

# THE CHRISTIAN'S WALK;

OR,

## THE KING'S HIGHWAY OF CHARITY.

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*Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.—EPH. V. 2.*

OUR blessed Saviour is set forth in the gospel, not only a sacrifice for sin, but also a direction to virtue. He calleth himself the *truth* and the *way*: the truth, in regard of his good learning; the way, in respect of his good life. His actions are our instructions, so well as his passion our salvation. He taught us both *faciendo* and *patiendo*,—both in doing and in dying.

Both sweetly propounded and compounded in this verse. Actively, he loved us; passively, he gave himself for us; and so is both an ensample for virtue, and an offering for sin. He gave himself, that his passion might save us; he loved us, that his actions might direct us. 'Walk in love, as Christ,' &c.

We may distinguish the whole verse into a sacred canon, and a sacred crucifix.

The canon teacheth us, *What*; the crucifix, *How*.

In the canon we shall find a precept; it is partly exhortatory: and a precedent; it is partly exemplary.

The precept, 'Walk in love;' the precedent or pattern, 'as Christ loved us.' The precept holy, the pattern heavenly. Christ bids us do nothing but what himself hath done before; we cannot find fault with our example.

The crucifix hath one main stock, 'He gave himself for us;' and two branches, not unlike that cross-piece whereunto his two hands were nailed: 1. An 'offering' or sacrifice; 2. 'Of a sweet-smelling savour to God.'

To begin with the canon: the method leads us first to the precept, which shall take up my discourse for this time: 'Walk in love.' Here is, 1. The way prescribed; 2. Our course incited. The way is love; our course, walking.

1. Love is the way; and that an excellent way to heaven. Our Apostle ends his 12th chapter of First Corinthians in the description of many spiritual gifts: 'Apostleship, prophesying, teaching, working of miracles, healing,

speaking with tongues,' chap. xii. 28,—all excellent gifts,—and yet concludes, ver. 31, 'But covet earnestly the best gifts; and yet shew I unto you a more excellent way.' Now that excellent, more excellent way, was charity; and he takes a whole succeeding chapter to demonstrate it, chap. xiii., which he spends wholly in the praise and prelation of love.

I hope no man, when I call love a way to God, will understand it for a justifying way. Faith alone, leaning on the merits of Christ, doth bring us into that high chamber of presence. Love is not a cause to justify, but a way for the justified. There is difference betwixt a cause and a way. Faith is *causa justificandi*; love is *via justificati*. They that are justified by faith, must walk in charity; for 'faith worketh,' and walketh, 'by love,' Gal. v. 6. Faith and love are the brain and the heart of the soul, so knit together in a mutual harmony and correspondence, that without their perfect union the whole Christian man cannot move with power, nor feel with tenderness, nor breathe with true life. Love, then, is a path for holy feet to walk in. It is, (1.) a clear, (2.) a near, (3.) a sociable way.

(1.) *Clear*.—There be no rubs in love. *Nec retia tendit, nec lædere intendit*. It neither does nor desires another's harm; it commits no evil, nay, 'it thinks no evil,' saith our Apostle, 1 Cor. xiii. 5. For passive rubs, 'it passeth over an offence,' Prov. xix. 11. It may be moved with violence, cannot be removed from patience. 'Charity covers a multitude of sins,' saith Peter, 1 Epist. iv. 8,—'all sins,' saith Solomon, Prov. x. 12,—covers them partly from the eyes of God, in praying for the offenders; partly from the eyes of the world, in throwing a cloak over our brother's nakedness; especially from its own eyes, by winking at many wrongs offered it. 'Charity suffereth long,' 1 Cor. xiii. 4. The back of love will bear a load of injuries.

There be two graces in a Christian, that have a different property. The one is most stout and stern; the other most mild and tender. Love is soft and gentle; and, therefore, compared to the 'bowels,' Col. iii. 12: *viscera misericordie*. Faith is austere and courageous, carrying Luther's motto on its shield, *Cedo nulli*,—I yield to no enemy of my faith. So said our precious Jewel: 'I deny my living, I deny my estimation, I deny my name, I deny myself; but the faith of Christ, and the truth of God, I cannot deny.' But love is mild, long-suffering, merciful, compassionate, and so hath a clear way to peace.

(2.) *Near*.—Love is also a very near way to blessedness, and, as I may say, a short cut to heaven. All God's law was at first reduced to ten precepts. The laws of nations, though they make up large volumes, yet are still imperfect; some statutes are added as necessary, others repealed as hurtful. But the law of God, though contained in a few lines, yet contains all perfection of duty to God and man. There is no good thing that is not here commanded, no evil thing that is not here forbidden. And all this is in so short bounds that those ten precepts are called but ten words. Yet when Christ came, he abridged this law shorter, and reduced the ten into two: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' St Paul yet comes after, and rounds up all into one. God reduceth all into ten; Christ those ten into two; Paul those two into one: 'Love is the fulfilling of the law,' Rom. xiii. 10. Which is *compendium, non dispendium legis*, saith Tertullian,\*—an abridging, not enervating of the law of God. So Augustine, 'God in all his law, *nihil præcipit nisi charitatem, nihil culpatur nisi cupiditatem*,†—commands nothing but love, condemns nothing but lust.' Yea, it is not only the complement of the law, but also the

\* Contr. Marcion., lib. v.

† De Doctrin. Christ., lib. iii., cap. 10.

supplement of the gospel. *Novum mandatum*,—‘A new commandment I give unto you, that ye love one another,’ John xiii. 34. All which makes it manifest that love is a near way to heaven.

(3.) *Sociable* it is also; for it is never out of company, never out of the best company. The delight thereof is ‘with the saints that are in earth, and with the excellent,’ Ps. xvi. 3. The two main objects of envy are highness and nighness: the envious man cannot endure another above him, another near him; the envious man loves no neighbour. But contrarily, love doth the more heartily honour those that are higher, and embrace those that are nigher, and cannot want society, so long as there is a communion of saints.

2. Love is the way, you hear: our course is walking. As clear, near, and sociable a way as love is, yet few can hit it; for of all ways you shall find this least travelled. The way of charity, as once did the ways of Zion, mourns for want of passengers. This path is so uncouth and unbeaten, that many cannot tell whether there be such a way or not. It is, in their opinion, but *via serpentis*,—the way of a serpent on the earth, or of a bird in the air, which cutteth the air with her wings, and leaves no print or track behind her; or some chimera or mathematical imaginary point—an *ens rationale*, without true being. *Viam dilectionis ignorant*, as the apostle saith, *viam pacis*,—‘The way of peace they have not known,’ Rom. iii. 17.

Others know there is such a way, but they will not set their foot into it. Their old way of malice and covetousness is delightful; but this is *ardua et prærupta via*,—a hard and a harsh way. Indeed, *artis tristissima janua nostræ*, the entrance to this way is somewhat sharp and unpleasant to flesh; for it begins at repentance for former uncharitableness. But once entered into this king’s highway, it is full of all content and blessedness: *Ad lætos ducens per gramina fluctus*.

*Walk in love*.—He doth not say, talk of it, but walk in it. This precept is for course, not discourse. Love sits at the door of many men’s lips, but hath no dwelling in the heart. We may say truly of that charity, it is not at home. A great man had curiously engraven at the gate of his palace the image of Bounty, or hospitality; the needy travellers with joy spying it, approach thither in hopeful expectation of succour; but still silence, or an empty echo, answers all their cries and knocks: for hospitality may stand at the gate, but there is none in the house. One among the rest (his hungry trust thus often abused) resolves to pluck down the image, with these words, ‘If there be neither meat nor drink in the house, what needs there a sign?’ Great portals in the country, and coloured posts in the city, promise the poor beggar liberal relief, but they are often but images; *muta et mutila signa*,—dumb and lame signs; for charity is not at home, only the shadow without *spe illectat inani*, gives fair and fruitless hopes.

We are too much wearied with these shadows of charity. Ambrose makes two parts of liberality—benevolence and beneficence.\* Many will share the former, but spare the latter; they will wish something, but do nothing; they have open mouths, but shut hearts; soft words, but hard bowels. To these St John gives advice, ‘Let us not love in word, nor in tongue, but in deed and in truth,’ 1 John iii. 18; opposing works to words, verity to vanity. Verbal compliments are not real implements; and, with a little inversion of the philosopher’s sense, ‘The belly hath no ears,’ the starved soul delights not to hear charity, but to feel it. *Oculatæ mihi sunt manus*,—The poor’s hands have eyes; what they receive they believe. The gouty usurer hath a nimble tongue, and though he will not walk in love, he can talk of love;

\* *Offic.*, lib. i., cap. 30.

for, of all members, the tongue *postrema senescit*, waxeth old last. Let a distressed passenger come to some of their gates, and he shall have divinity enough, but no humanity; wholesome counsel, but no wholesome food. They can afford them exhortation, but not compassion; charging their ears, but in no wise overcharging their bellies: they have Scripture against begging, but no bread against famishing. The bread of the sanctuary is common with them, not the bread of the buttery. If the poor can be nourished with the philosophical supper of good moral sentences, they shall be prodigiously feasted; but if the bread of life will not content them, they may be packing. But, saith St James, 'If you say to the poor, Depart in peace, be warmed, be filled; yet give them nothing needful to the body, your devotion profits not,' neither them nor yourselves, James ii. 16. There is difference betwixt breath and bread, between wording and working, between mere language and very sustenance.

The apostle chargeth us to walk, not to talk of love; one step of our feet is worth ten words of our tongues. The actions of pity do gracefully become the profession of piety. It is wittily observed, that the over-precise are so thwartingly cross to the superstitious in all things, that they will scarce do a good work, because a heretic doth it; that whereas a Papist will rather lose a penny than a *Paternoster*, these will rather give a *Paternoster* than a penny. They are devout and free in anything that toucheth not their purses. Thus, with a show of spiritual counsel, they neglect corporal comfort; and overthrow that by their cold deeds, which they would seem to build up by their hot words: that the poor might well reply, More of your cost, and less of your counsel, would do far better.

*Walk in love.*—Do not step over it, nor cross it, nor walk besides it, nor near it, but walk *in it*. The doctrine in full strength directs us to a constant embracing of charity. The whole course of our living must be loving; our beginning, continuance, end, must be in charity. Two sorts of men are here specially reprobable: some that seem to begin in charity, but end not so; others that seem to end in charity, that never walked so.

*First*, Some have had apparent beginnings of love, whose conclusion hath halted off into worldliness: while they had little, they communicated some of that little; but the multiplying their riches hath been the abatement of their mercies. Too many have verified this incongruent and preposterous observation, that the filling their purses with money hath proved the emptying their hearts of charity. As one observes of Rome, that the declination of piety came at one instant with the multiplication of metals. Even that clergy, that being poor, cared only to feed the flock, once grown rich, studied only to fill the pail. Ammianus Marcellinus saith of them, that *matronarum oblationibus ditabantur*,—they were enriched by ladies' gifts. And hereupon, together with that unlucky separation of the Greek head from the Latin body, the empire began to dwindle, the popedom to flourish. Now plenty is the daughter of prosperity, ambition of plenty, corruption of ambition. So *divitiæ veniunt, religioque fugit*,—religion brings in wealth, wealth thrusts out religion.

To this purpose, and to prevent this ready evil, was God's charge by the pen of David: 'If riches increase, set not your heart upon them,' Ps. lxxii. 10. For till they increase, there is less danger. But saith one, *Societas quædam est, etiam omnis, vitiiis et divitiis*,—Wealth and wickedness are near of kin. *Nimia bonorum copia, ingens malorum occasio*,—Plenty of goods lightly occasions plenty of evils. Goodness commonly lasts till goods come; but dition of state alters condition of persons. How many had been

good had they not been great! And as it was said of Tiberius, he would have made a good subject, but was a very ill king; so many have died good servants, that would have lived bad masters. God, that can best fit a man's estate here, that it may further his salvation hereafter, knows that many a man is gone poor up to heaven, who rich would have tumbled down to hell. We may observe this in Peter, who being gotten into the high priest's hall, sits him down by the warm fire, and forgets his Master, Mark xiv. 54. Before, Peter followed Christ hard at the heels, through cold and heat, hunger and thirst, trouble and weariness, and promiseth an infallible adherence; but now he sits beeking himself by a warm fire, his poor Master is forgotten. Thus his body grows warm; his zeal, his soul, cold. When he was abroad in the cold, he was the hotter Christian; now he is by the fireside, he grows the colder. Oh the warmth of this world, how it makes a man forget Christ! He that wants bread, pities them that be hungry; and they that want fire have compassion of the poor, cold, and naked; but the warmth and plenty of the world starve those thoughts. When the princes are at ease in Zion, they never 'grieve for the affliction of Joseph,' Amos vi. 6.

Whilst usury can sit in furs, ambition look down from his lofty turrets, lust imagine heaven in her soft embracings, epicurism study dishes and eat them, pride study fashions and wear them; the down-trodden poor, exposed to the bleak air, afflicted, famished, are not thought on. So easily are many that begin in love put by riches out of the way, and made to forbear walking in charity, even by that which should enable their steps. Thus avarice breeds with wealth, as they speak of toads that have been found in the midst of great stones. Though the man of mean estate, whose own want instructs his heart to commiserate others, say thus with himself, 'If I had more goods, I would do more good;' yet experience justifies this point, that many have changed their minds with their means, and the state of their purse hath forespoken the state of their conscience. So they have 'begun in' the charity of 'the Spirit,' and 'ended in' the cares of 'the flesh,' Gal. iii. 3.

Every man hath a better opinion of himself than to think thus. As Hazael answered Elisha, when the good prophet told him with tears that he should burn the cities of Israel with fire, slay the inhabitants, rip up the women with child, and dash the infants against the stones: 'Am I a dog, that I should do this horrid thing?' 2 Kings viii. 13; so you will not think, that being now mean, you relieve the distressed; if you were rich, that you would rob, spoil, defraud, oppress, impoverish them. Oh, you know not the incantations of the world! It is a pipe that (beyond the siren's singing) makes many sober men run mad upon it. I have read of an exquisite musician, of whom it was reported that he could put men into strange fits and passions, which he would as soon alter again with varying his notes, inclining and compelling the disposition of the hearer to his strains. There was one that would make trial how he could affect him, daring his best skill to work upon his boasted composedness and resolution. The musician begins to play, and gave such a *lacrymæ*, so sad and deep a lesson, that the man fell into a dumpish melancholy, standing as one forlorn, with his arms wreathed, his hat pulled over his eyes, venting many mournful sighs. Presently the musician changeth his stroke into mirthful and lusty tunes, and so by degrees into jigs, crotchets, and wanton airs; then the man also changeth his melancholy into sprightly humours, leaping and dancing as if he had been transformed into air. This passion lasting but with the note that moved it, the musician riseth into wild raptures, masks, and antiques; whereupon he also riseth to shouting, halloing, and such frantic passages,

that he grew at last stark-mad. Such a charming power, said a worthy divine, hath the music of money and wealth, and such fits it works in a man's heart. First it takes him from peaceful settledness, and from great content in his little, and puts him into dumps; a miserable, carking thoughtfulness how to scrape together much dirt. Next when he hath it, and begins with delight to suck on the dugs of the world, his purse, his barns, and all his, but his heart, full, he falls to dancing and singing *requiems*: 'Soul, take thine ease, eat, drink, and be merry,' Luke xii. 19. Then shall his table stand full of the best dishes, his cup of the purest wine, his back with the richest robes; and he conceits a kind of immortality in his coffers; he denies himself no satiety, no surquedry. But at last the world's bedlam music puts him into frenzy: he grows rampant; runs into oppressions, extortions, depopulations, rapes, whoredoms, murders, massacres; spares not blood or friendship, authority nor vassalage, widow nor orphan, prince nor subject; *nec haræ, nec aræ*,—neither poor man's cottage nor church's altar; yea, if the commonwealth had but one throat, as Nero wished of Rome, he would cut it. Oh the unpacifiable madness that this world's music puts those into who will dance after its pipe! For this cause, saith our Apostle, continue in the charity thou hast begun: 'Walk in love.' 'Ye did run well, who did hinder you?' Gal. v. 7. Doth wealth keep you from charity? 'This persuasion cometh not of him that calleth you,' ver. 8. God never meant, when he gave you riches, that you should then begin to be covetous. He did not for this purpose shew new mercy to you, that you should take away your old mercies from his.

*Secondly*, There are other that seem to end in love, who never all their days walked in this heavenly path. They have a will lying by them, wherein they have bequeathed a certain legacy to the poor—something to such a church, or such an hospital. But this will is not of force till the testator be dead, so that a man may say, though the will be ready, yet 'to will is not ready' with them; for God shall not have it so long as they can keep it. These can wish, with Balaam, to die Christians, but they must live pagans. Having raised thousands out of their sacrilegious and inhospitable impropriations, they can bestow the dead hope of a little mite on the church; in memorial whereof the heir must procure an annual recitation, besides the monumental sculpture on the tomb. Be his life never so black, and more tenebrous than the vaults of lust, yet, said a reverend divine, he shall find a black prophet, for a black cloak, that with a black mouth shall commend him for whiter than snow and lilies. Though his unrepented oppressions, un-restored extortions, and blood-drawing usuries, have sent his soul to the infernal dungeon of Satan, whose parishioner he was all his life; yet money may get him canonised a saint at Rome, and robe him with spotless integrity and innocence. So divers among them, that lived *more latronum*, yet in death affected *cultum martyrum*. Hence epitaphs and funeral orations shall commend a man's charity, who never all his days walked two steps in love.

But it is in vain to write a man's charity in a repaired window, when his tyrannous life is written in the bloody and indelible characters of many poor men's ruin and overthrow. Nor can the narrow plaster of a little poor benevolence hide and cover the multitude of gaping wounds made by extortion and unmercifulness. No, God hates the sacrifice of robbery: 'their drink-offerings of blood will I not offer,' said David, Ps. xvi. 4. The oblation that is made up of the earnings of the poor is an abomination, offending God's eye, and provoking his hand. First restore the lands and goods

of others, injuriously or usuriously gotten; let not an unjust penny lie rotting on thy heap and heart; and then build hospitals, repair ruined holy places, produce the fruits of mercy, walk in love. Otherwise, it is not smooth marble and engraven brass, with a commending epitaph, that can any more preserve the name from rotten putrefaction than the carcase. But for all that, the memory shall stink above ground, as the body doth under it. It is a desperate hazard, that a wicked man by a charitable will shall make amends for all; whereas, commonly a usurer's testament is but a testimony of his lewd life. There is small hope that they end in charity who would never walk in love.

There be others that cannot walk in love, through a double defect, either of eyes or of feet. Some have feet, but want eyes; others have eyes, but want feet.

First, Some have the feet of affections, but they lack eyes, and so cannot descry the true and perfect way of love. Indeed, no man can find it without God. 'Shew me thy ways, O Lord: teach me thy paths,' Ps. xxv. 4. For it is he that directs 'sinners and wanderers to the way,' ver. 8. These want him that should 'lead them by the way that they should go,' Isa. xlviii. 17. They think that by building up a ladder of good works their souls shall, on meritorious rounds, climb up to heaven. They cannot distinguish between *viam regni* and *causam regnandi*. They suppose if they relieve Seminaries, fast Lents, keep their numbered orisons, prodigally sacrifice their bloods in treasons for that Roman harlot, this is *via dilectionis*, the way of love. So the silly servant, bidden to open the gates, set his shoulders to them, but with all his might could not stir them; whereas another comes with the key, and easily unlocks them. These men, so confident in their good works, do but set their shoulders to heaven-gates, alas! without comfort; for it is the key of faith that only opens them. These have nimble feet, forward affections, hearts workable to charity, and would walk in love if they had eyes. Therefore let us pray for them: 'Cause them to know the way, O Lord, wherein they should walk,' Ps. cxliii. 8.

Secondly, Others have eyes, but they want feet; they understand the way of love, but they have no affection to walk in it. They know that false measures, forsworn valuations, adulterate wares, smooth-cheeked circumventions, painted cozenages, malicious repinings, denied succours, are all against love. *Noscunt et poscunt*,—they know them, but they will use them. They know that humbleness, kindness, meekness, patience, remission, compassion, giving and forgiving, actual comforts, are the fruits of love. *Norunt et nolunt*,—they know it, but they will none of it. These know, but walk not in love. It is fabled that a great king gave to one of his subjects, out of his own mere favour, a goodly city, happily replenished with all treasures and pleasures. He does not only freely give it, but directs him the way, which keeping, he should not miss it. The rejoiced subject soon enters on his journey, and rests not till he comes within the sight of the city. They near it, he spies a great company of men digging in the ground, to whom approaching, he found them casting up white and red earth in abundance. Wherewith his amazed eyes growing soon enamoured, he desires a participation of their riches. They refuse to join him in their gains, unless he will join himself in their pains. Hereupon he falls to toiling, digging, and delving, till some of the earth falls so heavy upon him that it lames him, and he is able to go no further. There he dies in the sight of that city, to which he could not go for want of feet, and loseth a certain substantial gift for an uncertain shadow of vain hope.

You can easily apply it. God, of his gracious favour, not for our deserts, gives man, his creature, a glorious city, even that whose 'foundations are of jasper, sapphire, and emerald,' &c., Rev. xxi. 19. He doth more, directs him in the way to it: Go on this way; 'walk in love.' He begins to travel, and comes within the sight of heaven; but by the way he spies worldlings toiling in the earth, and scraping together white and red clay—silver and gold, the riches of this world. Hereof desirous, he is not suffered to partake, except he also partake of their covetousness and corrupt fashions. Now, Mammon sets him on work to dig out his own damnation;\* where, after a while, this gay earth comes tumbling so fast upon him, that his feet be maimed, his affections to heaven lost, and he dies short of that glorious city, which the King of heaven purchased with his own blood, and gave him. Think of this, ye worldlings, and seeing you know what it is to be charitable, put your feet in this way: 'Walk in love.'

There be yet others whose whole course is every step out of the way to God, who is love; and they must walk in love that come unto him.

First, There is a path of lust; they err damnably that call this the way of love. They turn a spiritual grace into a carnal vice; and whereas charity and chastity are of a nearer alliance than sound, these debauched tongues call uncleanness love. Adultery is a cursed way, though a much coursed way; for a whore is the highway to the devil.

Secondly, There is a path of malice; and they that travel in it are bound for the enemy. Their evil eye is vexed at God's goodness, and their hands of desolation would undo his mercies. Other men's health is their sickness; others' weal their woe. The Jesuits and their bloody proselytes are pilgrims in this way. We know by experience the scope of their walks. Their malice was so strong as *scavire in saxa*; but they would turn Jerusalem *in acervum lapidum*, into a heap of stones. Yea, such was their rage, that *nil reliquit fecerunt, ut non ipsis elementis fieret injuria*,—they spared not to let the elements know the madness of their violence. They could not draw fire from heaven; (their betters could not do it in the days of Christ on earth;) therefore they seek it, they dig it from hell:—

'Flectere cum nequeunt Superos, Acheronta movebunt.'

Here was malicious walking.

Thirdly, There is a counterfeit path; and the travellers make as if they walked in love, but their love is dissimulation. It is not *dilectio vera*, true love, which St John speaks of, 1 Epist. iii. 18; nor *dilectio mera*, as Luther, —not a plain-hearted love. They will cozen you unseen, and then, like the whore in the Proverbs, wipe their mouths; and it was not they. Their art is *alios pellere aut tollere*,—to give others a wipe or a wound; and, Judas-like, they salute those with a kiss, against whom they intend most treason.

Fourthly, There is a way directly cross to love, which neither obeys God, for love keeps the commandments; nor comforts man, for love hath compassion on the distressed. These have feet swift enough, but 'swift to shed blood. Destruction and misery are in their ways,' Rom. iii. 15, 16. They are in Zedekiah's case, 2 Kings xxv. 7: both their eyes are put out, and their feet lamed with the captive-chains of Satan; so easily carried down to his infernal Babylon.

These are they that 'devour a man and his heritage,' Mic. ii. 2. Therefore Christ calls their riches, not *τὰ ὄψρα*, but *τὰ ἐνώτρα*, things within them, as if they had swallowed them down into their bowels. The phrase is used

\* 'Effodiuntur opes irritamenta malorum.'—*Ov. Met.*



by Job, 'He hath swallowed down riches, and he shall vomit them up again : God shall cast them out of his belly,' chap. xx. 15. When this vomit is given them, you shall see strange stuff come from them. Here the raw and undigested gobbets of usury ; there the mangled morsels of bloody oppressions : here five or six impropriate churches ; there thousand acres of decayed tillage : here a whole casket of bribes ; there whole houses and patrimonies of undone orphans : here an enclosure of commons ; there a vastation of proper and sanctified things. Rip up their consciences, and this is the stuffing of their hearts.

These walk cross to the cross of Christ ; as Paul saith, they are enemies, cursed 'walkers,' Phil. iii. 18. Whereupon we may conclude with Bernard, *Periculosa tempora jam non instant, sed extant*,\*—The dangerous times are not coming, but come upon us. The cold frost of indevotion is so general, that many have benumbed joints ; they cannot walk in love. Others so stiff and obdurate, that they will meet all that walk in this way, and with their turbulent malice, strive to jostle them out of it. Therefore David prays, 'Preserve me from the violent men, that have purposed to overthrow my goings,' Ps. cxl. 4. Let us then, upon this great cause, use that deprecation in our Litany, 'From pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness, good Lord, deliver us !'

I am loath to give you a bitter farewell, or to conclude with a menace. I see I cannot, by the time's leave, drink to you any deeper in this cup of charity. I will touch it once again, and let every present soul that loves heaven pledge me : 'Walk in love.'

The way to life everlasting is love ; and he that keeps the way is sure to come to the end. 'We know that we have passed from death to life, because we love the brethren,' 1 John iii. 14. For this are the works of mercy, charity, piety, and pity, so much commended in the Scriptures, and by the fathers, with so high titles, because they are the appointed way wherein we must walk, and whereby we must 'work up our own salvation.' Therefore the apostle claps in the neck of good works : 'laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life,' 1 Tim. vi. 19. Thereby we lay the ground of salvation in our consciences, and take assured hold of eternal life. He that goes on in love shall come home to life.

This comforts us ; not in a presumption of merit, but in confident knowledge that this is the way to glory : wherein, when we find ourselves walking, we are sure we are going to heaven, 'and sing in the ways of the Lord, Great is the glory of the Lord,' Ps. cxxxviii. 5. Now, therefore, 'put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind,' &c., Col. iii. 12. As you claim any portion in those gracious blessings, election, sanctification, and the love of God ; as you would have the sweet testimony of the Spirit that you are sealed up to the day of redemption, 'put on mercy, kindness, meekness, long-suffering'—let them be as robes to cover you all over ; yea, 'bowels of mercies'—let them be as tender and inward to you as your most vital parts. Lay forbearance and forgiveness as dear friends in your bosoms. Depart from iniquity ; for 'the highway of the upright is to depart from evil ; and he that keepeth his way preserveth his soul,' Prov. xvi. 17. And, 'above all these things, put on charity, which is the bond of perfectness,' Col. iii. 14. 'Walk in love.' 'And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God !' Gal. vi. 16. Amen.

\* De Considerat., lib. i.