Matth. 13. 21, 22.

IV. 1. The *Christian indeed*, hath not only Reason for his Religion, but also hath an *inward con-natural principle*, even the *spirit of Christ*, which is as a *New-nature*, inclining and enlivening him to a holy life: whereby he *mindeth* and *favoureth* the things of the Spirit: Not that his *Nature* doth work *blindly*, as Nature doth in the irrational crea-
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tures; but at least it much *imitateth Nature* as it is found in *Rational creatures*, where the *Inclination* is necessary, but the *Operations* free, and subject to Reason: It is a *spiritual appetite* in the *Rational appetite*, even the *will*, and a *spiritual visive disposition* in the understanding: Not a *faculty* in a *faculty*; but the *right disposition* of the faculties to their highest objects, to which they are by corruption made unsuitable. So that it is neither a *proper power* in the *Natural sense*, nor a *meer act*, but nearest to the nature of a *seminal disposition* or *habit*. It is the *health* and *rectitude* of the faculties of the Soul. Even as *Nature* hath made the *understanding* disposed to *Truth* in generall, and the *will* disposed or inclined to *Good* in generall, and to *self-preservation* and *felicity* in particular; so the *Spirit of Christ* doth *dispose* the understanding to *spiritual truth*, to know God and the matters of salvation, and doth *incline* the *will* to *God* and *Holiness*; not *blindly*, as they are *unknown*; but to love and serve a *known God*. So that whether this be *properly* or only *analogically* called *A Nature*, or rather should be called a *Habit*, I determine not; but certainly it is a fixed *Disposition* and *Inclination*, which Scripture calleth the *Divine Nature*, 2 Pet. 1. 4. and [the seed of God abiding in us, 1 Joh. 3. 9. But most usually it is called [the Spirit of God, or of Christ in us: Rom. 8. 9. If any man have not the Spirit of Christ the same is none of his. 1 Cor. 12. 13. By one Spirit we are all baptized into one body, — Therefore we are said to be in the Spirit, and walk after the Spirit, and by the Spirit to mortifie the deeds of the Body, Rom. 8. 1, 9, 13. And it is called, the Spirit of the Son, and the Spirit of Adoption, whereby we cry Abba, Father;

or are inclined to God, as Children to their Father; and the *Spirit of grace and supplication*, Rom. 8. 15. 23. 26. Gal. 4. 6. & 5. 17, 18. Eph. 2. 18, 22. & 4. 3, 4. Phil. 1. 27. & 2. 1. Zech. 12. 10. From this *Spirit* and the fruits of it, we are called *New Creatures*, and quickened and made alive to God, 2 Cor. 5. 17. Eph. 2. 15. Rom. 6. 11, 13. It is a great controverſie, whether this Holy diſpoſition and inclination, was *Natural* to *Adam* or not, and conſequently, whether it be a *reſtored nature* in us, or not? It was ſo *natural* to him, as *Health* is natural to the body, but not ſo *natural* as to be a *Neceſſitating Principle*, nor ſo as to be *inſeparable* and *unloſable*.

2. This ſame *Spirit* and holy inclination is in the *weakeſt Chriſtian* alſo, but in a ſmall degree, and remiſſly operating, ſo as that the *ſleſhly inclination* oft ſeemeth to be the ſtronger, when he judgeth by its paſſionate ſtruglings within him: Though indeed the *Spirit of life* doth not only ſtrive, but conquer in the main, even in the *weakeſt Chriſtians*, Rom. 8, 9. Gal. 5. 17, 18, 19, 20, 21.

3. The *ſeeming Chriſtian* hath only the *unſeſſual motions* of the *Spirit* to a *Holy Life*, and *effectual motions*, and inward diſpoſitions to ſome *common duties* of Religion: And from theſe with the *natural principles* of *ſelf-love* and *common honeſty*, with the outward perſwaſions of company and advantages, his Religion is maintained, without the *Regeneration of the Spirit*, Job. 3. 6.

V. From hence it followeth: 1. That a *Chriſtian* indeed doth not ſerve God for *fear* only, but for *love*; even for *love* both of *himſelf*, and of his *holy work* and *ſervice*: Yea, the *ſtrong Chriſtians* Love

to God and Holineſs, is not only greater than his Love to Creatures, but greater than his *fear* of wrath and puniſhment. The Love of God conſtraineth him to duty, 2 Cor. 5. 14. Love is the fulfilling of the Law, Rom. 13. 10. therefore the Goſpel cannot be obeyed without it. He ſaith not, O that this were no duty, and O that this forbidden thing were lawfull, (Though his *Fleſh* ſay ſo, the *Spirit* which is the predominant part doth not) But he ſaith, O how I love thy Law! O that my wayes were ſo directed that I might keep thy ſtatutes! Pſal. 119. 5. For the *ſpirit* is willing even when the *ſleſh* is weak: He ſerveth not God againſt his will; but his will is to ſerve him more and better than he doth: He longeth to be perfect, and perfectly to do the will of God, and taketh the remnant of his ſinfull infirmities to be a kind of *ſervitude* to him, which he groaneth to be delivered from: To will even perfection is preſent with him, though not perfectly; and though he do not all that he willeth: And this is the true meaning of *Pauls* complaints, Rom. 7. Becauſe the *ſleſh* warreth againſt the *Spirit*, he cannot do the good that he would, that is, he cannot be perfect, for ſo he would be, Gal. 5. 17. His love and will excell his practice.

2. The *weak Chriſtian* alſo hath more love to God and holineſs than to the world and *ſleſhly pleaſure*: But yet his *fear* of puniſhment is greater than his Love to God and Holineſs. To have no Love to God is inconfiſtent with a ſtate of Grace, and ſo it is to have leſs love to God than to the world, and leſs love to holineſs than to ſin: But to have more Fear than Love is conſiſtent with ſincerity of Grace: Yea, the *weak Chriſtians* love

to God and Holiness is joyned with so much backwardness and averfiness, and interrupted with weariness, and with the carnall allurements and diversions of the Creature, that he cannot certainly perceive whether his love and willingness be sincere or not: He goeth on in a course of duty, but so heavily, that he scarce knoweth, whether his love or loathing of it be the greater. He goeth to it as a sick man to his meat, or labour: All that he doth is with so much pain or undisposedness, that to his *feeling* his *aversness* seemeth greater than his *willingness*, were it not that *necessity* maketh him *willing*. For the habitual love and complacency which he hath towards God and Duty, is so oppressed by *fear*, and by *aversness*, that it is not so much felt *in act* as they.

3. A *seeming Christian* hath no true Love of God and Holiness at all, but some *uneffectual liking* and *wishes* which are overborn by a greater backwardness, and by a greater love to earthly things; so that *Fear* alone, without any true effectual Love, is the spring and principle of his Religion and obedience. God hath not his heart, when he draweth near him with his lips: He doth more than he *would* do, if he were not forced by *Necessity* and *Fear*; and had rather be excused, and lead another kind of life. *Mat. 15. 8. Isa. 29. 13.* Though *Necessity* and *fear* are very helpfull to the most sincere, yet *Fear* alone without Love or *Willingness* is a graceless state.

V I. 1. A *Christian* indeed doth love God in these three gradations: He loveth him *much* for his *mercy* to *himself*, and for that *Goodness* which consisteth in *benignity* to *himself*; But he loveth

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him more for his *Mercy* to the Church, and for that Goodness which consisteth in his Benignity to the Church. But he Loveth him *most* of all for his *Infinite perfections and essential excellencies*; His *Infinite Power, and Wisdom and Goodness* simply in himself considered. For he knoweth that *Love* to *himself* obligeth him to returns of Love: especially differencing saving grace. And he knoweth that the souls of *millions* are more worth incomparably then his own, and that God may be much more honoured by them than by him alone: And therefore he knoweth that the mercy to many is greater mercy, and a greater demonstration of the goodness of God; and therefore doth render him more amiable to man. *Rom. 9. 3.* And yet he knoweth that the Essential perfection and goodness of God as simply in himself and for himself; is *much more* amiable than his Benignity to the creature: And that he that is the *first efficient* must needs be the *ultimate final cause* of all things: And that God is not finally for the creature, but the creature for God, (for all that he needeth it not) *For of him, and through him, and to him, are all things.* *Rom. 11. 36.* And as he is *Infinitely better than our selves*, so he is to be *better Loved* than our selves: As I love a *wise* and *virtuous* person, though he be one I never expect to receive any thing from, and therefore Love him for his *own sake*, and not for his benignity or usefulness to me: So must I love God most for his *essential perfections*, though his *benignity* also doth represent him amiable. As he is blindly selfish that would not rather himself be annihilated or perish, than whole Kingdoms should all perish, or the Sun be taken out of the world; (because that which is best

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must be loved *as best*, and therefore be *best loved*:) So is he more blind who in his estimative complacential Love, preferreth not *Infinite Eternal Goodness*, before such an imperfect silly creature as himself (or all the world) : We are commanded to love our Neighbour *as our selves*, when God is to be loved *with all the heart and soul and might*, which therefore signifieth more than to love him *as our selves*; (or else he were to be loved no more than our Neighbour.) So that the strong Christian loveth God so much above himself, as that he accounteth himself and all his interests, as nothing in comparison of God, yea and loveth himself more for God than for himself: Though his own salvation be loved and desired by him, and God must be loved for his mercy and benignity, yet that salvation it self which he desireth, is nothing else but the love of God: Wherein his love is the final felicitating act, and God is the final felicitating object, and the felicity of loving is not first desired, but the attractive object doth draw out our love, and thereby make us consequentially happy in the injoying exercise thereof. Thus God is All and in all to the soul. *Psal. 73. 25. Rom. 11. 36. 1 Cor. 10. 31. Deut. 6. 5. Mat. 23. 37. Mat. 19. 17.*

2. A weak Christian also loveth God as one that is infinitely better than himself and all things: (or else he did not love him at all as God.) But in the exercise he is so much in the minding of himself, and so seldom and weak in the contemplation of Gods perfections, that he seeth more of his love to himself, than unto God: and seeth more of his love to God as for the Benefits which he receiveth in and by himself, than as for his own perfections: yea and oftentimes seeth the love of himself

himself to work more strongly than his Love to the Church, and all else in the world. The care of his own salvation is the highest principle which he ordinarily perceiveth in any great strength in him; and he is very little and weakly carried out to the Love of the whole Church, and to the Love of God above himself. *Phil. 2. 20, 21, 22. 1 Cor. 10. 24. Jer. 45. 5.*

3. A seeming Christian hath a common Love of God as he is Good, both in himself, and unto the world, and unto him. But this is not for his Holiness; and it is but a general uneffectual approbation and praise of God, which followeth a dead uneffectual belief: But his chiefest predominant Love is always to his Carnal self, and the Love both of his soul, and of God is subjected to his fleshly self-love. His chiefest Love to God is for prospering him in the world, and such as is subservient to his sensuality, pride, covetousness, presumption and false hopes. *Luke 18. 21, 22. 1 Job. 2. 15. 2 Tim. 3. 2, 4. Job. 12. 43. Job. 5. 42.*

VII. 1. A Christian indeed doth practically take this Love of God and the holy expressions of it, to be the very life and top of his Religion, and the very life and beauty and pleasure of his soul; He makes it his work in the world, and loveth himself (complacentially) but so far as he findeth in himself the Love of God; And so far as he findeth himself without it, he loatheth himself as an unlovely carcass: And so far as his prayers and obedience are without it, he looks on them but as unacceptable loathsome things. And therefore he is taken up in the study of Redemption, because he can no where so clearly see the Love and Loveliness of God, as in the face of a Redeemer, even in the

wonders of Love revealed in Christ. And he studieth them, that Love may kindle Love. And therefore he delighteth in the contemplating of Gods attributes and infinite perfections; and in the beholding of him in the frame of the Creation, and reading his name in the book of his works, that his soul may by such steps, be raised in Love and Admiration of his Maker: And as it is a pleasant thing for the eyes to behold the sun or light, so is it to the mind of the *Christian* indeed to be frequently and seriously contemplating the nature and glory of God: And the exercise of Love in such contemplations, is most of his daily walk with God. And therefore it is also, that he is more taken up in the exercises of thanksgiving and the Praises of the Almighty, than in the lower parts of Godliness: so that though he neglect not confession of sin and *humiliation*; yet doth he use them but in subserviency to the *Love* and *Praise* of God: He doth but rid out the filth that is undecent in a Heart that is to entertain its God. He placeth not the chief part of his Religion in any outward duties, nor in any lower preparatory acts; Nor doth he stop in any of these, however he neglect them not. But he useth them all, to advance his soul in the *Love* of God: And useth them the more diligently, because the Love of God to which they conduce, as to their proper end, is so high and excellent a work. Therefore in *David's* Psalms you find a heart delighting it self in the praises of God; and in Love with his *word* and *works* in order to his praises. *Psal.* 116. 1. &c. *Psal.* 106. & 103. & 145. & 146. &c. *Rom.* 8. 37.

2. The *weak Christian* is taken up but very little,

little, with the lively exercises of Love and Praise; nor with any Studies higher than his own distempered heart: The care of his poor soul; and the complaining of his manifold infirmities, and corruptions, is the most of his Religion: And if he set himself to the Praising of God or to Thanksgiving, he is as dull and short in it as if it were not his proper work. *Psal.* 77. *Mar.* 9. 24. & 16. 14.

3. The *seeming Christian* liveth to the flesh; and carnal self-love is the active principle of his life: and he is neither exercised in *Humiliation* or in *Praise* sincerely; being unacquainted both with *holy Joy* and *Sorrow*; But knowing that he is in the hands of God, to prosper or destroy him, he will humble himself to him to escape his judgements, and praise him with some gladness for the sunshine of prosperity; and he will seem to be piously thanking God when he is but rejoicing in the accommodations of his flesh, or strengthening his presumptions and false hopes of heaven. *Luke* 18. 11. & 12. 19. *Isa.* 58. 2.

VIII. 1. A *Christian* indeed is one that is so apprehensive of his lost condition, unworthyness and utter insufficiency for himself, and of the office, perfection and sufficiency of Christ, that he hath absolutely put his soul and all his hopes into the hands of Christ; and now liveth in him and upon him; as having no Life but what he hath from Christ, nor any other way of access to God, or acceptance of his person or his service but by him: In him he beholdeth and delightfully admireth the Love and goodness of the Father: In him he hath access with boldness unto God: Through him the most terrible avenging Judge is become a Reconciled God, and he that we could

not remember but with trembling, is become the most desirable object of our thoughts. He is delightfully employed in prying into the unsearchable mysterie; And Christ doth even dwell in his heart by faith: and being rooted and grounded in love, he apprehendeth with all saints, what is the breadth, and length, and depth, and height, and knoweth the love of Christ which passeth knowledge: Eph. 3. 17, 18, 19. He perceiveth that he is daily beholden to Christ, that he is not in hell, that sin doth not make him like to Devils, and that he is not utterly forsaken of God: He feeleth that he is beholden to Christ, for every hours time, and every mercy to his soul or body, and for all his hope of mercy in this life or in the life to come. He perceiveth that he is dead in himself, and that his life is hid with Christ in God. And therefore he is as buried and risen again with Christ; even dead to sin, but alive to God through Jesus Christ. Rom. 3, 4, 11. Col. 4. 4. He saith with Paul, Gal. 2. 20. *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.* Thus doth he live as truly and constantly by the second Adam who is a quickning spirit, as he doth by the first Adam who was a living soul. 1 Cor. 15. 45. This is a confirmed Christians life.

2. But the weak Christian, though he be also united unto Christ, and live by faith, yet how languid are the operations of that faith? How dark and dull are his thoughts of Christ? How little is his sense of the wonders of Gods love revealed to the world in the mysterie of Redemption? How little use doth he make of Christ?

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And how little life receives he from him? And how little comfort findeth he in believing, in comparison of that which the confirmed find? He is to Christ as a sick person to his food: He only picketh here and there a little of the crumbs of the bread of life, to keep him from dying; but is wofully unacquainted with the powerfullst works of faith. He is such a Believer as is next to an unbeliever, and such a member of Christ, as is next to a meer stranger.

3. And for the *seeming Christian*, he may understand the letter of the Gospel, and number himself with Christs disciples, and be baptized with water, and have such a faith as is a dead opinion: But he hath not an effectual living faith, nor is baptized with the Holy Ghost, nor is his soul engaged absolutely and entirely in the covenant of Christianity to his Redeemer: He may have a handsome well-made image of Christianity, but it is the flesh and sense, and not Christ and faith, by which his life is actuated and ordered. Job. 3. 6. Rom. 2. 28.

I X. 1. A Christian indeed doth firmly believe that Christ is a Teacher sent from God (Joh. 3. 2.) and that he came from Heaven to reveal his Fathers will, and to bring life and immortality more fully to light by his Gospel; and that if an Angel had been sent to tell us, of the life to come and the way thereto, he had not been so credible and venerable a messenger as the Son of God: And therefore he taketh him alone for his chief Teacher, and knoweth no Master on Earth but him, and such as he appointeth under him: His study in the world is to know a crucified and glorified Christ, and God by him, and he regardeth no other know-

ledge, not useth any other studies, but this, and such as are subservient to this. Even when he studieth the *works of nature*, it is as by the conduct of the restorer of nature, and as one help appointed him by Christ, to lead him up to the knowledge of God. And therefore he perceiveth that *Christ is made of God unto us*, wisdom as well as *Righteousness*: And that Christianity is the true Philosophy: and that the *wisdom of the world*, which is only about worldly things, from worldly principles, to a worldly end, is foolishness with God: He taketh nothing for *wisdom* which tendeth not to acquaint him more with God, or lead him up to everlasting happiness. *Christ is his Teacher* (either by *natural* or *supernatural* revelation,) and *God is his ultimate end*, in all his studies, and all that he desireth to know in the world. He valueth knowledge according to its *usefulness*: And he knoweth that its chief use is to lead us to the love of God. *Matb. 23. 8. 1 Cor. 1. 30. & 2. 2. &c. Joh. 1. 18. Col. 2. 3. Eph. 4. 13.*

2. Though the *weak Christian* hath the same Matter, yet alas how little doth he learn? and how oft is he hearkning to the teaching of the flesh? and how carnal, and common is much of his knowledge? How little doth he depend on Christ in his enquiries after the things of nature? And how apt is he to think almost as highly of the teaching of *Aristotle*, *Plato*, *Seneca*, or at least of some excellent preacher, as of Christ? and to forget that these are but his messengers and instruments, to convey unto us several parcels of that Truth, which is *his* and not *theirs*, and which (*naturally* or *supernaturally*) they received

ceived from him; and all these Candles were lighted by him who is the Sun? And how little doth this weak Christian refer his common knowledge to God? or use it for him? or to the furtherance of his own and others happiness? *1 Tim. 2. 4.*

3. And the *seeming Christian* though materially he may be eminent for knowledge, yet is so far from resigning himself to the teachings of Christ, that he maketh even his knowledge of Christian Verities to be to him but a common carnal thing, while he knoweth it but in a common manner, and useth it to the service of the flesh, and never yet learned so much as to be a new creature, nor to love God as God above the world. *1 Cor. 13. 2.*

X. 1. A *Christian indeed* is one whose *Repentance* hath been deep, and serious, and universal, and unchangeable: It hath gone to the very roots of sin, and to the bottom of the sore, and hath not left behind it any reigning unmortified sin; nor any prevalent love to fleshly pleasures: His *Repentance* did not only *disgrace* his sin, and cast some *reproachful words* against it, and use confessions to *excuse* him from mortification, and to *save his life*, and hide it from the mortal blow. Nor doth he only repent of his *open* sins, and those that are most censured by the beholders of his life: But he specially perceives the dangerous poyson of *Pride*, and *unbelief*, and *worldliness*, and the want of the *Love of God*, and all his outward and smaller sins, do serve to shew him the greater malignity of these, and these are the matter of his greatest lamentations. He taketh not up a profession of Religion with strong corruptions

ruptions secretly covered in his heart: But his Religion consisteth in the death of his corruptions, and the purifying of his heart; He doth not secretly cherish any sin as too sweet or too profitable to be utterly forsaken, nor overlook it as a small inconsiderable matter. But he feelth sin to be his enemy and his disease, and as he desireth not one enemy, one sickness, one wound, one broken bone, one serpent in his bed, so he desireth not any one sin to be spared in his soul: But faith with David, Psal. 139. 23. *Search me O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting.* He liveth in no gross or scandalous sin: And his infirmities are comparatively few and small; so that if he were not a sharper accuser of himself, than the most observant spectators are (that are just) there would little be known by him that is culpable and matter of reproof. He walketh in all the commandments and ordinances of God blameless (as to any notable miscarriage) Luk. 1. 6. He is blameless and harmless, as the son of God, without rebuke in the midst of a crooked and perverse generation; among whom he shineth as a light in the world, Phil. 2. 15. The fear, and love, and obedience of God is the work and tenour of his life.

2. But the weak Christian, though he hath no sin but what he is a hater of, and fain would be delivered from, yet alas how imperfect is his deliverance? and how weak is the hatred of his sin, and mixed with so much proneness to it, that his life is much blemished with the spots of his offences. Though his unbelief, and pride, and worldliness are not predominant in him, yet are they (or some

some of them) still so strong, and fight so much against his faith, humility, and heavenliness, that he can scarcely tell which hath the upper hand; nor can others that see the failings of his life, discern whether the good or the evil be most prevalent. Though it be Heaven which he most seeketh, yet Earth is so much regarded by him, that his Heavenly mindedness is greatly damped and suppressed by it. And though it be the way of Godliness and obedience which he walketh in, yet is it with so many stumblings and falls, if not deviations also, that maketh him oft a burthen to himself, a shame to his profession, and a snare or trouble to those about him. His heart is like an ill swept house, that hath many a sluttish corner in it. And his life is like a moth-eaten garment, which hath many a hole, which you may see if you bring it into the light. 1 Cor. 3. 1, 2, 3. & 6. 6, 7, 8. & 11. 18, 21, 22, &c.

3. And for the seeming Christian, his Repentance doth but cropp the branches, it goeth not to the root and heart of his sin: It leaveth his fleshly mind and interest in the dominion: It polisheth his life, but maketh him not a new creature. It casteth away those sins which the flesh can spare, and which bring more shame or loss or trouble with them, than worldly honour, gain or pleasure: But still he is a very worldling at the heart; and the sins which his fleshly pleasures and felicity consisteth in, he will hide by confessions and seeming oppositions, but never mortifie and forsake. As Judas, that while he followed Christ was yet a thief and a covetous hypocrite. Job. 12. 6. 1 Tim. 6. 10 11.

XI. 1. Hence it followeth that a Christian indeed

deed doth heartily love the *searching light*, that it may fully acquaint him with his sins: He is truly desirous to know the worst of himself: And therefore useth the word of God, as a candle to shew him what is in his heart; and bringeth himself willingly into the light: He loveth the most searching Books and Preachers: not only because they disclose the faults of other men, but his own: he is not one that so loveth his pleasant and profitable sins, as to fly the light, lest he should be forced to know them, and so to forsake them: But because he hateth them, and is resolved to forsake them, therefore he would know them. Job. 3. 19, 20, 21. Therefore he is not only *patient* under *Reproofs*, but *loveth* them, and is *thankful* to a *charitable* reprove; and maketh a good use even of *malicious* and *passionate* reproofs. Psal. 141. 5. 2 Sam. 16. 11. He saith as in Job 34. 32. *That which I see not, teach thou me. If I have done iniquity, I will do no more.* His hatred of the sin, and desire to be reformed, suffer not his heart by pride to rise up against the remedy, and reject reproof. Though he will not falsely confess his duty to be his sin, nor take the judgement of every selfish, passionate or ignorant reprove to be infallible, nor to be his rule; yet if a judicious impartial person do but *suspect* him of a fault, he is ready to *suspect* himself of it, unless he be certain that he is clear. He loveth him better that would save him from his sin, than him that would entice him to it: and taketh him for his best friend who dealeth freely with him, and is the greatest enemy to his faults: And a flatterer he taketh but for the most dangerous insinuating kind of foe.

2. But the *weak Christian*, though he hate his sin, and love reformation, and loveth the most searching Books and Preachers, and loveth a gentle kind of reproof, yet hath so much pride and selfishness remaining, that any reproof that seemeth *disgraceful* to him, goeth very hardly down with him: like a bitter medicine to a queasie stomach: If you reprove him *before others*, or if your reproof be not very carefully sugured and minced, so that it rather extenuate than aggravate his fault, he will be ready to cast it up into your face, and with retortions to tell you of some faults of your own, or some way shew you how little he loveth it, and how little thanks he giveth you for it. If you will not let him alone with his infirmities, he will distaste you, if not fall out with you, and let you know by his smart and impatience, that you have touched him in the sore and galled place. He must be a man of very great skill in managing a Reproof, that shall not somewhat provoke him to distaste.

3. And for the *seeming Christian*, this is his condemnation, that *Light is come into the world, and he loveth darkness rather than light, because his deeds are evil.* He cometh not to the light, lest his deeds should be discovered and reproved, Job. 3. 19, 20, 21. He liketh a searching Preacher for others, and loveth to hear their sins laid open, if it no way reflect upon himself. But for himself he liketh best a *General* or a *smoothing* Preacher; and he flyeth from a quick and searching ministry, lest he should be proved and convinced to be in a state of sin and misery. Guilt maketh him fear or hate a *lively* searching Preacher, even as the guilty prisoner hateth the Judge. He loveth no company

pany so well as that which thinketh highly of him, and applaudeth and commendeth him, and neither by their reproofs nor stricter lives, will trouble his conscience with the remembrance of his sin, or the knowledge of his misery. He will take you for his enemy for telling him the truth, if you go about to convince him of his undone condition, and tell him of his beloved sin: Sin is taken to be as himself; It is *He* that doth evil, and not only *sin* that dwelleth in him: And therefore all that you say against his *sin*, he taketh it as spoken against himself; and he will defend his sin as he would defend himself: He will hear you till you come to touch himself, as the Jews did by Stephen Act. 7. 51, 54. when they heard him call them *stiffnecked resisters of God and persecutors*, then they *were cut to the heart, and grind their teeth at him*. And as they did by Paul Act. 22. 22. *They gave audience to this word, and then lift up their voices and said, away with such a fellow from the earth, for it is not fit that he should live*. Gal. 4. 16. Joh 9. 40. Mat. 21. 45. The priests and pharisees would have laid hands on Christ, when they perceived that he spake of them. And Ahab hated Mithaiab, because he did not prophesie good of him, but evil. 1 King. 22. 8. Deservedly do they perish in their sin and misery, that hate him that would deliver them, and refuse the remedy. Prov. 12. 1. *Whoso loveth instruction loveth knowledge, but he that hateth reproof is brutish*. Prov. 29. 1. *He that being often reprov'd hardneth his neck, shall suddenly be destroyed, and that without remedy*.

XII. 1. A Christian indeed, is one that unfeignedly desireth to attain to the highest degree of holiness, and to be perfectly freed from every thing that

that is sin. He desireth perfection, though not with a perfect desire. He sitteth not down contentedly in any low degree of grace. He looketh on the holiest (how poor soever) with much more reverence and esteem than on the most rich and honourable in the world. And he had far rather be one of the most holy, than one of the most prosperous and great: He had rather be a Paul or Timothy, than a Caesar or an Alexander. He complaineth of nothing with so much sorrow, as that he can know and love his God no more! How happy an exchange would he count it, if he had more of the Knowledge and Love of God, though he lost all his wealth and honour in the world. His smallest sins are a greater burden to him, than his greatest corporal wants and sufferings. As Paul, who because he could not perfectly fulfill Gods Law, and be as good as he would be, crieth out as in bondage, *O wretched man that I am! who shall deliver me from this body of death?* Rom. 7. 27.

2. And for the weak Christian, though he is habitually and resolvedly of the same mind, yet alas his desires after perfection are much more languid in him: And he hath too much patience and reconciledness to some of his sins; and sometimes taketh them to be sweet: So that his enmity to his Pride, or Covetousness, or passion is much abated, and suffereth his sin to wait his grace and wound his conscience, and hinder much of his communion with God. He seeth not the odiousness of sin, nor the beauty of Holiness with so clear a sight as the confirmed Christian doth. He hateth sin more for the ill effects of it, than for its malignant hateful nature. He seeth not clearly the intrinsic evil that is in sin, which maketh

it deserve the pains of hell. Nor doth he discern the difference between a holy and an unholy soul, so clearly as the stronger Christian doth. 1 Cor. 3. 2, 3. Heb. 12. 1.

3. And as for the *seeming Christian*, though he may approve of perfect holiness in another, and may wish for it himself, when he thinketh of it but in the general, and not as it is exclusive and destructive of his beloved sin; yet when it cometh to particulars he cannot away with it: He is so far from desiring it, that he will not endure it. The name of holiness he liketh; and that preservation from Hell which is the consequent of it: But when he understandeth what it is, he hath no mind of it. That holiness which should cure his ambition and pride, and make him contented with a low condition, he doth not like: He loveth not that holiness, which would deprive him of his covetousness, his intemperance in pleasant meats and drinks; his fleshly lusts, and inordinate pleasures! Nor doth he desire that holiness should employ his soul in the Love of God, and in daily prayer and meditating on his word, and raise him to a heavenly life on earth.

XIII. 1. A Christian indeed is one that maketh God and Heaven the End, Reward and Motive of his Life: And liveth not in the world for any thing in the world, but for that endless happiness which the next world only can afford. The Reasons which actuate his thoughts, and choice, and all his life, are fetcht from Heaven. The interest of God and his soul as to eternity, is the ruling interest in him. As a traveller goeth all the way, and beareth all the difficulties of it, for the sake of the End or Place that he is going to: (how

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ever he may talk of many other matters by the way:) so is it with a Christian: he knoweth nothing worthy of his life and labours, but that which he hopeth for hereafter. This world is too sinful, and too vile, and short, to be his felicity. His very trade and work in the world is to lay up a treasure in heaven, Mat. 6. 20. and to lay up a good foundation against the time to come, and to lay hold on eternal life: 1 Tim. 6. 19. And therefore his very heart is there Mat. 6. 21. and he is employed in seeking and setting his affections on the things above Col. 3. 1. 2, 3. And his conversation and traffick is in Heaven Phil. 3. 20, 21. He looketh not at the things which are seen which are temporal, but at the things which are not seen which are eternal 1 Cor. 4. 18. He is a stranger upon earth, and Heaven is to him as his home.

2. The weak Christian also hath the same End and Hope and Motive; and preferreth his hopes of the life to come before all the wealth and pleasures of this life: But yet his thoughts of Heaven are much more strange and dull: He hath so much doubting and fear yet mixed with his faith and hope, that he looketh before him to his everlasting state, with backwardness and trouble, and with small desire and delight: He hath so much hope of Heaven, as to abate his fears of hell, and make him think of eternity with more quietness, than he could do if he found himself unregenerate: But not so much as to make his thoughts of Heaven so free and sweet and frequent, nor his desires after it so strong, as the confirmed Christians are. And therefore his duties and his speech of Heaven, and his endeavours to obtain it, are all more languid and unconstant: And he is much

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proner to fall in love with earth, and to entertain the motions of reconciliation to the world, and to have his heart too much set upon some place, or person or thing below, and to be either delighted too much in the possession of it, or afflicted and troubled too much with the loss of it. Earthly things are too much the *Motives* of his life, and the reasons of his *joies* and *grieves*: Though he hath the true belief of a life to come, and it prevaieth in the main against the world, yet it is but little that he *useth* it to the commanding and raising and comforting his soul, in comparison of what a strong believer doth: *Mat. 16. 22, 23.*

3. But the *seeming Christian* would serve God and *Mammon*, and placeth his chief and certainest happiness *practically* upon earth: Though *speculatively* he know and say that Heaven is better, yet doth he not *practically* judge it to be so to him: And therefore he loveth the world above it, and he doth most carefully *lay up a treasure on earth*. *Mat. 6. 19.* and is resolved first to seek and secure his portion here below; and yet he taketh Heaven for a reserve, as knowing that the world will cast him off at last, and dye he must, there is no remedy; and therefore he taketh heaven as *next* unto the best; as his *second* hope; as better than hell; and will go in Religion as far as he can, without the loss of his prosperity here: so that earth and *flesh* do govern and command the design and tenor of his life; But heaven and his soul shall have all that *they can spare*; which may be enough to make him pass with men for eminently religious. *1 Joh. 2. 15. Mat. 13. 22. Luke 18. 22, 23. Luk. 14. 24, 33. Ps. 17. 14. Phil. 3. 18, 19, 20.*

XIV. 1. A *Christian indeed* is one that having taken heaven for his felicity doth account no labour or cost too great for the obtaining of it: he hath nothing so dear to him in this world, which he cannot spare and part with for God and the world to come. He doth not only notionally know that nothing should seem too dear or hard for the securing of our salvation; but he knoweth this *practically* and is resolved accordingly. Though difficulties may hinder him in particular acts, and his executions come not up to the height of his desires (*Rom. 7. 16, 17. &c.*) yet he is resolved that he will never break on terms with Christ: There is no duty so hard which he is not willing and resolved to perform: and no sin so sweet or gainful which he is not willing to forsake: He knoweth how unprofitable a bargain he makes, who winneth the world, and loseth his own soul; and that no gain can ransom his soul, or recompence him for the loss of his salvation. *Mar. 8. 36.* He knoweth that it is impossible to be a loser by God; or to purchase heaven at too dear a rate: he knoweth that whatsoever it cost him, heaven will fully pay for all: and that it is the worldlings labour, and not the saints, that is repented of at last. He marvelleth more at distracted sinners, for making such a stir for wealth and honours and command, than they marvel at him for making so much a-doe for heaven. He knoweth that this world may be too dear bought, but so cannot his salvation: yea he knoweth that even our *duty* it self, is not our smallest priviledge and mercy: And that the more we do for God, the more we receive, and the greater is our gain and honour: and that the sufferings

ferings of believers for righteousness sake, do not only prognosticate their joyes in heaven, but occasion here the greatest joyes, that any short of heaven partake of: *Mat. 5. 11, 12. Rom. 5. 1, 2, 3. &c.* He is not one that desireth the end without the means, and would be saved so it may be on cheap and easie terms: But he absolutely yieldeth to the terms of Christ, and saith with *Austin, Da quod jubes, & jube quod vis: Cause me to do what thou commandest, and command what thou wilt.* Though *Pelagius* contradicted the first sentence, and the flesh the second, yet *Augustine* owned both: and so doth every true believer. He greatly complaineth of his backwardness to obey, but never complaineth of the strictness of the command. He loveth the holiness, justness and goodness of the Laws when he bewaileth the unholiness and badness of his heart: He desireth not God to command him less, but desireth grace and ability to do more. He is so far from the mind of the ungodly world, who cry out against too much holiness and making so much ado for heaven, that he desireth even to reach to the degree of Angels, and would fain have *Gods will to be done on earth, as it is done in heaven*: and therefore the more desireth to be in heaven, that he may do it better. *Psal. 119. 5. Rom. 7. 24.*

2. The weak Christian hath the same estimation and resolution: But when it comes to practice, as his will is less confirmed and more corrupted and divided, so little impediments and difficulties are great temptations to him, and stop him more in the way of his obedience. All his duty is much more tedious to him, and all his sufferings are much

more burthensome to him, than to confirmed Christians: And therefore he is easier tempted into omissions and impatency, and walketh not so evenly, or comfortably with God. When the spirit is willing, it yieldeth oft to the weakness of the flesh, because it is willing in too remiss a degree. *Mat. 26. 41. Gal. 2. 14.*

3. But the seeming Christian (though notionally and generally he may approve of strictness) yet secretly at the heart hath alwaies this reserve, that he will not serve God at too dear a rate. His worldly felicity he cannot part with, for all the hopes of the life to come: And yet he will not, he dare not renounce and give up those hopes: And therefore he maketh himself a Religion of the easiest and cheapest parts of Christianity, (among which sometimes the strictest opinions may fall out to be one part, so be it they be separated from the strictest practice:) And this easie cheap Religion he will needs believe to be true Christianity and Godliness; and so will hope to be saved upon these terms: And though he cannot but know that it is the certain character of a hypocrite, to have any thing nearer and dearer to his heart than God, yet he hopeth that it is not so with him, because his convinced judgement can say that *God is best* and the world is vanity, while yet his heart and affections so much contradict his opinion, as almost to say: *There is no God*: For his heart knoweth and loveth no God as God, that is, above his worldly happiness. He is resolved to do so much in religion as he findeth necessary to delude his conscience, and make himself believe that he is godly and shall be saved: but when he cometh to forsake all and take up

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the Cross, and practise the costliest parts of duty, then you shall see that *Mammon* was better loved than God, and he will go away sorrowful, and hope to be saved upon easier terms. *Luke* 18. 23. For he was never resigned absolutely to God.

XV. 1. A *confirmed Christian* is one that taketh *self-denial* for the one half of his Religion; and therefore hath bestowed one half of his endeavours to attain and exercise it. He knoweth that the fall of man, was a *turning to himself* from God; And that *selfishness* and want of *Love to God*, are the summ of all corruption and ungodliness; And that the *Love of God* and *self-denial* are the summ of all religion: And that conversion is nothing but the turning of the heart from *carnal self* to God by Christ: And therefore on this hath his care and labour been so successfully laid out, that he hath truly and *practically* found out something that is much better than himself, and to be loved and preferred before himself; and which is to be his *chiefest ultimate end*: He maketh not a God of himself any more, but useth himself for God, to fulfill his will, as a creature of his own, that hath *no other end and use*. He no more preferreth himself above all the world, but esteemeth himself a poor and despicable part of the world: And highlier valueth the honour of God, and the welfare of the church, and the good of many, than any interest of his own. Though God in nature hath taught him to regard his *own felicity* and to *love himself*, and not to seek the glory of God, and the good of many souls in *opposition to his own*, yet hath he taught him to *prefer them* (though in conjunction) much before his own. For reason telleth him that man is nothing in comparison of God, and that we are made

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by him and for him; and that the welfare of the Church or publick societies is better (in order to the-highest ends) than the welfare of some *one*. *Selfishness* in the unregenerate, is like an inflammation or apostheme, which draweth the humours from other parts of the body to it self: The interest of God and man are all swallowed up in the regard that men have to *self-interest*: And the Love of God and our neighbour are turned into *self-love*. But *self* is as annihilated in the confirmed Christian, so that it ruleth not his *Judgement*, his *affections*, or his *choice*: And he that lived in and to himself, as if God and all the world were but for him, doth now live to God, as one that is good for nothing else, and *findeth himself in seeking him* that is infinitely above himself. *Luk.* 14. 31, 32, 33. *Phil.* 2. 4, 21.

2. And the *weak Christian* hath attained to so much *self-denial* that *self* is not predominant in him against the Love of God and his neighbour: But yet above all other sins, too great a measure of *selfishness* still remaineth in him: These words [*own*, and *mine*, and *self*] are too significant with him: every thing of his, *own* is regarded inordinately, with partiality and too much *selfishness*. A word against *himself*, or an injury to *himself*, is more to him than worse against his brother: He is too little mindfull of the glory of God, and of the publick good, and the souls of others; and even when he is mindful of his *own* soul, he is too regardless of the souls of many, that by prayer or exhortation or other means he ought to help: As a small candle lighteth but a little way, and a small fire heateth not farr off, so is his Love so much confined, that it reacheth not farr from him: He

valueth his friends too much upon their respect to please himself, and loveth men too much as they are partiall for him; and too little upon the pure account of grace, and their love to Christ and servableness to the Church: He easily overvalueth his own abilities, and is too confident of his own understanding, and apt to have too high conceits of any opinions that are his own; he is too apt to be tempted unto uncharitableness, against those that cross him in his interest or way: he is apt to be too negligent in the work of God, when any selfinterest doth stand against it; and too much to seek himself, his own esteem, or his own commodity, when he should devote himself to the good of souls, and give up himself to the work of God: Though he is not like the hypocrite that *preferreth himself* before the will of God and the common good, yet *selfishness* greatly stoppeth, interrupteth and hindreth him in Gods work; and any great danger or loss or shame, or other concernment of his own, doth seem a greater matter to him, and oftner turn him out of the way, than it will with a confirmed Christian: They were not all hypocrites that Paul speaketh of in that sad complaint, Phil. 2. 20, 21. *For I have no man like minded (to Timothy) who will naturally care for your state, for all seek their own, not the things which are Jesus Christs:*] that is; They too much seek their own, and not entirely enough the things that are Christs: which Timothy did naturally as if he had been born to it, and Grace had made the Love of Christ and the souls of men and the good of others as naturall to him as the Love of himself. Alas how lowly do their own distempers and soul miscarriages, and the

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divisions, and calamities of the Church, proclaim, that the weaker sort of Christians have yet too much selfishness, and that selfdenial is lamentably imperfect in them.

3. But in the *seeming Christian selfishness* is still the predominant principle: he loveth God but for himself; and he never had any higher end than self: All his Religion, his opinions, his practice is animated by self-love, and governed by it, even by the Love of carnal self: self-esteem, self-conceitedness, self-love, self-willedness, self-seeking and self-saving, are the constitution of his heart and life. He will be of that opinion, and way and party in Religion, which selfishness directeth him to choose: He will go no farther in Religion, than self-interest and safety will allow him to go. He can change his friend, and turn his love into hatred, and his praises into reproach, when ever self-interest shall require it. He can make himself believe, and labour to make others believe, that the wisest and holiest servants of God, are erroneous, humorous, hypocrites, and unsufferable, if they do but stand cross to his opinions and interest. For he judgeth of them, and loveth or hateth them, principally as they conform to his will and interest, or as they are against it: As the godly measure all persons and things, by the will and interest of God, so do all ungodly men esteem them as they stand in reference to themselves. When their factious interest required it, the Jews, and specially the Pharisees, could make themselves and others believe, that the Son of God himself was a breaker of the Law, and an enemy to Caesar, and a blasphemer, and unworthy to live on the earth: And that Paul was a pestilent fellow, and a mover of

of sedition among the people, and a ringleader of a sect, and a prophaner of the Temple, *Act. 24. 5, 6.* and which of the Prophets and Apostles did they not persecute? Because Christs doctrine doth cross the interest of *selfish* men, therefore the world doth so generally rise up against it with indignation; even as a Country will rise against an invading enemy: For he cometh to take away that which is dearest to them: As it is said of *Luther*, that he medled with the Popes crown, and the Fryars bellies: and therefore no wonder if they swarmed all about his ears. *Selfishness* is so general and deeply rooted, that (except with a few *self-denying Saints*) *self-love* and *self-interest* ruleth the world: And if you would know how to please a graceless man, serve but his carnal interest, and you have done it: Be of his opinion (or take on you to be so,) applaud him, admire him, flatter him, obey him, promote his preferment, honour and wealth, be against his enemies; in a word, make him your God, and sell your soul to gain his favour, and so it's possible you may gain it.

XVI. 1. *A Christian indeed* hath so far mortified the flesh, and brought all his senses and appetite into subjection to sanctified Reason, as that there is no great rebellion or perturbation in his mind; but a little matter, a holy thought, or a word from God, doth presently rebuke and quiet his inordinate desires: The flesh is as a well-broken and well-riden horse, that goeth on his journey obediently and quietly, and not with striving and chafing and vexatious resisting: Though still flesh will be flesh, and will be weak, and will fight against the spirit, so that we cannot

not do all the good we would, (*Isa. 5. 17. Rom. 7. 16, 17, &c.*) yet in the confirmed Christian, it is so far tamed and subdued, that its rebellion is much less, and its resistance weaker, and more easily overcome: It causeth not any notable unevenness in his obedience, nor blemishes in his life: it is no other than consisteth with a readiness to obey the will of God. *Gal. 5. 24, 25. 1 Cor. 9. 26, 27. They that are Christs have crucified the flesh, with the affections and lusts thereof: They run not as uncertainly: they fight not as one that beateth the air: but they keep under their bodies, and bring them into subjection, lest by any means they should be cast away: They put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof Rom. 13. 13, 14.* As we see to a temperate man, how sweet and easie temperance is, when to a glutton or drunkard, or riotous liver it is exceeding hard: so it is in all other points with a confirmed Christian. He hath so far crucified the flesh, that it is as dead to its former lusts; and so far mastered it, that it doth easily and quickly yield: And this maketh the life of such a Christian, not only pure, but very easie to him, in comparison of other mens. Nay, more than this, he can use his sense (as he can use the world, the objects of sense) in subserviency to faith and his salvation. His eye doth but open a window to his mind to hold and admire the Creator in his work: His tast of the sweetness of the creatures is but a means, by which the sweeter Love of God doth pass directly to his heart: His sense of pleasure is but the passage of spiritual holy pleasure to his mind: His sense of bitterness and pain is but the

the messenger to tell his heart, of the bitterness and vexatiousness of sin. As God in the creation of us, made our senses, but as the inlet and passage for himself into our minds, (even as he made all the creatures to represent him to us by this passage;) so grace doth restore our very senses (with the creature) to this their holy original use: that the goodness of God through the goodness of the creature, may pass to our hearts, and be the effect and end of all.

2. But, for the *weak Christian*, though he have mortified the deeds of the body by the spirit, and live not after the flesh but be freed from its captivity or reign (Gal. 5. 24. Rom. 8. 1, 7, 8, 9, 10, 11, 12, 13.) yet hath he such remnants of concupiscence and sensuality, as make it a far harder matter to him to live in temperance, and deny his appetite, and govern his senses; and restrain them from rebellion, and excess: He is like a weak man upon an ill-ridden headstrong horse, who hath much ado to keep his saddle and keep his way. He is stronger inclined to fleshly lusts, or excess in meat, or drink, or sleep, or sports, or some such fleshly pleasure, than the mortified temperate person is, and therefore is often guilty of some excess: so that his life is a very tiresome conflict, and very unequal to himself: because the less the flesh is mortified, the more able it is to raise perturbations, and to put faith and reason to a continual fight. And most of the scandals and blemishes of his life arise from hence; even the successes of the flesh against the spirit; so that (though he live not in any gross or wilful sins; yet) in lesser measures of excess he is too frequently overtaken: How few be there that in

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meat and sleep do not usually exceed their measure? And they are easily tempted to libertine opinions, which indulge the flesh, having a weaker preferative against them than stronger Christians have. Mat. 16. 22, 23. Gal. 5. 13. & 1. 16. & 2. 12, 13, 14. Col. 2. 11.

3. But the *seeming Christian* is really carnal. The flesh is the predominant part with him; and the interest of the flesh is the ruling interest. He washeth away the outward filth, and in hope of salvation, will be as religious as the flesh will give him leave; and will deny it in some smaller matters; and will serve it in a religious way, and not in so gross and impudent a manner as the Atheists and openly profane. But for all that he never conquered the flesh indeed; but seeketh its prosperity more than the pleasing of God and his salvation: And among prayers and sermons and holy conference and books, yea and formal fastings too, he is serving the flesh, with so much the more his cloak of formality hindereth him from the discerning of his sin: many a one that is of unblemished reputation in Religion, doth constantly serve his appetite in meat and drink, (though without any notable excess,) and his fleshly mind in the pleasure of his dwelling, wealth and accommodations, as much as some profane ones do, if not much more. And whenever it cometh to a parting trial, they will shew that the flesh was the ruling part, and will venture their souls to secure its interest. Luke 18. 23. & 14. 33, Rom. 8. 5, 6, 7, 9, 13. Mat. 13. 21, 22. Jud. 19.

XVII. 1. Hence it followeth that a *Christian* indeed

indeed preferreth the means of his spiritual benefit and salvation incomparably before all corporal commodities and pleasures. He had rather dwell under the teaching and guidance of an able experienced Pastor, though it be cross to his prosperity and worldly gain, than to live under an ignorant or dead hearted Preacher, when it furthereth his trading or more accommodateth his flesh: (Though yet he must not remove when God layeth any restraint upon him, by his duty to his family, or others:) He had rather if he be a servant, dwell in a family, where he may do or receive most spiritual good, than in a carnal family, where he may have more ease, and better fare, and greater wages. If he be to marry, he had rather have one that hath wisdom and piety without wealth, than one that hath riches without wisdom and piety. He is gladder of an opportunity (in publick or private) for the profit of his soul, than of a feast, or a good bargain, or an opportunity for some gain in worldly things: *Mat. 6. 20. 33.*

2. And the *weak Christian* is of the same mind in the main. He valueth mercies and helps for his soul, above those for his body: But it is with less zeal, and more indifferency; and therefore is more easily and often drawn to the omitting of spiritual duties, and neglect of spiritual helps and mercies: and goeth to them with more averiness, and as driven by necessity: and is much less sensible of his loss, when he misseth of any such spiritual helps. *Luk. 10. 41, 42. Heb. 10. 25. Act. 2. 42. & 4. 32.*

3. But the *seeming Christian* being a *real worldling*, doth serve God and Mammon; and Mam-

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mon with the first and best: He had rather miss a Sermon, than a good bargain or commodity: he had rather dwell where he may thrive best, or have most ease and pleasure, than where he may find the greatest helps for heaven: he will be Religious, but it must be with an ease and pleasant and merry Religion; which may not be too nigardly with his flesh, nor use it too strictly: unless when one days austerity may procure him an indulgence for his liberty all the week following. He will make his bargain with Christ so, as to be sure that he may not lose by him: And he will not believe that God is pleased with that which is much displeasing to his flesh. *Rom. 8. 5, 6, 7, 8, 13. Mat. 13. 21, 22.*

XVIII. 1. The *Christian indeed* is one that is crucified to the world, and the world is as a crucified thing to him: *Gal. 6. 14.* He hath overcome the world by faith, and followeth Christ in the pursuit of it, to a perfect conquest. *1 Job. 5. 4, 5. Job. 16. 33.* He hath seen through all its glosing vanity, and foreseen what it will prove at last: He hath found that it cannot quiet conscience, nor reconcile the guilty soul to God, nor save it from his consuming wrath; nor serve instead of God or Heaven, of Christ or grace; but will cast off its servants in their last extremity, naked and desolate into remediless despair: And therefore he is resolvedly at a point with all things under the Sun: Let them take the world for their portion and felicity that will: For his part, he accounteth all things in it *dung* and *dross* in comparison of Christ and things eternal, *Pbil. 3. 7, 8, 19, 20.* All the preferments, and honours, and command, and wealth, and greatness of the world, do not seem

seem to him a bate considerable, to make a wise man once question whether he should persevere in faithfulness to God, or to tempt him to commit one wilful sin: He would not speak, or own a lie, or approve the sin of any other, for all that worldlings enjoy in their greatest prosperity while they live. He accounteth his peace with God and conscience, and his communion with Christ in the greatest poverty, to be incomparably better than all the pleasures and commodities of sin: yea the very reproach of Christ is better to him than all the treasures of Court or Country, *Heb. 11. 25, 26.* Grace hath mortified and annihilated the world to him: And that which is *dead* and *nothing* can *do nothing* with him against God and his soul. He looketh on it as a carrion, which dogs may love and fight for; but is unfit to be the food of man: He is going to the land of promise; and therefore will not contend for an inheritance in this howling wilderness. Whether he be high or low, rich or poor, are so small a part of his concerns, that he is almost indifferent to them, farther than as the interest of God and souls, may accidentally be concerned in them. The world set against God and Heaven and holiness, doth weigh no more in his estimation, than a feather that is put in the ballance against a mountain or all the world. He feelth no great force in such temptations, as would draw him to win the world and lose his soul. His eye and heart are, where his God and treasure is, above; and worldly wealth and greatness are below him, even under his feet: He thinketh not things temporal worth the *looking at*, in comparison of things eternal, *2 Cor. 4. 18.* He thinketh

thinketh that their money and riches do desperately perish with them; who think all the money in the world, to be a thing comparable with grace. *Mat. 8. 20.*

2. And the *weak Christian* is of the same judgement and resolution in the main: But yet the world retaineth a greater interest in his heart: It grieveth him more to lose it: It is a stronger temptation to him: To deny all the preferments and honours and riches of it, seemeth a *greater matter* to him: and he doth it with more striving and less ease: and sometimes the respect of worldly things prevaileth with him in lesser matters, to wound his conscience, and maketh work for repentance; and such are so entangled in worldly cares, and prosperity tasteth so sweet with them, that grace even languisheth and falleth into a consumption, and almost into a swoon. So much do some such let out their hearts, to the world which they renounced, and scrape for it with so much care and eagerness, and contend with others about their commodities and rights, that they seem to the standers by to be as worldly as worldlings themselves are; and become a shame to their profession, and make ungodly persons say, *Your godly professors are as covetous as any,* *2 Tim. 4. 10.*

3. But *seeming Christians* are the servants of the world: when they have learnt to speak hardliest of it, it hath their hearts: Heaven (as I said before) is valued but as a *reserve*, when they know they can keep the world no longer. They have more sweet and pleasing thoughts and speeches of the world, than they have of God and the world to come: It hath most of their

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hearts, when God is most preferred by their tongues: there it is that they are daily laying up their treasure, and there they must leave it at the parting hour, when they go naked out as they came naked in: the love of deceitful riches choaketh the word of God, and it withereth in them, and becometh unfruitful, *Mat. 13. 22.* They go away sorrowful because of their beloved riches, when they should part with all for the hopes of heaven. *Luk. 18. 23.* yea though they are beggars that never have a dayes prosperity in the world, for all that, they love it better than heaven, and desire that which they cannot get: because they have not an eye of faith, to see that better world which they neglect, and therefore take it for an uncertain thing: nor are their carnal natures suitable to it, and therefore they mind it not. *Rom. 8. 7.* When an Hypocrite is at the best, he is but a Religious worldling: The world is neerer to his heart than God is, but *pure Religion keepeth a man unspeckled of the world: Jam. 1. 27.*

XIX. 1. A confirmed Christian is one, that still seeth the end in all that he doth, and that is before him in his way: and looketh not at things as at the present they seem or relish to the flesh, or to short sighted men; but as they will appear and be judged of at last. The first letter maketh not the word, nor the first word the sentence, without the last. Present time is quickly past; and therefore he less regardeth what things seem at present, than what they will prove to all eternity. When temptations offer him a bate to sin, with the present profit, or pleasure, or honour, he seeth at once the final shame: he seeth all worldly things as they are seen by a dying man; and

and as after the general conflagration they will be. He seeth the godly in his adversity and patience, as entering into his masters joys: he seeth the derided vilified saint, as ready to stand justified by Christ at his right hand; and the lyes of the malicious world, as ready to cover themselves with shame: he seeth the wicked in the height of their prosperity as ready to be cut down and withered, and their pampered flesh to turn to dirt; and their filthy and malicious souls, to stand condemned by Christ at his left hand, and to hear, *Go ye cursed into everlasting fire prepared for the Devil and his Angels. Mat. 25. 1 Pet. 1. 24. Jam. 1. 10, 11. Psal. 73. 37.* Therefore it is that he valueth grace, because he knoweth what it will be: and therefore it is that he flieth from sin, because he knoweth the terrors of the Lord, and what it will prove to the sinner in the end; and how sinners themselves will curse the day that ever they did commit it; and wish when it is too late, that they had chosen the holiness and patience of the saints: and therefore it is that he pinieth rather than envieth the prosperous enemies of the Church, because he foreseeth what the end will be of them that obey not the Gospel of Christ; and if the righteous be scarcely saved, where shall the ungodly and sinner appear? *1 Pet. 4. 17, 18. 2 Thes. 1. 8, 9, 10.* If the wicked unbelievers saw but the ending of all things as he doth, they would be all then of his mind and way. This putteth so much life into his prayers, his obedience and patience, because he seeth the end in all. *Dent. 32. 29, Prov. 19. 20. Isai. 47. 7.*

2. And the weakest Christian doth the same in the main, so far as to turn his heart from things temporal, to things eternal; and to resolve him

in his main choice, and to conduct the course of his life towards heaven. But yet in particular actions he is often stopt in present things, and forgetfully loseth the sight of the end, and so is deluded and enticed into sin, for want of seeing that which should have preserved him: he is like one that travelleth over hills and vallies, who when he is upon the hills doth see the place that he is going to, but when he cometh into the vallies, it is out of his sight. Too oft doth the weak Christian think of things as they appear at the present, with little sense of the change that is neer: when he seeth the bates of sin, whether riches, or beauty, or meat and drink, or any thing that is pleasing to the senses, the remembrance of the *end* doth not so *quickly* and *powerfully* work, to prevent his deceived imaginations, as it ought. And when poverty, or shame, or sufferings, or sickness, are presented to him, the foresight of the *end* is not so *speedy* and *powerful* in clearing his judgement, and settling his resolution, and preventing his misapprehension and trouble as it ought. And hence come his oft mistakes and falls: and herein consisteth much of that *foolishness*, which he confesseth when Repentance bringeth him to himself. 2 Sam. 24. 10. 2 Chron. 16. 9.

3. But the *seeming Christian* hath so dim and doubtful a fore-sight of the end, and it is so frequently out of his mind, that *things present* do carry away his heart, and have the greatest power and interest with him, and are most regarded and sought after in this life. For he is purblind, not seeing a farr off, as it is said, 2 Pet. 1. 9. He wanteth that *faith* which is the *substance of things hoped*

hoped for, and the evidence of things unseen Heb. 11. 1. Things promised in another world, seem to him too uncertain, or too farr off, to be preferred before all the happiness of this world: he is resolved to make his best of that which he hath in hand, and to prefer possession before such hopes. Little doth his heart perceive what a change is neer, and how the face of all things will be altered! How sin will look, and how the minds of sinners will be changed, and what all the riches, and pleasures, and honours of the world will appear at the latter end! He foreseeth not the day when the slothful, and the worldly, and the fleshly, and the proud, and the enemies of godliness shall all wish in vain, O that we had laid up our treasure in heaven, and laboured for the food that perisheth not, and had set less by all the vanities of the world! and had imitated the holiest and most mortified believers! Though the hypocrite can himself foretell all this, and talk of it to others, yet his belief of it is so dead, and his sensuality so strong, that he liveth by *sense*, and not by that *belief*; and *present things* are practically preferred by him, and bear the sway, so that he needeth those warnings of God, as well as the profane, Deut. 32. *O that they were wise, that they understood this, and that they would consider their latter end:* And he is one of the *foolish ones*, Mat. 25. 8, 11. who are seeking oyl for their lamps when it is too late, and are crying out, *Lord, Lord, open to us*, when the door is shut; and will not know the time of their visitation, nor know effectually in this their day the things which belong to their everlasting peace.

XX. 1. The *Christian* indeed is one that *lives*

upon God alone. His faith is Divine: his love and obedience and confidence are Divine: his chiefest converse is Divine: his hopes and comforts are Divine: As it is God that he dependeth on, and trusteth to, and studieth to please above all the world, so it is *Gods approbation* that he taketh up with for his justification and reward: He took him for his absolute Governour, and judge, and full *felicity*, in the day when he took him for his God. He can live in peace without mans approbation: If men are never acquainted with his sincerity, or vertues, or good deeds, it doth not discourage him nor hinder him from his holy course; he is therefore the same in secret as in publick; because no place is secret from God. If men turn his greatest vertues or duties to his reproach, and slander him, and make him odious to men, and represent him as they did *Paul*, a pestilent fellow, a mover of sedition, and the ringleader of a sect, and make him as the filth of the world, and the off-scouring of all things, this changeth him not, for it changeth not his felicity, nor doth he miss of his reward. 1 Cor. 4. 9, 10, 11, 12, 13, 14. Read the words in the text: Though he hath so much suspicion of his own understanding, and reverence for wiser mens, that he will be glad to learn, and will hear reason from any one; yet *praise* and *dispraise* are matters of very small regard with him, and, as to himself, he accounteth it but a small thing to be judged of men, whether they justify or condemn him; because they are fallible and have not the power of determining any thing, to his great commodity or detriment; nor is it their judgment to which he stands or falls: 1 Cor. 4. 3-4

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He hath a more dreadful or comfortable judgment to prepare for; man is of small account with him in comparison of God. Rom. 8. 33, 34, 35, 36. 2. And though with the *weakest true Christian* it is so also as to the *predominancie* of Gods esteem and interest in him, yet is his weakness daily visible in the culpable effects. Though God have the chiefest place in his esteem, yet man hath much more than his due. The thoughts and words of men seem to such, of far greater importance than they should. Praise and dispraise, favours and injuries, are things which affect their hearts too much: they bear not the contempts and wrongs of men, with so quiet and satisfied a mind, as becometh those that live upon God. They have so small experience of the comforts of God in Christ, that they are tasting the deeper of other delights, and spare them not so easily as they ought to do: God, without friends, or house, or land, or maintenance or esteem in the world, doth not fully quiet them; but there is a deal of pievish impatience left in their minds, though it doth not drive them away from God.

3. But the *seeming Christian* can better take up with the *world alone* than with *God alone*: God is not so much missed by him as the world: He alwayes breaks with Christ when it cometh to *for-saking all*: He is *godly notionally* and *professedly*, and therefore may easily say that *God is his portion*, and enough for those that put their trust in him: But his heart never consented truly to reduce these words to practise. When it comes to the trial, the praise or dispraise of man, and the prosperity or matters of the world, do signifie more with him than the favour or displeasure of God; and can do more with

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him. Christ and riches and esteem he could be content with; but he cannot away with a naked Christ alone. Therefore he is indeed a practical Atheist, even when he seemeth most religious: For if he had ever taken God for his God indeed, he had certainly taken him as his portion, felicity, and all; and therefore as enough for him without the creature. Luk. 18. 23.

XXI. I. For all this it followeth that *A Christian indeed hath with himself devoted all that he hath to God*; and so all that he hath is sanctified: he is only in doubt oft times in particular cases, what God would have him do with himself, and his estate; but never in doubt whether they are to be wholly employed for God, in obedience to his will, so far as he can know it: and therefore doth estimate every creature and condition, purely as it relates unto God and life eternal. HOLINES TO THE LORD is written upon all that he hath and doth: he taketh it as sent from God; and useth it as his Masters goods and talents, not chiefly for himself; but for his Masters ends and will: God appeareth to him in the creature; and is the life, and sweetness, and glory of the creature to him: his first question in every business he undertaketh, or every place or condition that he chooseth is, how it conduceth to the Pleasing of God, and to his spiritual ends: Whether he eateth or drinketh or what ever he doth, he doth all to the glory of God. 1 Cor. 10. 31. The posie engraven on his heart is the name of GOD, with [OF HIM, and THROUGH HIM, and TO HIM ARE ALL THINGS, TO HIM BE GLORY FOR EVER, AMEN.] Rom. 11. 36. He

He liveth as a steward, that useth not his own, though yet he have a sufficient reward for his fidelity: and he keepeth accounts both of his receivings and layings out; and reckoneth all to be worse than lost, which he findeth not expended on his Lords account. For himself he asketh not that which is sweetest to the flesh, but that which is fittest to his end and work. And therefore desireth not Riches (for himself) but his daily bread, and food convenient for him; and having food and rayment is therewith content, having taken godlyness for his gain: he asketh not for superfluity, nor for any thing to consume it on his lusts, nor to become provision for his flesh, to satisfy the wills thereof: But as a runner in his race, desireth not any provisions which may hinder him: and therefore forgetting the things which are behind (the world which he hath turn'd his back upon) he reacheth forth to the things which are before (the crown of glory) and presseth toward the mark, for the price of the high calling of God in Christ Jesus: not turning an eye to any thing that would stop him in his course. Thus while he is employed about things below, his mind and conversation is heavenly and divine, while all things are estimated and used purely for God and Heaven. Luk. 16. 1, 2. 1 Pet. 4. 10. Tit. 1. 15. Prov. 30. 8. 1 Tim. 6. 8. 1 Tim. 6. 6. Jam. 4. 3. Rom. 13. 14. Phil. 3. 13, 14, 15.

2. But the weak Christian, though he have all this in desire, and be thus affected and resolved in the main, and liveth to God in the scope and course of his life; yet is too often looking aside, and valuing the creature carnally for it self; and oft-times useth it for the pleasing of the flesh, and

and almost like a common man: his house, and land, and friends, and pleasures, are relished too carnally, as his own accommodations; and though he walk not after the flesh but after the spirit, yet he hath too much of the fleshly taste, and is greatly out in his accounts with God; and turneth many a thing from his masters use, to the service of the flesh; and though he be not as the slothfull wicked servant, yet is it but little improvement that he maketh of his talent. *Mat. 25. 17, 26, 27, 28.*

3. But the *seeming Christian* being carnal and selfish, while his notions and professions are spiritual and divine, and his selfish and fleshly interest being predominant; it must needs follow that he *estimateth* all things principally as they respect his fleshly interest; and useth them principally for his carnal self; even when in the manner he seemeth to use them most religiously (as I have said before) And so to the *defiled nothing is pure*, *Rom. 8. 5, 6, 7, 8, 13. Tit. 1. 15.*

XXII. 1. A Christian indeed hath a promptitude to obey, and a ready compliance of his will to the will of God. He hath not any great averfeness and withdrawing, and doth not the good which he doth with much backwardness and striving against it: but as in a well ordered watch or clock, the spring or poise do easily set all the wheels a going, and the first wheel easily moveth the rest; so is the will of a confirmed Christian presently moved, as soon as he knoweth the will of God. He stayeth not for other moving Reasons: *Gods will* is his Reason. This is the *Habit* of subjection and obedience: which makes him say, *Speak Lord for thy servant heareth*: and
Lord

Lord what wouldst thou have me do. And Teach me to do thy will O God: *Psal. 143. 10. 1 Sam. 3. 10. Act. 9. 6. I delight to do thy will O God; yea thy Law is within my heart: Psal. 40. 8.* The Law written in our heart, is nothing else but the knowledge of Gods Laws, with this *Habit* or promptitude to obey them; the special fruit of the spirit of grace.

2. But a *weak Christian*, though he love Gods will and way, and be sincerely obedient to him, yet in many particulars where his corruption contradiceth, hath a great deal of backwardness and striving of the flesh against the spirit; and there needs many words and many considerations, and vehement persuasions, yea and sharp afflictions sometimes to bring him to obey: and he is said to *drive on* his backward heart, and hath frequent use for the rod and spur; and therefore is more slow and uneven in his obedience, *Gal. 5. 17.*

3. The *seeming Christian* is forward in those ealie cheaper parts of duty, which serve to delude his carnal heart, and quiet him in a worldly life; but he is so backward to *through sincere obedience* in the most *flesh-displeasing parts* of duty, that he is never brought to it at all; but either he will fit his opinions in religion to his will, and will not believe them to be duties, or else he will do something like them in a superficial formal way; but the thing it self he will not do. For he is more obedient to his carnal mind and lusts, than he is to God, *Rom. 8. 6, 7.* And forwarder much to sacrifice than obedience, *Ecc. 5. 1.*

XXIII. 1. A Christian indeed doth daily delight himself in God, and findeth more solid content and pleasure in his commands and promises, than

in all this world : His *duties* are sweet to him, and his *hopes* are sweeter. Religion is not a tiresome task to him, The yoke of Christ is easie to him, and his burthen light, and his commandments are not grievous, *Psal.* 37. 4. & 1. 2. & 40. 8. & 94. 19. & 119. 16. 35. 47. 70. *Mat.* 11. 28, 29. *Joh.* 5. 3. That which others take as Physick, for meer necessity, against their wills, he goeth to as a feast, with appetite and delight. He prayeth because he *loveth* to pray : and he thinks and speaks of holy things, because he *loveth* to do it. And hence it is that he is so much in holy dutie, and so unwearied, because he *loveth* it, and taketh pleasure in it. As voluptuous persons are oft, and long at their sports, or merry company, because they *love* them, and take pleasure in them : so are such Christians oft, and long in holy exercises because their hearts are set upon them, as their recreation and the way and means of their felicity. If it be a *delight* to a *studious* man, to read those books which most clearly open the abstrusest mysteries of the sciences; or to converse with the most wise and learned men, and if it be a delight to men, to converse with their dearest friends, or to hear from them and read their letters; no marvel if it be a delight to a *Christian* indeed to read the Gospel mysteries of Love, and to find there the promises of everlasting happiness, and to see in the face of Jesus Christ the clearest Image of the eternal deity : and foresee the Joyes which he shall have for ever. He sticketh not in superficial formalitie, but breaking the shell doth feed upon the kernell : It is not bare external duty which he is taken up with : nor any meer creature that is his content :

content : but it is God in creatures and ordinances that he seeketh and liveth upon : and therefore it is that Religion is so pleasant to him. He would not change his Heavenly delights, which he findeth in the exercise of faith, and hope, and love to God, for all the carnal pleasures of this world : he had rather be a door keeper in the house of God, than to dwell in the tents or palaces of wickedness : A day in Gods court is better to him than a thousand, in the court of the greatest Prince on earth. He is not a stranger to the joy in the *Holy Ghost*, in which the Kingdom of God doth in part consist, *Rom.* 14. 17. *Psal.* 84. 10. 2. & 65. 4. In the multitude of his thoughts within him, the comforts of God do delight his soul. *Psal.* 94. 19. His meditation of God is sweet, and he is glad in the Lord. *Psal.* 104. 34. The sweetest and sweetest of his thoughts and words, run out upon God and the matters of salvation. The word of God is sweeter to him than hony, and better than thousands of Gold and Silver : *Psal.* 119. 72. & 119. 103. & 19. 10. *Prov.* 16. 24. And because his delight is in the law of the Lord, therefore doth he meditate in it day and night. *Psal.* 1. 2. He seeth great reason for all those commands, Rejoyce ever more : 1 *Thef.* 5. 16. Let the righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce. *Psal.* 68. 3, 4. & 64. 10. & 31. 1. & 32. 11. Be glad in the Lord and rejoyce ye righteous : and shout for joy all that are upright in heart. He is sorry for the poor unhappy world, that have no better things than meat, and drink, and cloaths, and house, and land, and mony, and lust, and play, and domineering over others, to rejoyce in. And heartily he wisheth that they

they had but a taste of the Saints delights, that it might make them spit out their luscious, unclean, unwholesome pleasures: One look to Christ, one promise of the Gospel, one serious thought of the life which he must live with God for ever, doth afford his soul more solid comfort, than all the kingdoms on earth can afford. And though he live not continually in these high delights, yet peace with God, and peace of conscience, and some delight in God, and godliness, is the ordinary temperature of his soul, and higher degrees are given him in season for his cordials and his feasts.

2. But the *weak Christian* hath little of these spiritual delights: his ordinary temper is to apprehend that God and his wayes are indeed most delectable: his very heart acknowledgeth that they are worthiest and fittest to be the matter of his delights: And if he could attain assurance of his special interest in the love of God; and his part in Christ and life eternal, he would then rejoyce in them indeed, and would be gladder than if he were Lord of all the world: But in the mean time, either his fears and doubts are damping his delights; or else (which is much worse) his appetite is dull, and God and holiness relish not with him half so sweetly, as they do with the confirmed Christian; and he is too busie in tasting of fleshly and forbidden pleasures, which yet more deprave his appetite, and dull his desires, to the things of God: so that though in his *Estimation*, *choice*, *resolution* and *endeavour* he much preferreth God before the world yet as to any delightful sweetness in him; it is but little that he tasteth. He loveth God with a *Desiring* Love,

Love, and with a *Seeking Love*, but with very little of a *Delighting Love*. The remnant of corrupt and alien affections do weaken his affections to the things above; and his infant measure of spiritual life, conjunct with many troublesome diseases, allow him very little of the joy of the Holy Ghost. Nay perhaps he hath more grief, and fear, and doubts, and trouble, and perplexity of mind, than ever he had before he turned unto God: and perhaps he hath yet less pleasure in God, than he had before in sin and sensuality. Because he had his *sin* in a state of *fruition*, but he hath God only in a *seeking*, *hoping state*: he had the *best* of sin, and all that ever it will afford him: but he hath yet none of the full felicity which he expecteth in God: The *fruition* of him is yet but in the prospect of *hope*. His *sensual* sinfull life was in its maturity, and the *object present* in its most alluring state: but his spiritual life of faith and love, it but yet in its weak beginnings, and the *object* absent from our sight: He is so busie at first in blowing up his little spark, not knowing whether the fire will kindle or go out, that he hath little of the use or pleasure, either of its *light* or *warmth*. Infants come crying into the world; and afterwards oftner cry than laugh: Their senses and reason are not yet perfected, or exercised to partake of the *pleasures* of life. And when they do come to know what a laughter is, they will laugh and cry almost in a breath: And those *weak Christians* that do come to taste of joy and pleasure in their religious state, it is commonly but as a flash of lightning, which leaveth them as dark as they were before. Sometimes in the beginning, upon their first apprehensions of

of the love of God in Christ, and of the pardon of their sins, and the priviledges of their new condition, and the hopes of everlasting joy, their hearts are transported with unspeakable delight; which is partly from the *newness* of the thing, and partly because God will let them have some encouraging tast, to draw them further, and to convince them of the difference between the pleasures of sin, and the comforts of believing: But these first rejoycings soon abate, and turn into a life of doubts, and fears, and griefs, and care, till they are grown to greater understanding, experience, and settledness in the things of God: The root must grow greater and deeper, before it will bear a greater top. Those Christians that in the *weakness* of grace have frequent joys, are usually persons whose weak and passionate nature doth occasion it: (some women especially) that have strong phantasies and passions are alwaies passionately affected with whatsoever they apprehend: And these are like a ship that is tossed in a tempest; that is one while lifted up as to the clouds, and presently cast down as into an infernal gulf: There one day in great joy, and quickly after in as great perplexity and sorrow. Because their comforts or sorrows do follow their present *feeling*, or mutable apprehensions. But when they come to be *confirmed Christians*, they will keep a more constant judgement of themselves, and their own condition, and constantly see their grounds of comfort; and when they cannot raise their souls to any high and passionate joys, they yet walk in a settled peace of soul, and in such competent comforts, as make their lives to be easie and delightful; being well pleas-

ed and contented with the happy condition that Christ hath brought them to, and thankful that he left them not in those foolish vain pernicious pleasures, which were the way to endless sorrows.

3. But the *seeming Christian* seeketh and taketh up his chief contentment in some carnal thing: If he be so poor and miserable as to have nothing in possession that can much delight him, he will *hope* for better dayes hereafter, and that *hope* shall be his chief delight: or if he have no such *hope* he will be *without delight*, and shew his love to the world and flesh, by mourning for that which he cannot have, as others do in rejoycing in what they do possess; and he will, in such a desperate case of misery, be such to the world as the weak Christian is to God, who hath a *mourning* and *desiring love*, when he cannot reach to an *enjoying* and *delighting Love*. His carnal mind most savoureth the things of the flesh, and therefore in them he findeth or seeketh his chief delights. Though yet he may have also a delight in his superficial kind of Religion, his hearing, and reading & praying & in his ill-grounded hopes of life eternal: But all this is but subordinate to his chiefest earthly pleasure. Isai. 58. 2. *Yet they seek me daily, and delight to know my waies, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching unto God.* And yet all this was subjected to a covetous oppressing mind. Mat. 13. 20. *He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but dureth for a while, for when tribulation*

lation or persecution ariseth because of the word, by and by he is offended. Whereby it appeareth that his love to the word, was subjected to his love to the world.

Obj. But there are two sorts of people that seem to have no fleshly delights at all, and yet are not in the way to salvation: v. z. the Quakers, and Behmenists that live in great austerity, and some of the Religious orders of the Papists, who afflict their flesh.

Answ. Some of them undergo their fastings and pittance for a day, that they may sin the more quietly all the week after: And some of them proudly comfort themselves with the fancies and conceit of being and appearing more excellent in austerity than others: And all these take up with a carnal sort of pleasure. As proud persons are pleased with their own, or others conceits of their beauty, or witt, or worldly greatness; so proud persons are pleased with their own and others conceits of their holiness. And verily they have their reward, Mat. 6. 2. But those of them that place their chiefest happiness in the love of God, and the eternal fruition of him in heaven, and seek this sincerely according to their helps and power, though they are mislead into some superstitious errors, I hope I may number with those that are sincere; for all their errors and the ill effects of them.

XXIV. 1. A confirmed Christian doth ordinarily discern the sincerity of his own heart, and consequently hath some well grounded assurance of the pardon of his sins, and of the favour of God, and of his everlasting happiness: And therefore no wonder if he live a peaceable and joyfull life. For his grace is not so small as to be
undiscernable

undiscernable, nor is it as a sleepy buried seed or principle; but it is almost in continual act: And they that have a great degree of grace, and also keep it in lively exercise, do seldom doubt of it. Besides that they blot not their Evidence by so many infirmities and falls: They are more in the light, and have more acquaintance with themselves, and more sense of the abundant love of God, and of his exceeding mercies, than weak Christians have: and therefore must needs have more assurance. They have boldness of access to the throne of grace, without unreverent contempt: Eph. 3. 12. & 2. 18. They have more of the spirit of Adoption, and therefore more childlike confidence in God, and can call him Father with greater freedom and comfort than any others can. Rom. 8. 15, 16. Gal. 4. 6. Eph. 1. 6. 1 Joh. 5. 19, 20. [And we know that we are of God, and that the whole world lyeth in wickedness: &c.]

2. But the weak Christian hath so small a degree of grace, and so much corruption, and his grace is so little in act, and his sin so much, that he seldom if ever attaineth to any well-grounded assurance, till he attain to a greater measure of grace. He differeth so little from the seeming Christian, that neither himself nor others do certainly discern the difference. When he searcheth after the truth of his faith, and love, and heavenly mindedness, he findeth so much unbelief and averiness from God, and earthly mindedness, that he cannot be certain which of them is predominant; and whether the interest of this world or that to come, do bear the sway. So that he is often in perplexities and fears, and more often in a dull uncertainty: And if he seem at any

time to have assurance, it is usually but an ill-grounded perswasion of the truth; though it be true which he apprehendeth, when he taketh himself to be the child of God, yet it is upon unsound reasons that he judgeth so, or else upon sound reasons weakly and uncertainly discerned: so that there is commonly much of *security*, presumption, fancie, or mistake, in his greatest comforts. He is not yet in a condition fit for full assurance, till his love and obedience be more full.

3. But the *seeming Christian* cannot possibly in that estate, have either certainty, or good probability that he is a child of God, because it is not true: His seeming certainty is meerly self-deceit, and his greatest confidence is but presumption, because the spirit of Christ is not within him, and therefore he is certainly none of his, *Rom. 8. 9.*

XXV. 1. The Assurance of a confirmed Christian doth increase his alacrity and diligence in duty, and is alwayes seen in his more obedient, holy, fruitful life: The sense of the love and mercy of God, is as the rain upon the tender grass. He is never so fruitful, so thankful, so heavenly, as when he hath the greatest certainty that he shall be saved: The Love of God is then shed abroad upon his heart by the Holy Ghost, which maketh him abound in love to God, *Rom. 5. 1, 2, 3, 4.* He is the more stedfast, unmoveable and alwayes, abounding in the work of the Lord, when he is most certain that his labour shall not be in vain in the Lord, *1 Cor. 15. 58.*

2. But the *weak Christian* is unfit yet to manage assurance well: and therefore it is that it is not given him:

him: Graces must grow proportionably together. If he be but confidently perswaded that he is justified and shall be saved, he is very apt to gather some consequence from it, that tendeth to security and to the remitting of his watchfulness and care: He is ready to be the bolder with sin, and stretch his conscience, and omit some duties, and take more fleshly liberty and ease, and think, Now I am a child of God, I am out of danger, I am sure I cannot totally fall away: And though his judgement conclude not [*therefore I may venture further upon worldly fleshly pleasures, and need not be so strict and diligent as I was*] yet his heart and practice thus conclude. And he is most obedient when he is most in fear of hell, and he is worst in his heart and life, when he is most confident that all his danger is past. *Heb. 4. 1, 2. & 3. 14, 15. 16.*

3. But the *seeming Christian*, though he have no assurance, is hardened in his carnal state by his presumption. Had he but assurance to be saved without a holy life, he would cast off that very image of godliness which he yet retaineth. The conceit of his own sincerity and salvation, is that which deludeth and undoeth him. What sin would not gain or pleasure draw him to commit, if he were but sure to be forgiven? It is fear of hell that causeth that seeming religion which he hath: And therefore if that fear be gone, all is gone; and all his piety and diligence and righteousness is come to nought: *Gal. 6. 3. Joh. 8. 39, 42, 44.*

XXVI. 1. For all his assurance, a confirmed Christian is so well acquainted with his manifold imperfections, and daily failings, and great unwor-

unworthiness, that he is very *low and vile* in his *owne eyes*; and therefore can easily endure to be *low and vile* in the eyes of *others*; He hath a constant sense of the burden of his remaining sin: Especially he doth even abhor himself, when he findeth the averfeness of his heart to God, and how little he knoweth of him, and how little he loveth him, in comparifon of what he ought, and how little of Heaven is upon his heart, and how strange and backward his thoughts are to the life to come. These are as fetters upon his soul: He daily groaneth under them as a captive, that he should be yet so carnal, and unable to shake off the remnant of his infirmities, as if he were *fold under sin*, that is, in bondage to it, *Rom. 7. 14.* He hateth himself more for the imperfections of his love and obedience to God, than hypocrites do for their reigning sin. And O how he longeth for the day of his deliverance! *Rom. 7. 24.* He thinketh it no great injury for another to judge of him as he judgeth of himself, even to be less than the least of all Gods mercies: He is more troubled for being over praised and overvalued, than for being dispraised and vilified; as thinking those that praise him are more mistaken, and lay the more dangerous snare for his soul. For he hath a special antipathy to pride: and wondreth that any rational man can be so blind as not to see enough to humble him: For his own part (in the midst of all Gods graces) he seeth in himself so much darkness, imperfection, corruption, and want of further grace, that he is loathsome and burdensome continually to himself: If you see him sad or troubled, and ask him the cause, it is *sin* to one but it is *himself*

self that he complaineth of: The frowardest wife, the most undutiful child, the most disobedient servant, the most injurious neighbour, the most malicious enemy, is not half so great a trouble to him as he is to himself. He prayeth abundantly more against his own corruption, than against any of these. O could he but *know* and *love* God more, and be more in heaven, and willing to die, and free from his own distempers, how easily could he bear all crosses, or injuries from others? He came to Christs school as a little child, *Mat. 18. 3.* And still he is little in his own esteem: And therefore disesteem and contempt from others, is no great matter with him. He thinks it can be no great wrong, that is done against so poor a worm, and so unworthy a sinner as himself (except as God or the souls of men may be interested in the cause.) He heartily approveth of the justice of God, in abhorring the proud; and hath learned that *Rom. 12. 10.* [*in honour preferring one another*] and *Gal. 5. 26.* *Let us not be desirous of vain glory, provoking one another, envying one another.*

2. But the remnant of *Pride* is usually the most notable sin, of the *weak Christian*: Though it reigneth not, it foully blemisheth him. He would fain be taken for some body in the Church: He is ready to step up into a higher room, and to think himself wiser and better than he is. If he can but speak confidently of the principles of Religion, and some few controversies which he hath made himself sick with, he is ready to think himself fit to be a preacher. He looketh through a magnifying glass upon all his own performances and gifts: He loveth to be valued and praised:

He can hardly bear to be slighted and dispraised, but is ready to think hardly of those that do it, if not to hate them in some degree. He loveth not to be found fault with, though it be necessary to his amendment. And though all this vice of pride be not so predominant in him, as to conquer his humility, yet doth it much obscure and interrupt it: And though he *hate* this his pride and strive against it, and lamenteth it before God, yet still it is the forest ulcer in his soul: And should it prevail and overcome him, he would be abhorred of God, and it would be his ruine. 2 *Chro.* 16. 10, 12. *Luk.* 22. 24, 25, 26.

3. But in the *Hypocrite Pride* is the reigning sin: The praise of men is the aire which he liveth in: He was never well acquainted with himself; and never felt aright the burden of his sins and wants: and therefore cannot bear contempt from others: Indeed if his corrupt disposition turn most to the way of covetousness, tyranny, or lust, he can the easier bear contempt from others, as long as he hath his will at home; and he can spare their love, if he can be but feared and domineer. But still his Pride is predominant; and when it affecteth not much the reputation of *goodness*, it affecteth the name of being *rich* or *great*. Sin may make him fordid, but grace doth not make him humble. Pride is the vital spirit of the corrupted state of man.

XXVII. 1. A *confirmed Christian* is acquainted with the deceitfulness of mans heart, and the particular corrupt inclinations that are in it; and especially with his own; and he is acquainted with the wiles and methods of the tempter, and what are the materials which he maketh his baits

baits of, and what is the manner in which he spreadeth his nets: He seeth alwaies some snares before him: And what company soever he is in, or what business soever he is about, he walketh as among snares, which are visible to his sight: And it is part of his business continually to avoid them. He liveth in a continual watch, and warfare. He can resist much stronger and subtile temptations, than the weak can do. He is all-ways armed, and knoweth what are the special remedies, against each particular snare and sin. *Eph.* 6. 2 *Cor.* 2. 11. *Prov.* 1. 17. And he carrieth always his antidotes about him, as one that liveth in an infectious world, and in the midst of a forward and perverse generation, from which he is charged to save himself. *Phil.* 2. 15. *Ad.* 2. 40.

2. And the *weak Christian* is a souldier in the army of Christ, and is engaged in striving against sin, *Heb.* 12. 4. And really taketh the flesh and world, as well as the Devil, to be his enemies, and doth not only *strive*, but *conquer* in the main: But yet alas, how poorly is he armed? How unskillfully doth he manage his Christian armour? How often is he foild and wounded? How many a temptation is he much unacquainted with? And how many a snare doth lie before him which he never did observe? And oft he is overcome in particular temptations, when he never perceiveth it, but thinks that he hath conquered.

3. But the *Hypocrite* is fast ensnared when he gloryeth most of his integrity, and is deceived by his own heart, and thinketh he is something, when he is nothing, *Gal.* 6. 3. *Luk.* 18. 20, 21, 22, 23. When he is thanking God that he is not as

other men, he is rejoycing in his dreams, and sacrificing for the victory which he never obtained. *Luk. 18. 11.* He is led by Satan captive at his will, when he is boasting of his uprightness; and hath a beam of covetousness, or pride, or cruelty in his own eye, while he is reviling, or censuring another for the mote of some difference about a ceremony, or tolerable opinion. And usually such grow worse and worse, deceiving and being deceived. *Mat. 7. 3, 4, 5. 2 Tim. 3. 13.*

XXVIII. 1. A Christian indeed, is one that hath deliberately counted, what it may cost him to follow Christ and to save his soul; and knowing that *suffering with Christ* is the way to our *reigning with him*, he hath fully consented to the terms of Christ: He hath read *Luk. 14. 26, 27, 33.* and findeth that *bearing the Cross and forsaking all*, is necessary to those that will be Christs disciples: And accordingly in resolution he hath *forsoaken all*; and looketh not for a smooth and easie way to heaven: He considereth that *all that will live godly in Christ Jesus must suffer persecution*, and that *through many tribulations we must enter into heaven*: And therefore he taketh it not for a strange or unexpected thing, if the *fiery trial* come upon him. He doth not wonder at the unrighteousness of the world, as if he expected *reason*, or *honesty*, *justice*, or *truth*, or *mercy* in the enemies of Christ, and the instruments of Satan: He will not bring his action against the Devil, for unjust afflicting him. He will rather *turn the other cheek to him* that smiteth him, than he will hinder the good of any soul by seeking right; much less will he exercise unjust revenge. Though where government is exercised for truth and righteousness, he will

will not refuse to make use of the justice of it to punish iniquity, and discourage evil doers, yet this is for *God* and the *common good*, and for the suppression of sin, much more than for himself. Suffering doth not *surprise* him as a thing unlooked for: He hath been long preparing for it, and it findeth him garrison'd in the love of Christ: Yea (though his flesh will be as the flesh of others, sensible of the smart, and his mind is not *senseless* of the sufferings of his body, yet) it is some pleasure and satisfaction to his soul, to find himself in the common way to heaven, and to see the predictions of Christ fulfilled, and to feel himself so far conform to Jesus Christ his head, and to trace the footsteps of a humbled Redeemer in the way before him: As Christ hath suffered for us in the flesh, so doth the Christian arm himself with the same mind. *1 Pet. 4. 1.* He rejoyceth that he is made partaker of the sufferings of Christ, that when his glory shall be revealed, he may also be partaker of the exceeding joy. *1 Pet. 4. 12, 13.* yea he taketh the reproach of Christ for a treasure, yea a greater treasure than Riches, or mens favours can afford, *Heb. 11. 25, 26.* For he knoweth if he be reproached for the name or sake of Christ he is happy: For thereby he glorifieth that God whom the enemy doth blaspheme, and so the spirit of God, and of glory resteth on him, *1 Pet. 4. 14.* He liveth and suffereth as one that from his heart believeth, that they are blessed that are persecuted for righteousness sake, for great is their reward in heaven. And they are blessed when men shall revile them and persecute them, and say all manner of evil against them falsely for Christs sake: In this they Rejoyce and are exceeding glad, as knowing that herein they are followers of them

them who through faith and patience inherit the promise, Mat. 5. 10, 11, 12. Heb. 6. 12. If he be offered upon the sacrifice and service of the faith of Gods elect, he can rejoyce in it as having greater good than evil, Phil. 2. 17. He can suffer the loss of all things, and account them dung that he may win Christ, and be found in him, and 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. Not out of surlineſſe and pride doth he rejoyce in sufferings; (as some do, that they may carry the reputation of holy and undaunted men; and seem to be far better and constanter than others.) When pride maketh men suffer, they are partly the Devils martyrs, though the cause be never so good: Though it is much more ordinary for pride to make men suffer rejoycingly in an ill cause than in a good; the Devil having more power on his own ground than on Christs. But it is the Love of Christ, and the belief of the reward, and the humble neglect of the mortified flesh, and the contempt of the conquered world, that maketh the Christian suffer with so much joy. For he seeth that the Judge is at the door: And what torments the wicked are preparing for themselves: And that as certainly as there is a God that governeth the world, and that in Righteousness, so certainly are his eyes upon the Righteous, and his face is set against them that do evil: 1 Pet. 3. 12: and though sinners do evil an hundred times and scape unpunished till their dayes be prolonged, yet vengeance will overtake them in due time, and it shall be well with them that fear the Lord; and that he keepeth all the tears of his servants till the reckoning day: And if

if judgement begin at the house of God, and the righteous be saved through so much suffering and labour, what then shall be their end that obey not the Gospel? and where shall the ungodly and sinners appear. 1 Pet. 4. 17, 18. Eccl. 8. 12. Prov. 11. 31. 6. 13. 6. Psal. 56. 8. Deut. 32. 35. Jam. 5. 9,

2. And the weak Christian is one that will forsake all for the sake of Christ, and suffer with him that he may be glorified with him, and will take his treasure in heaven for all: Luk. 14. 26, 33. Luk. 18. 22. But he doth it not with that easiness, and alacrity, and joy as the confirmed Christian doth. He hearkens more to the flesh which saith, favour thy self: suffering is much more grievous to him: And sometimes he is wavering before he can bring himself fully to resolve, and let go all. Mat. 16. 22.

3. But the seeming Christian looketh not for much suffering: He reads of it in the Gospel, but he saw no probability of it, and never believed that he should be called to it in any notable degree: He thought it probable that he might well escape it: And therefore though he agreed verbally to take Christ for better and worse, and to follow him through sufferings, he thought he would never put him to it. And indeed his heart is secretly resolved, that he will never be undone in the world for Christ: Some reparable loss he may undergo, but he will not let go life and all. He will still be religious and hope for heaven: But he will make himself believe (and others if he can) that the Truth lieth on the safer side, and not on the suffering side; and that it is but for their own conceits and scrupulosity that other men suffer who go beyond him; and that many good men are of his opinion,

opinion, and therefore he may be good also in the same opinion (though he would never have been of that opinion, if it had not been necessary to his escaping of sufferings) what flourish forever he maketh for a time, *when persecution ariseth he is offended and withereth.* Mat. 13. 21, 6. Unless he be so deeply engaged among the suffering party, that he cannot come off without perpetual reproach, and then perhaps *Pride* will make him suffer more, than the belief of heaven or the love of Christ could do: And all this is because his very *belief* is unrooted and unsound; and he hath secretly at the heart a fear that if he should suffer death for Christ, he should be a loser by him, and he would not reward him according to his promise, with everlasting life. *Heb. 3. 12.*

XXXIX. 1. *A Christian indeed* is one that followeth not Christ for company, nor holdeth his belief in trust upon the credit of any in the world, and therefore he would *stick to Christ, if all that he knoweth or converseth with should forsake him.* If the Rulers of the Earth should change their religion, and turn against Christ, he would not forsake him: If the multitude of the people turn against him; nay if the professors of Godliness should fall off, yet would he stand his ground and be still the same: If the learnedest men, and the Pastors of the Church should turn from Christ, he would not forsake him: Yea if his nearest relations and friends, or even that Minister that was the means of his conversion, should change their minds and forsake the truth, and turn from Christ or a holy life, he would yet be constant and be still the same: And what *Peter* resolved on, he would truly practise, Mat. 26, 33, 35. *Though all men should*

would be offended because of thee, yet would not I be offended: Though I should die with thee, yet will I not deny thee. And if he thought himself as *Elijah* did, *left alone*, yet would he not bow the knee to *Baal* Rom. 11. 3. If he hear that this eminent Minister falleth off one day, and the other another day, till all be gone, yet still the foundation of God standeth sure; he falleth not because he is built upon the rock, Mat. 7. 22, 23. His heart saith; Alas, whither shall I go, if I go from Christ? Is there any other that hath the word and spirit of eternal life? Can I be a gainer if I lose my soul? *Job. 6. 67, 68. Mat. 16. 26.* He useth his Teachers to bring him that light and evidence of truth, which *dwelleth in him* when they are gone: And therefore though they fall away, he falleth not with them.

2. And the *weakest Christian* believeth with a Divine faith of his own, and dependeth more on God than man: But yet if he should be put to so great a tryal, as to see all the Pastors and Christians that he knoweth change their minds, I know not what he would do: For though God will uphold all his own whom he will save, yet he doth it by *means* and *outward helps*, together with his internal grace; and keepeth them from temptations, when he will deliver them from the evil: And therefore it is a doubt whether there be not degrees of grace so weak, as would fail in case the strongest temptations were permitted to assault them. A strong man can stand and go of himself; but an infant must be carried; and the lame and sick must have others to support them. The weak Christian falleth if his Teacher or most esteemed company fall: If they run into
an

an error, sect, or schisme, he keeps them company. He groweth cold, if he have not warming company: He forgetteth himself, and letteth loose his sense and passion, if he have not some to watch over him, and warn him: No man should refuse the help of others, that can have it; and the best have need of all Gods means: But the *weak Christian* needeth them much more than the strong, and is much less able to stand without them. *Luk. 22. 32. Gal. 2. 11, 12, 13, 14.*

3. But the *seeming Christian* is built upon the sand, and therefore cannot stand a storm: He is a Christian more for company, or the credit of man, or the interest that others have in him, or the encouragement of the times, than from a firm Belief and love of Christ: and therefore falleth when his props are gone: *Mat. 7. 24.*

XXX. 1. A strong Christian can digest the hardest Truths, and the hardest works of Providence. He seeth more of the reason and evidence of truths than others: And he hath usually a more comprehensive knowledge, and can reconcile those truths which short sighted persons suspect to be inconsistent and contradictory: And when he cannot reconcile them, he knoweth they are reconcilable: For he hath laid his foundation well, and then he reduceth other truths to that, and buildeth them on it. And so he doth by the hardest Providences: Whoever is high or low, whoever prospereth or is afflicted, however humane affairs are carried, and all things seem to go against the Church and cause of Christ, he knoweth yet that God is good to Israel, *Psal. 73. 1, 2.* and that he is the righteous Judge of all the earth, and that the righteous shall have dominion in the morning, and it shall go well

well with them that fear the Lord: For he goeth into the Sanctuary, and foreseeth the end. *Ecc. 8. 11, 12, 13. Psal. 73. 17. Psal. 115. 11, 13. and 31. 19.*

2. But the *weak Christian* is very hard put to it, when he meeteth with difficult passages of Scripture, and when he seeth it go with the righteous according to the work of the wicked, and with the wicked according to the work of the righteous, *Ecc. 8. 14.* Though he is not over-turned by such difficulties, yet his foot is ready to slip, and he diggeth them with much perplexity and trouble.

3. But the *seeming unsettled Christian* is often overcome by them, and turneth away from Christ, and faith, These are hard sayings, or hard Providences, who can bear them, *Job. 6. 60. 66.* And thus unbelief thence gathereth matter for its increase.

XXXI. 1. A Christian indeed is one that can exercise all Gods graces in conjunction, and in their proper places and proportion, without setting one against another, or neglecting one while he is exercising another. He can be humbled without hindering his thankfulness and joy; and he can be thankful and joyfull without hindering his due humility. His knowledge doth not destroy but quicken his zeal: His wisdom hindereth not, but furthereth his innocency. His faith is a help to his repentance, and his repentance to his faith. His love to himself doth not hinder but help his love to others: and his Love to God is the end of both. He can mourn for the sins of the times, and the calamities of the Church, yea for his own sins and imperfections, and yet rejoyce for the mercies which he hath in possession or in hope. He findeth that piety and charity are necessarily

necessarily conjunct; and every grace and duty is a help to all the rest. Yea he can exercise his Graces methodically, which is the comeliness and beauty of his heart and life. 1 *Theff.* 5: 12, 13, 16, 17, 18, 19, 20, 21. 1 *Pet.* 2: 17.

2. But the *weak Christian*, though he have every Grace, and his Obedience is universal, yet can he hardly set himself to any duty, but it hindereth him from some other duty, through the narrowness and weakness of his mind. When he is humbling himself in confession of sin, he can scarce be lively in thankfulness for mercy: When he rejoiceth it hindereth his humiliation. He can hardly do one duty without omitting or hindering another. He is either all for joy, or all for sorrow; all for love or all for fear; and cannot well do many things at once, but is apt to separate the Truths and Duties which God hath inseparably conjoined.

3. And for the *seeming Christian*, he exerciseth no grace in sincerity, nor is he universal in his Obedience to God; Though he may have the image of every Grace and Duty.

XXXII. 1. A *Christian indeed* is more in getting and using his Graces, than in enquiring whether he have them. He is very desirous to be assured that he is sincere; but he is more desirous to be so: And he knoweth that even assurance is got more by the exercise and increase of Grace than by bare enquiry whether we have it already; Not that he is a neglecter of self-examination: But he oftener asketh, *What shall I do to be saved?* than, *How shall I know that I shall be saved?*

2. But the *weak Christian* hath more of self, and less of God in his solicitousness: And though he be

be willing to obey the whole Law of Christ, yet he is much more solicitous to know that he is out of danger, and shall be saved, than to be fully pleasing unto God. And therefore proportionably, he is more in enquiring by what marks he may know that he shall be saved, than by what means he may attain more holyness; and what diligence is necessary to his salvation.

3. But the *seeming Christian* is most careful how to prosper in the World, or please his flesh? and next, how he may be sure to escape damnation when he hath done; and least of all how he may be conform to Christ in holyness.

XXXIII. 1. A *Christian indeed* doth study Duty more than Events: and is more careful what he shall be towards God, than what he shall have from God in this life. He looketh to his own part, more than unto Gods; as knowing that it is he that is like to fail; but God will never fail of his part. He is much more suspicious of himself than of God. And when any thing goeth amiss, he blameth himself, and not Gods Providence: he knoweth that the hairs of his head are numbred, and that his Father knoweth what he needeth; and that God is infinitely wiser and fitter to dispose of him than he is to choose for himself: and that God loveth him better than he can love himself: And therefore he thankfully accepteth that easie, indulgent command; *Cast all your care on him, for he careth for you: Take no thought what you shall eat or drink, or wherewith you shall be clothed.* Heb. 12. 15. & 13. 5. Job 1. 21, 22. Mat. 10. 30. & 6. 25, 31, 32. 1 *Pet.* 5. 7.

2. But alas, how guilty is the *weak Christian* of meddling with Gods part of the work, How sinfully

carefull what will become of him, and of his Family and Affairs, and of the Church, as if he were afraid lest God would prove forgetfull, unfaithfull, or insufficient for his work : so imperfect is his Trust in God.

3. And the *seeming Christian* really trusteth him not at all, for any thing that he can trust himself or the Creature for : He will have two strings to his bow if he can ; but it is in man that he placeth his greatest trust for any thing that man can do. Indeed to save his Soul he knoweth none but God is to be trusted, and therefore his life is still preferred before his Soul, and consequently man whom he trusteth most with his life and prosperity, is really trusted before God, however God may have the Name. *Jer.* 17. 5, 7. *Psal.* 34. 8. & 20. 7. & 34. 22. & 37. 3.

XXXIV. 1. A *Christian* indeed is much more studious of his *own duty towards others*, than of *theirs* to him : He is much more fearfull of *doing wrong*, than of receiving wrong. He is more troubled if he say ill of others, than if others speak ill of him. He had farre rather be slandered himself, than slander others ; or be censured himself than censure others ; or be unjustly hurt himself, than unjustly hurt another ; or to be put out of his own possessions or right, than to put another out of his. He is oftner and sharper in judging and reproving himself than others : he falleth out with himself more frequently than with others : and is more troubled with himself than with all the world besides : he taketh *himself* for his *greatest enemy*, and knoweth that his *danger* is most at home ; and that if he can escape but from *himself*, no one in Earth or Hell can undo him. He is more carefull of his duty to his Prince, his Parents, his

Pastor,

Pastor, or his Master, than of theirs to him : he is much more unwilling to be disobedient to them in any lawfull thing, or to dishonour them, than to be oppressed or unjustly afflicted or abused by them. And all this is, because he knoweth that *sin* is worse than present suffering ; and that he is not to answer for other mens sins but for his own : nor shall he be condemned for the sins of any but himself : And that many millions are condemned for wronging others, but no one for being wronged by others. *1 Pet.* 4. 12, 13, 14, 15, 16. *Matth.* 5. 10, 11, 12. *1 Pet.* 2. 13, 15, 16, 17.

2. And the *weak Christian* is of the same mind in the main ; but with so much imperfection, that he is much more frequent in censuring others, and complaining of their wrongs, and finding fault with them, and aggravating all that is said or done against himself, when he is hardly made so sensible of as great miscarriages in himself, as having much more uncharitableness, partiality, and selfishness, than a confirmed Christian hath. There are few things which weakness of Grace doth more ordinarily appear in, than this partiality and selfishness, in judging of the *faults* or *duties* of others, and of his own. How apt are (not only Hypocrites, but) weak Christians, to aggravate all that is done *against them* ? and to extenuate or justify all that *they* do against another ? O what a noyse they make of it, if they think that any one hath wronged them ? defamed them ? disparaged them ? or incroached on their right ? If God himself be blasphemed or abused, they can more patiently bear it, and make not so great a matter of it. Who heareth of such angry complaints on Gods behalf, as on mens own ? Of such passionate

investives, such sharp prosecutions, against those that wrong both God, and mens Souls, as against those that wrong a selfish person; (And usually every man seemeth to wrong him, who keepeth from him any thing which he would have, or faith any thing of him which is displeasing to him.) Go to the Assizes and Courts of Justice; look in to the Prisons, and enquire whether it be Zeal for God, or for mens *selves*, which is the Plaintiff and Prosecutor? and whether it be for wronging God or them, that all the stirre is made? Men are ready to say, God is sufficient to right himself: As if he were not the Original and the End of Laws and Government, and Magistrates were not his Officers, to promote obedience to Him in the World.

At this time how universal is mens complaint against their Governors! how common are the cries of the poor and sufferers, of the greatness of their burdens, miseries and wants. But how few lament the sins against Government, which this Land hath been sadly guilty of? The Pastors complain of the Peoples contempt: The People complain of the Pastors insufficiency and lives: The Master complaineth how hard it is to get good Servants, that will mind their business and profit, as if it were their own: Servants complain of their Masters for over-labouring them, or using them too hardly. Landlords say that their Tenants cheat them: And Tenants say, that their Landlords oppress and grind them. But if you were Christians indeed, the commonest and saddest complaints would be against *your selves*: I am not so good a Ruler, so peaceable a Subject, so good a Landlord, so good a Tenant, so good a

Master,

Master, so good a Servant, as I ought to be. Your Rulers sin, your Subjects sin, your Landlords sin, your Tenants sin, your Masters sin, your Servants sin, shall not be charged upon you in Judgement, nor condemn you, but your *own* sin. How much more therefore should you *feel*, and *feel*, and *complain* of your own, than of theirs.

3. As for the *seeming Christian*, I have told you already that *selfishness* is his nature and predominant constitution: And according to *self-interest* he judgeth of almost all things: of the faults, and duties of others and himself: And therefore no man seemeth honest or innocent to him, who displeaseth him, and is against his worldly interest: Cross him about *Mine* and *Thine*, and he will beknave the honestest man alive, and call his ancient friend his enemy. But of his dealings with them, he is not so scrupulous, nor so censorious of himself.

XXXV. 1. A *Christian indeed* is much taken up in the Government of his *Thoughts*; and hath them so much ordinarily in obedience, that God and his service, and the matters of his salvation have that precedency in them; and his eye is fixed on his *end* and *duty*: And his thoughts refuse not to serve him for any work of God to which he calleth them. He suffereth them not to be the in-lets or agents for Pride, or Lust, or Envy, or Voluptuousness, or to contrive iniquity: But if any such sparks from Hell are cast into his thoughts, he presently laboureth to extinguish them: If they intrude, he letteth them not lodge or dwell there. And though he cannot keep out all disorder or vanity, or inordinate delights; yet

is it his endeavour, and he leaveth not his heart in any thing to it self.

2. The *weak Christian* also maketh conscience of his thoughts, and alloweth them not to be the in-lets or servants of any reigning sin: But alas how imperfectly doth he govern them? what a deal of vanity and confusion is in them? how carelessly doth he watch them? how remissly doth he rebuke them, excite them and command them? how oft are they defiled with impurity and uncharitableness? And how little doth he repent of this, or endeavour to reform it? And little serviceable are his thoughts, to any high and heavenly work, in comparison of the confirmed Christian.

3. And the *seeming Christian* is very little employed about his Thoughts; but leaveth them to be the servants of his pride and worldyness or sensuality, or some reigning sin. *Psal.* 10. 4. *Matth.* 15. 19. *1 Cor.* 3. 20. *Isa.* 55. 7. *Jer.* 4. 14. and 6. 19.

XXXVI. 1. A Christian indeed is much employed in the Government of his passions: and hath so far mastered them, as that they prevail not to pervert his Judgement, nor to discompose his heart so farre as to interrupt much his communion with God, nor to ensnare his heart to any Creature, nor to breed any fixed uncharitableness or malice in him, nor to cause his tongue to speak things injurious to God or Man, to curse or swear, or rail, or lie: nor yet to cause him to hurt and injure any in his heart. But when passion would be inordinate, either in delights or desires, or anger, or grief, or fear or hope, he flyeth to his helps to suppress and govern them. (Though

fear

is more out of mans power than the rest, and therefore ordinarily hath less of sin). He knoweth that Christ hath blessed them, *Matth.* 5. 5. and bid us learn of him to be meek and lowly, *Matth.* 11. 28, 29. And that a meek and quiet spirit is in the sight of God of great price, *1 Pet.* 3. 4. It is therefore his care and course to give place to wrath, when others are angry, *Rom.* 12. 18, 19. and if it be possible as much as in him lyeth to live peaceably with all men: Yea to follow peace when it flyeth from him, *Heb.* 12. 14. And not when he is reviled to revile again; nor to threaten or revenge himself on them that injure him: *1 Pet.* 2. 21, 22, 23, 24. Reason and Charity hold the reins, and passion is kept under: Yea, it is used holily for God; *Eph.* 4. 26. Slow to anger he is in his own cause, and watchfull over his anger even in Gods cause. *Prov.* 15. 18. and 16. 32. *Eph.* 4. 31. *Col.* 3. 8.

2. But the *weak Christian* doth greatly shew his weakness, in his unruly passions, (if he have a temper of body disposed to passion): They are oft rising, and not easily kept under: Yea and too often prevail for such unseemly words, as maketh him become a dishonour to his profession. Oft he resolveth, and promiseth and prayeth for help; and yet the next provocation sheweth how little Grace he hath to hold the reins. And his passionate Desires, and Delights, and Love and Sorrows, are oft as unruly as his anger, to the further weakning of his Soul. They are like Ague fits that leave the health impaired.

3. And the *seeming Christian* hath much less power over those Passions, which must subserve his carnal minde. For Anger it dependeth much upon

upon the temperature of the *body*: and if that incline him not strongly to it, his credit or common discretion may suppress it: Unless you touch his chiefest *carnal interest*; and then he will not only be *angry* but *cruel, malicious, and revengefull*: But his *carnal Love, and Desire and Delight* which are placed upon that pleasure, or profit, or honour, which is his Idol, are indeed the reigning passions in him: and his grief, and fear and anger are but the servants unto these. *Alt. 24. 26, 27.*

XXXVII. 1. *A Christian indeed* is one that keepeth a constant *Government of his Tongue*: He knoweth how much *duty* or *sin* it will be the instrument of: According to his ability and opportunity he useth it to the service and honour of his Creator: In speaking of his Excellencies, his Works and Word: inquiring after the knowledge of him and his will: instructing others, and pleading for the Truth and wayes of God, and rebuking the impiety and iniquities of the world, as his place and calling doth allow him: He bridleth his Tongue from uttering vanity, filthiness; ribbaldry, foolish and uncomely talk and jests; from rash and unreverent talk of God, and taking of his Name in vain; from the venting of undigested and uncertain doctrines, which may prove erroneous, and perillous to mens souls: from speaking imprudently, unhandsonly, or unreasonably about holy things, so as to expose them to contempt and scorn: from lying, censuring others without a warrantable ground and call; from backbiting, slandering, false accusing, railing and reviling, malicious, envious, injurious speech, which tendeth to extinguish the love of the hearers

to those he speaketh of: from proud and boasting speeches of himself, much more from swearing, cursing, and blasphemous speech, and opposition to the Truths and holy wayes of God, or opprobrious speeches, or derision of his servants. And in the Government of his Tongue, he alwayes be- ginneth with his *heart*; that he may *understand* and *love* the good which he speaketh of, and may hate the evil which his tongue forbeareth; and not hypocritically to force his tongue against or without his heart: His tongue doth not run before his heart, but is ruled by it. *Eph. 4. 15. 31. 19. and 5. 3. 4. 6. Psal. 37. 30. & 15. 2, 3. Prov. 16. 13. and 10. 20. & 21. 23. & 18. 21. & 15. 2. 4. Psal. 34. 13. Prov. 25. 15, 23. & 28. 23. Math. 12. 31, 32, 34.*

2. But the *weak Christian*, though his tongue be sincerely subject to the Laws of God, yet frequently miscarryeth, and blemisheth his Soul by the words of his lips; being much oftner than the confirmed Christian overtaken with words of vanity, meddling, folly, imprudence, uncharitableness, wrath, boasting, venting uncertain or erroneous opinions, &c. so that the unruliness of his tongue is the trouble of his heart, if not also of the Family, and all about him.

3. The *seeming Christian* useth his tongue in the service of his carnal ends, and therefore alloweth it so much injustice, uncharitableness, falshood, and other sins; as his *carnal interest* and designs require: But the rest perhaps he may suppress, especially if natural sobriety, good education and prudence do assist him: And his tongue is alwayes better than his heart. *Pro. 10. 32. & 19. 5. 9. Ps. 50. 20. & 12. 3. & 144. 8. & 120. 2, 3. Prov. 21. 6. 23.*

XXXVIII. 1. The Religious discourse of a confirmed Christian is most about the greatest and most necessary matters: Heart-work and heaven-work are the usual employment of his Tongue and Thoughts: unprofitable Controversies, and hurtfull wranglings he abhorreth: And profitable Controversies he manageth sparingly, seasonably, charitably, peaceably, and with caution and sobriety, as knowing that the servant of the Lord must not strive, and that strife of words perverteth the hearers, and hindereth edifying. 1 Tim. 6. 4, 5, 6. and 4. 7, 8. 2 Tim. 2. 14, 15, 16, 17, 24, 25. His ordinary discourse is about the Glorious Excellencies, Attributes, Relations, and works of God; and the Myserie of Redemption, the Person, Office, Covenant and Grace of Christ; the renewing, illuminating, sanctifying works of the Holy Ghost; the Mercies of this life, and that to come: the Duty of Man to God as his Creator, Redeemer, and Regenerater: the corruption and deceitfulness of the Heart; the methods of the Tempter; the danger of particular Temptations; and the means of our escape, and of our growth in Grace; and how to be profitable to others; and especially to the Church. And if he be called to open any Truth which others understand not, he doth it not proudly to set up himself as the Master of a Sect, or to draw Disciples after him, nor make divisions about it in the Church; but soberly to the edification of the weak: And though he be ready to defend the Truth against perverse gainsayers in due season, yet doth he not turn his ordinary edifying discourse into Disputes or talk of Controversies; nor hath such a proud pugnacious Soul, as to assault every one that he thinks

erroneous,

erroneous, as a man that taketh himself for the great champion of the truth.

2. But the weak Christian hath a more unfruitful wandering tongue: And his religious discourse is most about his opinions or party, or some external thing: As which is the best preacher, or person, or book: or if he talk of any text of scripture, or doctrine of Religion, it is much of the outside of it; and his discourse is less feeling, lively and experimental: yea many a time he hindereth the more edifying savoury discourse of others, by such religious discourse as is imprudent, impertinent, or turneth them away from the heart and life of the matter in hand. But especially his opinions, and distinct manner of worship, are the chief of his discourse,

3. And for the seeming Christian, though he can affectedly force his tongue to talk of any subject in religion, especially that which he thinks will most honour him in the esteem of the hearers; yet when he speaketh according to the inclination of his heart, his discourse is first about his fleshly interest and concernments, and next to that of the meer externals of religion, as controversies, parties, and the severall modes of worship.

XXXIX. 1. A Christian indeed is one that so liveth upon the great substantial matters of Religion, as yet not willingly to commit the smallest sin, nor to own the smallest falsehood, nor to renounce or betray the smallest holy truth or duty, for any price that man can offer him. The works of Repentance, Faith and Love are his daily business, which take up his greatest care and diligence. Whatever opinions or controversies are afoot, his work is still the same; whatever changes come, his Religion

gion changeth not: He placeth not the Kingdom of God in *meats*, and *drinks*, and circumstances, and ceremonies; either being for them or against them; but in *righteousness and peace and joy in the Holy Ghost*: and he that in these things serveth Christ; as he is acceptable to God, so is he approved by such a Christian as this, however factious persons may revile him. Rom. 14. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. The strong Christian can bear the infirmities of the weak, and not take the course that most pleaseth himself, but that which pleaseth his neighbour for his good to edification. Rom. 15. 1, 2, 3. The essentials of Religion, Faith, and Love and obedience are as Bread and drink, the substance of his food: These he meditateth on, and these he practiseth, and according to these he esteemeth of others.

But yet no price can seem sufficient to him to buy his innocency: Nor will he *willfully sin*, and say it is a little one, nor do evil that good may come by it; nor offer to God the sacrifice of disobedient fools, and then say, I knew not that I did evil: For he knoweth that God will rather have obedience than sacrifice, and that disobedience is as the sin of witchcraft: And he that breaketh one of the least commands and teacheth men so, shall be called Least in the Kingdom of God: And he that teacheth men to sin by the example of his own practice, can little expect to turn them from sin, by his better instructions and exhortations. He that will deliberately sin in a small matter, doth set but a small price on the favour of God and his salvation. Willfull disobedience is odious to God, how small soever the matter be about which it is committed. Who can expect that he should stick at any sin, when his temptation

temptation is great, who will *considerately* commit the least; especially if he will approve and justify it. Therefore the sound Christian will rather forsake his riches, his liberty, his reputation, his friends, and his country, than his conscience, and rather lay down libertie, and life it self, than choose to sin against his God; as knowing that never man gained by his sin: Rom. 3. 8. Eccl. 5. 2. 1 Sam. 15. 15, 21, 22, 23. Mat. 5. 19. The sin that Saul was rejected for seemed but a little thing; nor the sin that Uzzah was slain for: and the service of God, even his sacrifice and his ark were the pretence for both. The sin of the Bethshemites, of Achan, of Gebezi, of Ananias and Sapphira which had grievous punishments, would seem but little things to us. And it is a great aggravation of our sin to be chosen, deliberate, justified and fathered upon God, and to pretend that we do it for his service, for the worshiping of him, or the doing good to others; as if God would own and bless sinful means, or needed a lie to his service or glory: When he hateth all the workers of iniquity, Psal. 5. 5. and requireth only the sacrifices of righteousness, Psal. 4. 5. He abhorreth sacrifice from polluted hands; they are to him as the offering a dog; and he will ask who hath required this at your hand: see Psal. 50. 8. 4. Isa. 1. 9, 10, 11, 12. &c. &c. 58. 1, 2, 3, 4. &c. Jer. 6. 19, 20. The sacrifice of the wicked is abomination to the Lord, Prov. 15. 8. & 21. 27. It is not pleasing to him: all that eat thereof shall be polluted, Ho. 9. 4. See Isa. 66. 1, 2, 3, 4, 5, 6. The preaching, the praying, the sacraments of wilful sinners especially when they choose sin as necessary to his service, are a scorn and mockery put upon the most Holy one; As if your servant should set dung and carrion

carrion before you, on your table for your food: such offer Christ vinegar and gall to drink.

2. In all this the *weakest Christian* that is sincere is of the same mind; saving that in his ordinary course, he useth to place too much of his Religion in controversies, and parties, and modes, and ceremonies, (whether being for them or against them,) and allow too great a proportion in his thoughts, and speech, and zeal, and practice; and hindereth the growth of his grace, by living upon less edifying things, and turning too much from the more substantial nutriment.

3. And the *seeming Christians* are here of different ways. One sort of them place almost all their Religion in Pharisaical observation of little, external, ceremonial matters; as their washings, and fastings, and tythings, and formalities, and the traditions of the Elders: Or in their several opinions, and wayes, and parties, which they call, *Being of the true Church*: As if their sect were all the Church: But living to God in faith and love, and in a Heavenly conversation, and worshipping him in spirit and truth, they are utterly unacquainted with. The other sort are truly void of these essential parts of Christianity, in the life and power, as well as the former: But yet being secretly resolved, to take up no more of Christianity than will consist with their worldly prosperity and ends, when any sin seemeth necessary to their preferment, or safety in the world, their way is to pretend their *high esteem of greater matters*, for the swallowing of such a sin as an inconsiderable thing: And then they extol those *larger souls* that live not upon circumstantials, but upon the great and common truths and duties, and pity those men of *narrow principles*

principles and spirits, who by unnecessary scrupulosity make sin of that which is no sin, and expose themselves to needless trouble. And they would make themselves and others believe that it is their excellency and wisdom, to be above such trifling scruples: And all is because, they never took God and Heaven for their All, and therefore are resolved never to lose all for the hopes of Heaven; and therefore to do that whatever it be, which their worldly interest shall require, and not to be of any religion that will undo them.

And three great pretences are effectual means in this their deceit. One is because indeed, there are a sort of persons, that tythe mint and cummin, while they pass by the greatest matters of the Law, and that are causelessly scrupulous, and make that to be sin, which indeed is no sin: And when such a scrupulous people are noted by their weakness, and under dishonour among wiser men, the Hypocrite hath a very plausible pretence for his hypocrisy, in seeming only to avoid this ignorant scrupulosity, and taking all for such who judge not his sin to be a thing indifferent.

Another great shelter to the credit and conscience of this Hypocrite is, the *Charity* of the best sincerest Christians; who alwayes judge rigidly of themselves, and gently of others: They would rather die than willfully choose to commit the smallest sin themselves; but if they see another commit it, they judge as favourably of it as the case will bear, and hope that he did it not knowingly, or willfully: For they are bound to hope the best till the worst be evident. This being the upright Christians case, the hypocrite knoweth, that he shall still have a place in the esteem and love of those

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charitable Christians (whose integrity and moderation, maketh their judgements most valuable :) And then for the judgement of God he will venture on it; and for the censures of weaker persons, who themselves are censured by the best for their censoriousness, he can easily bear them.

And another covert for the hypocrite in this case is, the different judgements of learned and religious men, who make a *controverſie* of the matter: And what duty or sin is there that is not become a controverſie? Yea and among men otherwise well esteemed of (except in the essentials of religion.) And if once it be a *controverſie*, whether it be a sin or not, the hypocrite can say, I am of the judgement of such and such good learned men: they are very judicious excellent persons; and we must not judge one another in controverted cases: though we differ in judgement, we must not differ in affection: And thus because he hath a shelter for his reputation from the censures of men, by the countenance of such as accompany him in his sin, he is as quiet as if he were secured from the censures of the Almighty.

XL. 1. *A Christian indeed* is one that highly *valueth time*: He abhorreth *Idleness*, and all diversions which would rob him of his Time, and hinder him from his work: He knoweth how much work he hath to do, and of what unspeakable consequence to his soul (if not also to others:) He knoweth that he hath a soul to save or lose; a heaven to win; a hell to scape; a death and judgement to prepare for; many a sin to mortifie, and many graces to get and exercise and increase; and many enemies and temptations to overcome; and that

that he shall never have more time of trial; but what is now undone, must be undone for ever: He knoweth how short, and hasty time is, and also how uncertain; and how short many hundred years is to prepare for an everlasting state, if all were spent in greatest diligence: And therefore he wondereth at those miserable souls, that have time to spare, and waste in those fooleries which they call *pastimes*; even in stage-plays, cards and dice, and long and tedious feasting, delights, complements, idleness, and overlong or needless visits, or recreations. He marvelleth at the distraction, or sottishness of those persons, that can play, and prate, and loyter, and feast away precious hours, as if their poor unprepared souls had nothing to do, while they stand at the very brink of a dreadful eternity; and are so fearfully unready as they are. He taketh that person who would cheat him of his time, by any of these forenamed baits, to be worse to him than a thief that would take his purse from him by the high way. O precious time! how highly doth he value it, when he thinks of his everlasting state, and thinks what hast his death is making, and what reckoning he must make for every moment: what abundance of work hath he for every hour, which he is grieved that he cannot do? He hath a calling to follow, and he hath a heart to search, and watch, and study; and a God to seek and faithfully serve, and many to do good to; and abundance of particular duties to perform, in order to every one of these; But alas time doth make such hast away, that many things are left undone, and he is afraid lest death will find him very much behind hand; And therefore

fore he is up and doing, as one that hath use for every minute; and *worketh while it is day*, because he knoweth that *the night is coming when none can work*: Joh. 9. 4. *Redeeming Time* is much of his wisdom and his work: Eph. 5. 16. Col. 4. 5. He had rather labour in the house of correction, than live the swinish life of *idle and voluptuous Gentlemen*, or *Beggars*: that live to no higher end than to *live*, or to please their flesh; or to live as worldlings, that lose all their lives in the service of a perishing world. He knoweth how precious time will be ere long, in the eyes of those that now make light of it, and trifle it away as a contemned thing, as if they had too much.

2. The *weak Christian* is of the same mind in the main: But when it cometh to particular practice, he is like a weak or weary traveller, that goeth but *slowly*, and maketh many a stop: Though his face is still Heaven-wards, he goeth but a little way in a day: He is too easily tempted to idle, or talk, or feast, or play away an hour unlawfully, so it be not his ordinary course, and he do it but seldom: He taketh not the loss of an hour for so great a loss as the *confirmed Christian* doth: He could sooner be perswaded to live (though not an *idle* and *unprofitable*; yet) an *easier, less-profitable* life. The world and the flesh have farr more of his hours, than they ought to have. Though his weakness tell him, that he hath most need of diligence.

3. But the *Time* of a *seeming Christian* is most at the service of his *fleshy interest*: and for that it is principally employed: And for that he can Redeem it, and grudge if it be lost. But as he liveth

liveth not to God, so he cannot redeem his time for God. He loseth it even when he seemeth to employ it best: when he is praying, or otherwise worshipping God, and doing that good which feedeth his false hopes, he is not *redeeming* his time in all this. While he is sleeping in security, and deluding his soul with a few formal words, and an image of Religion, and his time passeth on, and he is hurried away to the dreadful day, and his damnation slumbreth not. 2 Pet. 2. 3. Pro. 20. 4. Mat. 25. 6, 7, 8.

X L I. 1. A *Christian indeed* is one whose very heart is set upon *doing good*: As one that is *made* to be profitable to *others*, according to his ability and place; even as the Sun is made to shine upon the world: he could not be content to *live idly*, or to *labour unprofitably*, or to get never so much to himself, and live in never so much plenty himself, unless he some way contribute to the good of others: Not that he grudgeth at the smallness of his talents, and lowness or obscurity of his place; for he knoweth that God may dispose his creatures and talents as he please; and that where much is given, much is required, Mat. 25. Luk. 12. 48. & 19. 23. But what his Lord hath entrusted him with, he is loth to hide, and willing to improve to his Masters use. He is so far from thinking that God is beholden to him for his good works, that he taketh it for one of his greatest mercies in the world, that God will *use* him in doing any good. And he would take it for a very great suffering to be deprived of such opportunities, or turned out of service, or called to less of that kind of duty. If he were a Physician and denied liberty to practice, or a minister and denied

denied liberty to preach, it would far more trouble him that he is hindered from doing good, than that he is deprived of any profits, or honours, to himself. He doth not only comfort himself with the foresight of the reward, but in the very *doing of good* he findeth so much pleasure, as maketh him think it the delightfulest life in the world: And he looketh for most of his *receivings* from God, in a way of duty, *Joh. 5. 29. Gal. 6. 10. Heb. 13. 16. 1 Pet. 3. 11,*

2. But the *weak Christian*, though he have the same *disposition*, is far less profitable in the world: He is more for himself, and *less able* to do good to others: He wanteth either *parts*, or *prudence*, or *zeal*, or *strength*: Yea he is oft like the infants and sick persons of a family, that are not helpful, but troublesome to the rest: They find work for the stronger Christians, to bear their infirmities, and watch them, and support and help them: Indeed as an infant is a comfort to the mother, through the power of her own love, even when she endureth the trouble of its crying and uncleanness; so *weak Christians* are a comfort to charitable ministers and people; we are glad that they are alive; but saddened often by their distempers, *Rom. 14. 1. & 15. 12.*

3. The *seeming Christian* liveth to himself, and all his *good works* are done but *for himself*, to keep up his credit, or quiet his guilty conscience, and deceive himself with the false hopes of a reward, for that which his falseheartedness maketh to be his sin: If he be a man of learning and good parts, he may be very serviceable to the Church: But the thanks of that is due to God, and little to him; who seeketh himself more than God,

or the good of others, in all that he doth. *Mat. 25. 24, 25, 26.*

X L I I. 1. A Christian indeed doth truly love his neighbour as himself: He is not all for his own commodity: His neighbours profit or good name is as his own: He feeleth himself hurt, when his neighbour is hurt: And if his neighbour prosper, he rejoiceth as if he prospered himself: Though his neighbour be not united to him, in the nearest bonds of Christianity, or Piety, yet he is not disregardfull of the common Unity of Humanity. Love is the very soul of life, *Lev. 19. 18. Mat. 19. 19. & 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8. Mark. 10. 21. 1 Joh. 4. 10.*

2. But the Love that is in *weaker Christians*, though it be sincere, is weak as they are; and mixed with too much selfishness; and with too much soweriness and wrath: Little matters cause differences and fallings out: When it cometh to MINE, and THINE, and their neighbours cross their interest or commodity, or stand in their way, when they are seeking any preferment or profit to themselves; you shall see too easily by their soweriness and contention, how weak their love is. *Mat. 24. 12. 1 Tim. 6. 10. Luke 22. 24.*

3. But in the *seeming Christian* selfishness is so predominant, that he loveth none but for himself, with any considerable love: All his kindness is from self-love; because men love him, or highly value him, or praise him, or have done him some good turn, or may do him good hereafter, or the like. If he hath any love to any for his own worth, yet *self-love* can turn all that to hatred, if they seem *against him*, or cross him in his way: For no man that is a Lover of the world, and flesh,

and carnall self, can ever be a true friend to any other. For he loveth them but for his own ends; and any cross Interests will shew the falshood of his love. 2 Tim. 3. 2, 3, 4. Mat. 5. 46.

XLIII. 1. A Christian indeed hath a special Love to all the Godly: such as endeareth his heart unto them: and such as will enable him, to visit them and relieve them in their wants, to his own loss and hazzard, according to his ability and opportunity. For the image of God is beautifull and honourable in his eyes: He loveth not them so much as God in them; Christ in them; the Holy Spirit in them. He foreseeth the day when he shall meet them in Heaven, and there rejoyce in God with them to Eternity. He loveth their company and converse; and delighteth in their gracious words and lives: And the converse of ungodly empty men, is a weariness to him (unless in a way of duty, or when he can do them good.) In his eyes a vile person is contemned, but he honoureth them that fear the Lord, Psal. 15. 4. Other men grieve his soul with their iniquities, while he is delighted with the appearances of God in his holy ones: even the excellent ones on earth, Psal. 16. 3. 2 Pet. 2. 7, 8. Yea, the infirmities of Believers destroy not his Love; for he hath learned of God himself to difference between their abhorred frailties and their predominant Grace; and to love the very Infants in the Family of Christ. Yea, though they wrong him, or quarrel with him, or censure him in their weakness, he can honour their sincerity, and love them still: And if some of them prove scandalous, and some seeming Christians fall away, or fall into the most odious crimes, he loveth Religion never the less; but continueth

continueth as high an esteem of piety, and of all that are upright as he had before, 1 Joh. 4. 7, 8, 19. Joh. 13. 34, 35. 1 Thess. 4. 9. 1 Joh. 3. 11, 14, 23. Mat. 25. 39, 40, &c.

2. The weak Christian sincerely loveth all that bear his Fathers image: But it is with a Love so weak (even when it is most passionate) as will sooner be abated or interrupted by any tempting differences: He is usually quarrelsome and froward with his Brethren; and apter to confine his love to those that are of his own opinion or party: And because God hath taught him to love all that are sincere; the Devil tempteth him to censure them as not sincere, that so he may justify himself in the abatement of his love. And weak Christians are usually the most censorious, because they have the smallest degree of Love, which covereth faults, and thinketh no evil, and is not suspicious, but ever apt to judge the best, till the worst be evident, 1 Cor. 13. 4, 5. It beareth all things, believeth all things (that are credible) hopeth all things, endureth all things, v. 7. But it is no wonder to see children fall out, even about their childish toys and trifles: And what the dissensions of the children of the Church have done against themselves in these Kingdoms, I need not, I delight not to record. See 1 Cor. 3. 1, 2, 3, 4. And I brethren could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able: For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are you not carnal, and walk as men.

3. The seeming Christian may have some love to

to recall Christians, even for their goodness sake; But it is a Love subservient to his carnal self-love; And therefore it shall not cost him much: As he hath some Love to Christ, so he may have some Love to *Christians*; but he hath *more* to the *world* and *fleshly* pleasures: And therefore all his Love to Christ or Christians, will not make him leave his worldly happiness for them. And therefore Christ at the day of Judgement will not enquire after empty barren love, but after that love which visited and relieved suffering Saints. An hypocrite can allow both Christ and Christians such a cheap superficial kind of love, as will cost him little: He will bid them lovingly, *Depart in peace, be you warmed and filled*, Jam. 2. 15, 16, 17. But still the World is *most beloved*.

XLIV. 1. A Christian indeed doth love his enemies, and forgive those that injure him, and this out of a thankfull sense of that grace which forgave him a far greater debt: Not that he thinketh it unlawfull to make use of the Justice of the Government which he is under, for his necessary protection, or for the restraint of mens abuse and violence: Nor is he bound to love the *malice* or *injury*, though he must love the *man*: Nor can he forgive a *crime* as it is *against God* or the *common good*, or *against another*, though he can forgive an *injury* or *debt* that is his own: Nor is he bound to forgive *every debt*, though he is bound so farre to forgive every wrong as heartily to desire the good of him that did it. Even *Gods Enemies* he so farre loveth, as to desire God to convert and pardon them, while he hateth their *sin*, and *hateth them as Gods enemies*, and desireth their restraint, Psal. 139. 21, 22. & 101. 3. & 119. 4. & 68. 1. & 21. 8.

& 21. 8. But those that *hate*, and *curse*, and *persecute himself*, he can unfeignedly *love*, and *blest*, and *pray for*, Matth. 5. 43, 44, 45, 46, 47, 48. For he knoweth that else he cannot be a *child of God*, v. 45. And that to *love those that love him* is not much praise-worthy, being no more than *Heathens* and *wicked men* can do: v. 46, 47. He is so deeply sensible of that wondrous love, which so dearly redeemed him, and saved him from *Hell*, and forgave him a thousandfold worse than the worst that ever was done against himself, that *Thankfulness* and *Imitation*, or *Conformity* to Christ in his great compassions, do overcome his desires of revenge, and make him willing to do good to his most cruel enemies; and pray for them as *Christ* and *Stephen* did at their deaths, Luk. 23. 34. Acts 7. 60. And he knoweth that he is so inconsiderable a worm, that a wrong done to him as *such*, is the less considerable: And he knoweth that he daily wrongeth God more than any man can wrong him, and that he can hope for pardon but on condition that he himself forgive, Matth. 6. 12, 14, 15. & 18. 34, 35. And that he is far more hurtfull to himself, than any other can be to him.

2. And the *weakest Christian* can truly love an enemy, and forgive a wrong; but he doth it not so easily and so fully as the other. But it is with much striving, and some unwillingness and averfness; and there remaineth some grudge or strangeness upon the minde: He doth not sufficiently forget the wrong which he doth forgive. Indeed his forgiving is very imperfect like himself, Matth. 18. 21. Luk. 9. 54, 55. not with that freeness and readiness required, Eph. 4. 2. *With all lowliness and*

and meekness, with long-suffering, forbearing one another in love, Col. 3. 12, 13. Put on therefore (as the Elect of God, holy and beloved) bowels of mercies, kindness, humbleness of minde, meekness, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye, Rom. 12. 14, 19. *Avenge not your selves, &c.*

3. As for the seeming Christian, he can seem to forgive wrongs for the sake of Christ, but if he do it indeed it is for his own sake: As because it is for his honour, or because the person hath humbled himself to him, or his commodity requireth it, or he can make use of his love and service for his advantage, or some one hath interposed for reconciliation who must not be denied, or the like: But to love an enemy indeed, and to love that man (be he never so good) who standeth in the way of his preferment, honour or commodity in the world, he never doth it from his heart, whatever he may seem to doe; *Matth. 6. 14, 15. & 18. 27, 30, 32.* The Love of Christ doth not constrain him.

XLV. 1. *A Christian indeed is as precise in the Justice of his dealings with men, as in acts of piety to God. For he knoweth that God requireth this as strictly at his hands, 1 Thess. 4. 6. That no man go beyond, or defraud his Brother in any matter; for the Lord is the avenger of all such, as we also have forewarned and testified. He is one that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. If he swear to his own hurt, he changeth not: He putteth not out his money to (unjust or unmercifull) Usury;*

nor taketh reward against the innocent, Psal. 15. He obeyeth that, Lev. 19. 13. Thou shalt not defraud thy neighbour, neither rob him, the wages of him that is hired shall not abide with thee all night untill the morning. He can say as Samuel, 1 Sam. 12. Whose Ox or Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it? And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand. And if heretofore he was ever guilty of defrauding any, he is willing to his power to make restitution; and saith as Zachew, Luk. 19. 8. If I have taken any thing from any man by false accusation, I restore him four-fold. Though flesh and blood perswade him to the contrary, and though it leave him in want, he will pay his debts, and make restitution of that which is ill gotten, as being none of his own. He will not sell for as much as he can get, but for as much as it is truly worth: He will not take advantage of the weakness, or ignorance, or necessity of his neighbour: He knoweth that a false balance is abomination to the Lord; but a just weight is his delight, Prov. 11. 1. He is afraid of believing ill reports, and rebuketh the backbiter, Prov. 25. 23. He is apt to take part with any man behind his back, who is not notoriously inexcusable; not to justify any evil; but to shew his charity, and his hatred of evil speaking, especially where it can do no good. He will not believe evil of another till the evidence do compell him to believe it. If he have wronged any by incautelous words, he readily confesseth his fault to him, and asketh him forgiveness, and is ready to make any just satisfaction

satisfaction for any wrong that he hath done. He *borroweth* not when he seeth not a great probability that he is like to pay it : Nor will remain in debt by retaining that which is another mans against his will, without an absolute necessity. *Rom. 13. 8. Owe no man any thing, but to love one another.* For to borrow when he cannot pay is but to steal. *Begging* is better than *borrowing* for such, *Psal. 37. 21. The wicked borroweth and payeth not.*

2. And the *weak Christian* maketh conscience of *Justice* as well as acts of piety, as knowing that God hath no need of our Sacrifices, but loveth to see us do that which is good for humane society, and which we have need of from each other. But yet he hath more *selfishness* and *partiality* than the confirmed Christian hath, and therefore is often overcome by temptations to unrighteous things : As to stretch his Conscience for his commodity, in buying or selling, and concealing the faults of what he selleth, and sometimes overreaching others : Especially he is ordinarily too censorious of others, and apt to be credulous of evil reports, and to be overbold and forward in speaking ill of men behind their backs, and without a call : especially against persons that differ from him in matters of Religion, where he is usually most unjust and apt to go beyond his bounds, *Jam. 3. 15, 16. Tit. 3. 2. Eph. 4. 31. 1 Pet. 2. 1.*

3. The *seeming Christian* may have a *seeming Justice*. But really he hath none but what must give place to his fleshly interest ; and if his honour and commodity and safety require it, he will not stick to be unjust. And that Justice which wanteth

eth but a strong temptation to overturn it, is almost as bad as none. If he will not seize on *Nabobs Vineyard*, nor make himself odious by oppression or deceit ; yet if he can raise or enrich himself by *secret consenage*, and get so fair a pretence for his injustice, as shall cloak the matter from the sight of men, he seldom sticketh at it. It is an easie matter to make an *Achan* think that he doth no harm, or a *Gebazi* think that he wrongeth no man, in taking that which was offered and due. Covetousness will not confess its name ; but will find some Reasonings to make good all the injustice which it doth, *1 Tim. 6. 5. 2 King. 5. 19, 20.*

XLVI. 1. A Christian indeed is faithfull and laborious in his particular calling, and that not out of a covetous minde ; but in obedience to God, and that he may maintain his Family, and be able to do good to others. For God hath said, *In the sweat of thy face thou shalt eat thy bread, Gen. 3. 19. And six dayes shalt thou labour, Exod. 20. 10. And with quietness men must work, and eat their own bread ; and if any will not work, neither should he eat, 2 Thess. 3. 10, 11, 12. Abraham and Noah and Adam laboured in a constant course of imployment. He knoweth that a sanctified calling and labour is a help, and not a hinderance to devotion ; and that the body must have work as well as the soul, and that Religion must not be pretended for slothfull idleness, nor against obedience to our Masters will, *Prov. 31.**

2. The *weak Christian* is here more easily deceived, and made believe that Religion will excuse a man from bodily labour : and under the colour of devotion to live idly. *2 Thess. 3. 8. 1 Tim. 5. 13. They*

They learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not. Slothfulness is a sin much condemned in the Scriptures, Ezek. 16. 49. Prov. 24. 30. & 18. 9. & 21. 25. Mat. 25. 26. Rom. 12. 11.

3. The seeming Christian in his labour is ruled chiefly by his flesh: If he be rich, and it incline him most to sloth, he maketh small conscience of living in idleness, under the pretence of his Gentility or wealth: But if the flesh incline him more to Covetousness, he will be laborious enough; but it shall not be to please God by obedience, but to increase his Estate, and enrich himself and his Posterity (whatever better reason he pretend.)

XLVII. 1. A Christian indeed is exactly conscientious in the duties of his relation to others in the family and place of his abode: If he be a husband, he is loving and patient and faithful to his wife: If he be a father, he is careful of the holy education of his children: If he be a Master, he is just and merciful to his servants, and careful for the saving of their souls. If he be a child or servant, he is obedient, trusty, diligent and careful, as well behind his Parents or his Masters back, as before his face. He dare not lie, nor steal, nor deceive, nor neglect his duty, nor speak dishonourably of his Superiors, though he were sure he could conceal it all. For he knoweth that the fifth Commandment is enforced with a special Promise, Eph. 6. 2. 5. 9. And that a bad Child, or a bad Servant, a bad Husband or Wife, a bad Parent or Master cannot be a good Christian, Col. 3. 18, 19, &c. 4. 1. 1 Pet. 2. 18.

2. But weak Christians (though sincere) are ordinarily

ordinarily weak in this part of their duty; and apt to yield to temptations, and carry themselves proudly, stubbornly, idly, disobediently, as servants that are good in sight: or to be unmerciful to inferiours and neglecters of their souls: And to excuse all this from the faults of those that they have to do with, and lay all upon others; as if the fault of husband, wife, parent, master or servant would justify them in theirs; and passion and partiality would serve for innocency.

3. And the Hypocrite ordinarily sheweth his hypocrisies, by being false in his relations to man, while he pretendeth to be pious and obedient unto God: He is a bad master, and a bad servant, when his filthy interest requireth it, and yet thinketh himself a good Christian for all that. For all men being faulty, it is easie to find a pretence from all men that he doth abuse, to cover the injury of his abuse. Cain, Cham, Eli, Absalom, Judas, &c. are sad examples of this.

XLVIII. 1. A Christian indeed is the best subject; whether his Prince be good or bad: Though by infidel and ungodly Rulers he be oft mistaken for the worst. He obeyeth not his Rulers only for his own ends; but in obedience to God; and not only for fear of punishment, but for conscience sake: He speaketh on them in their relations as the Officers of God, and armed with his authority, and therefore obeyeth God in them. He permitteth not dishonourable thoughts of them in his heart; much less dare he speak dishonourably of them, Exod. 12. Prov. 24. 21. 1 Pet. 2. 13, 17. Prov. 8. 15. Act. 23. 4, 5. Eccles. 10. 4, 20. He knoweth that every soul must be subject to the higher powers, and not resist; and that there is no power but of God: Whosoever therefore re-

sisteth the power, resisteth the ordinance of God; and he that resisteth shall receive to himself damnation, Rom. 13. 1, 2, 3, 4, 5, 6. Therefore in all things lawfull he obeyeth them: And though he must not, nor will not obey them *against God*, yet will he suffer patiently when he is wronged by them; and not only forbear resistance by arms or violence, but also all reproachfull words; as knowing that the righting of himself is not so necessary to the publick order and good, as the honour of his Rulers is. *Usurpers* may probably charge him to be a Traitor, and seditious and rebellious, because he dare not approve of their Usurpations: and when several are contending for the Government, and in a litigious Title the Lawyers mislead him, when the controversie is only *among them*, and belongs to *their profession*, its possible he may mistake as well as the Lawyers, and take him to have the better Title that hath the worse: But in *Divinity* he knoweth there is no controversie whether *every soul must be subject to the highest power*, so far as he can know it: And that prayers and patience are the Subjects arms; and Religion is so far from being a warrant to resist, that it plainly forbiddeth disobedience and resistance: and none are more obliged to submission and quietness than Christians are: The Spirit of Christianity is not of this world: Their Kingdom and their Hopes are not of this world: And therefore they contend not for dignities and rule; much less by resisting or rebelling against their lawfull Governours. But they are resolved to obey God, and secure their everlasting portion, and bear all the injuries which they meet with in the way; especially from those whom God hath set over them. There is no Doctrine that ever

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was received in the world, so far from befriending seditions and rebellion as the Doctrine of Christ; nor any people in the world so loyal as Christians, while Christianity retained its genuine simplicity; till proud, domineering, worldly men for carnal ends pretended themselves to be Christians, and perverted the Doctrine of Christ, to make it warp to their ambitious ends; suffering seemeth not so great a matter to a holy, mortified, heavenly mind, as to tempt him to hazard his salvation to resist it. No man is so likely to be true to Kings, as he that believeth that his salvation lieth on it, by the ordinance of God, Rom. 13. 3. And Princes that are wise and just do alwaies discern that the best Christians are their best subjects: Though those that are *unbelieving* and *ungodly* themselves, have ever hated them as the greatest troulbers of the Earth. And it hath ever been the practice of the Enemies of Christ and Godliness, to do all they can to engage the Rulers of the Earth against them; and to persuade them that the most *godly Christians* are persons of disloyal and unquiet minds; and by vexing and persecuting them, they do their worst to make them such as they falsely called them: Even Christ himself was crucified as an enemy to *Cesar*, and *Pilate* driven to it by the noise of them that cryed out, that if he let them go, he was not *Cesars friend*, Joh. 19. 12. They first tempted him with the question, *whether it were lawfull to give tribute unto Cesar*, Matth. 22. 17. Luke 20. 22. And though they could this way take no hold of him, yet this was the first article of his accusation, Luke 23. 2. *we have found this fellow perverting the Nation, and forbidding to give tribute to Cesar*. And how loyal would those rebellious Jews seem, when they

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thought it the only way to engage the *Roman Power* against Christ? Then they cry out, *We have no King but Caesar*, Joh. 19. 15. And this was the common accusation against the Christians both by Jews and Gentiles: The language of the Jews you may hear from *Tertullus*, *Acts* 24. 5. *We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarens.* And at *Thessalonica*, *Acts* 17. 6, 7. the charge against them was, that they turned the world upside down, and did all contrary to the decrees of *Caesar*. And thus the best Christians have by such been slandered from age to age: because the Devil and his instruments know not how sufficiently to molest them, except they engage the Rulers against them. But yet all this doth not conquer the patience and loyalty of confirmed Christians. They are wiser than that wise man that *Solomon* saith, *Oppression maketh mad*, *Eccles.* 7. 7. If usurpers or malicious liars shall a thousand times call them rebellious and seditious, it shall not drive them from their due subjection: They can patiently follow their Lord and the ancient Christians, in the enduring of such slanders, and suffering as enemies to *Caesar*, so they do but scape the sin, and be not such as malice calleth them. They had rather die as reputed enemies to Government, than to be such indeed. They prefer subjection before the reputation of it; For they look not for their reward from Princes, but from God. If they can preserve their *innocency*, they can bear the defamation of their names; being satisfied in the hopes of the joyfull day of the Judgment of Christ, which will fully justify them, and set all strait. Indeed they know that a state of sub-

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jection is easier and safer than places of command; and that it is easier to obey than govern. And so far are they from envying mens greatness, and from desiring dominions, that they pity the tempted, and dangerous, and troublesome state of those in power, and are thankful to God for their quieter and safer station. They heartily pray for *Kings*, and all that are in *Authority*; not that by their favour they may rise to places of wealth and honour; but that under them they may live a quiet and peaceable life in all godliness and honesty, 1 Tim. 2. 2. Yea, though Infidel Princes hate and persecute them, they continue to pray for them, and to honour their authority, and will not thereby be driven from their duty. If God cast their lot under Infidel, ungodly and malicious Governours, they do not run to arms, to save themselves, or save the Gospel, as if God had called them to reform the world, or keep it from the oppression of the higher powers: Nor do they think it a strange intollerable matter for the best men to be lowest, and to be the suffering side; and so fall to fighting that Christ and the Saints may have the rule. For they know that *Christ's Kingdom is not of this world*, Joh. 18. 36. (that is, not a visible Monarchy, as his usurping Vicar doth pretend;) and that Christ doth most eminently rule unseen, and disposeth of all the Kingdoms of the world, even where he is hated and resisted: and that the reign of Saints is in their state of glory: and that all Gods graces do fit them more for a suffering life, than for worldly power: Their humility, meekness, patience, self-denial, contempt of the world, and heavenly mindedness, are better exercised and promoted in a suffering, than a prosperous reigning state, When they think

think of the holy blood which hath been shed by Heathen Rome, from Christ and Stephen till the daies of Constantine; and the far greater streams which have been shed by the bloody Papal Rome; where-ever they had power, in Piedmont, Germany, Poland, Hungary, in Belgia, England, and in other Lands; the 30000, or 40000 murdered in a few daies at the Bartholomew Massacre in France; the two hundred thousand murdered in a few weeks in Ireland; they are not so unlike their suffering Brethren, as to think that striving for honours and command, is *their* way to Heaven: When Christ hath foretold them that *self-denial* under the Cross, *tribulation* and *persecution*, is the common way, Luk. 14. 26, 27, 29, 33. Acts 14. 22. Job. 16. 33. Rom. 5. 3. & 8. 35. 2 Tim. 3. 12. Mat. 5. 10, 11, 12. 2 Thes. 2. 6, 7, 10. Mark 10. 30. So far are they from fighting against the injuries and cruelties of their Governours, that they account the *reproach* of Christ to be greater *riches* than all their treasures, Heb. 11. 25, 26. and think they are *blessed* when they are *persecuted*, Matth. 5. 10. and say with Paul, God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world, Gal. 6. 14. And 2 Cor. 12. 19. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for when I am weak, then I am strong, Rom. 8. 35, 36, 37. Nay in all these things (when persecuted and killed all the day long, and counted as sheep to the slaughter) they are more than Conquerours through Christ; They obtain a nobler conquest than that which is obtained by the sword.

3. But the weak Christian having less patience, and

and more selfishness and passion, is easilier tempted to break his bounds, and with Peter, to run to his unauthorized sword, when he should submit to suffering, Matth. 26. 51, 52. And his interest and sufferings cause his passion to have too great a power on his Judgement; so that he is easilier tempted to believe that to be lawfull, which he thinks to be necessary to his own preservation: and to think that the Gospel and the Church are falling, when the power of men is turned against them; and therefore he must with Uzzah, put forth his hand to save the Ark of God from falling. He is more troubled at mens injustice and cruelty, and maketh a wonder of it to find the enemies of Christ and Godliness, to be unreasonably impudent and bloody; as if he expected reason and righteousness in the malicious world. His sufferings fill him more with discontent, and desires of revenge from God, Luke 9. 54. and his prosperity too much lifts him up, 2 Chron. 32. 25. And in the litigious titles of pretenders to supremacy, he is oft too hasty to interests himself in their contentions; as if he understood not, that whoever is the conquerour, will count those rebels that were on the other side; and that the enemies of Christ will cast all the odium upon Christianity and piety, when the controversie is only among the Statesmen and Lawyers, and belongs not to Religion at all.

3. The seeming Christian will seem to excel all others in loyalty and obedience, when it maketh for his carnal ends: He will flatter Rulers for honours and preferment, and alwaies be on the rising side, unless when his pride engageth him in murmurings and rebellions. He hath a great advantage

above true Christians and honest men, to seem the most obedient subject; because he hath a stretching conscience that can do any thing for his safety, or his worldly ends: If he be among Papists, he can be a Papist; if among Protestants, he is a Protestant; and if he were among Turks, its like he would rather turn a Mahometan than be undone. No Prince or Power can command him any thing which he cannot yield to, if his worldly interest require it. If there be a Law for worshipping the golden Image, it is the conscionable servants of God, and not the time-servers, that refuse to obey it, *Dan. 3.* If there be a Law against praying, *Dan. 6.* it is *Daniel* and not the ungodly multitude that disobey it. If there be a command against preaching, *Acts 4. 17, 18.* it is the holy Apostles and best Christians that plead the command of God against it, and refuse obedience to it, *verse 20, 29.* The self-seeking temporizing hypocrite can do any thing: And yet he obeyeth not while he seemeth to obey. For it is not for the Authority of the Commander that he doth it, but for his own ends. He never truly honoureth his superiours: for he doth not respect them as the Officers of God; nor obey them for his sake with a conscionable obedience. He feareth the Higher Powers as Bears or Tygers that are able to hurt him; or useth their favour, as he useth his horse to do him service. Were it not for *himself*, he would little regard them. The true Christian honoureth the basest creature, more than the hypocrite and worldling honoureth his King. For he seeth God in all, and useth the smallest things unto his glory: Whereas the worldling debaseth the highest, by the baseness of his esteem, and use, and end; For he knoweth

knoweth not how to esteem or use the greatest Prince, but for *himself* or for some worldly ends, *2 Tim. 3. 3, 4.*

XLIX. 1. *A Christian indeed*, is a man of courage and fortitude in every cause of God. For he trusteth God, and firmly believeth that he will bear him out. He knoweth his superiours, and hath a charitable respect to all men; but as for any selfish or timorous respect, he hath the least regard to man. For he knoweth that the greatest are but worms; whose breath is in their nostrils; that pass away as shadows and return to dust; and that the most potent are impotent when they contend with God; and are unequal matches to strive against their maker: and that it will prove hard for them to kick against the pricks; and that whoever seemeth now to have the day, it is God that will be Conquerour at last. *Job 25. 6. & 17. 14. & 24. 20. Psal. 79. 31. & 103. 16. & 144. 4. Act. 9. 4, 5, 6. Psal. 144. 3, 4, 5. Put not your trust in Princes, nor in the son of man, in whom there is no help: his breath goeth forth; he returneth to his earth: in that very day, his thoughts perish. Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God, Isa. 45. 9. Who to him that striveth with his maker. He knoweth that it is more irrational to fear man against God, than to fear a flea or a fly against the greatest man. The infinite disproportion between the creature that is against him, and the Creator that is for him, doth resolve him to obey the command of Christ, *Luk. 12. 4. Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear: Fear him which after he hath killed hath power to cast into**

into hell : yea I say unto you fear him. Isa. 57. 7, 8. Hearken unto me, ye that know righteousness, the people in whose heart is my law : Fear ye not the reproof of man, neither be afraid of their revilings : for the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my Salvation from generation to generation. Isa. 50. 6, 7, 8, 9. I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting. For the Lord God will help me : therefore shall I not be confounded : therefore have I set my face like a flint ; and I know that I shall not be ashamed : He is near that justifieth me ; who will contend with me : Let us stand together who is mine adversary : let him come near to me : Behold the Lord God will help me : who is he that shall condemn me ; Lo, they all shall wax old as a garment ; the moth shall eat them up. Isa. 35. 4. & 41. 10, 13, 14. & 7. 4. Jer. 46. 27, 28. Mat. 10. 26, 31. Isa. 2. 22. Cease ye from man whose breath is in his nostrils ; for wherein is he to be accounted of. Jer. 17. 5, 8, 9. Cursed be the man that trusteth in man, &c. Blessed is the man that trusteth in the Lord, &c. Alas how terrible is the wrath of God, in comparison of the wrath of man ! and how easie an enemy is the cruellest afflicter, in comparison of a holy sin-revenging God. Therefore the confirmed Christian saith as the three witnesses, Dan. 3. 16, 17, 18. We are not carefull to answer thee in this matter : the God whom we serve is able to deliver us — But if not, be it known unto thee O King that we wil not serve thy Gods, nor worship the golden image which thou hast set up. Dan. 6. 10. When Daniel knew that the Decree was past, he

he prayed openly in his house, as heretofore, Heb. 11. 27. Moses, feared not the wrath of the King, for he endured as seeing him that is invisible, Prov. 28. 1. The righteous is bold as a Lion : Act. 4. 13. when they saw the boldness of Peter and John they marvelled. 2 Cor. 11. 21. Pauls bonds made others bold, Eph. 6. 19, 20. Act. 4. 29, 31. 1 Joh. 4. 18. Perfect love casteth out fear : 1 Pet. 3. 14. If ye suffer for righteousness sake happy are ye ; and be not afraid of their terrour, neither be troubled. Heb. 13. 6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

2. But the weak Christian, though he also trust in God, is much more fearful, and easily daunted and discouraged : and ready with Peter to be afraid, if he perceive himself in danger : Matth. 26. 69. He is not valiant for the truth, Jer. 9. 3. Though he can forsake all (even life it self) for Christ (Luk. 14. 26, 33.) yet is it with a deal of fear and trouble : And Man is a more significant thing to him than to the stronger Christian.

3. But the seeming Christian doth fear man more than God, and will venture upon the displeasure of God to avoid the displeasure of men that can do him hurt : because he doth not soundly believe the threatnings of the word of God.

L. 1. A Christian indeed is made up of Judgement and Zeal conjunct. His Judgement is not a patron of Lukewarmness, nor his Zeal an enemy to knowledge : His judgement doth not destroy but increase his Zeal : and his Zeal is not blind nor self-conceited, nor doth run before or without judgement. If he be of the most excellent sort of Christians, he hath so large a knowledge of the mysteries of godliness, that he seeth the body of sacred truth with its

its parts and compages or joynts, as it were at once, It is all written deeply and methodically in his understanding: He hath by long use his senses exercised to discern both good and evil, *Heb. 5. 14.* He presently discerneth where mistaken men go out of the way, and lose the truth by false suppositions, or by false definitions, or by confounding things that differ. And therefore he pittieyth the contentious sects and disputers who raise a dust to blind themselves and others, and make a stir to the trouble of the Church, about things which they never understood: And in the light of that truth which others obscure or contradict, he enjoyeth much content or pleasure in his own mind, though uncapable persons zealously reject it. Therefore he is *stedfast*, as knowing on what ground he setteth his foot. And though he be the greatest lover of truth, and would with greatest joy receive any addition to his knowledge, yet ordinarily by erroneous zealots, he is censured as too stiff and self-conceited and tenacious of his own opinions; because he will not entertain their errors and obey them in their self-conceitedness: For he that *knoweth* that it is *truth* which he holdeth, is neither able nor willing to hold the contrary (unless he imprison the truth in unrighteousness) But if he be one that hath not attained to such a clear comprehensive judgement, yet with that measure of judgement which he hath, he doth *guide* and *regulate* his *zeal*; and maketh it follow after, while understanding goeth before. He treadeth on sure ground, and knoweth it to be *duty* indeed which he is *zealous* for, and *sin* indeed which he is *zealous* against; and is not put to excuse all his fervour and forwardness after with a *non putarem*, or

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I had thought it had been otherwise, 1 Cor. 1. 5. 2 Cor. 8. 7. Col. 3. 16. & 4. 12.

2. But the *weak Christian* either hearkeneth too much to carnal wisdom, which suppresseth his zeal, and maketh him too heavy and dull and indifferent in many of his duties, and the concerns of his soul; permitting the world to take up too much of the vigour of his spirit; Or else he is *confident* in his mistakes, and verily thinks that he understandeth better than many wiser men, these things which he never understood at all. He chooseth his party by the *Zeal* that he findeth in them without any judicious tryal of the truth of what they hold and teach: He is very earnest for many a supposed truth and duty, which proveth at last to be no truth or duty at all: And he censureth many a wiser Christian than himself, for many a supposed *sin* which is *no sin*, but perhaps a *duty*. For he is alwayes injudicious, and his *heat* is greater than his *light* (or else his light is too flashy without heat:) Peremptorily he doth set down some among the number of the most wise and excellent men, for keeping him company in his mistakes: And he boldly numbrell the best and wisest of his Teachers with the transgressors, for being of a sounder understanding than himself, and doing those *duties* which he calleth *sins*: And hence it is that he is a person apt to be mislead, by appearances of *Zeal*; and the *Passions* of his Teachers prevail more with him than the Evidence of Truth. He that Prayeth and Preacheth most *seriously* is the man that carryeth him away, though none of his Arguments be truly cogent. If he hear any *hard name* against any *opinion* or manner of worship, he receiveth that prejudice which turneth

eth him more against it, than *reason* could have done: so the bug-bear name of *Heretic*, *Lutheranism* and *Calvinism* frighteneth many a well-meaning Papist both from the *Truth* and almost from his wits: And the names of *Popery*, *Arminianism*, *Pre-lacy*, *Presbyterianism*, *Independancy*, &c. do turn away the hearts of many, from things which they never tryed or understood: If a zealous Preacher do but call any opinion or practice *Antichristian*, or *Idolatrous*, it is a more effectual terrour than the clearest proof. Big and terrible words do move the *passions*, while the understanding is abused, or a stranger to the cause; And Passion is much of their Religion. And hence, alas, is much of the calamity of the Church: *Rom. 14. 1, 2, 3, 4, &c. 1 Cor. 3. 1, 2, 3, 4. Añ. 21. 20. Gal. 4. 17, 18.*

3. But the *seeming Christian* is only zealous finally for *Himself*, or zealous about the smaller matters of Religion, as the Pharisees were for their Ceremonies and traditions; or for his own inventions, or some opinions or wayes, in which his honour seemeth to be interested, and *pride* is the bellows of his zeal: But as for a holy zeal about the substance and practice of Religion, and that for *God* as the final cause, he is a stranger to it. He may have a zeal of *God*, and of, and for the *Law* and *Worship* of *God* as the *material cause*, but not a true zeal for *God* as the chief final cause. *Rom. 10. 2. 2 Sam. 21. 2. 2 King. 10. 16. Añ. 22. 3.*

LI. A *Christian* indeed can bear the infirmities of the *weak*: Though he love not their weakness, yet he pittyeth it because he truly loveth their persons. Christ hath taught him not to break the bruised reed, and to gather the Lambs in his arms, and carry them in his bosom, and gently lead them

them that are with young, *Isa. 40. 11. & 42. 3.* If they have diseases and distempers, he seeketh in tenderness to cure them, and not in wrath to hurt and vex them. He turneth not the Infants or sick persons from the family, because they cry or are unquiet, unclean, infirm and troublesome: but he exerciseth his love and pitty upon their weaknesses. If they mistake their way, or are ignorant, and peevish and froward in their mistakes, he seeketh not to undoe them, but gently to reduce them. If they censure himself, and call him erroneous, heretical, antichristian, idolatrous, because he concurrereth not with them in their mistakes, he beareth it with Love and patience, as he would do the peevish chidings of a child, or the frowardness of the sick. He doth not lose his charity, and set his wit against a Child, and aggravate the crimes, and being reviled revile again; and say, you are Schismatics, hypocrites, obstinate, and fit to be severely dealt with: but he overcometh them with love and patience, which is the conquest of a Saint, and the happiest victory both for himself and them. It is a small matter to him to be judged of man, *1 Cor. 4. 3, 4.* He is more troubled for the weakness and disease of the censorious, than for his own being wronged by their censures, *Phil. 1. 16, 17, 18. Rom. 15. 1, 2, 3. & 14. 2, 3.*

2. But the *weak Christian* is readier to censure others than patiently to bear a censure himself. Either he stormeth against the Censurers as if they did him some unsufferable wrong, (through the over-great esteem of himself and his reputation;) or else to escape the fangs of censure, and keep up his repute with them, he complyeth with the

the censorious, and overruns his judgement and conscience to be well spoken of, and counted a sincere and stedfast man, *Gal. 2. 12, 13, 14.*

3. But the *seeming Christian* is so proud and selfish, and wanteth Charity and tenderness to the weak, that he is impatient of their provocations; and would cure the diseases of the servants of Christ, by cutting their throats, or ridding the Countrey of them. If a Child do but wrangle with him, he cryeth, Away with him, he is a troubler of the World: He taketh more notice of one of their infirmities, than of all their graces: yea he can see nothing but obstinacy and hypocrisy in them, if they do but cross him in his opinions, or reputation, or worldly ends. Selfishness can turn his *Hypocrisy* into *Malignity* and cruelty, if once he take them to be against his interest. Indeed his *interest* can make him patient: He can bear with them that he looketh to gain by: but not with them that seem to be against him. The radical enmity against sincerity that was not mortified but covered in his heart will easily be again uncovered, *Mark. 6. 18, 20, 21, 22. Phil. 1. 15, 16. 3 Job. 9.*

LII. 1. *A Christian* indeed is a great esteemer of the *Unity of the Church*, and greatly averse to all *Divisions among Believers*. As there is in the natural body an abhorring of dismembring or separating any part from the whole; so there is in the mystical body of Christ: The members that have life cannot but feel the smart of any distemp'ring attempt: For abscision is destruction: The members die that are separated from the body. And if there be but any *obstruction* or *hinderance* of communion, they will be painfull or unusefull. He feelth in him-
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self the reason of all those strict commands, and earnest exhortations, *1 Cor. 1. 10.* Now I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joynted together in the same mind, and in the same judgement, *Phil. 2. 1, 2, 3, 4.* If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfill ye my joy, that ye be like minded, having the same Love, being of one accord, of one mind: Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things; but every man also on the things of others, *Ephes. 1. 2, 3, 4, 5, 6, 7.* I therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the Unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all: But unto every one of us is given grace according to the measure of the gift of Christ. Read also *Ephes. 4. 12, 13, 14, 15, 16. 1 Cor. 12.* throughout. He looketh at uncharitableness, and divisions with more abhorrence, than weak Christians do at drunkenness or whoredom, or such other hainous sin. He feareth such dreadfull warnings, as *Acts 20. 29, 30.* For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the flock: Also of your own selves shall men arise speaking
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perverse things, to draw away Disciples after them. And he cannot slight such a vehement exhortation, as *Rom. 16. 17, 18. Now I beseech you Brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.* Therefore he is so far from being a divider himself, that when he seeth any one making divisions among Christians, he looketh on him as on one that is slashing and mangling the body of his dearest friend; or as on one that is setting fire on his house, and therefore doth all that he can to quench it: As knowing the confusion and calamity to which it tendeth. He is of a *Christian*, and therefore of a truly *Catholick* spirit; that is, He maketh not himself a member of a divided *Party* or a *Sect*: He regardeth the interest and welfare of the *body*, the universal Church, above the interest or prosperity of any party whatsoever: And he will do nothing for a party which is injurious to the *whole*, or to the *Christian* cause. The very names of *Sects* and *Parties* are displeasing to him; And he could wish that there were no name but that of *Christians* among us; save only the necessary names of the criminal, such as that of the *Niccolaitans*, *Rev. 2. 6. 15.* By which those that are to be avoided by Christians must be known. Christianity is confined to so narrow a compass in the world, that he is unwilling to contract it yet into a narrower. The greatest party of divided Christians, whether it be the *Greeks* or *Papists*, is too small a body for him to take for the *Catholick* (or *Universal*) Church: He admireth at the blindness and

and cruelty of faction, that can make men damn all the rest of the Church, for the interest of their proper sect; and take all those as no *Christians* that are better Christians than themselves. Especially the *Papists*, who unchurch all the Church of Christ, except their *Sect*; and make it as necessary to salvation to be a subject of the Pope as to be a *Christian*; and when by their great corruption and abuses of Christianity, they have more need of *charitable* censures themselves than almost any sort of Christians, yet are they the boldest condemners of all others. The *confirmed Christian* can difference between the strong and weak, the sound and unsound members of the Church, without discerning any, and without unwarrantable separations from any. He will worship God in the purest manner he can; and locally joyn with those Assemblies, where all things considered, he may most honour God, and receive most edification; and will not *sin* for communion with any: He will sufficiently difference between a holy orderly Assembly, and a corrupt disordered one; and between an able faithful Pastor, and an ignorant or worldly hireling: And he desireth that the Pastors of the Church may make that due separation by the holy Discipline of Christ, which may prevent the peoples disorderly separation. But for all this, he will not deny his presence upon just occasion to any *Christian* Congregation that worshipeth God in truth, though with many modal imperfections, so be it they impose no *sin* upon him as necessary to his communion with them. Nor will he deny the *spiritual communion* of faith and Love to those that he holdeth not local communion with: He knoweth that all our worship of God is sinfully imper-

sect; and that it is a dividing principle to hold, that we may joyn with none that worship God in a faulty manner: for then we must joyn with none on earth: He knoweth that his presence in the worship of God, is no sign of his approbation of all the failings of Pastors or people in their personal or modal imperfections; as long as he joyneth not in a worship so corrupt as to be it self unacceptable to God. While men who are all imperfect and corrupt are the worshippers, the manner of their worship will be such as they, in some degree imperfect and corrupt. The solid Christian hath his eye upon all the Churches in the world, in the determining of such questions: He considereth what worship is offered to God in the Churches of the several parties of Christians, the Greeks, Armenians, Abassines, Lutherans, &c. as well as what is done in the Country where he liveth: and he considereth whether God *disown* and *reject* the worship of almost all the Churches in the world, or not: For he dare no further reject them than God rejecteth them: nor will he voluntarily separate from those Assemblies where the presence of Christ, in his Spirit and acceptance, yet remaineth. And his fuller acquaintance with the gracious nature, office and tenderness of Christ, together with greater Love to his Brethren, doth cause him in this to judge more gently than young censorious Christians do. And his humble acquaintance with his *own* infirmities, maketh him the more compassionate to others. If he should think that God would reject all that *order* not, and *word* not their prayers aright, he would be afraid of being rejected himself, who is still conscious of greater faultine in his own prayers, than a meer defect in *words* and *order*; even of a great defectiveness in that

that faith, and desire, and love, and zeal, and reverence which should be manifested in prayer. Though he be more apprehensive than others of the excellency and necessity of the holiness and spirituality of the soul in worship; yet withall he is more *judicious* and *charitable* than the pievish and passionate infant Christians, who think that God doth judge as they do, and seeth no grace where they see none; and taketh all to be superstitious or fanatical, that differ from their opinions or manner of worship; or that he is as ready to call every error in the *method* or the *words* of prayer, *Idolatry* or *Witworship*, as those are that speak not what they they know, but what they have heard some Teachers whom they reverence say before them. He that dwelleth in Love, doth dwell in God, and God in him, and he that dwelleth in God, is liker to be best acquainted with his mind concerning his children and his worship, than he that dwelleth in wrath, and pride, and partiality.

2. But the *weak Christian* (though so far as he hath grace, he is of the same mind, and abhorreth discord and division among the flock of Christ, yet) being more *dark*, and *selfish*, and *distempered*, he is much more prone to unwarrantable separations and divisions than the stronger Christian is. He is narrower sighted, and looketh little further than his own acquaintance, and the Country where he liveth; and mindeth not sufficiently the general state of the Churches through the world, nor understandeth well the interest of Christ and Christianity in the earth. His knowledge and experience being small, his charity also is but small; and a little thing tempteth him to condemn another, and aggravate his faults, and think him unworthy

of the communion of the Saints. He is much more sensible of the *judgement*, and *affections*, and *concernments* of those few with whom he doth converse, and that are of his opinion, than of the *judgement* and *practice*, and *concernments* of the universal Church. He knoweth not how to prefer the *judgements* and *holiness* of some that he thinketh more excellent than the rest, without much undervaluing and censuring of all others, that are not of their opinion: He cannot chuse the actual local communion of the best society, without some unjust contempt of others, or separation from them. He hath not so much knowledge as may sufficiently acquaint him with his ignorance; And therefore he is apt to be unreasonably confident of his present apprehensions, and to think verily that all his own conceptions are the certain truth; and to think them ignorant or ungodly, or very weak at least that differ from him. For he hath not thoroughly and impartially studied all that may be said on the other side. The Authority of his chosen Teacher and sect is greater with him (if he fall into that way) than the Authority of all the most wise and holy persons in the world besides. What the Scripture speaketh of the unbelieving world, he is apt to apply to all those of the Church of Christ, that are not of his mind and party: And when Christ commandeth us to come out of the world, he is prone to understand it of coming out from the Church into some stricter and narrower society; and is apt with the Papists, to appropriate the name and privileges of the Church, to his party alone, and to condemn all others. Especially if the Church-Governours be carnal and self-seeking or otherwise very culpable, and

if Discipline be neglected, and if prophaneſs be not sufficiently discountenanced, and godliness promoted; he thinketh that such a Church is no Church, but a prophane society: God hath taught him by repentance to see the mischief of ungodliness; but he yet wanteth that experience which is needfull to make him know the mischiefs of Church-divisions: He had too much experience himself of the evil of prophaneſs before his conversion: but he hath not tryed the evil of Schism; and without some sad experience of its fruits, in himself or others, he will hardly know it as it should be known. Because it is the custom of some malignant enemies of godliness, to call the godly *Hereticks*, *Schismaticks*, *factious Sectaries*, &c. therefore the very names do come into credit with him; and he thinks there are no such persons in the world, or that there is no danger of any such crimes: Till he be taught by sad experience that the professors of sincerity are in as much danger on that side as on the other; and that the Church (as well as Christ) doth suffer between two thieves, the *Prophane* and the *Dividers*. Paul was unjustly called the ring-leader of a Sect, *Acts* 24. 5. and Christianity called a *Heresie* and a *Sect* every where spoken against, *Acts* 28. 22. & 24. 14. But for all that, *Heresie* is a fruit of the flesh, *Gal.* 5. 20. and some of them called *damnable*, 2 *Pet.* 2. 1. and they are the tryal of the Church, to difference the approved members from the chaff, 1 *Cor.* 11. 19. And an obstinate Heretick is to be avoided by true Believers, *Titus* 3. 10. And the Pharisees and Sadduces are well reputed to be several *Sects*, *Acts* 5. 17. & 15. 5. & 26. 5. And *dividers* and *divisions* are justly branded in Scripture, as aforesaid: There

must be no Schism in the body of Christ, 1 Cor. 12. 25. The following of selected Teachers in a way of division from the rest, or opposition to them, doth shew that men are carnal in too great a measure, though it be not in predominancy as in the prophane. 2 Cor. 3. 1, 2, 3. And I Brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ: I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnal? How much more when he that is for Paul doth censure and rail at Cephas and Apollo? He that hath seen the course of men professing godliness in England in this age, may easily and sadly know how prone weak Christians are to unjust separations and divisions, and what are the effects: He that had heard many zealous in prayer, and other duties, and the next year see them turning Quakers, and railing in the open Congregations at the ablest, holiest, self-denying Ministers of Christ, and at their flocks, with a [Come down thou deceiver, thou hireling, thou wolf; ye are all greedy dogs, &c.] and shall see how yet poor souls run into that reviling and irrational Sect, (to say nothing of all other Sects among us) will no longer doubt whether the weak be inclinable to Schism, but will rather lament the dangerousness of their station; and know that all is not done when a sinner is converted from an ungodly state. Study the reason of those three texts, Ephes. 4. 13, 14, 15, 16. For the edifying the body of Christ, till we all come in the unity of the faith, and

of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ; that we henceforth 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, 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. Here you see the children are apt to be carryed into dividing parties. And that they are aptest to be Proud, and that way to miscarry, see 1 Tim. 3. 6. Not a novice (or raw young Christian) lest being lifted up with Pride, he fall into the condemnation of the Devil; And then followeth the effect, Act. 20. 30. Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. I would not have you groundlessly accuse any Christian with a charge of Pride; But I must tell you, that the childish Pride of apparel, is a petty business, in comparison of that Pride which many in sordid attire have manifested, who in their ignorance do rage and foam out words of falsehood and reproach against Christs Ministers and Servants, as if they were all fools or impious in comparison of them; speaking evil of that which they never understood: The lifting up the Heart above the people of the Lord, in the Pride of supposed Holiness, is incomparably worse, than Pride of Learning, honour, greatness, wit or wealth. Nay it hath oft been to me a matter of wonder to observe how little all those plain and

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urgent Texts of Scripture, which cry down Division, do work upon many of the younger Christians, who yet are as quickly toucht as any, with a Text that speaketh against prophaneness and lukewarmness. In a word, they are often of the temper of *James* and *John*, when they would fain have had Christ have revenged himself on his opposers by fire from Heaven: *They know not what manner of Spirit they are of*, Luk. 9. 55. They think verily that it is a holy zeal for God, when it is the boiling of passion, pride and selfishness: They feel not the sense of such words as Christ's, Joh. 17. 20, 21, 22, 23, 24. *I pray also for them who shall believe on me, through their word; that they All may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the World may believe that thou hast sent me, &c.*

3. And as for the *seeming Christians*, in this they are of several sorts. When their *carnal interest* lyeth in compliance with the Major part and stronger side, then no men do more cry up *Unity* and *Obedience*: what a noise do many thousand Papist-Prelates, Jesuites and Fryers, make with these two words throughout the world. *Unity* and *Obedience* (unto them upon their terms) do signifie Principally *their worldly greatness, wealth and power*. But if the Hypocrite be engaged in point of honour or other carnal interest on the *suffering side*, or be out of hope of any advantage, in the common roade; then no man is so much for separation and singularity as he. For he must needs be noted for some body in the world, and this is the chief way that he findeth to accomplish it. And so being *lifted up with pride, he falleth into the*

the Condemnation of the Devil, and becomes a fire-brand in the Church.

LIII. 1. *A Christian indeed* is not only zealous for the *Unity* and *Concord* of Believers, but he *seeketh it on the right terms*, and in the way, that is fittest to attain it. *Unity, Peace and Concord* are like *Piety* and *Honesty*, things so unquestionably good, that there are scarce any men of reason and common sobriety, that ever were heard to oppose them *Directly* and *for themselves*: And therefore all that are *enemies* to them are yet *pretenders* to them; and oppose them 1. *In their causes only*, 2. *Or covertly* and under some other name. Every man would have *Unity, Concord* and *Peace* in his own way and upon his own terms: But if the right terms had been understood and consented to as sufficient, the Christian world had not lain so many hundred years in the *sin* and *shame* and *ruines* as it hath done. And the cause of all is, that *Christians indeed*, that have clear confirmed judgements, and strength of grace, are very few; and for number and strength unable to perswade or overrule the *weak*, the *passionate* and the *falschearted* worldly hypocritical multitude; who bear down all the counsels and endeavours of the wise.

The judicious faithful Christian knoweth, that there are three degrees or sorts of *Christian Communion*, which have their several terms: 1. The *universal-church Communion*, which all Christians as such must hold among themselves. 2. *Particular Church-communion*, which those that are conjoynd for *personal Communion* in Worship do hold under the same Pastors and among themselves. 3. The extraordinary intimate communion that some Christians hold together, who are *bosome friends*,

friends, or are specially able and fit to be helpful and comfortable to each other.

The last concerneth not our present business : we must hold Church-communion with many that are unfit to be *our bosome friends*, and that have no eminency of parts or piety, or any strong-perswading evidence of sincerity. But the terms of *Catholick Communion*, he knoweth, are such as these. 1. They must be such as were the terms of Church-Communion in the dayes of the Apostles. 2. They must be such as are plainly and *certainly* expressed in the holy Scriptures. 3. And such as the *Universal Church* hath in some ages since been actually agreed in. 4. And those points are likeliest to be such, which all the differing parties of Christians are agreed in as *Necessary* to Communion to this day (so we call not those Christians that deny the essentials of Christianity) 5. Every man in the former ages of the Church was admitted to this *Catholick Church-communion*, who in the *Baptismal Vow or Covenant*, gave up himself to God, the Father, Son and Holy Ghost ; as his Creator, Redeemer and Sanctifier, his Owner, Governour and Father, renouncing the flesh, the world and the Devil. And more particularly, as man hath an *Understanding*, a *Will* and an *executive power*, which must all be sanctified to God, so the *Creed* was the particular Rule for the *Credenda* or things to be Believed, and the *Lords Prayer* for the *Petenda* or things to be Willed, Loved and Desired, and the Ten Commandments for the *agenda* or things to be done : so that to Consent to these Rules particularly, and to all the Holy Scriptures implicitly and generally, was the thing then required to Catholick Communion. The belief of the doctrine being necessary for

for the *sanctifying* of the heart and life, the Belief of so much is of Necessity, without which the Heart cannot be *sanctified*, or devoted in Covenant to God our Creator, Redeemer and Regenerater ; and without which we cannot Love God (as reconciled to us in Christ) *above* all, and our neighbours as our selves. So that, *in a word*, he that can tell what the Baptismal Vow or Covenant is, can tell what is necessary to that *Catholick Church-communion*, which belongeth to *Christians as Christians*, at how great a distance soever they dwell from one another.

And then for *Particular Church-communion*, which is *local* and *personal*, it is moreover necessary, 1. That each member acknowledge and submit to the same Pastors. 2. That they be guided by them in the convenient circumstances and adjuncts of Worship : For if some persons will not consent or submit to the *same Pastors* that the body of the Church consenteth and submiteth to, they cannot have communion particularly and locally with that Church, nor are they members of it ; no more than they can be members of the same Kingdom that have not the same King : And there being no solemn worship performed but by the Ministry of those Pastors, they cannot joyn in the *worship* that joyn not with the Minister. And if some members will not consent and submit to the necessary determination of the adjuncts or external modes of worship, they cannot joyn in local, particular Church-communion where that Worship is performed : As if the Pastor and the body of the Church will meet in such a place, at such a day and hour, and some members will not meet with them at that place and day and hour, they cannot possibly

possibly then have their local personal communion. Or if the Pastor will use such a *Translation* of the Scriptures, or such a *Version* of the Psalms, or such a *Method* in *Preaching* and *Prayer*, or such *Notes* or *books* and other like helps; if any members will not submit, nor hold Communion with the rest, unless that *Translation*, or *Version*, or *Method* of *Preaching*, or *Praying*, or *Notes* or *Books* be laid aside, he cannot have Communion while he refuseth it. If the Pastor and all the rest will not yield to him, he must joyn with some other Church that he can agree with. And as long as the *Catholick Church* communion is maintained (which consisteth in *Unity* of the Christian-covenant, or of *Christianity*, or of *Faith*, *Love* and *Obedience*) the difference of modes and circumstances between *particular Churches* must be allowed without any breach of *Charity* or without disowning one another: And he that cannot be a member of *one particular Church*, may quietly joyn himself to another without condemning that which he dissenteth from, so far as to hinder his *Catholick* Communion with it; (even as among the Papists, men may be of which *Order* of Religious persons they best like, as long as they submit to their *General Government*.) And here the *strong judicious Christian* for his part will never be guilty of Church-divisions: For, 1. He will make nothing necessary to Church-communion, which any *sober*, *pious*, *peaceable* minds shall have any just reason to except against, or which may not well be manifested to be for the *Edification* of the Church: 2. And he will bear with the *weak* dissenters so far as will stand with the *peace* and *welfare* of the Church. 3. And he

he will particularly give leave to such weak ones as cannot yet hold communion with him, being peaceable, and not promoting heresie, ungodliness or sedition to joyn to another Church where they can hold communion, with peace to their own Consciences: as long as they continue their foresaid *Catholick-communion*. For the strong know that they must not only [bear with] but [bear] the infirmities of the weak, and not to please themselves, but every one of them to please his neighbour for good to edification, For even Christ pleased not himself.—— And so they will receive one another, as Christ also received us to the glory of God, not despising the weak, nor rejecting them that God receiveth, Rom. 15. 1, 2, 3, 7. & 14. 1, 2, 3, 4, 17, 18. And thus you may see how easie a matter it were to unite and reconcile all the Christian World, if the principles of the *judicious confirmed Christian* might be received and prevail; and that it is not he that is the cause of the abundance of sin and calamity which divisions have caused, and continued in the Church. But that which now seemeth an impossible thing may quickly and easily be accomplished if all were such as he: And that the difficulty of reconciling and uniting Christians, lyeth not first in finding out the terms, but in making men fit to receive and practice the terms from the beginning received by the Churches: This is *Lirienensis* his *Quod semper, ubiq; & ab omnibus receptum est*. (supposing still that the Magistrate be submitted to by every soul, even as he is the keeper of both tables, Rom. 13. 1, 2, 3.)

2. But the *weak Christian* is too easily tempted to be the divider of the Church, by expecting that it be united upon his impossible or *unrighteous* terms. Sometime

Sometime he will be *Orthodox overmuch*, or rather *wise in his own conceits*, Rom. 12. 16. and then none are judged fit for his communion that be not of his opinion, in controverted Doctrinals (e. g. predestination, the manner of the work of grace, freewill, perseverance, and abundance such :) sometime he will be *righteous overmuch*, or (to speak more properly) *superstitious*: And then none are fit for his communion, that Worship not God in that method and manner for circumstantialis, which he esteemeth best: And his *charity* is so *weak* that it freeeth him not from *thinking evil*, 1 Cor. 13. and so *narrow* that it covereth not either many or great infirmities. The more need he hath of the forbearance and charity of others, the less can he bear or forbear others himself. The *strong Christian* must bear the infirmities of the *weak*; but the *weak Christian* can scarce bear with the *weak* or *strong*: Nay he is oft too impatient with some of their *virtues* and *duties*, as well as with their *infirmities*. He is of too *private* a spirit, and too insensible of the publick interest of the Church of Christ. And therefore he must have all the World come over to him, and be conformed to his opinion and party, and unite upon his mistaken narrow terms if they will have Communion with him: I mean, it is thus with him when the temptation on that side prevaleth. And sometime he is overcome with the temptation of *Domination*, to make his judgement the Rule to others: and then he quite overvalueth his own understanding, and will needs be judge of all the controversies in the Church; and taketh it as unsufferable, if wiser and better men do not take him as infallible and in every thing observe his will.

will. And when his brethren give him the reason of their dissent, as his judgement is not clear enough to understand them; so his *passion* and *partiality* are too strong to suffer his judgement to do its part. And thus oft-times he is a greater hindrance to the Churches *Unity*, than the enemies of the Church themselves: For he hath not judgement enough to guide him the right way, and yet he hath so much *zeal* as will not suffer him to keep his errors to himself.

3. And all these distempers that are but in a lower degree in the *weak Christian*, are predominant in the *Hypocrite*. The Church shall have no concord or peace if he can hinder it, but what is consistent with his carnal interest, his *honour*, or *wealth*, or *dignity* in the world. The pride and covetousness which rule himself, he would have to make the terms of concord, and to rule all others. It is *Hypocrites* in the Church that are the greatest cause of *discord* and *divisions*; having *selfish spirits*, *principles* and *ends*, and having alwaies a *work of their own* to do, which suits not well with the work of Christ; and yet Christ's work must be subjected to it, and ordered and overruled by it. And while they pretend to go to the Scriptures, or to Councils or Fathers for their reasons, indeed they go first for them to their *worldly interest*; and then would fain hire or press the Scripture, Church or Fathers to serve their turn, and come in as witnesses on their side. And thus the Church, as well as Christ, is betrayed by the covetous *Judas's* of his own family: And the servants of the world, the flesh and Devil, that take up the livery of Christ, and usurp the name and honour of Christians, do more effectually hinder the

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concord and prosperity of the Church, than any open enemies do: And those that are indeed *no Christians*, do cause Christianity to be reproached: Even as Spies and Traitors that are hired by the enemy to take up arms in the Army which they fight against, that they may betray it by their fraud, and do more harm to it, by railing mutinies, and by false conduct, than a multitude of professed enemies could have done. It is *proud*, and *worldly* carnal Hypocrites, that hinder most the concord of Believers.

LIV. 1. *A confirmed Christian* is of a *peaceable spirit*. He is not matterly, domineering, turbulent, hurtfull, cruell, seditious, factious, or contentious. He is like ripened fruits, that are *mellow* and *sweet*, when the younger, greener fruits are *sowre* and *barsh*. He is not *wise in his own conceit*, Rom. 12. 16. and therefore not over urgent in obtruding his conceits on others, nor quarrellsome with all that cannot entertain them; nor will he easily lay mens salvation or damnation; no nor the Churches peace, upon them. He is *kindly affectioned* to others with *brotherly love*, *yea, loveth his neighbour as himself*, Rom. 12. 10. & 13. 9, 10. And therefore he doth to others as he would they should do to him; and useth them as he would be used by them: And then how far they are like to suffer by him, you may easily judge. For *Love worketh no ill to his neighbour*, Rom. 13. 10. He is above the portion of the worldling, and a contemner of that vanity which carnal men account their felicity; and therefore he preferreth love and quietness before it, and can lose his right when the interest of Love and Peace requireth it. He is become as a little child in his conversion, *Matth. 18. 3.* and is low and little in his

his own eyes, and therefore contendeth not for *superiority* or *preheminance*, either in place or power, or reputation of his learning, wisdom or piety; but *in honour preferreth others before himself*, Rom. 12. 10. He *mindeth not high things, but condescendeth to men of low estate*, Rom. 12. 16. and therefore will not contend for estimation or precedency, nor scramble to be highest, though he rise by the ruines of mens bodies and souls. *If it be possible, as much as lyeth in him, he will live peaceably with all men*, Rom. 12. 18. For he is not one that by word or deed will *avenge himself*; but when the wrath of others is up like a blustering storm, he giveth place to it, he boweth before it, or goeth out of the way, Rom. 12. 19. *If his enemy hunger, he feedeth him; if he thirst, he giveth him drink*, when oppressors would deprive not only an enemy, but the *righteous* of their meat and drink: and thus he melteth his hardened enemies, by heaping kindnesses upon them when they are wrathfull, and proud, and contentious, and do him wrong, or use provoking words against him, he is not overcome of their evil to imitate them, but he *overcometh their evil with his good*, Rom. 12. 20, 21. If God have given him more knowledge and abilities than others, he doth not presently set up himself to be admired for it, nor speak disdainfully and contemptuously of those that are not of his mind: But he sheweth the eminency of his wisdom, with *meekness by the works of a good conversation*, and by *doing better than the unwiser do*, James 3. from verse 1. to 13. He is endued with the wisdom from above, which is first pure, then peaceable, gentle, easie to be entreated, full of mercy and good fruit, without partiality (or wavering in persecution, as

Dr. Hammond renders it *and without hypocrisie*. And thus the fruit of righteousness is sown in peace of them that make peace, Jam. 3. 17, 18. As he is taught of God to love his brother, 1 Thes. 4. 9. So that same teaching with experience of the effects assureth him, that they that pretend to be wiser and better than others, when they have bitter, envious zeal and strife in their hearts, they vainly glory and lie against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish. For where envying and strife is, there is confusion and every evil work, James 3. 14, 15, 16. (Read but the story of the Jewish Zealots in Josephus, and the heretical Zealots in all ages of the Church, and you will perceive the truth of this) when such quarrelsome spirits are filling the Church with contentions or vexations about their meats, and drinks, and daies, &c. the Christian indeed understandeth that the Kingdom of God consisteth not of such things as these, but in righteousness, and peace, and joy in the Holy Ghost; and he that in these things serveth Christ, is acceptable to God, and approved of (wise and sober) men. Therefore he followeth after things which make for peace, and things wherewith one may edifie another; and will not for meats, &c. destroy the work of God, Rom. 14. 17, 18, 19, 20. He stayeth not till peace be offered him, or brought home to him, but he followeth peace with all men, as well as holiness, Heb. 12. 14. If it fly from him, he pursueth it: if it be denied him, he seeketh it, and will not refuse to stoop to the poorest for it, and to beg it of his inferiours, if it were upon his knees, rather than be denied it, and live an unpeaceable disquiet life, Psal. 34. 14. For he believeth, that Blessed are the Peace-makers, for they shall

shall be called the children of God, Matth. 5. 9.

2. And the weak Christian hath the same spirit, and therefore the love of peace is most predominant in him: But alas he is too easily tempted into Religious passions, discontents, contentious disputations, quarrelsome and opprobrious words; and his judgement lamentably darkened and perverted whenever contentious zeal prevaleth, and passions do perturb the quiet and orderly operations of his soul. He wanteth both the knowledge and the experience and the mellowness of spirit, which riper Christians have attained: He hath a less degree of Charity, and is less acquainted with the mischiefs of unpeaceableness: And therefore it is the common course of young professors, to be easily tempted into unpeaceable waies: and when they have long tryed them (if they prove not Hypocrites) to come off at last upon experience of the evils of them, and so the young Christians conjunct with some hypocrites make up the rigorous, fierce, contentious and vexatious party, and the aged riper Christians make up the holy, moderate, healing party, that groan and pray for the Churches peace, and mourn in secret both for the ungodliness and violence which they cannot heal. Yea the difference is much apparent in the Books and Sermons which each of them is best pleased with. The ripe experienced Christian loveth those Sermons that kindle Love, and tend to Peace; and love such healing Books as do narrow differences, and tend to reconcile and heal (such as Bishop Halls Peace-maker, and Pax serva, and all his writings; and Bishop Davenants, Bishop Mortons, and Bishop Hall's Pacificatory Epistles to Duram, and Mr. Burroughs's Irenicon, Ludov. Crocius, Amyraldus, Junius, Pareus's, and many other

other *Irenicons* written by forein Divines, to say nothing of those that are upon single controversies. But the younger sower uncharitable Christians are better pleased with such Books and Sermons as call them aloud to be very zealous for this or that controverted point of Doctrine, or for or against some circumstance of worship or Church discipline, or about some fashions, or customs, or indifferent things, as if the Kingdom of God were in them; *Rom. 14. 1, 2, 15, 16.*

3. But the *seeming Christian* is either a meer temporizer, that will be of that Religion whatever it be which is most in fashion, or which the higher powers are of, or which will cost him least: Or else he will run into the other extream, and lift up himself by *affected singularities*, and by making a bustle and stir in the world about some small and controverted point, and careth not to sacrifice the peace and safety of the Church, to the honour of his own opinions. And as *small* as the Christian Church is, he must be of a *smaller* society than it, that he may be sure to be amongst the best; while indeed he hath no sincerity at all, but placeth his hopes in being of the *right Church* or *Party*, or *Opinion*: And for his *Party* or *Church*, he burneth with a feverish kind of zeal, and is ready to call for fire from Heaven; and to deceive him, the Devil sendeth him some from Hell, to consume those that are not of his mind: Yet doth he bring it as an Angel of light to defend the *Truth* and *Church* of *Christ*: And indeed when the Devil will be the *Defender* of *Truth*, or of the *Church*, or of *Peace*, or *Order*, or *Piety*, he doth it with the *most burning* zeal: You may know him by the *means* he useth. He *sendeth the Church* by forbidding the people to

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read the Scriptures in a known tongue, and b imprisoning and burning the soundest and holiest members of it, and abusing the most learned faithfull Pastors, and defendeth the flock by casting out the Shepherds, and such like means; as the murders of the *Waldenses*, and the Massacres of *France* and *Ireland*, and the *Spanish* Inquisition, and *Queen Maries* Bonfires, and the *Powder plot*; yea and the *Munster*, and the *English* rage and phrensies, may give you fuller notice of: He that hath no *Holiness*, nor *Charity* to be zealous for, will be zealous for his *Church*, or *Se&*, or *Customs*, or *Opinions*. And then this zeal must be the evidence of his piety: and so the Inquisitors have thought they have religiously served God, by murdering his servants; and it is the badge of their honour to be the Devils hang men, to execute his malice on the members of Christ; and all this is done in zeal for Religion by irreligious Hypocrites. There is no standing before the malicious zeal of a graceless Pharisee, when it riseth up for his *carnal* interest, or the *honour*, and *traditions*, and *customs* of his *Se&*, *Luk. 6. 7.* And they were filled with madness, and communed with one another what they might do to Jesus, *Luke 4. 28. A&s 5. 17. & 13. 45. John 16. 2. Rom. 10. 2. Phil. 3. 6. A&s 26. 10, 11.* The zeal of a true Christian consumeth himself with grief to see the madness of the wicked: But the zeal of the Hypocrite consumeth others, that by the light of the fire his Religiousness may be seen: You may see the Christians fervent Love to God, by the fervent flames which he can suffer for his sake: And you may see the fervent Love of the Hypocrite, by the flames which he kindleth for others: By these he cryeth with *Jehu*, Come and see my zeal for the Lord *2 King. 10. 16. 2 Sam. 21. 2.* L 4 L V. 1. A

L V. 1. A Christian indeed is one that most highly esteemeth and regardeth the interest of God and mens salvation in the world; and taketh all things else to be inconsiderable in comparison of these. The interest of Great men, and Nobles, and Commanders; yea and his own in corporal respects, as riches, honour, health and life, he taketh to be things unworthy to be named in competition with the interest of Christ and Souls. The thing that his heart is most set upon in the world, is that God be glorified, and that the world acknowledge him their King, and that his Laws be obeyed, and that darkness, and infidelity, and ungodliness may be cast out; and that pride, and worldliness, and fleshly lusts may not hurry the miserable world unto perdition. It is one of the saddest and most amazing thoughts that ever entrench into his heart, to consider how much of the world is overwhelmed in ignorance and wickedness, and how great the Kingdom of the Devil is in comparison of the Kingdom of Christ: that God should forsake so much of his Creation: that Christianity should not be owned in above the sixth part of the world; and Popish pride and ignorance, with the corruptions of many other Sects, and the worldly carnal minds of Hypocrites, should rob Christ of so much of this little part, and leave him so small a flock of holy ones, that must possess the Kingdom. His soul consenteth to the Method of the Lords Prayer, as prescribing us the order of our Desires: And in his prayers he seeketh first (in order of estimation and intention) the Hallowing of Gods name, and the coming of his Kingdom, and the doing of his Will on Earth as it is done in Heaven, before his daily bread, or the pardon of his sins, or the deliverance of his
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own soul from temptations and the evil one. Mark him in his prayers, and you shall find that he is, above other men taken up in earnest petitions for the Conversion of the Heathen and Infidel world, and the undeceiving of Mahometans, Jews and Hereticks, and the clearing of the Church from those Papal tyrannies, and fopperies and corruptions, which make Christianity hateful or contemptible in the eyes of the Heathen and Mahometan world, and hinder their Conversion. No man so much lamenteth the Pride, and Covetousness, and Laziness, and Unfaithfulness of the Pastors of the Church, because of the doleful consequences to the Gospel, and the souls of men; and yet with all possible honor to the sacred office which they thus prophane. No man so heartily lamenteth the contentions and divisions among Christians, and the doleful destruction of charity thereby: It grieveth him to see how much selfishness, pride and malice prevail with them that should shine as lights in a benighted world, and how obstinate and incurable they seem to be, against the plainest means, and humblest motions, for the Churches edification and peace, *Psal.* 120. 6, 7. & 122. 6. *Phil.* 2. 1, 2, 3, 4. *Psal.* 119. 136. *Zeph.* 3. 18. *Ezek.* 9. 4. *Psal.* 69. 9. *Job.* 2. 17. He envieth not Kings and Great men their dominions wealth or pleasure; nor is he at all ambitious to participate in their tremendous exaltation: But the thing that his heart is set upon is, that the Kingdoms of the World may all become the Kingdoms of the Lord, *Rev.* 11. 15. and that the Gospel may every where have free course and be glorified, and the Preachers of it be encouraged, or at least delivered from unreasonable wicked men, *2 Thes.* 3. 1, 2. Little careth he who is up-
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permost or conquereth in the world, or who goeth away with the preferments or riches of the earth (supposing that he fail not of *his duty to his Rulers*) so that it may go well with the affairs of the Gospel, and souls be but helped in the way to Heaven. Let God be honoured, and souls converted and edified, and he is satisfied. This is it that maketh the Times good in his account: He thinketh not as the proud and carnal Church of Rome, that the Times are best when the Clergy is richest and greatest in the world, and overtop Princes, and claim the secular power, and live in worldly pomp and pleasures: But when holiness most aboundeth, and the members of Christ are likest to their Head, and when multitudes of sincere believers are daily added to the Church; and when the Mercy and Holiness of God shine forth, in the Numbers and Purity of his Saints. It is no Riches or Honour that can be heaped upon himself or any others, that make the Times seem good to him, if Knowledge and Godliness are discountenanced and hindered, and the way to Heaven is made more difficult; if Atheism, infidelity, ungodliness, pride and malignity do prevail; and truth and sincerity are driven into the dark, and when he that departeth from evil maketh himself a prey, Isa. 59. 15. When the godly man ceaseth, and the faithful fail from among the children of men, when every man speaketh vanity to his neighbour, and the poor are oppressed, and the needy sigh, and the wicked walk on every side, when the vilest men are exalted, Psal. 12. 1, 2, 5, 8. The Times are Good, when the Men are good; and Evil when the Men are evil, be they never so great or prosperous. As Nehemiah when he was Cup bearer to the King himself,

himself, yet wept and mourned for the desolations of Jerusalem, Neh. 1. 3, 4. & 2. 2, 3. Whoever prospereth, the Times are ill when there is a famine of the Word of the Lord, and when the chief of the Priests and people do transgress, and mock Gods messengers, and despise his words, and misuse his Prophets, 2 Chron. 36. 14, 16. Amos 8. 11, 12. When the Apostles are charged to speak no more in the name of Christ, Act. 4. 18. & 5. 40. It is a text enough to make one tremble, to think into what a desperate condition the Jews were carryed by a partial selfish zeal, 1 Thes. 2. 15, 16. who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved; to fill up their sin alway: for the wrath is come upon them to the uttermost. When the interest of themselves and their own Nation and Priesthood did so far blind and pervert them, that they durst persecute the Preachers of the Gospel, and forbid them to speak to the people that they might be saved, it was a sign that wrath was come upon them to the uttermost: A Christian indeed had rather be without Jereboams Kingdom, than make Israel to sin, & make the basest of the people Priests, and stretch out his hand against the Prophet of the Lord, 1 King. 12. 30, 31. & 13. 4. He had rather labour with his hands; as Paul, and live in poverty and rags, so that the Gospel may be powerfully and plentifully preached, and holiness abound, than to live in all the prosperity of the world, with the hinderance of mens salvation. He had rather be a door-keeper in the house of God, than be a Lord in the Kingdom of Satan: He cannot rise by the ruines of the Church, nor feed upon those

those morsels that are the price of the blood of souls.

2. And the *weakest Christian* is in all this of the same mind; saving that *private* and *selfish* interest is not so *fully* overcome, nor so *easily* and *resolutely* denied, *Luk. 14. 26, 33.*

3. But here the *Hypocrite* sheweth the falseness of his heart: His own interest is it that chooseth his Religion; and, that he may not torment himself by being wicked in the open light, he maketh himself believe that whatsoever is most for his own interest, is most pleasing unto God, and most for the good of souls, and the interest of the Gospel; so that the carnal Romish Clergie can perswade their Consciences, that all the darkness and superstitions of their Kingdom, and all their Opposition of the light of the Gospel of Christ, do make for the honour of God and the good of souls, because they uphold their tyrannie, wealth and pomp and pleasure. Or if they cannot perswade their Consciences to believe so gross a lye, let *Church* and *Souls* speed how they will, they will favour nothing that favoureth not their interest and ends: And the *interest* of the *flesh* and *spirit*, of the *world* and *Christ*, are so repugnant, that commonly such worldlings take the serious practice of Godliness, for the most hateful thing, and the serious practisers of it, for the most unsufferable persons, *Act. 7. 57. & 21. 36. & 22. 22. & 24. 5, 6. Job. 19. 15.* The *enmity of interests*, with the *enmity of nature*, between the *Womans* and the *Serpents* seed, will maintain that warfare to the end of the world, in which the Prince of the powers of darkness, shall seem to prevail, (as he did against our Crucified Lord:) but he shall be overcome by his *own successes*, and the just shall conquer by *patience* when they seem most

most conquered. The *name* and *form*, and *image* of Religion, the carnal hypocrite doth not only *bear*, but *favour*, and himself accept: But the *Life* and *serious practice* he abhorreth, as inconsistent with his worldly interest and ends. For *these* he can find in his heart, with *Abab* to hate and imprison *Micaiah*, and prefer his four hundred flattering Prophets, *1 King. 22. 6, 8, 24, 27.* If *Luther* will touch the Popes Crown and the *Fryers Bellies*, they will not scruple to Oppose and ruine, both him and all such Preachers in the World, if they were able, *John 11. 48. 50. Acts 5. 28.*

LVI. 1. A *Christian* indeed is one whose *Holiness* usually maketh him an eyefore to the *ungodly world*, and his *charity*, and *peaceableness*, and *moderation* maketh him to be censured as not *strict enough*, by the superstitious and dividing sects of Christians. For seeing the Church hath suffered between these two sorts of opposers, ever since the suffering of Christ himself, it cannot be but the *solid Christian* offend them *both*, because he hath that which *both* dislike. All the ungodly hate him for his *holiness*, which is cross to their interest and way; and all the *Dividers* will censure him for that *universal charity*, and *moderation* which is against their factious and destroying zeal (described, *Jam. 3.*) Even Christ himself was not strict enough (in superstitious observances) for the ceremonious, zealous Pharisees: He *transgressed* (with his *Disciples*) the *tradition of the Elders*, in neglecting their observances, who transgressed the commandment of God by their tradition, *Matth. 15. 2, 3.* He was not strict enough in their uncharitable observation of the Sabbath day, *Matth. 22. 2. John* that was eminent for falling, they said,

said, *had a Devil*: The Son of man came eating and drinking, and they say, *Behold a man gluttonous and a wine bibber, a friend of Publicans and sinners*: But wisdom is justified of her Children, Mat. 11. 18, 19. And the weak Christians, Rom. 14. 1, 2, 3. did censure those that durst eat those meats and do those things, which they conceived to be unlawful: They that erre themselves, and make God a Service which he never appointed, will censure all as lukewarm, or temporizers, or wide conscientious men, that erre not with them, and place not their Religion in such superstitious observances, as *Touch not, taste not, handle not, &c.* Col. 2. 18, 21, 22, 23. And the raw censorious Christians are offended with the *Charitable Christian*, because he damneth not as many and as readily as they, and shutteth not enow out of the number of believers, and judgeth not rigorously enough of their wayes. In a word, he is taken by one sort to be too strict, and by the other to be too compliant or indifferent in Religion, because he placeth not the Kingdom of God in meats and dayes, and such like circumstances, but in *righteousness, peace and joy in the Holy Ghost*, Rom. 14. 15, 16, 17. And as *Paul withstood Peter to his face*, for drawing men to make scruple or conscience of things *lawful*, Gal. 2. 11, 12, 13. so is the sound Christian withstood by the superstitious, for *not making scruple* of lawful things.

2. And the weak Christian is in the same case, so long as he followeth prudent, pious, charitable guides: But if he be taken in the snares of superstition, he pleaseth the superstitious party, though he displease the World.

3. And whereas the solid Christian will not stir an inch from *truth and duty*, to escape either the

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of the wicked, or the bitterest censures of the Secretary or the weak; the Hypocrite must needs have one party on his side: For if both condemn him, and neither applaud him, he loseth his peculiar reward, Mat. 6. 2, 5. & 23. 5, 6, 7, 8.

L VII. 1. The confirmed Christian doth understand the necessity of a faithful Ministry, for the safety of the weak, (as well as the conversion of the wicked) and for the preservation of the interest of Religion upon earth! And therefore no personal unworthiness of Ministers, nor any calumnies of enemies; can make him think or speak dishonourably of that sacred office: But he reverenceth it as instituted by Christ; and though he loaths the *follishness and wickedness* of those that run before they are sent, and are utterly insufficient or ungodly, and take it up for a Living or Trade only, as they would a common work, and are *Sons of Belial that know not the Lord*, and cause the offering of the Lord to be abhorred, 1 Sam. 2. 2, 17. Yet no such temptation shall overthrow his reverence to the office, which is the Ordinance of Christ: much less will he be unthankful to those that are able and faithful in their office, and labour instantly for the good of souls, as willing to spend and be spent for their Salvation. When the World abuseth and derideth and injureth them, he is one that honoureth them, both for their work and masters sake, and the experience which he hath had of the blessing of God on their labours to himself. For he knoweth that the smiting of the Shepherds is but the devils ancient way for the scattering of the flock. Though he knoweth that if the salt have lost its savour, it is good for nothing, neither fit for the land, nor yet for the dung-hill,

but

but men cast it out, and it's trodden under foot: (be that hath ears to hear, let him hear) Luk. 14. 34, 35. Mat. 5. 13, 14. Yet he also knoweth, that he that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward, Matth. 10. 41, 42. And that he that receiveth them, receiveth Christ, and he that despiseth them, that are sent by him, despiseth him, Luk. 10. 16. He therefore readily obeyeth those commands, Heb. 13. 17. Obey them that have the rule over you, and submit your selves; for they watch for your souls as those that must give account: 1 Thes. 5. 12, 13. We beseech you brethren to know them which labour among you, and are over you in the Lord and admonish you: and to esteem them very highly in Love for their work sakes, and be at peace among your selves. 1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour: especially they who labour in the Word and Doctrine.

2. But though the weak Christian be of the same mind so far as he is sanctified, yet is he much more easily tempted into a wrangling censoriousness against his Teachers, though they be never so able and holy men: and by seducers may be drawn to oppose them or speak contemptuously of them, as the Galathians did of Paul, and some of the Corinthians; accounting him as their Enemy for telling them the truth, when lately they would have pluckt out their eyes to do him good, Gal. 4. 15, 16.

3. But the Hypocrite is most easily engaged against them; either when they grate upon the guilt of his bosome sin, or open his hypocrisy, or plainly cross him in his carnal interest, or else when his Pride hath conquered his Sobriety, and engaged

engaged him in some Sect or erroneous way, which his Teachers are against, and would reduce him from, Job. 6. 66. Mark 5. 27. 2 Chron. 25. 16.

L VIII. 1. A Christian indeed is one that hath stored up such manifold experience of the fulfilling of Gods promises, and the bearing of prayers, and of the goodness of his holy waies, as will greatly fortifie him against all temptations to Infidelity, Apostasie or Dis-trust. No one hath stronger temptations usually than he; and no one is so well furnished with weapons to resist them. The arguments of most others are fetcht out of their Books only; but he hath more-over a life of experiences to confirm his faith; and to both the witness in himself. He hath tryed and found that in God, in holiness, in faith, in prayer, which will never suffer him to forsake them. Yea it is like that he hath upon record some such wonders in the answer of prayers, as might do much to silence an Infidel himself. I am sure many Christians have had such strange appearances of the extraordinary hand of God, that hath done much to destroy the remnants of their own unbelief, Psal. 66. 16.

2. But the Experiences of the younger, weaker Christians, are much shorter, and less serviceable to their faith: And they have not judgement enough to understand and make use of the dealings of God; but are ready to plead his providences unto evil ends and consequences; and to take their own passionate imaginations for the workings of the Spirit: It is ordinary with them to say, [This or that was set upon my heart, or spoken to me] as if it had been some divine inspiration, when it was nothing but the troubled workings of a weak distempered brain: and it is their own fantasie

and heart that saith that to them, which they think the Spirit of God within them said, *Heb. 5. 11, 12, 13. 2 Thes. 2. 21. John 4. 1. 1 Tim. 4. 1. 1 Cor. 12. 10. Jer. 23. 28. 27. 32. & 29. 8.*

3. And the Hypocrite wanteth those establishing Experiments, of the power of the Gospel, and the bearing of prayers, and fulfilling of promises, and communion with Christ in the spirit: And therefore he is the more open to the power of temptations, and a subtil disputer will ealier corrupt him, and carry him away to flat Apostasie: For he wanteth the Root and Witness in himself, *Mat. 13. 21, 22. 1 John 5. 10. Heb. 6. 6, 7, 8. Luk. 8. 13.*

LIX. 1. A Christian indeed is one that highly valueth sanctified affections and passions, that all he doth may be done as lively as possibly he can: And also holy abilities for expression. But he much more valueth the three great essential constant parts of the new creature within him; that is, 1. A big estimation of God, and Christ, and Heaven, and Holiness in his understanding; above all that can be set in any competition. 2. A resolved choice and adhesion of the Will, by which he preferreth God, and Christ, and Heaven, and Holiness above all that can be set against them, and is fixedly resolved here to place his happiness and his hopes. 3. The main drift and endeavours of his Life, in which he seeketh first the Kingdom of God and his Righteousness, *Mat. 6. 33. 9. 20. 21.* In these three (his Highest estimation, his Resolved choice and complacencies, and his Chief endeavours) he taketh his standing constant evidences of his sincerity to consist: And by these he tryeth himself as to his state; and not by the passionate feelings or affections of his heart; nor by his memory or gifts or orderly thinking or expression.

And

And it is these Rational operations of his Soul in which he knoweth that Holiness doth principally consist; and therefore he most laboureth to be strong in these. 1. To ground his Judgement well; 2. And to resolve to fix his Will; 3. And to order his Conversation aright, *Psal. 50. 23.* Yet highly valuing sensible Affections and gifts of utterance, but in subserviency to those which are the vital acts, *1 Cor. 13. Rom. 7. 18, 19, &c. & 6. 16, 22. Rom. 8. 13. Jam. 2. Col. 1. 9. & 3. 16.*

2. But the weak Christian usually placeth most of his religion in the more affectionate and expressive part. He striveth more with his heart for passionate apprehensions, than for complacency and fixed resolution: He is often in doubt of his sincerity, when he wanteth the feeling affectionate workings which he desireth, &c. thinketh he hath no more grace, than that he hath sensibility of expressive gifts. And so as he buildeth his comfort upon these unconstant signs, his comforts are accordingly unconstant: sometime he thinketh he hath grace, when his body or other advantages do help the excitation of his lively affections. And when the dulness of his body or other impediments hinder this, he questioneth his grace again, because he understandeth not aright the nature and chiefest acts of grace.

3. The Hypocrite hath neither the Rational, nor the Passionate part in Sincerity: But he may go much further in the latter than in the former: A quick and passionate nature, though unsanctified, may be brought to shed more tears, and express more fervour, than many a holy person can. Especially upon the excitation of some quickning Sermon, or some sharp affliction, or great conviction, or at the approach of death. Few of the most holy

persons can constantly retain so lively, fervent, passionate repentings, and desires and resolutions to amend, as some carnal persons have in sickness. The power of fear alone doth make them more earnest, that Love maketh many a gracious soul. But when the fear is over, they are the same again. How oft have I heard a sick man most vehemently profess his resolutions for a holy life, which all have come to nothing afterwards? How oft have I heard a common drunkard with tears cry out against himself for his sin, and yet go on in it? And how many gracious persons have I known, whose judgements and wills have been groundedly resolved for God and holiness, and their lives have been holy, fruitful and obedient, who yet could not shed a tear for sin, nor feel any very great sorrows or joys? If you judge of a man by his earnestness in some good words, and not by the constant issue of his life, you will think many an Hypocrite to be better than most Saints. Who would have thought that had seen him only in that fit, but that Saul had been a penitent man, when he lift up his voice and wept, and said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil, 1 Sam. 24. 16, 17, 18, 19, 20, 21. A sinister matter will raise some sudden passions, than will renew the soul, and give the preeminence to God, and Holiness, and Heaven, in the judgement, Word and Conversation, Psal. 6. 4. & 13. 3. Isa. 58. 2. Mat. 13. 20.

LX. 1. A Christian indeed confirmed in Grace, is one that walketh in the business of his life to prepare for death; and delayeth not his serious thoughts of it, and preparations for it till it surprize him; and therefore when it cometh it findeth him prepared;

and

and he gladly entertaineth it as the messenger of his Father, to call him to his everlasting home. It is not a strange unexpected thing to him, to hear he must die: He died daily in his daily sufferings, and mortified contempt of worldly things, and in his daily expectation of his change. He wondereth to see men at a dying time, surprized with astonishment and terrour, who jovially or carelessly neglected it before; as if they had never known till then that they must die? Or as if a few years time were reason enough for so great a difference: For that which he certainly knoweth will be, he looketh at as if it were even at hand; and his preparation for it is more serious in his health than other men is on their death-bed. He useth more carefully to bethink himself, what graces he shall need at a dying time, and in what case he shall then wish his soul to be; and accordingly he laboureth in his provisions now; even as if it were to be to-morrow. He verily believeth that it is incomparably better for him to be with Christ, than to abide on earth, and therefore (though Death of it self be an enemy, and terrible to nature) yet being the only passage into happiness, he gladly entertaineth it. Though he have not himself any clear and satisfactory apprehensions of the place and state of the happiness of departed souls, yet it quieteth him to know that they shall be with Christ, and that Christ knoweth all, and prepareth and secureth for him that promised Rest, Job. 12. 26. 2 Cor. 5. 1, 7, 8. Phil. 1. 21, 23. Luke 23. 43. Though he is not free from all the natural fears of death, yet his belief and hope of endless happiness doth abate those fears by the joyfull expectation of the gain which followeth. (See my Book called *The last enemy*; and

the last work of a Believer, and that of self-denial, against the fears of death.)

But especially he loveth and longeth for the coming of Christ to judgement: as knowing that then the Marriage-day of the Lamb is come, and then the desires and hopes of all Believers shall be satisfied: *Then shall the Righteous shine as Stars in the Kingdom of their Father*; and the hand of violence shall not reach them. Every enemy then is overcome, and all the Redeemers work is consummated, and the Kingdom delivered up unto the Father. Then shall the ungodly and the unmercifull be confounded, and the righteous filled with everlasting joy, when their Lord shall thoroughly plead their cause, and justify them against the accusations of Satan, and all the lies of his malicious instruments. O blessed, glorious, joyfull day, when Christ shall come with thousands of his Angels, to execute vengeance on the ungodly world, and to be glorified in his Saints, and admired in all them that now believe, 2 Thes. 1. 8, 9, 10. When the patient followers of the Lamb shall behold him in glory whom they have believed in, and shall see that they did not pray, or hope, or wait in vain! When Christ himself and his sacred truth, shall be justified and glorified in the presence of the world, and his enemies mouths for ever stopped: *When he shall convince all that are ungodly 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. Where then is the mouth that pleadeth the cause of infidelity and impiety? and reproached the serious holiness of Believers? and made a jest of the Judgements of the Lord? Then what terrours, and confusion,

and

and shame, what fruitless repentings will seize upon that man, that set himself against the holy ones of the Lord, and knew not the day of his visitation, and imbraced the image and form of godliness, while he abhorred the power. The Joys which will then possess the hearts of the Justified, will be such as now no heart can comprehend. When Love shall come to be glorified in the highest expression, to those that lately were sorrow; when all their doubts, and fears, and sorrows, shall be turned into full contenting light, and all tears shall be wiped away, and all reproaches turned into glory, and every enemy overcome, and sin destroyed, and holiness perfected, and our vile bodies changed, and made like the glorious body of Christ, Phil. 3. 20, 21. Col. 3. 3, 4. Then will the Love and work of our Redemption be fully understood: And then a Saint will be a Saint indeed; when with Christ they shall judge the Angels and the world, 1 Cor. 6. 2, 3, and shall hear from Christ, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*, Mat. 25. 34. *Enter ye into the joy of your Lord*, Mat. 25. 21. Then every knee shall bow to Christ, and every tongue shall confess that he is Lord, to the glory of God the Father, Phil. 2. 9, 10, 11. Then sin will fully appear in its malignity, and holiness in its luster unto all: The proud will then be abased, and the mouths of all the wicked stopped; when they shall see to their confusion the Glory of that Christ whom they despised, and of those holy ones whom they made their scorn: In vain will they then knock when the door is shut, and cry, *Lord, Lord, open unto us*, Mat. 25. 10, 11, 12. And in vain will they then wish, O that we had known the day of our visitation, that we might have died the death of the righteous,

and our latter end might have been as his; Numbr. 23. 10; Rom. 5. 19. Job 3. 16. Psal. 107. 42. 80. 14. 3. & 13. 6, 8.

The day of Death is to true Believers a day of Happiness and Joy: But it is much easier for them to think with joy on the coming of Christ, and the day of Judgement, because it is a day of fuller joys, and soul and body shall be conjoynd in the blessedness; and there is nothing in it to be so great a stop to our desires, as *Death* is, which, naturally is an enemy. God hath put a love of life, and fear of death into the nature of every sensible creature, as necessary for the preservation of themselves and others, and the orderly Government of the world: But what is there in the blessed day of Judgement, which a Justified child of God should be averse to. O if he were but sure that this would be the day, or week, or year of the coming of his Lord, how glad would the confirmed Christian be? And with what longings would he be looking up, to see that most desired sight.

2. And the weak Christian is so far of the same mind, that he had rather come to God by *Death* and *Judgement*, than not at all: (except when temptations make him fear that he shall be condemned.) He hath already made choice of that Felicity, which will then he cannot attain. He would not take all the pleasures of this world, for his hopes of the happiness of that day: But yet he thinketh not of it with so strong a faith, and great consolation, nor with such boldness and desire, as the confirmed Christian doth: but either with much more dull security, or more perplexity and fear. His thoughts of God and of the world to come, are much more dark and doubtfull; and his fears

of that day are usually so great, as make his *Death* and *joy* scarce let: Only he thinketh not of it with that contempt or stupidity as the *Infidel* or *Infidel* doth; nor with the terrors of those that have no God, no Christ, no hope: (except when temptation bringeth him near to the borders of despair.) His *Death* indeed is unspeakably safer than the death of the ungodly; and the joys which he is enjoying will quickly end the terror; but yet he hath no great comfort of the present; but only so much fruit in Christ, as keepeth his heart from sinking into despair.

3. But to the Hypocrite or seeming Christian, *Death* and *Judgement* are the most unwelcome dates, and the *thoughts* of them the most unwelcome thoughts: He would take any tolerable life on earth, at any time, for all his hopes of Heaven; and that not only through the doubts of his own sincerity (which may sometime be the case of a tempted Christian) but through the unsoundness of his belief of the life to come, or the utter unsuitableness of his soul to such a blessedness; which maketh him look at it as less desirable to him, than a life of fleshly pleasures here. All that he doth for Heaven is upon meer necessity, because he knoweth that *Die he must*, and he had rather be in Heaven than in Hell, though he had rather be in prosperity on earth than either: And as he taketh Heaven but as a reserve or second good, so he seeketh it with reserves, and in the second place: And having no better preparations for *Death* and *Judgement*, no marvel if they be his greatest terror. He may possibly by his self-deceit have some abatement of his fears, and he may by *Pride* and *Wit* seem very valiant and comfortable at his death, to hide his fear and pusillanimity from the world. But the

the care of all his misery is, that he sought not first the Kingdom of God and his Righteousness, and laid not up a treasure in Heaven, but upon earth, and loved this world above God, &c above the world to come, and so his heart is not set on Heaven, nor his affections on the things above, and therefore he hath not that Love to God, to Christ, to Saints, to perfect Holiness, which should make that world most desirable in his eyes, and make him think unfeignedly that it is best for him to depart, and live with Christ for ever. Having not the Divine Nature, nor having lived the Divine Life in walking with God, his complacency and desires are carnal, according to the nature which he hath. And this is the true cause, (and not only his doubts of his own sincerity) of his unwillingness to die, or to see the day of Christ's appearance, *Matth. 6. 33. 19. 20, 21. 1 Job. 2. 15. Col. 3. 1, 2, 3, 4. Rom. 8. 5, 6, 7, 8. 1 Cor. 2. 13, 14. 2 Pet. 1. 4.*

And thus I have shewed you from the Word of God, and the Nature of Christianity, the true Characters of the confirmed Christian, and of the weak Christian, and of the seeming Christian.

The Uses for which I have drawn up these Characters, and which the Reader is to make of them, are these.

I. Here the weak Christian and the Hypocrite may see what manner of persons they ought to be. Not only how unsafe it is to remain in a state of Hypocrisy, but also how uncomfortable, and unserviceable, and troublesome it is, to remain in a state of weakness and diseasedness; what a folly (and indeed a sign of Hypocrisy) is it to think, If I had but

grace

grace enough to save me, I would desire no more, or I would be well content. Are you content if you have but Life here, to difference you from the dead? If you were continually Infants, that must be fed, and carried, and made clean by others, or if you had a continual Gout, or Stone, or Leprosie, and lived in continual want and misery, you would think that Life alone is not enough: and that *non vivere tantum sed valere vita est*: that Life is uncomfortable, when we have nothing but Life, and all the delights of life are gone. He that lyeth in continual pain and want, is weary of his life, if he cannot separate it from those calamities. He that knoweth how necessary strength is, as well as life, to do any considerable service for God, and how many pains attend the diseases and infirmities of the weak, and what great dishonour cometh to Christ and Religion, by the faults and childishness of many that shall be pardoned and saved, would certainly bestir him with all possible care to get out of this sick or infant state.

II. By this you may see who are the strong Christians, and who are the weak: It is not alwaies the man of Learning and free expressions, that can speak longest and wiseliest of holy things, that is the strong confirmed Christian: But he that most excelleth in the Love of God and man, and in a heavenly mind and holy life. Nor is it he that is unlearned, or of a weak memory, or slow expression, that is the weakest Christian: But he that hath least Love to God and man, and the most Love to his carnal self, and to the world, and the strongest corruptions, and the weakest grace. Many a poor day-labourer or woman, that can scarce speak sense, is a stronger Christian (as being stronger in Faith, and

and *Love*, and *Patience*, and *Humility*, and *Mortification*, and *Self-denial*) than many great Preachers and Doctors of the Church.

III. You see here what kind of men they be that we call the *Godly*; and what that *Godliness* is which we plead for; against the malicious Serpentine Generation! The liars would make men believe, that by *Godliness* we mean a few affected strains, or hypocritical shews, or heartless lip-service, or singular opinions, or needless scrupulosity, or ignorant zeal; yea a Schism, or faction, or sedition, or rebellion, or what the Devil please to say. If these sixty Characters describe any such thing, then I will not deny, that in the way that such men call heretic, faction, schism, singularity, to worship we the God of our Fathers: But if not, the Lord rebuke thee Satan, and hasten the day when the lying lips shall be put to silence, *Psalm* 131. 18. & 120. 2. & 109. 2. *Psalm* 12. 19, 22. & 10. 18.

IV. By this also you may see how unexcusable the enemies of Christianity and *Godliness* are, and for what it is that they hate and injure it. Is there any thing in all this Character of a Christian, that deserveth the suspicion or hatred of the world? what harm is there in it? or what will it do against them? I may say to them of his servants as Christ did of himself, *Joh. 10. 32. Many good works have I shewed you from my Father: for which of these works do ye stone me?* Many heavenly graces are in the sanctified Believer: For which of these do you hate and injure him? I know that *Goodness* is so far in credit with humane nature, that you will answer as the Jews did, *v. 33. For a good work we stone thee not, but for blasphemy: We hate them not for Godliness, but for Hypocrisy and Sin.* But if it

it be so indeed, 1. Speak not against *Godliness* it self, nor against the strictest performance of our duty. 2. Yea plead for *Godliness*, and countenance and promote it, while you speak against *Hypocrisy* and *Sin*. 3. And chuse out the Hypocrite whose Character is here truly set before you; and let him be the object of your enmity and dislike: Let it fall on those that are *worldlings* and *time-servers*, and will stretch their consciences to their carnal interest, and can do any thing to save their skin; and being false to Christ, can hardly be true to any of their superiors, but only in subordination to themselves. As it is said of *Constantine*, that he commanded that all his servants should be turned out of their places that would not renounce Christianity: And when he had thereby cryed them, he turned out all the Apostates, (and kept in the sincere) and told them; They could not be true to him, that were not true to their God and Saviour. 4. And see that you be not *Hypocrites* your selves. You profess your selves Christians: and what is it to be a Christian indeed, you may here perceive. If any that fall under the character of Hypocrites (or worse) shall vilifie or hate the sincere Christians as Hypocrites, what a horrid aggravation of their Hypocrisy will it be?

Indeed it is the best and strongest Christians that have most of the hatred both of the Unbelieving and the Hypocritical world. And for my own part I must confess, that the very observation of the universal implacable enmity, which is undeniably seen throughout the world, between the wemens and the serpents seed (being such as is not found among any other sorts of men on other occasions) doth not a little confirm my belief of the holy Scriptures,

Scriptures, and seemeth to be an argument not well to be answered by any enemy of the Christian cause. That it should begin between the two first Brothers that ever were born into the world, and stop in nothing lower than shedding the righteous blood of *Abel* for no other cause, but because the works of *Cain* were evil, and his Brothers righteous, *1 Job. 3. 12, 13.* And that it should go down to the Prophets, and Christ, and the Apostles, and Primitive Saints, and continue to this day throughout the earth: and that the profession of the same Religion doth not alter it, but rather enrage the enmity of Hypocrites against all that are serious and sincere in the Religion which they themselves profess: These are things that no good account can be given of, save only from the predictions and verities of the word of God.

V. Also you may hence perceive, how exceedingly injurious *Hypocrites* and scandalous Christians are, to the Name of Christ, and Cause of Christianity and Godliness in the world. The blind malicious enemies of Faith and Godliness, instead of judging of them by the sacred Rule, do look only to the Professors, and think of Religion as they think of them. If they see the Professors of Christianity to be covetous, proud, usurpers, time-servers, self-exalters, cruel, schismatical, rebellious; they presently charge all this upon their Religion; and Godliness must bear the blame; when all comes but for want of Godliness and Religion. And all the world hath not done so much against these and all other sins, as Christ hath done. What if Christs Disciples strive who shall be the greatest? Is it long of him, who girdeth himself to wash and wipe their feet? and telleth them, that except they be converted,

converted, and become as little children, they shall not enter into the Kingdom of God. *Mat. 18. 3.* and telleth them, that though the Kings of the Gentiles do exercise Lordship over them, and they that exercise authority upon them are called Benefactors, yet ye shall not be so, *Luk. 22. 25, 26.* Is it long of him that hath said to the Elders, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being Lords over Gods heritage, but being examples to the flock? Who hath set the Elders such a lesson as you find in *Acts 20. & 2 Tim. 4. 1, 2, 3.* & *1 Tim. 5. 17.* If any called Christians shall be truly schismatical, factious or turbulent, is it long of him that hath prayed the Father that they may all be One, *Job. 17. 21, 22, 23.* and hath so vehemently intreated them that they speak the same thing, and that there be no divisions among them, and that they be perfectly joyned together in the same mind, and in the same judgement, *1 Cor. 7. 10.* and hath charged them to mark them that cause divisions and offences contrary to the Doctrine which they had learned, and to avoid them? *Rom. 16. 16, 17.* If any called Christians shall be seditious, or rebellious, or as the Papists believe, that the Clergy are from under the Jurisdiction of Kings, and that the Pope hath power to excommunicate Princes, and absolve their subjects from their allegiance, and give their dominions to others, (as it is decreed in the General Council at the Lateran under Innocent the third, *Can. 3.*) Is all this long of Christ, who hath paid tribute to Caesar, and hath commanded that every soul be subject to the higher Powers, and not resist, and this for conscience sake, *Rom. 13. 1, 2, 3.* and hath bid his Disciples

Disciples rather to turn the other cheek, than to seek revenge; *Luk. 6. 29.* and hath told them that they that use the sword (for rebellion, or revenge, or cruelty) shall perish by the sword, *Job. 10. 11.* If any Christians will under pretence of Religion, set up a cruel Inquisition, or kill men to convert them, or become self-lovers, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholly, without natural affection, true-breakers, false-accusers, incontinent, fierce, despisers of those that are good, &c. Is this long of him that hath forbid all this? *2 Tim. 3. 2, 3, 4, 5.* If for their own domination, lust or covetousness, men called Christians, will be worse than Heathens and Wolves to one another, is this long of him that hath made it his sheep-mark by which we must be known to all men to be his Disciples, that we love one another? *Job. 13. 35.* and hath told them, that if they bite and devour one another, they shall be devoured one of another? *Gal. 5. 15.* and hath blessed the merciful, as those that shall find mercy, *Mat. 5. 7.* and hath told men that what they do to his little ones, shall be reckoned as if it were done to himself, *Mat. 25.* and hath commanded the strong to bear with the infirmities of the weak, and not to please themselves, *Rom. 15. 1, 2, 3.* and to receive one another as Christ received us, *Rom. 15. 7.* and hath told those that offend but one of his little ones, that it were good for that man that a millstone were hanged about his neck, and he were drowned in the depth of the Sea, *Matth. 18. 6.* and hath told him that smiteth his fellow servants; that his Lord will come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the Hypocrites, where shall be weeping and gnashing of teeth, *Mat. 24. 48, 49, 50, 51.*

I wonder

I wonder what men would have Christ do, to free himself and the Christian Religion from the imputation of the sins of the Hypocrites, and the weak distempered Christians. Would they have him yet make stricter Laws (when they hate these for being so strict already?) Or would they have him condemn sinners to more grievous punishment, when they are already offended at the severity of his threatnings? O what an unrighteous generation are his enemies, that blame the Law because men break it? and blame Religion because many are not Religious enough? As if the Sun must be hated, because that shadows and dungeons do want light; or Life and Health must be hated, because many are sick and pained by their diseases! But Christ will shortly stop all the mouths of these unreasonable men; and O how easily will he justify himself, his Laws, and all his holy waies; when all iniquity shall be for ever silent! And though it must needs be that offences come, yet woe to the world because of offences, and woe to the man by whom they come, *Mat. 18. 7. Luke 17. 1.*

The wrong that Christ receiveth from hypocrites and scandalous Christians (of all ranks and places) is not to be estimated. These are the causes that Christianity and Godliness are so contemptible in the eyes of the world! that Jews, and Heathens, and Mahometans, are still unconverted and deriders of the Faith: Because they see such scandalous tyranny and worship among the Papists, and such scandalous lives among the greatest part of professed Christians in the world: whereas if the Papal Tyranny were turned into the Christian Ministry, (*Luke 22. 25, 26, 27.* and *1 Tim. 5. 17.*) and their irrational sopperies, and historical hypocritical

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worship

worship were changed into a reverent, rational and spiritual worship; and the cruel, carnal, worldly lives of men called Christians, were changed into *Self-denial*, *Love* and *Holiness*. In a word, if Christians were *Christians* indeed, and such as I have here described from their Rule; what a powerfull means would it be of the conversion of all the unbelieving world? Christianity would then be in the eye of the world, as the Sun in its brightness, and the glory of it would dazle the eyes of beholders, and draw in millions to enquire after Christ; who are now driven from him by the sins of *Hypocrites* and *scandalous* Believers.

And this doth not contradict what I said before, of the *Enmity of the world to Holiness*, and that *the best are most abused by the ungodly*: For even this enmity must be *rationaly* cured, as by the error of *reason* it is fed. God useth by the power of intellectual light, to bring all those out of darkness whom he saveth, and so bringeth them from the power of Satan to himself, *Acts* 26. 18. Men hate not *Holiness* as *Good*, but as misconceived to be evil. *Evil* I say to them, because it is opposite to the sensual pleasures, which they take to be their chiefest good. And the way of curing their enmity, is by shewing them their error; and that is by shewing them the excellency and necessity of that which they unreasonably distaste, *Acts* 26. 9, 10, 11, 14, 19. *Luke* 15. 13, 14, 15, 16. *Acts* 2. 36, 37.

VI. Lastly, In these *Characters* you have some help in the work of *Self-examination*, for the tryal both of the *Truth* and *Strength* of grace. I suppose it will be objected, that in other

Treatises

Treatises I have reduced all the infallible Marks of Grace to a smaller number. To which I answer; I still say, that the *predominancy or prevalence of the Interest of God as our God, and Christ as our Saviour, and the Spirit as our Sanctifier, in the estimation of the Understanding, the Resolved Choice of the Will, and the Government of the Life, against all the worldly interest of the Flesh, is the only infallible sign of a justified regenerate soul*. But this whole hath many parts, and it is abundance of particulars *materially* in which this sincerity is to be found: Even all the sixty Characters which I have here named, are animated by that one, and contained in it. And I think to the most the full description of a Christian in his *essential* and *integral* parts, (yet shewing which are indeed *essential*) is the best way to acquaint them with the nature of Christianity, and to help them in the tryal of themselves. And as it were an abuse of Humane Nature, for a Painter to draw the picture of a man, without arms, or legs, or nose, or eyes, because he may be a man without them: so would it have been in me to draw only a maimed picture of a Christian, because a maimed Christian is a *Christian*. Yet because there are so many maimed Christians in the world, I have also shewed you their lamentable defects; not in a manner which tendeth to encourage them in their sins and wants under pretence of comforting them, but in that manner which may best excite them to their duty in order to their recovery, without destroying their necessary supporting comforts.

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O happy

O happy Church, and State, and Family, which are composed of such *confirmed Christians*! where the predominate temperature is such as I have here described! Yea happy is the place where Magistrates and Ministers are such; who are the vital parts of State and Church, and the instruments appointed to communicate these perfections to the rest. But how much more happy is the New *Jerusalem*, the City of the Living God, where the perfected spirits of the just in Perfect Life, and Light and Love, are perfectly *beholding*, and *admiring*, and *praising*, and *pleasing* the Eternal God, their Creator, Redeemer and Sanctifier for ever! where the least and meanest is greater and more perfect than the *confirmed Christian* here described! And where Hypocrisie is utterly excluded, and Imperfection ceaseth, with scandal, censures, uncharitableness, division, and all its other sad effects: And where the souls that *thirsted* after Righteousness shall be fully *satisfied*; and Love God more than they can now desire! and never grieve themselves or others with their wants or weaknesses, or misdoings any more. And, O blessed day, when our most Blessed Head shall be revealed from Heaven with his mighty Angels, and shall come to be glorified in his Saints, and admired in all them that now believe; whose weakness here occasioned his dishonour, and their own contempt! when the seed of Grace is grown up into Glory, and all the world whether they will or not, shall discern

cern between the Righteous and the wicked, between him that serveth God, and him that serveth him not; between the clean and the unclean, and between him that sweareth, and him that feareth an oath: And though now our Life is hid with Christ in God, and it yet *appeareth not* (to the sight of our selves or others) *what we shall be*; yet then when Christ who is our Life shall appear, we also shall appear with him in Glory, Heb. 12. 22, 23. Rev. 22. 3, 4, 5, 14, 15. & 21. 3, 4, 8. 2 Thes. 1. 9, 10. Mat. 5. 4, 6. Mal. 3. 18. Eccles. 9. 2. 1 Joh. 3. 2, 3. Col. 3. 3, 4. Away then my soul from this dark, deceitfull and vexatious world! Love not thy diseases, thy setters and calamities: Groan daily to thy Lord, and earnestly groan to be clothed upon with thy house which is from Heaven, (2 Cor. 5. 2, 4.) that mortality may be swallowed up of Life! Joyn in the harmonious desires of the Creatures, who groan to be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, Rom. 8. 20, 21, 22. Abide in him, and walk in Righteousness, that when he shall appear, thou maist have confidence, and not be ashamed before him at his coming, 1 John 2. 28, 29. Joyn not with the evil servants, who say in their hearts, Our Lord delayeth his coming, and begin to smite their fellow-servants, and to eat and drink with the drunken; whose Lord shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with the Hypocrites, where shall be weeping & gnashing of teeth, Mat. 24. 48, 49, 50, 51.

O watch and pray that thou enter not into temptation! And be patient, for the Judge is at the door! Lift up thy head with earnest expectation; O my soul, for thy Redemption draweth near! Rejoice in hope before thy Lord, for he cometh; he cometh to judge the world in Righteousness and Truth. Behold, he cometh quickly; though faith be failing, and iniquity abound, and Love waxeth cold, and scoffers say, where is the promise of his coming! Make haste O thou whom my soul desireth! and come in Glory as thou first comest in Humility! and conform them to thy self in Glory, whom thou madest conformable to thy sufferings and humility! Let the Holy City New Jerusalem be prepared as a bride adorned for her husband; and let Gods Tabernacle be with men! that he may dwell with them and be their God; and wipe away their tears, and death, and sorrow, and crying; and pain may be no more, but former things may pass away! Keep up our Faith, our Hope, our Love! And daily vouchsafe us some beams of thy directing consolatory Light in this our darkness: And be not as a stranger to thy scattered flock, in this desolate wilderness! But let them hear thy voice, and find thy presence, and have such conversation with thee in Heaven, in the exercise of Faith, and Hope, and Love, which is agreeable to their low and distant state: Testify to their souls that thou art their Saviour and Head, and that they abide in thee, by the Spirit which thou hast given them, abiding, and overcoming in them, and as thy Agent preparing them for eternal life. O let not our darkness, nor thy strangeness feed our odious

odious Unbelief! O shew thy self more clearly to thy Redeemed ones! And come and dwell in our hearts by Faith! And by holy Love, let us dwell in God, and God in us! that we *grope* not after him, as those that worship *an unknown God*. O save us from Temptation! And if the messenger of Satan be sent to buffet us, let thy strength be manifest in our weakness, and thy grace appear sufficient for us. And give us the patience which thou tellest us we need, that having done thy will, we may inherit the promise: And bring us to the sight and fruition of our Creator, of *whom*, and *through whom*, and *to whom* are all things; to *whom* be Glory for ever. Amen.

F I N I S.
