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

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

PART. III.

CHAP. I.

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

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

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

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

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

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

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

And as I have given you this instance, to shew the folly of trying the certain foundation by the less certain notions or accidents.
accidents in the world; so you must abhor the same error in all other instances: Some wit may confit with the questioning of many plain conclusions: But he is a fool indeed, who faith, There is no God, or doubteth of his essential properties, Psal. 14. 1, 2. Rom. 1. 19, 20, 21.

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

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

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

When we are all forced to confess, that all our tearms of God are improper or metaphorical, and yet men will run those metaphors into numerous branches, and carry them unto greater impropriety, and then rail at all as blasphemers that question them; this practice is (though too common) a heinous sin in them, as it hath direful effect upon the Church. Should I recite the sad histories of this iniquity, and shew what
it hath done between the Greek and Latine Churches, and be-
tween those called Orthodox and Catholick, and many
through the world that have been numbered with Hereticks;
it would be too large a subject for our sorrow and complaints.

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

It is said to observe abundance of seemingly learned men,
who are posed in the smallest creature which they study, yet
talking as confidently of the unsearchable things of God; yea
and raving as furiously and voluminously against all that con-
tradict them, as if they had dwelt in the inaccessible light,
and knew all the order of the acts of God, much better than
they know themselves, and the motions of their own minds;
or better than they can anatomize a worm or a beast. They
that will not presume to say, that they know the secrets of
their Prince, or the heart of any of their neighbours; yea they
that perceive the difficulty of knowing the state of a mans
own soul, because our hearts are a maze and labyrinth, and
out thoughts so various and confused, can yet give you so
exact a Scheme of all Gods conceptions, that it shall be no
less than heresie to question the order of any part of it.
They can tell you what Idea's are in the mind of God, and
in what order they lye; and how those Idea's are the same
unchanged about things that are changed; about things
past, and present, and to come; and what futurition was from
Eternity, as in the Idea of Gods mind; they can tell me in
what order he knoweth things, and by what means; and whe-
ther future contingents are known to him in their causes, or
in his decree, or in their coexistence in eternity: They can
tell what Decrees he hath about Negatives; as that such a
man shall not have Faith given him; that millions of things
possible shall not be; that you shall not be a plant, or a beast,
nor any other man, nor called by any other name, &c. And
how all Gods Decrees are indeed but one, and yet not only
unconceivably numerous, but the order of them as to priority
and posteriority, is to be exactly defined and defended, though
to the detriment of charity and peace: As to sin, they can
tell
tell you, whether he have a real positive Decree, de re event- 
ete, or only de eventu rei, or only de propriis permissione event-
ris, i. e. de non impediendo, i. e. de non agendo; whether non 
agere need and have a positive act of Voloition or Nolition an-
tecedent; Though they know only when they hear the sound 
of the wind, either whence it cometh, or whither it goeth; 
yet know they all the methods of the Spirit: They know 
how God as the first-mover, predetermineth the motions of 
all Agents, natural and free, and whether his influence be up-
on the essence, or faculty, or act immediately; and what that 
influx is. In a word, how voluminosly do they darken coun-
sel by words without knowledge? As if they had never read 
Gods large exopstulatic with Job (42. &c.) Deut. 29, 29. 
The secret things belong unto the Lord our God; but those things 
which are revealed, unto us, and to our children for ever, that we 
may do all the words of this Law. Even an Angel could say 
to Manoah, Judg. 13. 18. Why askest thou know after my 
name, seeing it is secret? No man hath seen God at any time, 
(saving) the only begotten Son, who is in the bosome of the 
Father; be hath declared him, Joh. 1. 18. And what he hath de-
clared we may know: But how much more do these men 
pretend to know, than ever Christ declared? But who hath 
known the mind of the Lord, or who hath been his Counselor? 
Rom. 11. 34.

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

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

If it be a sin to use idle or unprofitable words, and especial-
ly to take Gods Name in vain; it cannot be faultless to have 
idle unprofitable thoughts of God: for the thoughts are the 
operations of the mind itself. There is no thought or know-
ledge which ever cometh into our minds, which 1. Hath no 
great work to do; and 2. Is so fit and powerfull to do it, as 
the knowledge and thoughts which we have of God. The
very renovation of the soul to his Image, and transforming it into the Divine Nature, must be wrought hereby: The thoughts of his Wisdom, must silence all our contradicting folly, and bring our souls to an absolute submission and subjection to his Laws: The knowledge of his Goodness, must cause all true saving Goodness in us, by possessing us with the highest love to God. The knowledge of his Power, must cause both our confidence, and our fear: And the impress of Gods Attributes must be his Image on our souls. It is a common (and true) observation of Divines, that in Scripture, words of God which express his Knowledge, do imply his will and affections: (As his knowing the way of the righteous, Psal. 2. 6. is his approving and loving it, &c.) And it is as true, that words of our knowledge of God, should all imply affliction towards him. It is a grievous aggravation of ungodliness, to be a learned ungodly man: To profess to know God, and deny him in works, being abominable and disobedient, and reprobate to every good work (though as orthodox and ready in good words as others.) Titus 1. 16.

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

If the thing known become as much one with the understanding, as Plotinus and other Platonists thought, or if man were so far partaker of a kind of deification, as Gibieuf and other Oratorians, and Benedictus de Bernardis, Barbanston, and other Fanatrick Fryers think, surely the knowledge of God should raise us more above our sensitive desires and passions, and make us a more excellent sort of persons, and it should make us more like those blessed spirits, who know him more than
than we on earth; and it should be the beginning of our eternal life, John 17. 3.

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

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

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

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

Though I have often and more largely spoken of these duties in other Treatises, I must not here totally omit them, where I speak of that Faith in God, which essentially consisteth in them. It is a narrow, and foolish, and pernicious conception of Faith, which thinketh it hath no object but promises and
and pardon; and that it hath nothing to do with God as our Sovereign Governor: And it is too large a description of faith, which maketh actual and formal obedience to be a part of it: As Marriage is not conjugal fidelity and duty, but it is a Covenant which obligeth to it; and as the Oath of Allegiance is not a formal obedience to the Laws, but it is a covenaning to obey them; and as the hiring or covenant of a servant, is not doing service, but it is an entering into an obligation and state of service: So Faith and our first Christianity, is not strictly formal obedience to him that we believe in, as such: But it is an entering of our selves by covenant into an obligation and state of future obedience. Faith hath God's precepts for its objects as truly as his promises: But his own Relation as our King or Ruler is its primary object, before his precepts, Hes. 13. 10. Psal. 2. 6. & 5. 2. & 10. 16. & 24. 7, 8, 10. & 47. 6, 7. & 89. 18. & 149. 2. Rev. 15. 3. 1 Timoth. 1. 17. Luke 19. 27.

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

Faith taketh every good thing as a stream from this inexhausted spring, and as a token of love, from this unmeasurable Love. It knoweth a difference in the means and way of conveyance; but no difference as to the fountain; for all that we receive is equally from the same original; though not sent to us by the same hand. Faith should not take or look at any good abstractedly, as separated from God; but ever see the streams as continued up to the fountain; and the fruit as proceeding from the tree and roots: Remember still that be doth illuminate you by the Sun; and he doth nourish you by your food (for you live not by bread only, but by his Word and blessing;) and it is be that doth teach you by his Ministers, and protect you by his Magistrates, and comfort you by your friends: You have that from one, which another cannot give you; but you have nothing from any creature whatsoever; which is not totally from God: For though he honour creatures to be his Messengers or Instruments, the benefit is equally from him, when he useth an Instrument, and when he useth none. From him we have our Being, and our Comforts, and all
all the means and hopes of our well-being; and therefore our dependance must be absolutely on him: The blessings of this life, and of that to come; all things which appertain to life and godliness, are the gifts of his incomprehensible benignity. For it is natural to him, who is infinitely good, to do good, when he doth work ad extra; though when to communicate, and in what various degrees is tree to him, 1 Tim. 4.8. Mt. 6.33. 2 Pet. 1.3. Psal. 145.14, 15. & 146.7. & 18.50. 1 Tim. 6.17. James 1.5. & 4.6. Jer. 5.24, 25.

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

He taketh not God for God indeed, who taketh him not as his ultimate end: Nay, he debaseth God, who placing his felicity in any thing else, doth cleave to God but as the means to such a felicity. But to make God our felicity is lawful and necessary; but not to dream that this is the highest respect that we must have to God, to be our felicity. To love him, and to be beloved by him; to please him, and to be pleased in him, is our ultimate end; which though it be complex, and contain our own felicity, yet doth it, as infinitely supereminent, contain the complacency of God, and God as the object of our love, considered in his own infinite perfections: For he is the Alpha and Omega, the first and the last; and of him, and through him, and to him are all things, Rom. 11.36. It is the highest and noblest work of faith, to make our own Original to be our End, and to set our love entirely upon God; and to see that we ourselves are but worms and vanity; capable of no higher honour, than to be means to please and glorifie God; and must not take down God so, as to love him only for ourselves. And he only who thus denyeth himself for God, doth rightly improve self-love, and seek the only exaltation and felicity, by carrying up himself to God, and adhering to the eternal good, 1 Cor. 10.31. Luke 14.33. Mat. 16.25. Mark 8.35.

Direct. 11. Distinguish these Relations of God, but divide them not; much less set them in any opposition to each other; and remember that the effects of them all are marvelously and harmoniously mixt; but undivided.
The effects of God's Power, are always the effects also of his Wisdom and his Goodness: And the effects of his Wisdom, are always the effects of his Goodness and his Power: And the effects of his Goodness, are always the effects of his Power and his Wisdom. The effects of his Dominion on his rational subjects, are always the effects also of his Government and Love: And the effects of his Government, are always the effects also of his Dominion and Love: And the effects of his Love as Benefactor, are always the effects of his Dominion and Government. Though some one Principle, and some one Relation, may more eminently appear in one work as others do in the other works. Disposal is the effect of Propriety; but it is always a Regular and Loving disposal of the subjects of his Government. Legislation and Judgement are the effects of his Kingdom: But Dominion and Love have a hand in both, till Rebellion turn men from subjection: Glorification is the highest effect of Love: But it is given also by our Owner, as by one that may do as he list with his own; and by our Governor by the way of a Reward, Mat. 20. 15. 2 Tim. 4. 7, 8. Mat. 25. throughout.

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

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

2. They have false thoughts of God's Goodness, who make it to consist only or chiefly, in a communicative inclination ad extra, which we call Benignity: For he was as Good from Eternity, before he made any creature, as he is since: And his Goodness considered as essential in himself, and as his own perfection, is infinitely higher than the consideration of it, as terminated on any Creature. Man is denominated good from his adaptation to the will of God, and not God chiefly from his adaptation to the commodity or will of man. And they do
do therefore debase God, and deifie his creature, who make
the creature the ultimate end of God and itself; and not God
the ultimate end of the creature. And they might as well
make the creature the Beginning also of itself and God: (And
yet this fortith notion taketh much with many half-witted
Novelists in this Age, who account themselves the men of
ingenuity.)

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

Objeet. But if communicative Benignity be natural to God as
his Essential Goodness is, then he must do good per modum na-
ture, & ad ultimum potentiae; and then the world was from
Eternity, and as good as God could make it.

Answ. 1. Those Christian Divines who do hold that the
Universe was from Eternity, and that it is as good as God can
make it; do not yet hold that it was its own original, but an
everlasting emanation from God, and therefore that God who is
the beginning of it, is the ultimate end, and eternally and vo-
luntarily, though naturally and necessarily produced it for
himself, even for the pleasure of his will: And therefore that
Gods Essential Goodness as it is in itself, is much higher than
the same as terminated in, or productive of the Universe.
And that no mixt bodies which doeriri & interire, are gener-
ated and corrupted, were from eternity; and consequently,
that this present systeme called the world, which is within our
light, was not from eternity: But that as spring and fall
doth revive the plants, and end their transitory life; so it hath
been with these particular systemes; the simpler and nobler
parts of the Universe continuing the same. And they held that
the world is next to infinitely good; and as good as it is possible
to be without being God; and that for God to produce an-
other God, or an infinite good, is a contradiction: And that
all the bafier, and pained, and miserable parts of the world,
are best respectively to the perfection of the whole, though not best
in and to themselves; (As every nuck and pin in a watch is necessary as well as the chief parts.) And that all things set together, it is best that all things be as they are, and will be: But of this the infinite Wisdom, who seeth not only some little parts, but the whole Universe at one perfect view, is the fittest Judge.

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

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

Direct. 13. Let not Faith overlook the Books of the Creation,
and the wonderful demonstrations of God's Attributes there-
in.

Even such revelations of God's goodness and fidelity as are
made in Nature, or the works of Creation, are sometimes in
Scriptures made the objects of faith. At least we who by the
belief of the Scriptures, do know how the worlds were made,
Heb. xi. 2, 3. must believingly study this glorious work of
our great Creator. All those admirations and praises of God
as appearing in his works, which David useth, were not
without the use of faith. Thus faith can use the world as a
sanctified thing, and as a glass to see the glory of God in,
while sensual sinners use it against God to their own perdi-
tion, and make it an enemy to God and them; so contrary is
the life of Faith and of Sense. He hath not the heart of a
man within him, who is not stricken with admiration of the
Power, and Wisdom and Goodness of the incomprehensible
Creator, when he seriously looketh to the Sun and Stars, to
Sea and Land, to the course of all things, and to the won-
derful variety and natures of the particular creatures. And he
hath not the heart of a Believer in him, who doth not think
'O what a God is it whom I am bound to serve, and who
hath taken me into his Covenant as his child! How happy
are they who have such a God, engaged to be their God and
Happiness? And how miserable are they who make such a
God their revenging Judge and enemy? Shall I ever again
wilfully or carelessly sin against a God of so great Majesty? If
the Sun were an intellectual Deity, and still looked on me,
should I presumptuously offend him? Shall I ever disfruit
the power of him that made such a world? Shall I fear a worm,
a mortal man, above this great and terrible Creator? Shall I
ever again resist or disobey the word and wisdom of him, who
made and ruleth such a world? Doth he govern the whole
world, and should not I be governed by him? Hath he Good-
ness enough to communicate as he hath done to Sun and Stars
to Heaven and Earth, to Angels and Men, and every wight?
and hath he not Goodness enough to draw, and engage, and
continually
continually delight, this dull and narrow heart of mine? Doth the return of his Sun, turn the darksome night into the lightsome day, and bring forth the creatures to their food and labour; doth its approach revive the torpid earth, and turn the congealed winter into the pleasant spring, and cover the earth with her fragrant many-coloured Robes, and renew the life and joy of the terrestrial inhabitants; and shall I find nothing in the God who made and still continueth the world, to be the life, and strength, and pleasure of my soul? Psal. 66. 1. &c. Make a joyful noise unto God, all ye Lands: sing forth the honour of his Name; make his praise glorious: say unto God, How terrible art thou in thy works?—Come and see the works of God: He is terrible in his doing towards the children of men. He ruleth by his power for ever: his eyes behold the Nations: let not the rebellious exalt themselves. O blest our God ye people, and make the voice of his praise to be heard! who holdesth our soul in life, and suffertest not our feet to be moved, Psal. 86. 8, 9, 10. Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. All Nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name: For thou art great, and dost wondrous things: thou art God alone, Psal. 92. 5, 6. O Lord how great are thy works! thy thoughts are very deep, a brutifh man knoweth not, neither doth a fool understand this. Faith doth not separate it fell from natural knowledge, nor negligence God's Works, while it studieth his Word; but faith Psal. 143. 5. I meditate on all thy Works: I muse on the work of thy hands. Psal. 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is the great and wide Sea, &c. Nay, it is greatly to be noted, that as Redemption is to repair the Creation, and the Redeemer came to recover the soul of man to his Creator, and Christ is the way to the Father; so on the Lord's day our commemoration of Redemption includeth and is subservient to our commemoration of the Creation, and the work of the ancient Sabbath is not shut out, but taken in with the proper work of the Lord's day: and as Faith in Christ is a mediate grace to cause in us the Love of God; so the Word of the Redeemer doth not call off our thoughts from the Works.
Works of the great Creator, but call them back to that employment, and fit us for it by reconciling us to God. Therefore it is as suitable to the Gospel Church at least, as it was to the Jewish, to make God's works the matter of our Sabbath praises, and to say, as Psal. 145. 4, 5, 10. One generation shall praise thy works to another; and shall declare thy mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wonderful works: And men shall speak of the might of thy terrible acts, and I will declare thy greatness.

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

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

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

And yet let the extraordinaryness of his works have its effects also: Their use is to stir up the drowsie mind of man, to see God
God in that which is unusual, who is grown customary and lifeless in observing him in things usual. Pharaoh and his Magicians will acknowledge God, in those unusual works, which they are no way able to imitate themselves, and say, This is the finger of God, Exod. 8. 19. And therefore miracles are never to be made light of, but the finger of God to be acknowledged in them, whoever be the instrument or occasion, Luke 11. 20.

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

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

For God is nowhere else so fully manifested to man, in that Goodness, Love, and Mercy, which it most concerneth us to know; and the knowledge of which will be most healing and sanctifying to the soul: But of this I must speak more in the chapter next following.

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

For thus it is that they are all sanctified to Believers, and this is the holy use of mercies: Remember that as in order to Understanding, your eyes and ears are but the passages or inlets to your minds; and if sights and sounds went no further than the senses, you would be no better, if not worse than beasts: So also in order to Affection, the taste and sense of sweetness, or any other pleasure, is to pass by the sense unto the heart; and what should it do there, but affect the heart with the Love and Goodness of the giver. A beast tasteth as much of the sensitive sweetness of his food and eafe as you do:
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But it is the Believer who heartily faith, *How good is the Author and end of all this mercy? whence is it that this cometh? and whether doth it tend? I love the Lord because he hath heard the voice of my supplication, Psal. 116. 1. O that men would praise the Lord for his goodness, Psal. 145. 15, 16. The eyes of all things wait on thee: thou givest them their meat in due season. Thou openest thy hand, and satisfieth the desires of every living thing. He leaveth not himself without witness in that he doth good, and giveth us Rain from Heaven, and fruitful seasons, filling our hearts with food and gladness, Acts 14. 17. The near conjunction of soul and body, and the near relation of God and his mercies, do tell us plainly, that every pleasure which toucheth the sense, should touch the heart, and reach unto the soul itself; and that as the creature is fitted to the sense, and God is suitable to the soul, so the creature should be but God's servant to knock and cause us to open the door to himself, and the way of his communication and accession to the heart. Therefore so great a judgment is threatened against the Israelites in their prosperity, if they did not serve God with joyfulness and gladness of heart, for the abundance of all things, Deut. 28. 47. And therefore the daies in which men were to rejoice in God, with the greatest love and thankfulness, were appointed to be days of feasting, that the pleasure of the bodily senses might promote the spiritual pleasure and gratitude of the mind, 2 Chron. 19. 21. & 29. 30. Neb. 8. 17. & 12. 27. Esth. 9. 17, 18, 19. Numb. 10. 10.

Direct. 17. Let Faith feel God's displeasure in every chastisement and judgement.

For we must be equally careful that we despise them not, and that we faint not under them, Heb. 12. 5. They that pretend that it is the work of faith to see nothing in any affliction but the love and benefit, do but set one act of faith against another: For the same word which tell eth us, that it shall turn to a true believer's good, doth tell us that it is of itself a natural evil, and that as the good is from God's love, so the evil is from our sins, and his displeasure; and that he would give us the good without the evil, if men were without sin. He therefore that believeth not that it is a castigatory punishment for sin, is an unbeliever, as well as he that believeth not...
the promise of the benefit, Rom. 5. 12, 14, 16, 17, 18. 1 Cor. 11. 30, 32. Jer. 5. 25. Micah 1. 5. Amos 3. 2.

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

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

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

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

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

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

Faith seeth that it is the pleasing of the will of God, which is all our work, and all our reward: And that we should be fully pleased in the pleasing of him: And that there is no other rest for the soul to be thought on, but the will of God: And it must consent the soul in him alone, 2 Thes. 1. 11. Col. 3. 20. 1 Cor. 7. 32. 1 Thes. 4. 1. 2 Tim. 2. 4. Heb. 11. 6. Matt. 3. 17. Bb 2 & 17.5.
As God is often called Jealous, especially over the heart of man; so faith must make us jealous of ourselves, and very watchful against every creature, which would become any part of the felicity or ultimate object of our souls. God is so great to a believing soul, that faith must make us jealous of ourselves, and very watchful against every creature, which would be loved, or feared, or trusted, or obeyed before him, or above him: It is as natural to a true life of Faith on God, to make nothing of the incroaching creature, as for our beholding the Sun, to make nothing of a Candle. And thus is faith our victory over the world, 1 John 5.4. Jer. 17.5. Isa. 2.22. 1 Cor. 15.28. Ephes. 4.6. Col. 3.11.

CHAP. II.

Directions how to live by Faith on Jesus Christ.

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

Direct. 1. Keep still the true Reasons of Christ's Incarnation and Mediation upon your mind (as they are before expressed) else Christ will not be known by you as Christ. Therefore the Scriptures are much in declaring the reasons of Christ's coming into the world, as to be a sacrifice for sin, to declare God's love and mercy to sinners; to seek and to save that which was lost; to destroy the works of the Devil; &c. 1 Tim. 1.15. 1 John 3.8. Heb. 2.14. Luke 19.10. Rom. 5.10. 1 John 3.1. Gal. 4.4, 6, &c. Let this name or description of Christ be engraved as in capital Letters upon your minds. THE ETERNAL WISDOM OF GOD INCARNATE TO REVEAL AND COMMUNICATE HIS WILL, HIS LOVE, HIS SPIRIT TO SINFUL MISERABLE MAN.

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

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

Some also there be who gather from Christ's death, that God desired the sufferings of Christ as pleasing to him in itself; as if he made a bargain with Christ to sell to much mercy to man, for so much blood and pains of Christ; and as if he so delighted in the blood of the innocent, that he would the willinglyer do good to us, if he might first forgive and crucifie Christ. But this is to contradict Christ's business in the world, as if he who came from Heaven to declare Gods Love, had come to declare him to delight in doing hurt; and as if he who came
to demonstrate God's justice, had come to shew, that he had
rather punish the innocent, than the guilty: But the case is
quite otherwise: God doth not delight in man's sufferings as
such; no not of the guilty, much less of the innocent: He
desired not Christ's suffering for it self: But as it was a con-
venient means, to demonstrate his justice, and his holiness,
and to vindicate the honour of his government and law, and
to be a warning to sinners, not to sin presumptuously; and
yet to declare to them the greatness of his love.
And some are ready to gather from Christ's propitiation, that
God is now more reconcileable to sin, and so they blaspheme
him as if he were unholy: As if he made a smaller matter of
our mis-doings, since he is satisfied for them by a mediator.
And they are ready to gather, that God can now take com-
placency in man, though he have no inherent holiness at all,
because of the righteousness of Christ imputed to him. And
some take God's imputation of Christ's righteousness to us, to be
a reposing us to be the persons, who our selves fulfilled the law
in or by Christ; so that his very attributes of wisdom, and
love, and holiness, and justice, and mercy, &c. which Christ
came purposely to declare, are by some denied, blasphemed
or abused, on pretence of extolling Christ and our Redemp-
tion; as if we might sin that grace may abound, Rom. 6. 1, 2.
But if while we seek to be justified by Christ, we our selves also
are found sinners, is therefore Christ the minister of sin? God
forbid, Gal. 2. 17.
Director. 3. Distinguish between the common and the special
benefits of man's redemption by Christ; and see how the latter do
suppose the former; and set not these parts against each other,
which God in wisdom hath joined together.
To pass by all other the great and notable common benefit,
is the conditional covenant of grace; or the conditional pardon
of sin, and gift of eternal life to all without exception, John 3. 16.
And this general conditional promise must be first preached;
and the preaching of this is the universal or common call and
offer of grace: And it must be first believed, as is before
said. But the actual belief of it, according to its true in-
tent and meaning, doth prove our actual personal title to all
the
the benefits which were before given but conditionally, John 3. 16. 1 John 5. 10, 11, 12. 2 Cor. 5. 19, 20, 21.

Direct. 4. Accordingly judge how far Redemption is common or specific, by the common and specific benefits procured.

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

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

It is most ordinary to reduce all the Office of Christ, to the Prophetical, Priestly, and Kingly part. (For it is more proper to call them three parts of one Office, than three Offices:) But it is hard to reduce his Incarnation, or his infant-humiliation, and his whole course of obedience, and fulfilling the Law to any one, or all of these, torally. Though in some respect, as it is his example, it is teaching, and as it is part of his humiliation, it may be called a part of his sacrifice; yet as it is meritorious, obedience and perfection, it belongeth indeed to our High-Priest, but not formally to his Priesthood: No nor yet as be himself is the sacrifice for sin: For it is not an act of Priesthood to be himself a sacrifice. But yet I think the common distribution intimateth to us that sense which containeth the truth which we enquire after: For the word Priesthood is applied to Christ in a peculiar notion, so as it is never applied to any other; and therefore is taken more comprehensively, as including all that good which he doth for us (as good) by the way of Mediation with the Father, and all his acts of Mediation with God; as the Prophetical and Kingly parts, contain his other acts toward men. But yet a more plain and accurate distribution should be made; in which it should be manifested also to what heads his many other assumed titles of Relation are to be reduced: But thisis not a work for this place.
But that which now I advise you to avoid, is the error of them who look so much at Christ's Mediation with God, that they scarce observe his work with man: And the error of them who look so much at his work on man, that they overlook his Mediation with God: And theirs that so observe his sacrifice, as to make light of his continual intercession: or that observing both, make light of his doctrine and example: Or that observe these so much as to make light of his sacrifice and intercession: Or that extol his doctrine and example, and overlook his giving of the Spirit to all his living members: Or that cannot magnify any one of these, without depressing or extenuating some other. If Christ's Kingdom be not divided, Mat. 12. 25. sure Christ himself is not divided, nor his works, 1 Cor. 1. 13.

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

The first part is commonly called the Impetration, the second the Application (or rather, the Communication) As God did first co-himself the work of Creation, and thence result his Relations of our Owner, our Ruler, and our Chief Good (or our Love, or End, or Benefactor;) so Christ first doth the works which make him our Redeemer towards God; and then he is also our Owner, our Ruler, and our communicative Benefactor, hereupon. And this seemeth intimated by those phrases, Heb. 5. 8. & 2. 9, 10. where he is said to learn obedience by the things which he suffered, that is, as a subject exercised obedience, and so learnt to know by experience what obeying is. And that (the Captain of our salvation was made perfect by sufferings, and for suffering death was crowned with glory,) because his sufferings did constitute him a perfect Captain or Redeemer in performance; though before he was perfect in ability. As he that undertaketh to redeem some Turkish gally-slaves by conquering their Navy, is made a perfect Redeemer, or Conquerour, when he hath taken the fleet,
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It is certain, though the prisoners are in his power, to release them on such terms as seem best to him. And as a man is a perfect Chirurgeon, when (besides his skill) he is furnished with all his instruments or salves (how costly soever) though yet the cure is not done: Or as he that hath ransomed prisoners is a perfect Ransomer, when he hath paid the price, though yet they are not delivered, nor have any actual right themselves to claim deliverance by. I here mention this, because the building upon that foundation, which is supposed to be already laid and finished, and the seeking of the further salvation which yet we have no possession of, nor perhaps any title to, are works so very different, that he that doth not discern the difference, cannot exercise the Christian faith: Because it is to be necessarily exercised by two such different acts, or different ways of acting and applying our selves to our Redeemer.

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

Our distance is the lamentable fruit of our Apostacy; which inferreth, our fears, and estrangedness, and backwardness to draw near to God: It causeth our ignorance of him, and our false conceits of his will and works: it greatly hindreth both love and confidence: whereas the apprehension of our nearness to God will do much to cure all these evils. As it is the misery of the proud, that God looketh on them as afar off, that is, with strangeness, and abhorrence, and disdain, Psal. 138. 6. And accordingly they shall be far off from the blessed ones hereafter, Luke 16. 23. So it is the happiness of Believers to be nigh to God, in Jesus Christ, who condescended to be nigh to us; which is our preparation to be yet nearer to him for ever, Psal. 148. 14. & 34. 18. & 145. 18. Ephef. 2. 13. It giveth the soul more familiar thoughts of God, who seemed before to be at an inaccessible distance; which is part of the boldness of access and confidence mentioned, Ephef. 3. 12. & 2. 18. Rom. 5. 2. Heb. 4. 19. We may come boldly to the Throne of grace, Heb. 4. 16. And it greatly helpeth us in the work of Love, to think how near God is come to us in Christ, and how near he hath taken the humane nature unto him.
him. When a sinner looketh at God only as in himself, and as he is estranged from the guilty, he is amazed and confounded, as if God were quite out of the reach of our love; but when he thinketh how he hath voluntarily come down into our flesh, that he might be man, and be familiar with man, and what a wonderful marriage the Divine Nature hath made with the humane, this wonderfully reconcileth the heart to God, and maketh the thoughts of him more sweet and acceptable. If the life of faith be a dwelling in God, and God in us, and a walking with God, 1 Joh. 3. 24. & 4. 12, 15, 16. Ephes. 3. 17. Gen. 17. 1. & 24. 40. & 5. 22. & 6. 9. Heb. 11. 5. Then must we perceive our nearness to God: The just apprehension of this nearness in Christ's Incarnation and Relation to us, is the chief means to bring us to the nearness of love and heavenly conversation, Col. 3. 1, 3, 4.

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

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

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

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

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

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

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

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

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

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

Therefore entertain not their mistake, who tell men that all sin, past, present, and to come, is fully pardoned at once (whether it be before you were born in God's decree, or Christ's satisfaction, or at the time of your conversion) nor theirs who teach that Christ pardoned only sins before conversion, but as for all that are committed afterward, he doth prevent the need of pardon, by preventing all guilt and obligation to punishment (except mere temporal chastisement.)

The preparation which Christ hath made for our pardon, is in it self sufficient, yea and effectual as to that end which he would have it attain before our believing: But our actual pardon is no such end: Nor can sin be forgiven before it be committed; because it is no sin. Christ never intended to justify or sanctifie us perfectly at the first (whatsoever many say to the contrary, because they understand not what they say) but to carry on both proportionably and by degrees, that we may have daily use for his daily mediation, and may daily pray, Forgive us our trespasses. There is no guilt on them that are in Christ, so far as they walk not after the flesh, but after the spirit; nor no proper condemnation by sentence or execution at all; because their pardon is renewed by Christ, as they renew their sins of infirmity: but not because he preventeth their need of any further pardon.

Therefore as God made advantage of the sins of the world, for the honouring of his grace in Christ, that grace might abound where sin abounded, Rom. 5. 12, 16, 17. So do you make advantage of your renewed sins, for a renewed use of faith in Christ; and let it drive you to him with renewed desires and expectations of pardon by his intercession: That Satan may be a looser, and Christ may have more honour by every sin that we commit. Not that we should sin that grace may abound; but that we may make use of abounding grace when
when we have sinned. It is the true nature and use of faith and Repentance to draw good out of sin itself, or to make the remembrance of it to be a means of our hatred and mortification of it, and of our love and gratitude to our Redeemer: Not that sin itself doth (formally or efficiently) ever do any good: But sin objectively is turned into good: For so sin is no sin: because to remember sin is not sin. When David faith, Psal. 51. 3. that his sin was ever before him, he meaneth not only involuntarily to his grief, but voluntarily as a meditation useful to his future duty, and to stir him up to all that which afterward he promiseth.

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

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

Remember therefore that we live in Christ, and that the life which we now live is by the faith of the Son of God, who hath loved us, and given himself for us, Gal. 2. 20. And his grace is sufficient for us, and his strength most manifest in our weakness, 2 Cor. 12. 9. And that when Satan desireth to sift us, he prayeth for us that our faith may not fail, Luke 22. 32. And that our life is hid with Christ in God, even with Christ who is our life, Col. 3. 3, 4. That he is the Head, in whom all the members live, by the communication of his appointed ligaments and joints, Ephes. 4. 14, 15, 16. Therefore when any grace is weak, go to your Head for life and strength. If faith
be weak, pray, Lord increase our faith, Luke 17.5. If you are ignorant, pray him to open your understandings, Luk. 24.45. If your hearts grow cold, go to him by faith, till he shed abroad the love of God upon your hearts, Rom. 5.3, 4. For of his fulness it is that we must receive grace for grace, John 1.16.

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

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

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

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

1. His wonderful Love to God, to his Eled, and to his enemies: expressed in so strange an undertaking, and in his sufferings, and in his abundant grace, which must teach us, what fervours of love to God and man, to friends and enemies must dwell and have dominion in us, 1 John 4.10. Rev. 1.5. Rom. 8.10. John 13.34, 35. & 15.13. 1 John 3.14. 23. 17. & 4.7, 8, 20, 21.

2. His full obedience to his Father's will, upon the dearest rates or terms: To teach us that no labour or cost should seem too great to us in our obeying the will of God; nor any thing seem to us of so much value, as to be a price great enough to hire us to commit any willful sin, Rom. 5.19. Heb. 5.8. Phil. 2.8. 1 Sam. 15.22. 2 Cor. 10.5, 6. Heb. 5.9. John 14.15. & 15.10. 1 John 2.3. & 3.22. & 5.2, 3. Rev. 22.14.

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

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

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

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

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

From him you must have your weapons, skill and strength.
The Life of Faith.

It is the great work of Faith, to militate under him, as the Captain of our salvation; and by virtue of his precepts, example and Spirit to overcome as he hath overcome. Of which more anon.

Direct. 18. Death also must be entertained and conquered by Faith in Christ.

We must see it as already conquered by him, and entertain it as the passage to him: This also will be after spoken to.


Direct. 20. Lastly, Faith must see Christ as preparing us a place in Heaven, and possessing it for us, and ready to receive us to himself. But all this I only name, because it will fall in in the last Chapters.

CHAP. III.

Directions to live by Faith on the Holy Ghost.

This is not the least part of the life of Faith. If the Spirit give us Faith itself, then Faith hath certainly its proper work to do towards that Spirit which giveth it: And if the Spirit be the worker of all other grace, and Faith be the means on our part, then Faith hath somewhat to do with the Holy Ghost herein. The best way that I can take in helping you to believe aright in the Holy Ghost, will be by opening the true sense of this great Article of our Faith to you, that by understanding the matter aright, you may know what you are here both to do, and to expect.

Direct. 1. The name of the Holy Ghost, or Spirit of God, is used in Scripture for the third person in the Trinity as constitutive, and as the third perfective principle of operation; and most usually as operating ad extra, by communication. And therefore many Fathers, and ancient Divines and Schoolmen, say, That the Holy Ghost, the third person and principle is THE LOVE OF GOD; which as it is God's Love of himself, is a constitutive person.
personor principle in the Trinity; but as it is pregnant and productive, it is the third principle of operation ad extra; and so that it is taken usually, for the pregnant, operative Love of God.

And thus they suppose that the Divine POWER, INTELLIGENT and WILL (or Wisdom and Love) are the three constitutive persons in themselves, and the three principles of operation ad extra. To this purpose writeth Origen, Ambrose and Richardus the Schoolman; but plainlier and fuller Damascene and Bernard, and Edmundus Cantuariensis, and Potho Prumensis cited by me in my Reasons of the Christian Religion, page 372, 373: 374. Augustine only putteth Memory for Power, by which yet Campanella thinketh he meant Power, (Metaphys. par. 2. l.6. c. 12. art. 4. pag. 88.) what Cæsarides and many other say de triplici lumine, I pass by: The Lux Radii & Lumen, are thought a fit similitude by many: But the Spirit, Light and Heat, is a plain impression of the Trinity on that noble element of fire. That holy man Epheus Syrus in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his ownRedemption in the doctrine of the Trinity against all Heresies) [By that three-named fire of the most holy Trinity] (or Divine Majesty as another Copy hath it) [And by that infinite and sole, one Power of God; and by these three subsistences of the intelligible (or intellectual) fire.] And as it is a most great and certain truth, that this sacred Trinity of Divine Principles, have made their impress communicatively upon the frame of nature, and most evidently on the noblest parts, which are in excellency nearest their Creator; so it is evident that in the creatures LOVE is the pregnant communicative principle: So is Natural Love in Generation and friendly Love in benefiting others; and spiritual Love, in propagating knowledge and grace, for the winning of souls.


D. 4.6. 2. The more excellent measure of the Spirit given by Christ after his ascension to the Gospel Church, is to be distinguished from that which was before communicated; and this Spirit of
of Christ is it which our Christian Faith hath special respect to.

Without the Spirit of God, as the principal principle, nature would not have been nature, Gen. 1. 2. All things would not have been good, and very good, but by the communication of goodness: And without somewhat of that Spirit, there would be no Moral Goodness in any of mankind: And without some special operations of that Spirit, the godly before Christ's coming in the flesh, would not have been godly, nor in any present capacity of glory: Therefore there was some gift of the Spirit before.

But yet there was an eminent gift of the Spirit proper to the Gospel times, which the former ages did not know; which is so much above the former gift, that it is sufficient to prove the Verity of Christ.

For 1. There was use for the special attestation of the Father by way of Power, by Miracles, and his Resurrection to own his Son. 2. The Wisdom and Word of God incarnate, must needs bring a special measure of Wisdom to his Disciples; and therefore give a greater measure of the Spirit for illumination. 3. The design of Redemption being the revelation of the Love of God, and the recovery of our Love to him, there must needs be a special measure of the Spirit of Love shed abroad upon our hearts. And in all these three respects, the Spirit was accordingly communicated.

Q. What is it not the Spirit of Christ which was in the Prophets, and in all the godly before Christ's coming?

A. The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in innocency, and from the state of man in his Apostacy and condemnation: And thus it was the Spirit of Christ which was then given, so far as it was the Covenant and Grace of Christ, by which men were then saved. But there was a fuller Covenant to be made after his coming, and a fuller measure of Grace to be given, and a full attestation of God for the establishment and promulgation of this Covenant: And accordingly a fuller and special gift of the Spirit. And this is called The Spirit of Christ, in the peculiar Gospel sense.

Q. How is it said, Joh. 7. 37. that the Holy Ghost was not
not yet given, because Christ was not yet glorified?

Answ. It is meant of this special measure of the Spirit, which was to be Christ's special witness and agent in the world. They had before that measure of true grace, which was necessary to the salvation of Believers, before the Incarnation and Resurrection of Christ, (which was the Spirit of Christ, as the Light before Sun-rising is the Light of the Sun;) and if they died in that case, they would have been saved: But they had not the signal Spirit of the Gospel, settled and resident with them, but only some little taste of it for casting out Devils, and for Cures, at that time when Christ sent them by a special mission to preach, and gave them a sudden special gift, Luke 9. 1. & 10. 17.

Quest. How is it said of those baptized Believers, Acts 19. that they had not heard that there was a Holy Ghost?

Answ. It is meant of this eminent Gospel gift of the Holy Ghost, as he is the great Witness and Agent of Christ; and not of all the graces of the Holy Ghost?

Quest. Was it before necessary to have an explicite belief in the Holy Ghost as the third person in the blessed Trinity, and as the third principle of the divine operations, and were the faithful then in Covenant with him?

Answ. Distinguish between the Person and the Name: No Name is necessary to salvation; else none could be saved but men of one language: To believe in the Holy Ghost under that Name, was not necessary to salvation (nor yet is) for he that speaketh and heareth of him in Greek, or Latine, or Slavonian, &c. may be saved, though he never learnt the English tongue: But to believe in the Energetical, or operative, or communicative Love of God, was always necessary to salvation, considered in the thing, and not only in the Name: As it was to believe in his Power and his Wisdom: And to believe which is the first, and which the second, and which the third, is not yet of absolute necessity to salvation; while they are coequal and coessential; and it was necessary to the Jews to believe, that this Love of God did operate, and was communicated to the faithful, not upon the terms of innocence, according to the first Covenant; but to sinners that deserved death, and upon terms of mercy, through the Covenant of Grace,
Grace, which was made with lapsed man in order to his recovery, through a Redeemer.

Direct. 3. All that is efficiently necessary to our salvation, in or of God, is not objectively necessary to be known. And such a measure of the knowledge of the Son, and of the Holy Ghost is necessary to save us, as is necessary objectively to sanctifie us under the efficiency of the said Spirit: And all the rest is not of such necessity. And therefore as under the Gospel, the Spirit is Christ's great Witness, as well as Agent in the world, it is more necessary now to believe distinctly in the Holy Ghost in that relation, than it was before Christ's coming in the flesh.

There is a great deal of the Divine Perfection, which causeth our salvation, unknown to us: As the Sun will shine upon us, and the wind will blow, and the rain will fall, and the earth will bear fruits, whether we know it or not; so our knowledge of it, is not at all necessary to any Divine Efficiency as such: The Spirit by which we are regenerate, is like the wind that bloweth, whose found we hear, but know not whence it cometh, nor whither it goeth (no nor what it is) John 3. 6, 7, 8, 9. But all those things which are necessary to work objectively and morally on the soul, do work in esse cognito; and the knowledge of them is as necessary as the operation is. It was of absolute necessity to the salvation of all, before Christ's coming, and among the Gentiles as well as the Jews, that the Spirit should sanctifie them to God, by posseffing them with a predominant Love of him in his Goodness; and that this Spirit proceed from the Son or Wisdom of God: But it was not so necessary to them as it is now to us, to have a distinct knowledge of the personality and operations of the Spirit, and of the Son. And though now it is certain that Christ is the Way, the Truth, and the Life, and no man cometh to the Father, but by the Son, Joh. 14. 6. Yet that knowledge of him, which is necessary to them that hear the Gospel, is not all necessary to them that never hear it, though the same efficiency on his part be necessary: And to it is about the knowledge of the Holy Ghost, without which Christ cannot be sufficiently now known, and rightly believed in.

Direct. 4. The presence or operation of the Spirit of God is
casually the spiritual Life of man, in his holiness: As there is no natural Being but by influence from his Being; so no Life but by communication from his Life, and no Light but from his Light, and no Love or Goodness, but from his Spirit of Love.

It is therefore a vain conceit of them, that think man in innocency had not the Spirit of God: They that say, his natural rectitude was instead of the Spirit, do but say, and unsay: for his natural rectitude was the effect of the influx or communication of Gods Spirit: And he could have no moral rectitude without it; as there can be no effect without the chief cause: The nature of Love and Holiness cannot subsist, but in dependance on the Love and Holiness of God: And those Papists who talk of mans state first in pure naturals, and an after donation of the Spirit, must mean by pure naturals, man in his meer essentials, not really, but notionally by abstraction distinguished, from the same man at the same infant as a Saint; or else they speak unsoundly: For God made man in moral dispositive goodness at the first; and the same Love or Spirit, which did first make him so, was necessary after to continue him so. It was never his nature to be a prime good, or to be good independently without the influence of the prime good, Is. 44.3. Ezek. 36.27. Job 26.13. Psal. 51.10,12 & 143.10. Prov. 20.27. Mal. 2.15. John 3.5,6. & 6.63. & 7.39. Rom. 8.1,5 6,9,13,16. 1 Cor. 6.11. & 2.11,12. & 6.17 & 12 11,13. & 15 45. 2 Cor. 3.3,17. Ephes. 2.18, 22. & 3.16. & 5.9. Col. 1.8. Jude 19.

Direct. 5. The Spirit of God, and the Holiness of the soul may be lost, without the destruction of our essence, or species of humane nature; and may be restored without making us specifically other things.

That influence of the Spirit which giveth us the faculty of a Rational Appetite or Will, inclined to good as good, cannot cease, but our humanity or Being would cease: But that influence of the Spirit, which causeth our adherence to God by Love, may cease, without the cessation of our Beings; as our health may be lost, while our life continueth, Psal. 51.10. 1 Thes. 5.19.

Direct. 6. The greatest mercy in this world, is the gift of the Spirit, and the greatest misery is to be deprived of the Spirit; and
and to bese are done to man by God, as a Governor, by way of reward and punishment oft-times: Therefore the greatest reward to be observed in this world, is the increase of the Spirit upon us, and the greatest punishment in this world is the denying or withholding of the Spirit.

It is therefore a great part of a Christians wisdom and work, to observe the access and assistances of the Spirit, and its withdrawing; and to take more notice to God in his thankfulness of the gift of the Spirit, than of all other benefits in this world: And to lament more the retiring or withholding of God's Spirit, than all the calamities in the world: And to fear this more as a punishment of his sin: Left God should say as Psal. 81. 11, 12. But my people would not hearken to my voice, Israel would none of me: So I gave them up to their own hearts lusts, to walk in their own counsel: And we must obey God through the motive of this promise and reward, Prov. 1. 23. Turn you at my reproof: Behold, I will pour out my Spirit unto you, I will make known my words to you, Joh. 7. 39. He spake this of the Spirit, which they that believe on him should receive, Luke 11. 13. God will give his holy Spirit to them that ask it. And we have great cause when we have sinned, to pray with David, Call me not away from thy presence, and take not thy holy Spirit from me. Create in me a clean heart, O God, and renew a right spirit in me. Restore to me the joy of thy saluation, and establish me with thy free Spirit, Psal. 51. 10, 11, 12. And as the sin to be feared is the grieving of the holy Spirit, Ephes. 4. 30. So the judgement to be feared, is accordingly the withdrawing of it, Isaib 63. 10, 11. But thy rebell and vexed his holy Spirit; therefore he was turned to be their enemy, and fought against them. Then be remembered the days of old, Moses and his people, saying, Where is he that brought them up? Where is he that put his holy Spirit within them? The great thing to be dreaded, is, left these that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost—should fall away, and be no more renewed by repentance—Heb. 6. 4, 6.

Direct. 7. Therefore executive pardon or justification cannot possibly be any perseller than sanctification is: Because no sin is further
ther forgiven, or the person justified executively, than the punish-
ment is taken off: and the privation of the Spirit, being the great
punishment, the giving of it, is the great executive remission in this
life.

But of this more in the Chapter of Justification follow-
ing.

Dir. A. 8. The three great operations in man, which each of
the three persons in the Trinity eminently perform, are, Nature,
Medicina, salus; the first by the Creator, the second by the Re-
deemer, the third by the Sanctifier.

Commonly it is called Nature, Grace and Glory: But ei-
ther the terms [Grace and Glory] must be plainlier expounded,
or that distribution is not found: If by Grace be meant
all the extrinsic medicinal preparations made by Christ; and
if by [Glory] be meant only the Holiness of the soul, the sense
is good: But in common use those words are otherwise un-
derstood. Sanctification is usually ascribed to the Holy Ghost:
but Glorification in Heaven, is the perfective effect of all the
three persons in our state of perfect union with God, Rom.
15. 16. Titus 3. 5, 6. But yet in the work of Sanctification it
self, the Trinity undividedly concur: And so in the sanctifying
and raising the Church, the Apostle distinctly calleth the act
of the Father, by the name of Operation; and the work of the
Son by the name of Administration, and the part of the Holy
Ghost by the name of Gifts, 1 Cor. 12. 4, 5, 6. And in respect
to these sanctifying Operations of God, ad extra, the same
Apostle distributeth them thus, 2 Cor. 13. 14. The Grace of the
Lord Jesus Christ, and the Love of God, and the Communion of the
Holy Ghost, be with you all: Whereby God, seemeth to be
meant all the persons in the Trinity in their perfection; but
especially the Father as the Fountain of Love, and as expressing
Love by the Son and the Spirit; and by the Grace of Christ, is
meant all that gracious provision he hath made for mans sal-
vation, and the Relative application of it, by his intercession,
together with his mission of the holy Spirit. And by the Com-
munion of the Spirit is meant that actual communication of Life,
Light and Love to the soul itself, which is eminently ascribed
to the Spirit.

Dir. A. 9. The Spirit is self is given to true Believers, and
not only grace from the Spirit.
Not that the Essence of God, or the person of the Holy Ghost, is capable of being continued in any place, or removing to or from a place, by local motion: But 1. The Holy Ghost is given to us relatively, as our Covenanting Sanctifier in the Baptismal Covenant: We have a Covenant-right to him, that is, to his operations. 2. And the Spirit itself is present as the immediate Operator; not to immediate as to be without Means, but so immediately as to be no distant Agent, but by proximate attingency, not only ratione virtutis, but also ratione suppositi, performeth his operations: If you say, so be is present every where; I answer, but he is not a present Operator every where alike. We are called the Temples of the Holy Ghost, both because he buildeth us up for so holy a use, and because he also dwelleth in us, 1 Cor. 6. 19.

Direct. 10. By the sanctification commonly ascribed to the Holy Ghost, is meant that recovery of the soul to God, from whom it is fallen, which consisteth in our primitive Holiness, or devotedness to God, but summarily in the Love of God, as God.

Direct. 11. And Faith in Christ is oft placed as before it, not as if the Spirit were no cause of Faith, nor as if Faith were no part of our saving special grace; nor as if any had saving Faith before they had Love to God; but because as Christ is the Mediator and way to the Father; so Faith in him is but a mediate grace to bring us up to the Love of God, which is the final perfective grace: And because, though they are inseparably complex, yet some arts of Faith go before our special Love to God in order of nature, though some others follow after it, or go with it.

It is a question which seemeth very difficult to many, whether Love to God, or Faith in Christ must go first (whether in time or order of nature.) For if we say that Faith in Christ must go first, then it seemeth that we take not Faith or Christ as a Means to bring us to God as our End; for our End is Dew amatus, God as beloved; and to make God our End, and to love him, are inseparable. We first love the good which appeareth to us, and then we choose and use the Means to attain it; and in so doing we make that our End which we did love; so that it is the first loved for itself, and then made our End. Now if Christ be not used as a Means to God, or as our Ultimate End, then he is not beloved in, or used as Christ, and therefore it is
no true Faith: And that which hath not the true End, is not the true act or grace in question, nor can that be any special grace at all, which hath not God for his Ultimate End: On both which accounts, it can be no true Faith: The intention finit, being before the choice or use of means, though the affection be after.

And yet on the other side, if God be loved as our End, before we believe in Christ as the means, then we are sanctified before we believe. And then faith in Christ is not the Means of our first special Love to God. And the consequents on both parts are intolerable; and how are they to be avoided?

Consider here 1. You must distinguish betwixt the assenting or knowing act of faith, and the consenting or chusing act of it in the will. 2. And between Christ as he is a Means of Gods chusing and using, and as he is a means of our chusing and using. And so I answer the case in these Propositions.

1. The knowledge of a Deity is supposed before the knowledge of Christ as a Mediator: For no man can believe that he is a Teacher sent of God, nor a Mediator between us and God, nor a Sacrifice to appease Gods wrath, who doth not believe first that there is a God.

2. In this belief or knowledge of God, is contained the knowledge of his Essential Power, Wisdom and Goodness; and that he is our Creator and Governor, and that we have broken his Laws, and that we are obnoxious to his Justice, and deserve punishment for our sins. All this is to be known before we believe in Christ as the Mediator.

3. Yet where Christianity is the Religion of the Country, it is Christ himself by his Word and Ministers, who teacheth us these things concerning God; But it is not Christ as a Means chosen or used by us, to bring us to the Love of God; (for no man can chuse or use a Means for an End not yet known or intended:) but it is Christ as a Means chosen and used by God, to bring home sinners to himself: (even as his dying for us on the Cross was.)

4. The foul that knoweth all this concerning God, cannot yet love him savingly, both because he wanteth the Spirit to effect it, and because a holy sin-hating God, engaged in Justice
to damn the sinner, is not such an object, as a guilty soul can love: but it must be a loving and reconciled God that is willing to forgive.

5. When Christ by his Word and Ministers hath taught a sinner both what God is in himself, and what he is to us, and what we have deserved, and what our case is; and then hath taught him, what he himself is as to his person and his office, and what he hath done to reconcile us to God, and how far God is reconciled hereupon, and what a common conditional pardoning Covenant, he hath made and offereth to all, and what he will be and do to those that do come in, the belief of all this seriously (by the assenting act of the understanding) is the first part of saving Faith, going in nature before both the Love of God, and the consenting act of the Will to the Redeemer. (And yet perhaps the same act of faith in an uneffectual superficial measure, may go long before this in many.)

6. In this assent our belief in God, and in the Mediator, are conjunct in time and nature; they being Relatives here as the objects of our faith. It is not possible to believe in Christ as the Mediator, who hath propitiated God to us, before we believe that God is propitiated by the Mediator; nor vice versa: Indeed there is a difference in order of dignity and desirableness; God as propitiated being represented to us as the End, and the Propitiator, but as the Means: But as to the order of our apprehension or believing, there can be no difference at all, no more than in the order of knowing the Father and the Son, the Husband and Wife, the King and Subjects: These Relatives are simul natura & tempore.

7. This assenting act of Faith, by which at once we believe Christ to be the Propitiator, and God to be propitiated by him, is not the belief that my sins are actually pardoned, and my soul actually reconciled and justified; but it includeth the belief of the history of Christ's satisfaction, and of the common conditional Covenant of Promise and Offer from God, viz. that God is so far reconciled by the Mediator, as that he will forgive, and justify, and glorifie all that Repent and Believe, that is, that return to God by faith in Christ; and offereth this mercy to all, and intreateth them to accept it, and will condemn
condemn none of them but those that finally reject it. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation: Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God, 2 Cor. 5. 18, 19, 20. So that it is at once the belief of the Father as reconciled, and the Son as the Reconciler, and that according to the tenor of the common conditional Covenant, which is the first assenting part of saving Faith.

8. This same Covenant which revealeth God as thus far reconciled by Christ, doth offer him to be further actually and fully reconciled, and to justify and glorify us, that is, to forgive, accept, and love us perfectly for ever. And it offereth us Christ to be our actual Head and Mediator, to procure and give us all this mercy, by communicating the benefits which he hath purchased according to his Covenant-terms: so that as before the Father and the Son were revealed to our assent together; so here they are offered to the Will together.

9. In this offer, God is offered as the End, and Christ as Mediator is offered as the Means; therefore the act of the Will to God, which is here required, is simple Love of complacency (with subjection, which is a consent to obey) but the act of the Will to Christ, is called choice or consent, though there be in it Amor Medii, the Love of that Means for its aptitude as to the end.

10. This Love of God as the End and Consent to Christ as the Means, being not acts of the Intellect, but of the Will, cannot be the first acts of Faith, but do presuppose the first assenting acts.

11. But the assenting act of Faith, doth cause these acts of the Will to God and the Mediator. Because we believe the Truth and Goodness, we Consent and Love.

12. Both these acts of the Will are caused by assent at one time, without the least distance.

13. But here is a difference in order of Nature, because we will God as the End, and for himself, and therefore first in the
the natural order of intention; and we will Christ as the Means for that End, and therefore but secondarily. Though in the Intellect's apprehension and assent, there be no such difference; because in the Truth, which is the Understanding's object, there is no difference, but only in the Goodness which is the Will's object: And as Goodness itself is apprehended by the Understanding, ut verè bonum, there is only an objective difference of dignity.

14. Therefore as the Gospel revelation cometh to us in a way of offer, promise and covenant, so our Faith must act in a way of Acceptance & Covenanting with God and the Redeemer and Sanctifier. And the Sacrament of Baptism is the solemnizing of this Covenant on both parts. And till our hearts do consent to the Baptismal Covenant of Grace, we are not Believers in a saving sense.

15. There is no distance of time between the Assent of Faith, and the first true degree of Love and Consent: (Though an unsound Assent may go long before; yet sound Assent doth immediately produce Love and Consent;) and though a clear and full resolved degree of consent may be some time afterward: And therefore the soul may not at the first degree so well understand it itself, as to be ready for an open covenanting.

16. This being the true order of the work of Faith and Love, the case now lyeth plain before those that can observe things distinctly, and take not up with confused knowledge. (And no other are fit to meddle with such cases) viz. that the knowing or assenting acts of faith in God as reconciled (so far) and in Christ as the reconciler, so far as to give out the offer or Covenant of Grace, are both at once, and both go before the acts of the will, as the cause before the immediate effect; and that this assent first in order of nature (but at once in time) causeth the will to love God as our End, and to consent to, and chuse Christ in heart-covenant as the means, and to in our covenant we give up ourselves to both: And that this Repentance and Love to God, which are both one work called conversion, or turning from the creature to God, the one as denominated from the terminus à quo, viz. (Repentance) the other from the terminus ad quem (viz. Love) are twisted at once with true saving Faith. And that Christ as the means used by God is our
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First Teacher, and bringeth us to assent: And then that assent bringeth us to take God for our End, and Christ for the Means of our actual Justification and Glory; so that Christ is not by Faith chosen and used by us under the notion of a Mediator or Means to our first act of love and consent, but is a Means to that of the Fathers confining only; but is in that first consent chosen by us for the standing means of our Justification and Glory, and of all our following exercise and increase of love to God, and our sanctification; so that it is only the assenting act of faith, and not the eleventh act, which is the efficient cause of our very first act of Love to God and of our first degree of sanctification; and thus it is that Faith is called the seed and mother grace: But it is not that saving Faith which is our Christianity, and the condition of Justification and of Glory, till it come up to a covenant-consent of heart, and take in the foresaid acts of Repentance and Love to God as our God and ultimate end.

The observation of many written mistakes about the order of the work of grace, and the ill and contentious consequents that have followed them, hath made me think that this true and accurate decision of this case, is not unuseful or unnecessary.

Direct. 12. The Holy Ghost so far concurred with the eternal Word, in our Redemption, that he was the perfecting Operator, in the Conception, the Holiness, the Miracles, the Resurrection of Jesus Christ.

Of his Conception it is said, Mat. 1. 20. For that which is conceived in her, is of the Holy Ghost. And ver. 18. She was found with child of the Holy Ghost. And of his holy perfection, as it is said, Luke 2. 52. that he increased in wisdom, and stature, and favour with God and men, (meaning those positive perfections of his humane nature (which were to grow up with nature itself, and not the supply of any culpable or privative defects) so when he was baptized, the Holy Ghost descended in a bodily shape like a Dove upon him, Luke 3. 22. And Luke 4. 1. it is said, Jesus being full of the Holy Ghost, &c. Isa. 11. 2. And the Spirit of the Lord shall rest upon him; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge, and the fear of the Lord, and shall make him quick of understanding in the fear of the Lord, &c. Joh. 3. 34. For
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For God giveth not the Spirit by measure to him, Acts 1. 2. After that he through the Holy Ghost had given commandments to the Apostles whom he had chosen, Rom. 1. 4. And was declared to be the Son of God, with power, according to the Spirit of Holiness (that is, the Holy Spirit) by the resurrection from the dead, Mat. 12. 28. If I cast out Devils by the Spirit of God, &c. Luke 4. 18. The Spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal, &c. Isa. 61. 1.

In all this you see how great the work of the Holy Spirit was upon Christ himself, to fit his humane nature for the work of our redemption, and actuate him in it; though it was the Word only which was made flesh, and dwell among us, John 1. 3.

Direct. 13. Christ was thus filled with the Spirit, to be the Head or quickening Spirit to his body: and accordingly to fit each member for its peculiar office: And therefore the Spirit now given is called the Spirit of Christ, as communicated by him.

Rom. 8. 9. If any man have not the Spirit of Christ, the same is none of his, John 7. 37. This spoke he of the Spirit, which they that believe should receive, viz. it is the water of life, which Christ will give them. 1 Cor. 15. 45. The last Adam was made a quickening Spirit, Gal. 4. 6. God hath sent forth the Spirit of his Son into our hearts, whereby we cry Abba Father, Phil. 1. 19. Through the supply of the Spirit of Jesus Christ. See also Ephes. 1. 22, 23, &c. 3. 17, 18, 19. & 2. 18, 22. &c. 4. 3, 12, 16. 1 Cor. 12, &c.

Direct. 14. The greatest extraordinary measure of the Spirit, was given by him to his Apostles, and the Primitive Christians, to be the seal of his own truth and power, and to fit them to found the first Churches, and to convince unbelievers, and to deliver his will on record in the Scriptures, infallibly to the Church for future times.

It would be tedious to cite the proofs of this, they are so numerous; take but a few, Matth. 28. 20. Teaching them to observe all things whatsoever I have commanded you (that's the commission) Mark 16. 17. And these signs shall follow them that believe, &c. Joh. 20. 22. Receive ye the Holy Ghost, &c. 14. 26. But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things
to your remembrance, whatsoever I have said unto you, Joh. 16. 13. When the Spirit of Truth is come, he will guide you into all Truth, &c. Heb. 2. 4. God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Dir. 15. And as such gifts of the Spirit were given to the Apostles as their office required; so these sanctifying graces, or that spiritual Life, Light and Love, are given by it to all true Christians, which their calling and salvation doth require.

John 3. 5, 6. Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit, Heb. 12. 14. Without holiness none shall see God, Rom. 8. 8, 9, 10, 14. They that are in the flesh cannot please God: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. See also v. 1, 3, 4, 5, 6, 7, &c. Titus 3. 5, 6, 7. He saved us by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs, according to the hope of eternal life. But the testimonies of this truth are more numerous than I may recite.

Dir. 16. By all this it appeareth that the Holy Ghost is both Christ's great witness objectively in the world, by which it is that he is owned of God, and proved to be true; and also his Advocate or great Agent in the Church, both to indite the Scriptures, and to sanctifie souls.

So that no man can be a Christian indeed, without these three: 1. The objective witness of the Spirit to the truth of Christ. 2. The Gospel taught by the Spirit in the Apostles. 3. And the quickening, illuminating and sanctifying work of the Spirit upon their souls.

Dir. 17. It is therefore in these respects that we are baptized into the Name of the Holy Ghost, as well as of the Father and the Son, it being his work to make us thus both Believers and Saints; and his perfective work of our real Sanctification, being as necessary to us as our Redemption or Creation, Matt. 28. 19, 20. Heb. 6. 1, 2, 4, 5, 6.

Dir. 18. Therefore as every Christian must look upon himself,
as being in special Covenant with the Holy Ghost, so be must understand distinctly what are the benefits, and what are the conditions, and what are the duties of that part of his Covenant.

The special Benefits are the Life, Light and Love before mentioned, by the quickening illumination and sanctification of the Spirit; not as in the first Act or Seed; for so they are presupposed in that Faith and Repentance which is the Condition. But as in the following acts and habits, and increase of both, unto perfection, Acts 2. 38. Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, and to as many as the Lord our God shall call. See Acts 26. 18. Ephes. 1. 18, 19. Titus 3. 5, 6, 7.

The special condition on our parts, is our consent to the whole Covenant of Grace, viz. To give up our selves to God as our Reconciled God and Father in Christ, and to Jesus Christ as our Saviour, and to the holy Spirit as to his Agent, and our Sanctifier. There needeth no other proof of this, than actual Baptism as celebrated in the Church from Christ's days till now. And the institution of it, Mat. 28. 19, with 1 John 5. 7, 8, 9. & 1 Pet. 3. 21. with John 3. 5.

The special Duties afterward to be performed, have their rewards as aforesaid, and the negligence of them their penalties; and therefore have the nature of a Condition as of those particular rewards or benefits.

Direct. 19. The Duties which our Covenant with the Holy Ghost doth bind us to, are 1. Faithfully to endeavour by the power and help which be giveth us, to continue our consent to all the aforesaid Covenant: And 2. To obey his further motions, for the work of Obedience and Love: 3. And to use Christ's appointed means with which his Spirit worketh: And 4. To forbear those wilful sins which grieve the Spirit.

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forer punishment shall be be thought worthy, who hath done des-


Grieve not the holy Spirits of God, 1 Thel. 5. 19. Quench not

the Spirit.

DireA. 20. By this it is plain, that the Spirit worketh not on

man as a dead thing, which hath no principle of activity in it

self; nor as on a naturally necessitated Agent, which hath no self-
determining faculty of will; but as on a living free self-determi-
ing Agent, which hath duty of its own to perform for the attaining

of the end desired.

Those therefore that upon the pretence of the Spirits doing

all, and our doing nothing without him, will ly idle, and not do

their parts with him, and say that they wait for the motions of

the Spirit, and that our endeavours will not further the end,

do abuse the Spirit, and contradict themselves; seeing the

 Spirits work is to stir us up to endeavour, which when we

refuse to do, we disobey and strife against the Spirit.

DireA. 21. Though sometimes the Spirit work so efficacioufly,

certainly to cause the volition, or other effect which is moveth to;

yet sometimes it so moveth, as procureth not the effect, when yet it

gave man all the power and help which was necessary to the effect;

because that man failed of that endeavour of his own, which should

have concurred to the effect, and which he was able without more

help to have performed.

That there is such effectual grace, Acts 9, and many Scrip-
tures with our great experience tell us. That there is such

necessary uneffectual grace possible, and sometime in being,
(which some call sufficient grace) is undeniable in the case of

Adam; who sinned not for want of necessary grace, without

which he could not do otherwise. And to deny this, blotteth

out all Christianity and Religion at one dash.

By all which it appeareth, that the work of the Spirit is

such on mans will, as that sometimes the effect is suspended

on our concurrence; so that though the Spirit be the total

cause of its own proper effect, and of the act of man, in its own

place and kind of action; yet not simply a total cause of mans

act or volition; but mans concurrence may be further re-

quired to it, and may fail.

DireA. 22. Satan transformeth himself oft into an Angel of

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Light, to deceive men by pretending to be the Spirit of God: Therefore the spirits must be tried, and not every spirit trusted, 2 Cor. 11. 14, 15. Mat. 24. 4, 5, 11, 24. 1 John 3. 7. Ephes. 4. 14. Revel. 20. 3, 8. 2 Thes. 2. 2. 1 John 4. 1, 3, 6.

Direct. 23. The way of trying the spirits, is to try all their uncertain suggestions, by the Rule of the certain Truths already revealed in Nature, and in the holy Scriptures: And to try them by the Scriptures, is but to try the spirits, by the Spirit: the doubtful spirit, by the undoubted Spirit, which indited and sealed the Scriptures more fully, than can be expected in any after revelation, 1 Thes. 1. 21. Isa. 8. 16, 20. 2 Pet. 1. 19. John 5. 39. 

As 17. 11. The Spirit of God is never contrary to it self: Therefore nothing can be from that Spirit, which is contrary to the Scriptures which the Spirit indited.

Direct. 24. When you would have an increase of the Spirit, go to Christ for it, by renewed acts of that same Faith, by which at first you obtained the Spirit, Gal. 3. 3, 4. Gal. 4. 6.

Faith in Christ doth two waies help us to the Spirit: 1. As it is that Condition upon which he hath promised it, to whom it belongeth to give us the Spirit. 2. As it is that act of the soul which is fitted in the nature of it, to the work of the Spirit: That is, as it is the serious contemplation of the infinite Goodness and Love of God, most brightly shinning to us in the face of the Redeemer: and as it is a serious contemplation of that heavenly glory procured by Christ, which is the fullest expression of the Love of God: and so is fittest to kindle that Love to God in the soul, which is the work of the Spirit. These are joyned, Rom. 5. 1, 2, 5, 6. Being justified by Faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by Faith into this grace wherein we stand, and rejoice in hope of the Glory of God——The Love of God is shed abroad in our hearts by the Holy Ghost, which is given to us. For when we were without strength, in due time Christ died for the ungodly——God commended his Love to us, that while we were yet sinners, Christ died for us———So Ephes. 3. 17, 18, 19. Let Christ dwell in your hearts by Faith, and it would help you to be rooted and grounded in Love, and to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the Love of Christ which passeth knowledge.
knowledge, and so to be filled with the fulness of God. If Faith be the way to see Gods Love, and Faith be the way thereby to raise our Love to God, then Faith in Christ must needs be the continual instrument of the Spirit, or that means which we must still use for the increase of the Spirit.

Direct. 25. The works of the Spirit, next to the excitation of Life, Light and Love, do consist in the subduing of the lusts of the flesh, and of the power of all the objects of sense which serve it. Therefore be sure that you faithfully serve the Spirit in this mortifying work, and that you take not part with the flesh against it.

A great part of our duty towards the Holy Ghost, doth consist in this joyning with him, and obeying him in his striving against the flesh: And therefore it is that so many and earnest exhortations are used with us, to live after the Spirit, and not after the flesh; and to mortifie the lusts of the flesh, and the deeds of it by the Spirit; especially in Rom. 8. 1. to the 16. and in Gal. 5. throughout, & Rom. 6. 8 & 7. & Col. 3. Ephes. 5.

Direct. 26. Take not every striving for a victory, nor every desire of grace, to be true grace itself; unless grace be desired as it is the lovely Image of God, and pleasing to him, and be desired before all earthly things; and unless you not only strive against, but conquer the predominant love of every sin.

There are many uneffectual desires and strivings which consist with the dominion of sin. Many a fornicator, and glutton, and drunkard, hath earnest wishes that he could leave his sin, when he thinketh of the shame and punishment; and hath a great deal of striving against it before he yieldeth: But yet he liveth in it still, because his love to it is the predominant part in him, Rom. 6. 2. How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into his death—We are buried with him by Baptism—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead is freed from sin.——V. 12. Let not sin reign therefore in your mortal bodies, that ye should obey it in the lusts thereof.——V. 13. Neither yield your members servants of unrighteousness unto sin—For sin shall not have dominion over you—Know ye
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not that to whom you yield your selves servants to obey, but serv-

ants ye are to whom ye obey? whether of sin unto death, or of

obedience unto righteousness, Rom. 8. 13. If ye live after the

cles, ye shall die; but if ye through the Spirit do mortifie the
deads of the body, ye shall live. See Gal. 5. 16, 18, 19, 20, 21,
22, 23. They that are Christ's, have crucified the flesh, with the
affections and lusts. V. 24. and 2 Tim. 2. 19. The foundation of
God standeth sure, having this seal, The Lord knoweth who are
his. And let every one that nameth the Name of Christ, depart
from iniquity.

Object. But it is said, Gal. 5. 17. The flesh lusteth against the
Spirit—so that ye cannot do the things which ye would.

Answ. That is, every true Christian would sin be perfect in
Holiness and Obedience, but cannot, because of the lustings of
the flesh: But it doth not say or mean, that any true Chris-
tian would live without wilful gross, or reigning sin, and can-\nnot; that he would live without murder, adultery, theft, or
any sin which is more loved than hated, but cannot. We cannot
do all that we would; but it doth not follow that we can do
nothing which we would, or cannot sincerely obey the
Gospel.

Object. Paul faith, Rom. 7. 15, 18. To will is present with
me; but how to perform that which is good I find not: and what
I would, that I do not.

Answ. The same answer will serve. To will perfect Obedi-
ence to all Gods Laws, was present with Paul; but not to do it.
He would be free from every infirmity, but could not: (And
therefore could not be justified by the Law of Works.) But
he never faith, that he would obey sincerely, and could not;
or that he would live without heinous sin, and could not. In-
deed in his flesh he faith, there dwelleth no good thing; but
that denyeth not his spiritual power (who so often proposeth
himself as an example to be imitated by those that he wrote to.)
Thousands are deceived about their state, by taking every un-
effectual desire and wish, and every striving before they sin, to be
a mark of saving grace: misunderstanding Mr. Perkins, and
some others with him, who make a desire of grace, to be the

grace is self, and a combat against the flesh, to be a sign of the
renovation by the Spirit; whereas they mean only, such a
defire
desire of grace as grace for the Love of God, as is more powerful than any contrary desires; and such a combating as conquereth gross (or mortal) sin, and strieth against infirmities. And of this, this saying is very true.

Direct. 27. Strive with your hearts when the Spirit is striving with you; and take the season of its special help; and make one gale of grace advantageous to another.

This is a great point of Christian wisdom: The help of the Spirit is not at our command: take it while you have it. Use wind and tide before they cease. God will not be a servant to our slothfulness and negligence. As he that will not come to the Church at the hour when the Minister of Christ is there, but say, I will come another time, will have none of his teaching there; so he that will not take the Spirit's time, but say, I am not now at leisure, may be left without its help, and taught by sad experience to know, that it is fitter for man to wait on God, than for God to wait on man. More may be done and got at one hour, than at another, when we have no such help and motions.

Direct. 28. Be much in the contemplation of the heavenly Glory; for there are the highest objects, and the greatest demonstrations of God's Love and Goodness; and therefore in such thoughts we are most likely to meet with the Spirit with whose nature and design they are so agreeable.

We fall in with the heavenly Spirit in his own way, when we set our selves to be most heavenly. Heavenly thoughts are the work which he would set you on; and the Love of God is the thing which he works you to thereby: And nothing will so powerfully inflame the soul with the Love of God, as to think that we shall live in his Love and Glory for ever more. Set your selves therefore to this work, and it will be a sign that the Spirit sets you on it; and you may be sure that he will not be behind with you, in a work which both he and you must do. To this sense the Apostle bids us, pray in the Holy Ghost, Jude 20. Because though prayer must be from the Spirit, which is not in our power; yet when we set our selves to pray, it is both a sign that the Spirit exciteth, and a certain proof that he will not be behind with us, but will afford us his assistance.

Direct.
Converse with those who have most of the Spirit, as far as you can attain it.

And that is not those that are most for revelations or visions, or that pretend to extraordinary illuminations, or that set the Spirit against the Word; or that boast most of the Spirit, in contempt of others: But those who are most humble, most holy, and most heavenly; who love God most, and hate sin most. Converse with such as have most of the Spirit (of love and heavenliness) is the way to make you more spiritual; as converse with learned men is the way to learning: For the Spirit giveth his graces in the use of suitable means, as well as he doth his common gifts, Jude 20, 21. Heb. 10, 24, 25. & 3, 13. Ephes. 4, 12, 15, 16.

Lastly, The right ordering of the body itself is a help to our spirituality. A clean and a cheerful body is a fitter instrument for the Spirit to make use of, than one that is oppressed with crudities, or dejected with heavy melancholy. Therefore especially avoid two extremes: 1. The satisfying the lusts of the flesh, and clogging the body with excess of meat or drink, or corrupting the fancy with foolish pleasures: 2. And the addicting your selves to distracting melancholy, or to any disconsolate or discontented thoughts.

And from hence you may both take notice of the sense of all that fasting and abstinence which God commandeth us, and of the true measure of it, viz. as it either fitteth or unseeth the body for our duty, and for our ready obedience to the Spirit of God. 1 Cor. 9, 27. I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be cast away. Rom. 13, 12, 13, 14. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, for lust, Pampering the body, and addicting our selves to the pleasing of it, turneth a man from spirituality into bruitishness; and favouring or minding the things of the flesh, destroyeth both the relish and minding of the things of the Spirit, Rom. 8, 5, 6, 7, 8. And a lowre discontented melancholy temper,
per, is contrary to that alacrity requisite in God's service; and to those which the Comforter is to work in us.
So much for living by Faith on the Holy Ghost.

CHAP. IV.

Directions how to exercise Faith upon God's Commandments, for Duty.

It being presupposed that your Faith is settled about the truth of the Scriptures in general (by the means here before and elsewhere more at large described) you are next to learn how to exercise the Life of Faith about the Precepts of God in particular; and herein take these helps.

Direct. 1. Observe well how suitable God's Commandments are to reason, and humanity, and natural revelation itself; and so how Nature and Scripture do fully agree, in all the precepts for primitive holiness.

This is the cause why Divines have thought it so useful to read Heathen Moralists themselves, that in Cicero, a Plutarch, a Seneca, an Antonius, an Epictetus, &c. they might see what testimony nature itself yieldeth, against all ungodliness and unrighteousness of men. See Rom. 19, 20, &c. But of this I have been larger in my Reasons of the Christian Religion.

Direct. 2. Observe well how suitable all God's Commandments are to your own good, and how necessary to your own felicity.

All that God commandeth you, is, 1. To be active, and use the faculties of your souls, in opposition to Idleness: 2. To use them rightly, and on the highest objects, and not to debate them by preferring vanity and fordid things, nor to pervert them by ill-doing. And are not both these suitable to your natural perfection, and necessary to your good?

1. If there were one Law made, that men should lie or stand still all the day, with their eyes shut, and their ears stopped, and their mouths closed, and that they should not stir, nor see, nor hear, nor taste; and another Law that men should use their
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their eyes, and ears, and limbs, &c. which of these were more suitable to humanity, and more easy for a found man to obey (though the first might best suit with the lame, and blind, and sick) and why should not the goodness of God's Law be discerned, which requireth men to use the higher faculties, the Reason, and Elective, and Executive Powers, which God hath given them? If men should make a Law, that no one should use his Reason to get Learning, or for his Trade or business in the world, you would think that it were an institution of a Kingdom of Bedlams, or a herd of beasts: And should not you then be required to use your Reason faithfully and diligently in greater things?

2. And if one Law were made, that every man that travelleth shall stumble and wallow in the dirt, and wander up and down out of his way; and that every man that eateth and drinketh, should feed on dirt, and ditch-water, or poison, &c. And another Law, that all men should keep their right way, and live soberly, and feed healthfully; which of these would fit a wise man best, and be easiest to obey? or if one Law were made, that all Scholars shall learn nothing but lies and errors; and another, that they shall learn nothing but truth and wisdom, which of them would be more easy and suitable to humanity? (Though the first might be more pleasing to some fools.) Why then should not the goodness of God's Laws be confessed, who doth but forbid men learning the most pernicious errors, and wandering in the maze of folly, and wallowing in the dirt of sensuality, and feeding on the dung and poison of sin? Is the love of a harlot, or of gluttony, drunkenness, rioting, or gaming, more suitable to humanity, than the Love of God, and Heaven, and Holiness, of Wisdom, Temperance, and doing good? To a Swine or a Bedlam it may be more suitable; but not to one that liveth like a man. What did God ever forbid you, that was not hurtful to you? And what did he ever command you, which was not for your benefit? either for your present delight, or for your future happiness; for the healing of your diseases, or the preventing them?

And if Reason can discern the goodness of God's Laws to us, Faith can acknowledge it with more advantage. For we can
see by Faith, the goodness of their Author, and the goodness of the reward and end, more fully than by reason only: And a Believer hath found by sad experience, how bad and bitter the ways of sin are, and by sweet experience, how good and pleasant the ways of God are. He hath found that it is the way to peace, and hope, and joy; to deny his lusts, and obey his Maker and Redeemer: And it is the way to terror and a troubled soul, and a broken heart, to sin and to gratifie his sensuality, Prov. 3. 17. All her ways are pleasantness, and all her paths are peace. Psal. 119. 165. Great peace have they which love thy Law, and nothing can offend them. Ps. 37 37. Mark the upright man, and behold the just, for the end of that man is peace. Rom. 14. 17. Righteousness, and peace, and joy in the Holy Ghost, are the Kingdom of God. Grace, Mercy and Peace are Gods entertainment of the faithful soul, Titus 1. 4. 1 Tim. 1. 2. & 2 Tim. 1. 2. 1 Cor. 1. 3, &c. But there is no peace to the wicked, faith my God, Isa. 57. 21. & 48. 22. For the way of peace they have not known. They have made them crooked paths; whosoever goeth therein, shall not know peace, Isa. 54. 8.

Direct. 3. Mark well how those Commands of God, which seem not necessary for your selves, are plainly necessary for the good of others, and for the publick welfare, which God must provide for as well as yours.

He is not your God only, but the God of all the world. And the welfare of many, especially of Kingdoms and Societies, is more to be regarded than the welfare (much more than the humouring or pleasing) of any one. You may think that if you had leave to be fornicators, and adulterers, to be riotous, and examples of evil, to be covetous, and to deceive, and steal, and lye, that it would do you no harm: But suppose it were so, yet a little wit may serve to shew you, how pernicious it would be to others, and to societies. And Faith can tell a true Believer, what is like to be the end: And that sin is a reproach to any people, Prov. 14. 34.

You may think perhaps that if you were excused from many duties of Charity and Justice, in Ministry, Magistracy, or a more private state, it would be no harm to your selves. But suppose it were so, must not others be regarded? If God should regard but one, why should it fall to your lot rather than
to anothers? And why should any others be bound to use Justice or Charity to you any more than you to them? There is no member of the body politic or ecclesiastic, which will not receive more good to it self, by the Laws of Communion, if truly practised, than it can do to others. For you are but one who are bound to be charitable and do good to others, and that but according to your own ability: But it may be hundreds or thousands who may be all bound to do good to you. You have the vital influences, and affinities of all the parts: you have the prayers of all the Christians in the world.

Suppose that the Laws were made to secure your selves of your estate and lives; but to have the estates and lives of your children to the will of any one that hath a will to wrong them; would you be content with such kind of Laws as these? And why should not others good be secured, as well as your posterities? 1 Cor. 12.12,14,20, &c. Rom. 12.4.5 & 16. 2. 1 Cor. 10,17,33. Ephes. 4,3,11,12,14,15,16.

Direct. 4. The chief work of Faith is to make the obedience of God's Commands to be sweet and pleasant to us, by seeing still that intrinsic goodness, and the extrinsic motives, and the eternal rewards, which may cause the soul to embrace them with the dearest love.

They are much mistaken, who know no use for Faith but to comfort them, and save them from Hell; the great work of Faith is to bring up the soul to Obedience, Thankfulness and Love. Therefore it hath to do with the Precepts, as well as with the Promises; and with the Promises to sweeten the Precepts to us. Believers are not called to the obedience of slaves; nor to be acted only by the fear of pain; but to the obedience of redeemed ones and Sons; that Faith may cause them to obey in Love; and the essential act of Love is complacency: Therefore it is the work of Faith, to cause us to obey God with pleasure and delight. Forced motives endure not long: They are accompanied with unwillingness and weariness, which at last will fit down, when the fears do by distance, delay or dulness, abate. Love is our Nature; but Fear is only a servant to watch for us while we do the work of Love. As many as are led by the Spirit of God, are the Sons of God (and therefore

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fore will obey as Sons.) For we have not received the spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry Abba Father, Rom. 8. 14, 15. Christ suffered death to overcome the Devil that had the power of death, and to deliver us from the fears of it, which was the bondage of our lives, Heb. 2. 14, 15. That we might serve God without fear, in holiness and righteousness, all the days of our lives, Luke 1. 74. There is no fear in love; but perfect love casteth out fear, because fear hath torment, 1 John 4. 18. The meaning is, not only that the Love of God casteth out the fear of men, and persecution; but also that it maketh the fear of tormenting punishment, to become unnecessary to drive us to obedience, so far as the Love of God and of obedience doth prevail: He that loveth more to feast, than to fare hardly, to be rich, than to be poor, (and so to be obedient and holy, than to be unholy) need not (so far) any fear of punishment to drive him to it. Even as the Love of the world, as adverse to the Love of God, is overcome by Faith, 1 John 2. 15. and yet the Love of the world as God's creature, and as representing him, and sanctified to his service, is but subordinate to the Love of the Father; so also Fear as adverse to Love, or as disjunct from it, is cast out by it: But as it subserveth it in watching against the enemies of Love, and is truly filial, it is a fruit of Faith, and the beginning of wisdom.

Employ Faith therefore day by day, in looking into the Love of God in Christ, and the Kingdom of Glory, the reward of obedience, and the beauties of holiness, and the merciful conditions of filial obedience (when we have a pardon of our infirmities, and are accepted in Christ) that so we may feel that Christ's yoke is easy, and his burden light, and his Commandments are not grievous, Mat. 11. 28, 29. 1 John 5. 3. And when Faith hath taught you to hunger and thirst after righteousness, and to delight to do the will of God, Love which is the end of Faith will satisfy you, Mat. 5. 6. Psal. 40. 8.

Direct. 5. Take special notice how suitable a holy Law is to the nature of a most holy God; and how much he is honoured in that demonstration of his holiness; and how odious a thing it would be to wish, that the most holy one would have made for us an unholy Law.
Would you draw the picture of your friend like an Ape or a Monkey, or a Monster? Or would you have the King pictured like a fool? Or would you have his Laws written like the words of a Bedlam, or the Laws of Barbarians or Cannibals? How much more intolerable were it to wish, that an unholy or unrighteous Law, should be the product and impress of the most great, most wise and holy God? This thought should make every Believer exceedingly in love with the Holiness of Gods Commands, because they are the Appearance or Image of his Holiness, and necessary to his honour, as he is the Governor of the world, Rom. 7. 6, 7, 12. When Paul confesseth that he could no more perfectly keep the Law without sin, than a fettered prisoner can walk at liberty (for that is the sense of the text) yet doth he give the Law this honour, that it is holy, just and good, and therefore he loveth it, and saith would perfectly obey it, if he could. See Psal. 19. 7, 12, &c. 119. 72. &c. 37. 31. &c. 1. 2. Isa. 5. 24, &c.

Direct. 6. Remember that both Promises, and Threatnings, and Gods Mercies, and his Judgements, are appointed means to bring us to obey the Precepts; and therefore obedience, which is their end, is highly to be esteemed.

It seemeth a great difficulty whether the Precept be for the Promise, or the Promise for the Precept; which is the End, and which is the Means; whether obedience be a means to attain the reward, or the reward be a means to procure obedience: And the answer is as pleasant to our consideration, viz. that as the works of the Trinity of persons, and of Gods Power, and Wisdom, and Goodness ad extra are undivided; so are the effects of the one in Gods Laws, the effects also of the other; and they are harmoniously and inseparably conjunct: so that we must obey the Command, that we may attain the blessing of the Promise, and be assured of it: And we must believe the Promise, and the Reward, that we may be moved to obey the Precept: And when all is done, we find that all comes to one; and in the end, the duty and the reward will be the same, when duty cometh to perfection: And that the reward which is promised is our perfection in that Holiness, and Love, and Conformity to the Will of God, in which God doth take that complacency which is our ultimate end.

But
But if you look at the matter of obedience rather than the form, it sometime consistseth in troublesome things, as suffering persecution, etc. which is less desirable than the promised reward, which is but pleasing God, and obeying him, in a more desirable and grateful matter, even in perfect Love for ever: And therefore the more desirable must be considered to draw us to the less desirable; and that consideration of the reward, (and not the possessing of it) is the means to our obedience, not for the sake of the ungrateful matter, but of the form and end, Mat. 5. 10, 11, 12, & 6. 1, 4. & 10. 41, 42. 1 Cor. 9. 17, 18. 1 Tim. 5. 18. Heb. 11. 6. & 10. 35. & 11. 26. Col. 3. 24.

Direc&. 7. Remember how much Christ himself hath condescended, to be made a Means or Mediator to procure our obedience to God.

And surely that must be an excellent end, which Christ himself became a means to! He came to save his people from their sins, Mat. 1. 21. And to call sinners to repentance, Luke 5. 32. Mat. 9. 13. Is Christ the Minister of sin? God forbid, Gal. 2. 17. For this end was he revealed, that he might destroy the works of the Devil, 1 John 3. 8. And he died to redeem and purifie to himself a peculiar people, zealous of good works, Titus 2. 14. Christ came as much to kill sin, as to pardon it: Judge therefore of the worth of obedience by the nobleness and dignity of the means.

Direc&. 8. Remember still that the same Law which governeth us, must judge us: Let Faith see the sure and close connexion between obedience and judgement.

If Faith do but speak aloud to a sluggish soul [Thou must be judged by the same word which commandeth thee to watch and pray, and to walk in holiness with God] it will much awaken the soul to duty: And if Faith do but say aloud to a tempted sinner [The Judge is at the door, and thou must hear of this again, and review sin when it will have another countenance] it will do much to kill the force of the temptation, Rom. 14. 12. Phil. 4. 17. Heb. 13. 17. Mat. 12. 36. 2 Pet. 3. 11, 12.

Direc&. 9. Be sure that your heart-subjection to God be fixed, that you may live under the sense of his Authority.

For as God's Veracity is the formal object of all Faith; so
Gods Authority is the formal object of all obedience. And therefore the deep renewed apprehensions of his Majesty, his Wisdom, and absolute Authority, will make us perceive that all things and persons must give place to him, and he to none; and will be a constant spring within us, to move the will to a ready obedience in particular cases, Mal. 1. 6. Matth. 23. 8, 10. Jer. 5. 22.

Direct. 10. Keep in memory some plain texts of Scripture for every particular duty, and against every particular sin; which I would willingly here write down, but that the book swelleth too big, and it is so plentifully done already in most Catechisms, where they confirm all such commands with the texts of Scripture cited to that use: As you may see in the Assemblies Catechism, with the proofs, and more briefly in Mr. Tobias Ellis his English School, where a text or more for every Article of Faith, and every duty, is recited for the use of children. Gods Word which is the object and Rule of Faith, should be before the eye of Faith in this great work of causing our obedience.

Direct. 11. Understand well the different nature and use of Scripture examples; how some of them have the nature of a divine Revelation and a Law; and others are only motives to obedience and others of them are evils to be avoided by us.

1. To Moses and the Apostles of Christ, a special Commission was granted, to one to settle the Tabernacle and its worship, and to the other, to settle the orders of the Gospel Church. Christ sent them to teach all things, whatsoever be commanded, Mat. 28. 20. And he promised to be with them, and to send them the Spirit to lead them into all truth, and to bring all things to their remembrance. Accordingly they did obey this Commission, and settled the Gospel Churches according to the will of Christ; and this many years before any of the New Testament was written. Therefore these acts of theirs have the nature and use of a divine Revelation and a Law. For if they were fallible in this, Christ must break the foresaid Promise.

2. But all the Acts of the Apostles which were either about indifferent things, or which were about forecommanded duties, and not in the execution of the foresaid Commission, for which they,
they had the promise of infallibility, have no such force or interpretation. For 1. Their holy actions of obedience to former Laws, are not properly Laws to us, but motives to obey Gods Laws: And this is the common use of all other good examples in Scripture: Their examples are to be tried by the Law, and followed as secondary copies or motives, and not as the Law itself. 1 Cor. 11. 1. Be ye followers of me, even as I also am of Christ. Heb. 6. 12. Be followers of them, who through faith and patience do inherit the promise. 1 Cor. 4. 16. Phil. 3. 17. 1 Thes. 1. 6. & 2. 16. & 3. 7, 9. Heb. 13. 7.

2. And the evil examples even of Apostles are to be avoided, as all other evil examples recorded in the Scriptures are; such as Peters denial of his Lord, and the Disciples all forsaking him, and Peters sinful separation and dissimulation, and Barnabas's with him, Gal. 2. And the falling out of Paul and Barnabas, &c.

3. And the history of indifferent actions, or those which were the performance but of a temporary duty, are instructing to us, but not examples which we must imitate. It is no divine Faith which forget an object or rule to it self. Whatever example we will prove to be obligatory to us to imitate, we must either prove, 1. That it was an execution of Gods own commission, which had a promise of infallible guidance: Or 2. That it was done according to some former Law of God, which is common to them and us. (As the first must be the revealing of some duty extended to this age, as well as that.)

Direct. 12. Faith must make great use of Scripture examples, both for motive and comfort, when we find their case to be the same with ours.

We cannot conclude that we must imitate them in extraordinary circumstances; nor can we conclude that God will give every extraordinary mercy to us, which he gave to them (as that he will make all Kings as he did David, or all Apostles; or raise all as he did Lazarus now, &c.) nor that every Believer shall have the same outward things, or shall have just the same degrees of grace, &c. But we may conclude that we shall have all Gods promises fulfilled to us, as they had to them; and shall have all that is suitable to our condition. As
David was pardoned upon repentance, so may others: I con-

fessed, and thou forgavest: For this shall every one that is godly pray to thee—Psal. 32. 5, 6. Hath God pardoned a Ma-

nasseh, a Peter, a Paul, &c., upon repentance? So is he ready to
do to us. Hath he helped the distressed? Hath he heard and
pittied, even the weak in faith? So we may hope he will do

We have the same God, the same Christ, the same Promise, if we have the same Faith, and pray with the same Spirit, Rom. 8. 26. Heb. 4. 15. Though we may not have just the
same case, or the same manner of deliverance. Therefore it is
a mercy that the Scripture is written historically: And there-
fore we should remember such particular examples as suit our
own case.

CHAP. V.

Directions how to live by Faith upon God's Promises.

This part of the work of Faith is the more noble, because
the eminent part of the Gospel is the Promise, or Covenant
of Grace; and it is the more necessary, because our lapsed mi-
serable state hath made the Promise so necessary to our use:
The helps to be used herein are these:

Dirct. 1. Consider that every Promise of God, is the expression
of his immutable will and counsel.

It is a great dispute among the Schoolmen, whether God be
properly obliged to us by his Promises: When the word [obli-
gation] it self is but a metaphor, which must be cast away or
explained, before the question can be answered: God cannot
be bound as man is, who transferreth a propriety to another
from himself: or maketh himself a proper debtor in point of
communicative Justice; or may be sued at Law, and made to
perform against his will. But it is a higher obligation than all
this which lyeth upon God. His Power, Wisdom and Goodness,
which are himself, do constitute his Veracity: And his very
Nature is immutable, and just; and therefore his Nature and
Being, is the infallible cause of the fulfilling of his Promises:

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He freely made them; but he necessarily performeth them: And therefore the Apostle faith, that God had not promised eternal life, before the world began; which is either 
 promised according to his counsel, which he had before the world began or from the beginning of the world. Titus 1. 2. Or as the word also signifieth many ages ago. And Heb. 6. 17, 18. Wherefore God willing more abundantly to shew to the heirs of Promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us: which hope we have as an Anchor of the soul, both sure and steadfast—And therefore when the Apostle meaneth, that Christ will not be unfaithful to us, his phrase is, He cannot deny himself, 2 Tim. 2. 13. As if his very Nature and Being consisted more in his truth and fidelity, than any mortal man can do.

Direct. 1. Understand the Nature and Reasons of Fidelity among men, viz. 1. To make them conformable to God: And 2. To maintain all Justice, Order and Virtue in the world. And when you have pondered these two, you will see that it is impossible for God to be unfaithful: For 1. If it be a vice in the Copy, what would it be in the Original? Nay, would not falsehood and perfidiousness become our perfection, to make us like God? 2. And if all the world would be like a company of enemies, Bedlam, bruits, or worse, if it were not for the remnants of fidelity, it is impossible that the Nature or Will of God, should be the pattern or original of so great evil.

Direct. 3. Consider what a foundation of his Promises God hath laid in Jesus Christ, and what a seal his blood and resurrection is unto them.

When it hath cost Christ so dear to procure them, certainly God will not break them. A Promise ratified in the blood of the Son of God, called the blood of the everlasting Covenant, Heb. 13. 20. and by his rising from the dead, can never be broken. If the Law given by Moses, was firm, and a jot or tittle should not pass away till all were fulfilled, much more the word and testament of the Mediator of a better Covenant, 2 Cor. 1. 20. All the Promises in him are Yes and Amen; that is, they are asserted or made in him, and they are ratified, and
and shall be fulfilled in him. Heb. 8. 6. He hath obtained a more excellent Ministry, by bow much also he is the Mediator of a better Covenant, which was established on better Promises. And those that are better, cannot be less sure. It is the sure mercies of David, that are given us, by a Promise which is sure to all the saints, Acts 13. 34. Isa. 55. 3. Rom. 4. 16.

Direct. 4. Consider well that it is God's own interest to fulfill his Promises; for he attained not that glory of his love and grace in the perfection of his people till it be done, which he designed in the making of them.

And certainly God will not fail himself and his own interest. The happiness will be ours, but it will be his everlasting pleasure to see his creatures in their perfection. If he was so pleased after the Creation, to see them all good, that he appointed a Sabbath of Rest, to celebrate the commemoration of it; how much more will it please him to see all restored by Jesus Christ, and brought up to that perfection which Adam was but in the way to when he sinned and fell short of the Glory of God. He will not mis of his own design, nor lose the everlasting complacency of his love.

Direct. 5. Consider how great stress God hath laid upon the belief of his Promises, and of how great use he hath made them in the world.

If the intimation of another world and reward which we find in Nature, and the Promise of it in Scriptures, were out of the world, or were not believed, and so men had nothing but temporal motives to rule their hearts and lives by, O what an odious thing would man be? and what a Hell would the world be? I have elsewhere shewed that the Government of the world is mainly steered by the hopes and fears of another life, and could not be otherwise, unless man be turned into far worse than a beast. And certainly those Promises cannot be false, which God hath laid so great a stress on, and the belief of which is of so great moment. For the wise, and holy, and powerful God, neither needeth a lie, nor can use it to so great a work.

Direct. 6. Take notice how agreeable God's Promises are to the Nature both of God and man.

It is not only God's Precepts that have a congruence to nature, 

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nural Reason, but his Promises also. It is agreeable to the Nature of Infinite Goodness to do good: And yet we see that he doth not do to all alike. He maketh not every creature an Angel, nor a man: How then shall we discern what he intendeth to do by his creatures, but by their several natures: The nature of every thing is fitted to its use. Seeing therefore God hath given man a nature capable of knowing, loving and enjoying him, we have reason to think he gave it not in vain. And we have reason to think that nature may be brought up to its own perfection; and that he never intended to employ man all his days on earth, in seeking an end which cannot be attained. And yet we see that some do unfit themselves for this end, by turning from it, and following vanity: and that God requireth every man as a free Agent, to use his guidance and help aright, for his own preparation to felicity. Therefore reason may tell us, that those who are so prepared by the nearest capacity, and have a love to God, and a heavenly mind, shall enjoy the Glory which they are fitted for. And it helpeth much our belief of Gods Promise, to find that Reason thus discerneth the equity of it: Yea to find that a Cicero, a Seneca, a Socrates, a Plato, &c. expected much the like felicity to the just, which the Scripture promiseth.

Dire&. 7. Be sure to understand Gods Promises aright, that you expect not that which he never promised, and take not presumption to be Faith.

Many do make promises to themselves by misunderstanding, and look that God should fulfil them: and if any of them be not fulfilled, they are ready to suspect the truth of God. And thus men become false Prophets to themselves and others, and speak words in the Name of the Lord, which he hath never spoken, and incur much of the guilt, which God oft chargeth on false Prophets, and such as add to the Word of God. It is no small fault to father an untruth on God, and to call that his Promise which he never made.

Dire&. 8. Think not that God promiseth you all that you desire or think you want, in bodily things.

It is not our own desires which he hath made the measure of his outward gifts; no nor of our own Opinion of our Necessity neither: else most men would have nothing but riches, and

health,
health, and love, and respect from men; and few would have any want, or pain, or suffering. But it is so much as is good 1. To the common ends of Government, and the Societies with which we live. 2. And to our souls, which God doth promise to his own. And his Wisdom, and not their partial conceits, shall be the Judge. Our Father knoweth what we need, and therefore we must cast our care on him, and take not too particular nor anxious thoughts for our selves, Mat. 6. 24. to the end, 1 Pet. 5 7.

Direct. 9. Think not that God promiseth you all that you will ask, no not that which he commandeth you to ask; unless it agree with his promising will, as well as with his commanding will.

That promise of Christ, Ask and ye shall receive, &c. And whatsoever you ask the Father in my Name, according to his will, he will give it you, are often misunderstood: and there is some difficulty in understanding what Will of God is here meant: If it be his Decreasing Will, that is secret, and the promise giveth us no sure consolation: If it be meant of his Promising Will, what use is this general promise for, if we must have a particular promise also for all that we can expect? If it be meant of his Commanding Will, the event notoriously gainsayeth it: For it is most certain, that since the Church hath long prayed for the conversion of the Infidel world, and the reforming of the corrupted Churches, &c. it is not yet done: And it is all Christians duty, to pray for Kings, and all in Authority; and to ask that wisdom and grace for them which God doth seldom give them. And all Parents who are bound to pray for grace for their children, do not speed according to their prayers.

Objec. That is because that prayers for other men, suppose others to concur in the qualifying conditions as well as our selves: But the promise is meant only of whatsoever we ask for our selves as be commandeth, or for others who are prepared as be required.

Answ. 1. If so, then the promise is not only made to our praying as commanded. 2. It cannot be thought that our prayers for Infidels, who must have preparing grace before they can be prepared, should be thus suspended in their preparation of themselves. 3. It may be a duty to pray, for many things for our selves too, which yet we shall not particularly receive.
As a Minister may pray for greater abilities for his work, &c.

Obiect. We pray not as commanded for any such things, if we pray not conditionally for them. Answer. But still the difficulty is, What is the condition to be inserted? whether it be, If God will? Or, If it be for our good? Or, If it be for the universal good of the world? If it were the last, then we might be sure of the salvation of all men, when we ask it; and the second cannot be the condition when we pray for others: and if it be the first, then it telleth us that the commanding Will of God is not it which is principally meant in the promise.

In this difficulty we must conclude, that the text respecteth God's Will comprehensively in all these three forementioned respects; but primarily his promising Will in matters which fall under promise, and his decreeing Will in things which he hath thought meet to make no promise of: and then secondarily, his commanding Will to us; but this extendeth not only to prayer it self, but also to the manner of prayer, and to our conjunct and subsequent endeavours. And so this meeteth and closeth with the former Will of God: because we do not pray according to his commanding Will, unless we do it with due respect to his promising and decreeing Will. And so it is, as it it were said [Of all those things which God hath promised or decreed, whatsoever you ask in my Name, in a manner agreeable to his command, and do second your prayers with faithful endeavours, you shall obtain it; because neither his decrees or promises are nakedly, or meerly to give such a thing; but complicately to give it in this way of asking.]

And as to the Objections in the beginning, I answer,

1. Where only God's decreeing Will is the measure of the matter to be granted, the text intendeth not to us a particular assurance of the thing; but the comfort that we and our prayers are accepted, and they shall be granted if it be not such a thing, as God in his wisdom and eternal counsel, hath secretly determined not to do. As if you pray for the conversion of the Kingdom of China, of Japan, of Indostan, of Tartary, &c.

And 2. Where God's Promise hath given us security of the thing in particular; yet this general promise, and our prayer, are neither of them in vain. For 1. The general promise doth
doth both confirm our Faith in general, which is a help to us in each particular case; and also it directs us to Christ as the means, in whose name we are to ask all things of the Father; and affirneth us, that it is for his sake that God doth fulfill those particular promises to us. 2. And prayer in his Name, is the condition, way or means of the fulfilling them.

It is a very common error among many praying persons, to think that if they can but prove it their duty to ask such a thing, this promise telleth them, that they shall have it: But you see there is more necessary to the understanding of it than so.

Direct. 10. Think not that God promiseth you all that you do believe that you shall receive, when you ask it; though it be with never so confident an expectation.

This is a more common error than the former: Many think that if the thing be but lawful which they pray for, much more if it be their duty to pray for it, then a particular belief that they shall receive it, is the condition of the promise, and therefore that they shall certainly receive it. As if they pray for the recovery of one that is sick, or for the conversion of one that is unconverted, and can but believe that it shall be done, they think God is then obliged by promise to do it, Mark 9, 23. If thou canst believe, all things are possible. And 11, 23, 24. Whosoever shall say to this Mountain, Be thou removed, &c. and shall not doubt in his heart, but believe, &c. Therefore I say unto you, whatsoever thing ye shall ask when ye pray, believe that ye receive them, and ye shall have them.

Answer. The reason of this was, because they had a special promise of the gift of miracles, as is exprest, Mark 16, 17, 18. And even this text is such a particular promise: For the spirit of miracles was then given to confirm the Gospel, and gather the first Churches, and Faith was the condition of them: Or the Spirit, when ever he would work a miracle, would first work an extraordinary Faith to prepare for it. And yet if you examine well the particular texts, which speak of this subject, you shall find that as it was the doubt of the divine Authority of Christ's testimony, and of his own real power, which was the unbelief of those times; so it was the belief of his Authority and Power, which was the Faith required: and this
this is oftener expressed than the belief of the event; and when
the belief of the event is extolled, it is because the belief of
Christ's Power is contained in it. [If thou canst believe, all things
are possible, Mark 9. 23. Not [all things shall come to pass] Mat.
9. 23. The blind men came to him, and Jesus said, Believe ye
that I am able to do this? They said unto him, yea Lord: Then,
touched be their eyes, saying, according to your faith be it unto you.
So the Centurions faith is described as a belief of Christ's Power,
Mat. 8. 7, 8, 9, 10. So is it in many other instances.

So that this text is no exception from the general Rule; but
the meaning of it is, Whatsoever promised thing you ask, not
doubting, ye shall receive it: Or doubt not of my enabling
power, and you shall receive whatever you ask, which I have
promised you; and miracles themselves shall be done by you.

Object. But what if they had only doubted of Christ's Will? 
Answ. If they had doubted of his will in cases where he ne-
ever expressed his will, they could not indeed have been certain of
the event (for that is contrary to the doubt.) But they could
not have charged Christ with any breach of promise; and
therefore could not themselves have been charged with any
unbelief. (For it is no unbelief to doubt of that will which
never was revealed.) But if they had doubted of his revealed
will concerning the event, they had then charged him with
falsehood, and had sinned against him, as ill as those who deny
his power.

And the large experience of this our age, confuteth this fore-
said error of a particular belief: For we have abundance of
instances of good people who were thus mistaken, and have
ventured thereupon to conclude with confidence, that such a
sick person shall be healed, and such a thing shall come to pass;
when over and over the event hath proved contrary, and
brought such confidence into contempt, upon the failing
of it.

Direct. 11. Think not that because some strong imagination
bringeth some promises to your minds, that therefore it becometh
unto you, unless upon trial, the true meaning of it do extend to
you.

Many and many an honest, ignorant, melancholy woman,
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hath told me what abundance of sudden comfort they have had, because such a text was brought to their minds, and such a promise was suddenly set upon their hearts; when as they mistook the very sense of the promise, and upon true enquiry, it was nothing to their purpose. Yet it is best not rather to contradict those mistaken and ungrounded comforts of such persons: Because when they are godly, and have true right to found their comforts, but cannot see it; it is better that they support themselves a while with such mistakes, than that they sink into despair. For though we may not offer them such mistakes, nor comfort them by a lie; yet we may permit that which we may not do (as God himself doth.) It is not at all times that we are bound to rectifie other men's mistakes, viz. not when it will do them more harm than good.

Many an occasion may bring a text to our remembrance which concerneth us not, without the Spirit of God. Our own imaginations may do much that way of themselves. Try therefore what is the true sense of the text, before you build your conclusions on it.

But yet if indeed God bring to your minds any pertinent promise, I would not have you to neglect the comfort of it.

Di.ect. 12. Think not that God hath promised to all Christians the same degrees of grace; and therefore that you may expect as much as any others have.

Ob.ect. But shall not all at last be perfect? and what can there be added to perfection?

Answ. The perfection of a creature is to be advanced to the highest degree, which his own specific and individual nature are capable of: A beast may be perfect, and yet not be a man: and a man may be perfect, and yet not be an Angel. And Lazarus may be perfect, and yet not reach the degree of Abraham. For there is, no doubt, a gradual difference between the capacities of several individual souls, of the same species: As there is of several vessels of the same metal, though not by such difference of corporal extension. And there is no great probability that all the difference in the degrees of wit from the Idiot to Abitophel, is founded only in the bodily organs; and not at all in the souls. And it is certain, that there are various
various degrees of glory in Heaven, and yet that every one there is perfect.

But if this were not so, yet it is in this life only that we are now telling you, that all Christians have not a promise of the same degrees.

Object. But is not additional grace given by way of reward? And then have not all a promise of the same degree which the best attain, conditionally if they do as much as they for it?

Answer. O yes, objective; but not subjective; because all have not the same natural capacity, nor are bound to the same degree of duty as to the condition it fell. As perfection in Heaven is given by way of reward, and yet all shall not have the same degree of perfection; so is it as to the degrees of grace on earth. 2. All have not the same degrees of the first preventing grace given them; and therefore it is most certain that all will not use the same degree of industry for more: Some have but one talent, and some two, when some have five, and therefore gain ten talents in the improvement, Mat. 25.

All must strive for the highest measure: and all the sincere may at last expect their own perfection: But God breaketh no promise, if he give them not all as much as some have.

Direct. 13. Much less hath God promised the same degree of common gifts to all.

If you never attain to the same measure of acuteness, learning, memory, utterance, do not think that God breaketh promise with you: Nor do not call your presumption by the name of Faith, if you have such expectations. See 1 Cor. 12 throughout.

Direct. 14. God often promiseth the thing it self, when he promiseth the time of giving it: Therefore do not take it to be an act of Faith, to believe a set time, where God hath set no time at all.

Many are the troubles of the righteous, but God will deliver them out of all, Psal. 37. But he hath not set them just the time. Christ hath promised to come again and take us to himself, John 14. 1, 2, 3. But of that day and hour knoweth no man. God will give necessary comfort to his servants; but he best knoweth when it is necessary: and therefore they must not set him a time, and say, Let it be now, or thou breakest thy word.

Direct. 15. God often promiseth the thing, when he promiseth not either in what manner, or by what instrument he will do it.

He may deliver his Church, and may deliver particular persons out of trouble; and yet do it in a way, and by such means as they never dreamed of. Sometimes he foretelleth us his means, when it is we that in duty are to use them. And sometimes he keepeth them unknown to us, when they are only to be used by himself. In the Mount will the Lord be seen; but yet Abraham thought not of the Ram in the Thicket. The Israelites knew not that God would deliver them by the hand of Moses, Acts 7. 25.

Direct. 16. Take not the promises proper to one time or age of the Church, as if they were common to all, or unto us.

There were many promises to the Israelites, which belong not to us, as well as many precepts: The increase of their food, and the notable prosperity in the world which was promised them, was partly because that the motive should be suited to the ceremonial duties, and partly because the eternal things being not then so fully brought to light as now, they were the more to be moved with the present outward tokens of God's Love. And so the gift of the Spirit of Miracles, and Infallibility, for writing and confirming Scriptures, was promised to the first age, which is not promised to us.

Direct. 17. Take not any good man's observation in those times for an universal promise of God.

For instance, David faith, Psal. 73. I have been young, and now am old; yet did I never see the righteous forsaken, nor his seed begging their bread. But if he had lived in Gospel times, where God giveth greater heavenly blessings and comforts, and calleth men to higher degrees of patience and mortification, and contempt of the world, he might have seen many both of the righteous and their seed begging their bread, though not forsaken; yea Christ himself asking for water of a woman, John 4.
Direct. 18. Take heed of making promises to seem instead of precepts; as if you were to do that your selves, which God hath promised that he will do.

If God promise to deliver his Church, or to free any of his servants from trouble or persecution, you must have a precept to tell you what is your own duty, and what means you must use, before you must attempt your own deliverance. What God will do, is one thing; and what you must do, is another. This hath been the strange delusion of the people that call themselves the Fifth Monarchy men in our times; who believing that Christ will set up righteousness, and pull down Tyrants in the earth, have thought that therefore they must do it by arms; and so have been drawn into many rebellions, to the scandal of others, and their own ruine.

Direct. 19. Take heed of mistaking Prophecies for Promises; especially dark Prophecies not understood.

Many things are foretold by God in Prophecies, which are mens sins: Herod, and Pontius Pilate, and the people of the Jews, fulfilled Prophecies in the crucifying of Christ: and all the persecutors and murderers of the Saints, fulfil Christ's Prophecies; and so do all that hate us, And say all manner of evil falsely against us for his sake, Mat. 5. 11, 12. But the Sin is never the less for that. It is prophesied that the ten Kings shall give up their Kingdoms to the beast; that in the last days shall come scoffers walking after their own lusts; and in the last days shall be perditions times, &c. These are not Promises, nor Precepts.

It hath lamentably disturbed the Church of Christ, when ignorant self-conceited Christians, who see not the difficulty, grow confident that they understand many Prophecies in Daniel, the Revelations, &c. and thereupon found their presumption (miscalled faith) upon their own mistakes, and then form their prayers, their communion, their practice into such schism, and sedition, and uncharitable ways, as the interest of their opinions do require (as the Millenaries before mentioned have done in this generation.)

Direct. 20. Think not that all Gods Promises are made to meet sincerity; and that every true Christian must be freed from all penal hurt, however they behave themselves.

For there are further helps of the Spirit, which are promised only
only to our diligence in attending the Spirit, and to the degrees
of industry, and servour, and fidelity in watching, praying,
striving, and other use of means. And there are heavy 
 chastishments which God threatneth to the godly, when they
misbehave themselves: Especially the hiding of his face, and
with-holding any measure of his Spirit. The Scripture is full
of such threatenings and instances.

Dirct. 21. Much less may you imagine that God hath made
any Promise, that all the sins of true Believers shall work together
for their good.

They misexppound Rom. 8. 28. who so expound it (as I
have elsewhere shewed.) For 1. The context confirmeth it
to sufferings. 2. The qualification added [to them that love
God] doth shew that the abatement of love to God, is none
of the things meant that shall work our good. 3. And it shew-
eth, that it is Love as Love, and therefore not the least that is
confident with neglect and sin, which is our full condition.

Experience telleth us, that too many true Christians may fall
from some degrees of grace, and the Love of God, and die in
a less degree than they once had: and that less of holiness doth
not work for their good. 5. And it is not a thing suitable to
all the rest of Gods method in the Scriptures, that he should
assure all beforehand, that all their sins shall work for their
good. That he should command obedience so strictly, and
promise rewards so liberally, and threaten punishment so ter-
ribly, and give such frightful examples as Solomons, Davids,
and others are; and at the same time say, Whatever sin thou
committest inwardly or outwardly by neglecting my Love, and
Grace, and Spirit; by loving the world, by pleasing the flesh,
as David did, &cc. it shall all be turned to do thee more good
than hurt. This is not a suitable means to men in our case,
to keep them from sin, nor to cause their perseverance.

Dirct. 22. Understand well what Promises are universal to
all Believers, and what are but particular and proper to some
few.

There are many particular Promises in Scripture, made by
name, to Noah, to Abraham, to Moses, to Aaron, to David, to
Solomon, to Hezekiah, to Christ, to Peter, to Paul, &cc. which we
cannot say are made to us. Therefore the Covenant of Grace,

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which is the *Universal Promise*, must especially be made the ground of our faith, and all other as they are branches and appurtenances of that, and have in the Scripture some truth signification, that they indeed extend to us. For if we should believe that every Promise made to any Saint of God (as Hannah, Sarah, Rebecca, Elizabeth, Mary, &c. do belong to us, we should abuse our selves and God: And yet to us they have their use.

Direct. 23. It is of very great importance, to understand what Promises are absolute, and which are suspended upon any condition to be performed by us; and what each of those conditions is.

As the Promise to the Fathers that the Messiah should come, was absolute. God gave not a Saviour to the world, so as to suspend his coming on anything to be done by man. The not drowning of the world, was an absolute Promise made to Noah: so was the calling of the Gentiles promised. But the Covenant of Promises sealed in Baptism, is conditional: and therefore both parties, God and man, are the Covenanters therein.

And in the Gospel the Promises of our first Justification and Adoption, and of our after pardon, and of our Justification at Judgement, and of our additional degrees of grace, and of our freedom from chastisements, have some difference in the conditions, though true Christianity be the main substance of them all. Meer Christianity, or true consent to the Covenant, is the condition of our first Justification. And the continuance of this, with actual sincere obedience, is the condition of non-omission, or of continuance of this state of Justification: And the use of prayer and other means, is a condition of our further reception of more grace. And perseverance in true holiness with faith, is the condition of our final Justification and Glorification (of which more anon.)

Direct. 24. You can no further believe the fulfilling of any of these conditional Promises, than you know that you perform the condition.

It is presumption, and not faith, for an impenitent person to expect the benefit of those Promises, which belong to the penitent only: And so it is for him that forgiveth not others,
to expect to be forgiven his particular sins: And so in all the rest of the Promises.

Direct. 25. But be sure that you ascribe no more to your selves, for performing any condition of a Promise, than God doth.

A condition as such is no cause at all of the performance of the Promise; either natural or moral: only the non-performance of the condition is a cause of the non-performance of the Promise: For the true nature of a condition as such, is only to suspend the benefit. Though naturally a condition may be meritorious among men; and, for their own commodity (which God is not capable of) they ordinarily make only meritorious acts to be conditions: As God also doth only such acts as are pleasing to him, and suited to their proper ends. But this is nothing to a condition formally, which is but to suspend the benefit till it be done.

Direct. 26. When you find a Promise to be common or universal, apply it as boldly as if your name were written in it: and also when you find that any particular Promise to a Saint is but a branch of that universal Promise to all Saints; or to all that are in the same case, and find that the case and reason of the Promise proveth the sense of it to belong to you as well as them.

If it be said, that whosoever believeth shall not perish, but have everlasting life, John 3.16. You may apply it as boldly as if it were said, If thou John, or Thomas be a Believer, thou shalt not perish, but have everlasting life. As I may apply the absolute Promise of the Resurrection to my self as boldly, as if my name were in it, because it is all that shall be raised (John 5.22, 24, 25.) 1 Cor. 15. So may I all the conditional promises of pardon and glory conditionally [if I repent and believe.] And you may absolutely thence conclude your certain interest in the benefit, so far as you are certain that you repent and believe.

And when you read that Christ promiseth his twelve Apostles, to be with them, and to reward their labours, and to see that they shall be no losers by him, if they lose their lives, &c. You may believe that he will do so by you also. For though your work be not altogether the same with theirs; yet this is but a branch of the common Promise to all the faithful, who must all follow him, on the same terms of self-denial,
Luke 14. 26, 27, 33. Mat. 10. Rom. 8. 17, 18. And on this ground the promise to Joshua is applied, Heb. 13. I will never fail thee nor forsake thee, because it is but a branch of the Covenant common to all the faithful.

Direct. 27. Believe that you lay the stress of all your hopes on the Promises of God, and venture all your happiness on them; and when God calleth to it, express this by forsaking all else for these hopes, that it may appear you really trust God's word, without any secret hypocritical reserves.

This is the true life, and work, and trial of faith: whether we build so much on the Promise of God, that we can take the thing promised for all our treasure, and the Word of God for our whole security.

As Faith is called a Trusting in God; so it is a practical kind of Trust; and the principal trial of it, lyeth in forsaking all other happiness and hopes, in confidence of God's promise through Jesus Christ.

To open the matter by a similitude: Suppose that Christ came again on earth as he did at his Incarnation, and should confirm his truth by the same miracles, and other means; and suppose he should then tell all the Country, I have a Kingdom at the Antipodes, where men never die, but live in perpetual prosperity; and those of you shall freely possess it, who will part with your own estates and Country, and go in a ship of my providing, and trust me for your Pilot to bring you thither, and trust me to give it you when you come there. My power to do all this, I have proved by my miracles, and my love and will, my offer proveth.] How now will you know whether a man believe Christ, and trust this promise or not? Why, if he believe and trust him, he will go with him, and will leave all, and venture over the Seas whithersoever he conducteth him, and in that ship which he prepareth for him: But if he dare not venture, or will not leave his present Country and possessions, it is a sign that he doth not trust him.

If you were going to Sea, and had several Ships and Pilots offered you, and you were afraid left one were unsafe, and the Pilot unskillful, and it were doubtful which were to be trusted; when after all deliberation you choose one, and refuse the rest, and resolve to venture your life and goods in it, this is properly called
called trusting it. So trusting in God, and in Jesus Christ, is not a bare opinion of his fidelity, but a PRACTICAL TRUST, and that you may be sure to understand it clearly, I will once open the parts of it distinctly.

Divines commonly tell us that Faith is an Affiance or Trust in God; and some of them say that this is an act of the understanding, and some, that it is an act of the will, and others say, that Faith consists in Assent alone, and that Trust or Affiance is as Hope, a fruit of Faith, and not Faith itself. And what Affiance it self is, is no small controversy (And so it is what Faith and Christianity is, even among the Teachers of Christians.)

The plain truth is this: as to the name of Faith, it sometime signifieth a mere Intellectual Assent, when the object requireth no more: And sometime it signifieth a practical Trust or Affiance, in the Truth or Trustiness of the undertaker or promiser, that is, in his Power, Wisdom and Goodness, or honestly, conjunct as expressed in his word; and that is, when the matter is practical, requiring such a trust. The former is oft called, The Christian Faith; because it is the belief of the truth of the Christian Principles; and is the leading part of Faith in the full sense. But it is the latter which is the Christian Faith, as it is taken, not secundum quid, but simply; not for a part, but the whole; not for the opinion of men about Christ, but for Christianity itself, or that Faith which must be professed in Baptism, and which hath the promise of Justification and Salvation.

And this Trust or Affiance is placed respectively, on all the objects mentioned in the beginning; on God as the first efficient foundation; and on God as the ultimate end; as the certain full felicity, and final object of the soul: On Christ as the Mediator, and as the secondary foundation, and the guide, and the finisher of our faith and salvation; the chief sub-revealer and performer: On the Holy Ghost, as the third foundation; both revealing and attesting the doctrine by his gifts: And on the Apostles and Prophets as his Instruments, and Christ's chief entrusted Messengers: And on the Promise or Covenant of Christ as his Instrumental Revelation itself: And on the Scriptures as the authentick Record of this Revelation and Promise. And the benefit for which all these are trusted, is, recovery to God, or Redemption.
demption and Salvation, viz. pardon of sin, and Justification, Adoption, Salvation and Glorification; and all things necessary thercunto.

This Trust is an act of all the three faculties: (for three there are) even of the whole man: Of the vital power, the understanding and the will; and is most properly called A practical Trust; such as trusting a Physician with your life and health; or a Tutor to teach you; or a Master to govern and reward you; or a Ship and Pilot (as foref midterm) to carry you safe through the dangers of the Sea: As in this similitude; Affiance as in the understanding, is its Assent to the sufficiency and fidelity of the Pilot and Ship (or Physician) that I trust: Affiance in the will is the obying of this Ship, Pilot, Physician to venture my life with, and refusing all others; which is called consent, when it followeth the motion and offer of him whom we trust. Affiance in the vital power of the soul, is the fortitude and venturing all upon this chosen Trustee: which is, the quieting (in some measure) disturbing fears, and the exitus or consequens, or first egress of the soul towards execution.

And whereas the quarrelling pietvish ignorance of this age, hath caused a great deal of bitter, reproachful, uncharitable contention on both sides, about the question, How far obedience belongeth to faith? whether as a part, or end, or fruit, or consequent? In all this it is easily discerned, that as allegiance or subjection differ from obedience, and hiring my self to a Master, differeth from obeying him; and taking a man for my Tutor, differeth from learning of him; and Marriage differeth from conjugal duty; and giving up my self to a Physician, differeth from taking his counsel and medicines; and taking a man for my Pilot, differeth from being conducted by him; so both our first Faith or Christianity differ from actual obedience to the healing precepts of our Saviour. It is the covenant of obedience and consent to it, immediately entering us into the practice: It is the seed of obedience; or the soul, or life of it, which will immediately bring it forth, and act it. It is virtual, but not actual obedience to Christ; because it is but the first consent to his Kingly Relation to us; unless you will call it that Inception from whence all obedience followeth. But it may be actual (common)
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(common) obedience to God, where he is believed in and acknowledged before Christ: And all following acts of Faith after the first, are both the root of all other obedience, and a part of it: as our continued Allegiance to the King is: And as the Heart, when it is the first formed Organ in nature, is no part of the man, but the Organ to make all the parts, because it is solitary; and there is yet no man, of whom it can be called a part; but when the man is formed, the heart is both his chief part, and the Organ to actuate and maintain the rest.

Object. But Faith as Faith is not obedience.

Answ. Nor Learning as Learning is not obedience to your Tutor: Nor plowing as plowing is not obedience to your Master: Or to speak more aptly, the continuance of your consent, that this man be your Tutor as such, is not obedience to him; but it is materially part of your obedience to your Father who commanded it; and your continued Allegiance or subjection as such, is not obedience to your King; but as primarily it was the foundation or heart of future obedience; so afterward it is also materially a part of your obedience, being commanded by him to whom you are now subject. And so it is in the case of Faith: and therefore true Faith and Obedience are as nearly conjoined as Life and Mission; and the one is ever connected in the other: Faith is for Obedience to Christ's healing means, as trusting and taking a Physician, is for the using of his counsel: and Faith is for love and holy obedience to God, which is called our Sanctification, as trusting a Physician, is for health. Faith is implicit and virtual obedience to a Saviour: and obedience to a Saviour, is explicit and operating Faith or trust.

1. In the understanding, Faith in God's Promises hath all these acts contained in it.

1. A belief that God is, and that he is perfectly powerful, wise and good.

2. A belief that he is our Maker, and so our Owner, our Ruler, and our chief Good (initially and finally) delighting to do good, and the perfect felicitating end and object of the soul.

3. A belief that God hath expressed the benignity of his nature, by a Covenant or Promise of life to man.

4. To believe that Jesus Christ, God and Man, is the Mediator
of this Covenant, *Heb.* 8. 6. & 9. 15. & 12. 24. procuring it, and entrusted to administer or communicate the blessings of it, *Heb.* 5. 9.

5. To believe that the Holy Ghost is the seal and witness of this Covenant.

6. To believe that this Covenant giveth pardon of sin, and Justification and Adoption, and further grace, to penitent Believers; and Glorification to those that persevere in true Faith, Love and Obedience to the end.

7. To believe that the Holy Scriptures or Word delivered by the Apostles, is the sure Record of this Covenant, and of the history and doctrine on which it is grounded.

8. To believe that God is most perfectly regardful and faithful to fulfill this Covenant, and that he cannot lie or break it, *Titus* 1. 2. *Heb.* 6. 17, 18.

9. To believe that you in particular are included in this Covenant, as well as others, it being universal as conditional to all if they will repent and believe, and no exception put in against you to exclude you, *John* 3. 16. *Mark* 16. 15, 16.

10. To believe or know that there is nothing else to be trusted to, as our felicity and end instead of God; nor as our way instead of the Mediator, and the foresaid means appointed by him.

II. In the Will, Faith or Trust hath 1. A simple complacency in God as believed to be most perfectly good as fore-described.


3. It is the turning away from, and refusing all other seeming felicity or ends, and casting all our happiness and hopes upon God alone.

4. It is the refusing Jesus Christ as the only way and Mediator to this end; with the refusing of all other, *Job* 14. 6. and trusting all that we are or hope for upon his Mediation.

III. In the Vital Power, it is the casting away all inconsistent fears, and the inward resolved delivering up the soul to the Father, Son and Holy Spirit in this Covenant, entering our selves.
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felves into a resolved war with the Devil, the World, and the Flesh, which in the performance will resift us. And thus Faith or Trust is constituted and completed in the true Baptifmal Covenant.

Direct. 28. In all this be sure that you observe the difference between the truth of Faith, and the high degrees.

The truth of it is most certainly discerned by (as consisting in) [THE ABSOLUTE CASTING or VENTURING not part, but ALL YOUR HAPPINESS and HOPES UPON GOD and the MEDIATOR ONLY, and LETTING GO ALL WHICH IS INCONSISTENT WITH THIS CHOICE and TRUST. This is true and saving Faith and Trust.

Pardon me that I sometime use the word VENTURING ALL, as if there were any uncertainty in the matter. I intend not by it to express the least uncertainty of fallibility in Gods Promise: For Heaven and Earth shall pass away, but one jot or tittle of his Word shall not pass, till all be fulfilled: But I shall here add,

1. True Faith or Trust may consist with uncertainty in the person who believest; if he believe and trust Christ but so far, that he can cast away all his worldly treasures and hopes, even life it self upon that trust. Every one is not an Infidel, nor an Hypocrite, who must say, if he speak his heart [I am not certain past all doubts, that the soul is immortal, or the Gospel true: but I am certain, that immortal happiness is most desirable, and endless misery most terrible; and that this world is vanity, and nothing in it worthy to be compared, with the hopes which Christ hath given us of a better life: And therefore upon just deliberation I am resolved to let go all my sinful pleasures, profits, and worldly reputation, and life it self, when it is inconsistent with those hopes: And to take Gods Love for my felicity and end, and to trust and venture absolutely all my happiness and hopes on the favour of God, the mediation of Christ, and the Promises which he hath given us in the Gospel.]

I know I shall meet with abundance of Teachers and people, that will shake the head at this doctrine as dangerous, and cry out of it as favouring unbelief, that any one should have true saving Faith, who doubts, or is uncertain of the immortality
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of the soul, or the truth of the Gospel! But I see so much in hot-brained proud persons, to be pitted, and so much of their work in the Church to be with tears lamented, that I will not by speech or silence favour their brainick, bold assertions, nor will I fear their phrenetick furious cenfures. If it be not a mark of a wise and good Minister of Christ, to be utterly ignorant of the state of souls, both his own, and all the people, then I will not concur to the advancement of the reputation of such ignorance. It is enough to pardon the great injury which such do to the Church of God, without countenancing it.

Though this one instance only now mind me of it, abundance more do second it, and tell us, that there are in the Churches through the world, abundance of Divines, who are first taught by a party which they most esteem, what is to be held and said as orthodox, and then make it their work, to contend for that orthodoxnesse which they were taught to to honour, even with the most unmanly and unchristian scorns and cenfures; when as if they had not been dolefully ignorant both of the Scriptures, and themselves, and the souls of men, they would have known, that it is the fool that rageth and is confident, and that it was not their knowing more than others, but their knowing less, which made them so presumptuous; and that they are themselves as far from certainty as others, when they condemn themselves to defend their opinions: Even like our late Perfectionists, who all lived more imperfectly than others, but wrote and railed for finless perfection, as soon as they did but take up the opinion. As if turning to that opinion had made them perfect. So men may pass the censure of hypocrisy and damnation upon themselves when they please, by damning all as hypocrites, whose faith is thus far imperfect; but they shall never make any wise man believe by it, that their own faith is ever the more certain or perfect.

As far as I can judge by acquaintance with persons most religious, though there be many who are afraid to speak it out, yet the far greater number of the most faithful Christians, have but such a faith which I described, and their hearts say [I am not certain, or past all doubt, of the truth of our immortality, or of the Gospel; but I will venture all my hopes and happiness, though to the parting with life itself upon it.]
And I will venture to say it, as the truth of Christ, that he that truly can do this, hath a sincere and saving faith; whatsoever Opinionists may say against it. For Christ hath promised, that he that losteth his life for his sake and the Gospel shall have life everlasting, Mat. 10. 37, 38, 39, 42. & 16. 25. & 19. 29. Luke 18. 30. And he hath appointed no higher expressions of faith, as necessary to salvation, than denying our selves, and taking up the Cross, and forsaking all that we have; or in one word, than Martyrdom; and this as proceeding from the Love of God, Luke 14. 23, 30, 33. Rom. 8. 17, 18, 28, 29, 30, 31, 34, 35, 36, 37, 38, 39.

And it is most evident that the sincere have been weak in faith, Luke 17. 5. And the Apostles said unto the Lord, Increase our faith, Mark 9. 24. Lord I believe, help thou my unbelief, Luke 7. 9. I have not found so great faith, no not in Israel. The weak faith was the more common.

2. And as true Faith or Trust may conflict with doubts and uncertainty in the subject; so may it with much anxiety, care, disquietment and sinful fear; which sheweth the imperfection of our Faith. Shall he not much more clothe you, O ye of little faith? Mat. 16. 8. O ye of little faith, why reason you among your selves, &c. Mat. 8. 36. Why are ye fearful, O ye of little faith? Mat. 14. 26. Peter had a faith that could venture his life on the waters to come to Christ, as confident of a miracle upon his command: But yet it was not without fear; v. 30. When he saw the wind boisterous, he was afraid; which caused Christ to say [O thou of little faith, were sove didst thou doubt?]

And you cannot say that this is only a hinderance in the applying all, and not in the direct and principal act of faith: For Luke 24. 21. we find some Disciples at this pass [But we trusted that it had been he, who should have redeemed Israel.] And v. 25, 26. Christ faith to them O fools, and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things, and to enter into his Glory? Luke 24. 11. The words of them who told the Apostles, that Christ was risen, seemed but as tales to them, and they believed them not. And v. 11. While they believed not for joy, and wondered, &c.

3. Nay, a weak faith may have such a swouning fit, as to fail.
fail extraordinarily in an hour of temptation, so far as to deny Christ, or shrink from him in this fear: so did Peter, and not only he, but all the Disciples forsook him, and fled, Matth. 26:56.

But yet he that according to the habituated state of his soul, hath so much Faith, and Love, as will cause him to venture life and all, upon the trust which he hath to the promises of the Gospel, hath a true and saving faith.

And here I desire all doubting Christians, to lay by the common mistake in the trying of their faith or trust in Christ, and to go hereafter upon surer grounds. Many say, I cannot believe or trust Christ for salvation, for I am full of doubts, and fears, and troubles; and surely this is not trusting God. Ans. 1. The question is not, whether you trust him perfectly, so as to have no fears, no troubles, no doubts: but whether you trust him sincerely, so far as to venture all upon him in his way. If you can venture all on him, and let go all to follow him, your faith is true and saving.

This would abundantly comfort many fearful troubled Christians, if they did but understand it well: For many of them that thus fear, would as soon as any, forsake all for Christ, and let go all carnal pleasures, and worldly things, or any willful sin whatsoever, rather than forsake him; and would not take to any other portion and felicity than God, nor any other way than Christ, and the Spirit of holiness, for all the temptations in the world: And yet they fear because they fear; and doubt more because they doubt. Doubting soul, let this resolve thee; suppose Christ and his way were like a Pilot with his Ship at Sea: Many more promise to convey thee safely, and many persuade thee not to venture, but stay at Land: But if thou hast so much trust as that thou wilt go, and put thyself, and all that thou hast into this Ship, and forsake all other, though thou go trembling all the way, and be afraid of every storm, and tempest, and gulf; yet thou hast true faith, though it be weak. If thy faith will but keep thee in the Ship with Christ, that thou neither turn back again to the flesh, and world; nor yet take another Ship and Pilot, (as Mahometanes, and those without the Church) undoubtedly Christ will bring thee safe to Land, though thy fear and distrust be all thy sin.
For the hypocrites case is always some of these: 1. Some of them will only trust God in some smaller matter, wherein their happiness consisteth not: As a man will trust one with some trifle which he doth not much regard, whom yet he thinks so ill of, that he cannot trust him in a matter of weight.

2. Some of them will trust God for the saving of their souls, and the life to come (or rather presume on him, while they call it trusting him) but they will not trust him with their bodies, their wealth, and honours, and fleshly pleasures, or their lives. These they are resolved to shift for, and secure themselves, as well as they can. For they know that for the world to come, they must be at God's disposal, and they have no way of their own to shift out of his hands: whether there be such a life or no, they know not; but if there be, they will cast their souls upon God's mercy, when they have kept the world as long as they can, and have had all that it can do for them. But they will not lose their present part, for such uncertain hopes as they account them.

3. Some of them will trust him only in pretence and name, while it is the creature which they trust indeed. Because they have learned to say, that God is the disposer of all, and only to be trusted, and all creatures are but used by his will; therefore they think that when they trust the creature, it is but in subordination to God; though indeed they trust not God at all.

4. Some of them will trust God and the creature joyntly; and as they serve God and Mammon, and think to make sure of the prosperity of the body, and the salvation of the soul, without losing either of them; so they trust in both conjunctly, to make up their felicity. Some think when they read Christ's words, Mark 10. 24. How hard is it for them that trust in riches, to enter into the Kingdom of God? that they are safe enough if that be all the danger; for they do not trust in their riches, though they love them: He is a mad man they say, that will put his trust in them. And yet Christ intimateth it as the true reason why few that have riches can be saved, because there is few that have riches, who do not trust in them: You know that riches will not save your souls; you know that they will not save you from the grave, you know that
they will not cure your diseases, nor ease your pains: And therefore you do not trust to riches, either to keep you from sickness, or from dying, or from Hell: But yet you think, that riches may help you to live in pleasure, and in reputation with the world, and in plenty of all things, and to have your will, as long as health and life will last; and this you take to be the chiefest happiness which a man can make sure of: And for this you trust them. The fool in Luke 12. 19. who said, Soul, take thy ease, eat, drink, and be merry, thou hast enough laid up for many years, did not trust his riches to make him immortal, nor to save his soul: But he trusted in them, as a provision which might suffice for many years, that he might eat, drink, and be merry, and take his ease; and this he loved better, and preferred before any pleasures or happiness which he hoped for in another world. And thus it is, that all worldly hypocrites do trust in riches: Yea the poorest do trust in their little poor provisions in this world, as seeming to them sure, and therefore better than any which they can expect hereafter. This is the way of trusting in uncertain riches, (viz. to be their surest happiness) instead of trusting in the living God, 1 Tim. 6. 17. & 4. 10. Psal. 49. 6. & 52. 7.

But yet because the hypocrite knoweth, that he cannot live here alwayes, but must die, and his riches must be parted with at last, and heareth of a life of glory afterwards, he would fain have his part in that too, when he can keep the world no longer: And so he taketh both together for his part and hope, viz. as much bodily happiness as he can get in this world, and Heaven at last, when he must die: not knowing that God will be all our portion and felicity, or none; and that the world must be valued and used but for his sake, and in subordination to him and a better world.

5. Yet some hypocrites seem to go further (though they do not) for they will seem, even to themselves, to resign goods, and life, and all things absolutely to the will of God. But the reason is, because they are secretly persuaded in their hearts, that their resignation shall no whit deprive them of them; and that God will never the more take it from them; but that they may possess as much present corporal felicity, in a life of Religion, as if they lived in the dangerous case of the ungodly: or
or at least, that they may keep so much, as not to be undone or left to any great sufferings in the world; or at least, their lives may not be called for. For they live in a time, when few suffer for Christ; and therefore they see little cause to fear that they should be of that smaller number: and it is but being a little the more wise and cautious, and they hope they may escape well enough. And if they had not this hope, they would never give up all to Christ. But like persons that will be liberal to their Physician, they will offer a great deal, when they think he will not take it; but if they thought he would take all that is offered, they would offer less. Or as if a sick person should hear that such a Physician will give him no very strong or loathsome Physick; and therefore when the Physician telleth him [I will be none of your Physician unless you will absolutely promise to take every thing which I shall give you.] He promiseth that he will do it; but it is only because he supposeth that he will give him nothing which is troublesome: And if he find his expectation crost, he breaketh his promise, and faith, If I had known that he would have used me thus, I would never have promised it him. So hypocrites by promise give up themselves absolutely to God, and to be wholly at his will, without excepting life it self: But their hearts do secretly except it: For all this is because they doubt not but they may have their earthly prosperity and lives, and be Christians too: And if once Christ call them to suffer death for him, they shew then what was the meaning of their hearts.

To reafume the former similitude; If Christ on earth should offer to convey you to a Kingdom at the Antipodes, where men live for ever in glorious holiness, if you will but trust him, and go in his Ship, and take him for your Pilot: Here one faith, I do not believe him that there is such a place, and therefore I will not go (that is, the Infidel.) Another faith, I like my merry life at home, better than his glorious holiness (that's the open worldling and profligate.) Another faith, I will live in my own Country, and on my own estate, as long as I can, and when I find that I am dying, and can stay here no longer, that I may be sure to lose nothing by him, I will take his offer. Another faith, I will go with him, but I will turn back again, if I find any dangerous storms and gulfs in the passage. Another faith, I
will take another Ship and Pilot along with me, lest he should fail me, that I may not be deceived. Another faith, I am told that the Seas are calm, and there is no danger in the passage, and therefore I will absolutely trust him, and venture all; but when he meets with storms and hideous waves, he faith, This is not as I expected, and so he turneth back again. But another (the true Christian) faith, I will venture all, and wholly trust him: And so, though he is oft afraid in dangers, when he seeth the devouring gulfs, yet not so fearful as to turn back, but on he goeth, come on it what will, because he knoweth that the place which he goeth to is most desirable, and mortality will soon end his old prosperity; and he hath great reason to believe his Pilot to be trusty.

By all this you may see, how it cometh to pass that Christ who promiseth life to Believers, doth yet make self-denial, and forsaking all that we have, even life itself, to be also necessary; and what relation self-denial hath to faith, Luke 14. 26, 33. Neater by far than most consider. You may see here the reason why Christ tried the rich man, Luke 18. 22. with selling all, and following him in hope of a reward in Heaven: And why he bid his Disciples, Luke 12. 33. Sell that ye have, and give alms; provide your selves bags which wax not old, a treasure in the Heavens which faileth not———And why the first Christians were made a pattern of entire Christianity, by selling all, and laying down at the Apostles feet; And Ananias and Sapphira were the instances of Hypocrisy, who secretly and lyingly kept back part: You see here how it comes to pass, that all true Christians must be heart-martyrs, or prepared to die for Christ and Heaven, rather than forsake him. You may plainly perceive that Faith it self is an Affiance or Trusting in God by Christ, even a Trusting in God in Heaven as our felicity, and in Christ as the Mediator and the Way; and that this Trust is a venturing all upon him, and a forsaking all for God, and his promises in Christ. And that it is one and the same Motion which from the terminus à quo is called Repentance and forsaking all; and from the terminus ad quem is called Trust and Love. They that are willing to see, may profit much by this observation; and they that are not may quarrel at it, and talk against that which their prejudice will not allow them to understand.

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And by all this you may see also wherein the strength of Faith consisteth: And that is 1. In so clear a sight of the evidences of truth as shall leave no considerable doubts, Mat. 21. 21. So Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, Rom. 4.

2. In so confirmed a Resolution to cleave to God and Christ alone, as leaveth no wavering, or looking back: that we may say groundedly with Peter, Though I die, I will not deny thee; which doubtless signified then some strength of faith: And as Paul, I am ready not only to be bound, but to die for the Name of the Lord Jesus, Acts 21. 13.

3. In so strong a fortitude of soul, as to venture and give up our selves, our lives, and all our comforts and hopes into the hand of Christ, without any trouble or sinful fears, and to pass through all difficulties and tryals in the way, without any distrust or anxiety of mind. These be the characters of a strong and great degree of faith.

And you may note how Heb. 11. describeth Faith commonly by this venturing and forsaking all upon the belief of God. As in Noah's case, verse 7. And in Abraham's leaving his Country, v. 8. And in his sacrificing Isaac, v. 17. And in Moses forsaking Pharaoh's Court, and chusing the reproach of Christ, rather than the pleasures of Sin for a season, v. 24, 25, 26. And in the Israelites venturing into the Red Sea, v. 29. And in Rabab's hiding the spies, which must needs be her danger in her own Country. And in all those, who by faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong — Others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings; yea moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in Sheep skins, and Goat skins, being destitute, afflicted, tormented, of whom the world was not worthy: They wandered in Deserts and Mountains, and in Dens, and Caves of the earth. And in Heb. 10. 32, 33, 8cc. They endured a great fight of affliction; partly whilst they were made a gazing stock,
both by reproaches and afflictions; and partly whilst they became companions of them: that were so used. And took joyfully the spoiling of their goods, knowing in themselves that they had in 
Heaven a better and an enduring substance. And thus, the just do 
live by faith; but if any man draw back, my soul shall have no 
pleasure in him, faith the Lord. See also Rom. 8. 33, 36, 
37 &c.

These are the Spirits descriptions of faith; but if you will 
rather take a whimsical ignorant mans description, who can 
only toss in his mouth the name of FREE GRACE, and 
knoweth not of what he speaketh, or what he affirmeth, or 
what that name signifieth, which he cheateth his own soul 
with, instead of true Free Grace it self, you must suffer the 
bitter fruits of your own delusion. For my part I shall say 
thus much more, to tell you why I say so much, to help you 
to a right understanding of the nature of true Christian 
Faith.

1. If you understand not truly what Faith is, you under-
stand not what Religion it is that you profess: And so you 
call your selves Christians, and know not what it is. It seems 
those that said, Lord, we have eaten and drunken in thy pre-
sence, and prophesied in thy Name, did think they had been 
true Believers, Matt. 7. 21, 22.

2. To err about the nature of true Faith, will engage you 
in abundance of other errors, which will necessarily arise 
from that; as it did them, against whom James disputeth, 
James 2. 14, 15, &c. about Justification by Faith and by 
Works.

3. It will damnably delude your souls, about your own 
state, and draw you to think that you have saving Faith, be-
cause you have that fancy which you thought was it. One 
comes boldly to Christ, Mat. 8. 19. Master, I will follow thee 
whithersoever thou goest. But when he heard [The Foxes have 
koles, and the Birds have nests, but the Son of man hath not where 
to lay his head] we hear no more of him. And another came 
with a [Good Master, what shall I do to inherit eternal life?] 
Luke 18. 18. as if he would have been one of Christs Disciples, 
and have done anything for Heaven. (And it's like that he 
would have been a Christian, if Free Grace had been as large, and
and as little grace, as some now imagine.) But when he heard [Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: Come, follow me] he was then very sorrowful, for he was very rich, Luke 18. 21, 22, 23. Thousands cheat their souls with a conceit that they are Believers, because they believe that they shall be saved by Free Grace, without the faith and grace which Christ hath made necessary to salvation.

4. And this will take off all those needful thoughts and means, which should help you to the faith, which yet you have not.

5. And it will engage you in perverse disputes against that true faith which you understand not: And you will think, that you are contending for Free Grace, and for the Faith, when you are proud, knowing nothing, but sick or dying about questions, which engender no better birth than strifes, railings, evil surmislings, perverse disputings, &c. 1. Tim. 6. 4, 5.

6. Lastly, You can scarce more dishonour the Christian Religion, nor injure God and our Mediator, or harden men in Infidelity, than by fathering your ill-shapen fictions on Christ, and calling them the Christian or Justifying Faith.

Direct. 29. Take not all doubts and fears of your salvation, to be the proper effects and signs of unbelief: Seeing that in many they arise from the misunderstanding of the meaning of God’s Promises, and in more, from the doubtfulness of their own qualifications, rather than from any unbelief of the Promise, or distrust of Christ.

It is ordinary with ignorant Christians to say, that they cannot believe, because they doubt of their own sincerity and salvation: as thinking that it is the nature of true faith, to believe that they themselves are justified, and shall be saved; and that to doubt of this, is to doubt of the Promises, because they doubtingly apply it. Such distresses have false principles brought many to. But there are two other things besides the weakness of faith, which are usually the causes of all this.

1. Many mistake the meaning of Christ’s Covenant, and think that it hath no universality in it; and that he died only for the Elect, and promiseth pardon to none but the Elect (no not on the condition of believing,) And therefore thinking
that they can have no assurance that they are Elect, they doubt of the conclusion.

And many of them think that the Promise extendeth not to such as they, because of some sin, or great unworthiness, which they are guilty of.

And others think that they have not that Faith and Repentance which are the condition of the promise of pardon and salvation: And in some of these the thing it fell may be so obscure, as to be indeed the matter of rational doubtfulness. And in others of them, the cause may be either a mistake about the true nature and signs of Faith and Repentance, or else a timorous melancholy causeless suspicion of themselves. But which of all these forever be the cause, it is something different from proper unbelief or distrust of God. For he that mistaketh the extent of the Promise, and thinketh that it longeth not to such as he, would believe and trust it, if he understood it, that it extends to him as well as others. And he that doubteth of his own Repentance and Faith, may yet be confident of the truth of God's Promise to all true penitent Believers.

I mention this for the cure of two mischiefs: The first is that of the presumptuous Opinionist, who goeth to Hell presuming that he hath true saving faith, because he confidently believeth, that he himself is pardoned, and shall be saved. The second is that of the perplexed fearful Christian, who thinks that all his uncertainty of his own sincerity, and of his salvation, is properly unbelief, and so concludes that he cannot believe, and shall not be saved. Because he knoweth not that faith is such a belief and trust in Christ, as will bring us absolutely and unreservedly to venture our all upon him alone.

And yet I must tell all these persons, that all this while it is ten to one, but there is really a great deal of unbelief in them which they know not: and that their belief of the truth of the immortality of the soul, and the life to come, and of the Gospel itself, is not so strong and firm, as their not-doubting of it would intimate, or as some of their definitions of Faith, and their Book-opinions and Disputes import. And it had been well for some of them, that
they had doubted more, that they might have believed, and been settled better.

Direct. 30. Think often of the excellencies of the life of faith, that the Motives may be still inducing you thereto.

As 1. It is but reasonable that God should be trusted; or else indeed we deny him to be God, Psal. 20. 7.

2. What else shall we trust to? Shall we deifie creatures, and say to a flock, Thou art my Father? Jer. 2. 27. Lam. 1. 19. Shall we distrust God, and trust a lyar and a worm?

3. Trying times will shortly come; and then woe to the soul that cannot trust in God! Then nothing else will serve our turns. Then cursed be the man that trusteth in man, and maketh flesh his arm, and withholdeth his heart from the Lord; he shall be like the barren wilderness, &c. Then none that trusted in him shall be ashamed, Jer. 17. 5, 6. Psal. 25. 3, 4. Psal. 73. 26, 27, 28.

4. Gods Al feniciency leaveth no reason for the least distrust: There is the most absolute certainty that God cannot fail us, because his veracity is grounded on his essential perfections.

5. No witness could ever stand up against the life of faith, and say that he lost by trusting God, or that ever God deceived any.

6. The life of faith is a conquest of all that would distress the soul, and it is a life of constant peace and quietness: Yea it feasteth the soul upon the everlasting Joyes. Though the mountains be removed; though this world be turned upside down, and be dissolved; whether poverty or wealth, sickness or health, evil report or good, persecution or prosperity fell upon us; how little are we concerned in all this? and how little should they do to disturb the peace and comfort of that soul, who believevth that he shall live with God for ever. Many such considerations should make us more willing to live by faith upon Gods Promises, than to live by sense on transitory things.

Direct. 31. Renew your Covenant with Christ in his holy Sacrament, frequently, understandingly, and seriously.

For 1. when we renew our Covenant with Christ, then Christ reneweth his Covenant with us; and that with great advantage
advantage to our faith: 1. In an appointed Ordinance which he will bless. 2. By a special Minister appointed to seal and deliver it to us as in his Name. 3. By a solemn Sacramental Investiture.

2. And our own renewing our Covenant with him, is the renewed exercise of faith, which will tend to strengthen it, and to shew us that we are indeed Believers. And there is much in that Sacrament to help the strengthening of faith: Therefore the frequent and right using of it, is one of God's appointed means, to feed and maintain our spiritual life; which if we neglect, we willfully starve our faith, 1 Cor. 11. 26, 28, &c.

Direct. 32. Keep all your own promises to God and man.

For 1. Liars alwaies suspect others. 2. Guilt breedeth suspiciousness. 3. God in justice may leave you to your distrust of him, when you will be perfidious your selves. You can never be confident in God, while you deal falsely with him or with others. The end of the Commandment is Charity out of a pure heart, a good conscience, and faith unfeigned, 1 Tim. 1. 5.

Direct. 33. Labour to improve your belief of every promise, for the increase of holiness and obedience: And to get more upon your souls that true Image of God in his Power, Wisdom and Goodness, which will make it easie to you to believe him.

1. The more the hypocrite seemeth to believe the promise, the more he boldly ventureth upon sin, and disobeyeth the precept; because it was but fear that restrained him; and his belief is but presumption abating fear. But the more a true Christian believeth, the more he flyeth from sin, and useth God's means, and studieth more exact obedience; and having these promises, laboureth to cleanse himself from all filthines of flesh and Spirit, perfecting holiness in the fear of God, 2 Cor. 7. 1. And receiving a Kingdom which cannot be moved, we must serve God acceptably with reverence and godly fear, Heb. 12. 28, 29.

2. The liker the soul is to God, the easier it will believe and trust him. As faith causeth holiness; so every part of holiness befriended faith. Now the three great impressions of the Trinity upon us are expressed distinctly by the Apostle, 2 Tim.
For God hath not given us the Spirit of fear, but of Power, of Love, and of a sound mind, πνεῦμα ἁρακτος, ἐν 
συναιῶν. Power, Love, and a sound mind or understanding, do answer God's nature as the face in the glass doth answer 
our face, and therefore cannot choose but trust him.

Direct. 34. Lay up in your memory particular pertinent and 
clear Promises, for every particular use of faith.

The number is not so much; but be sure that they be 
plain and well understood, that you may have no cause to 
doubt whether they mean any such thing indeed or not. Here 
some will expect that I should do this for them, and gather 
them such promises. Two things dissuade me from doing 
it at large: 1. So many Books have done it already. 2. It 
will swell this Book too big: But take these few.

1. For forgiveness of all sins, and Justification to penitent Be-
lievers.

Acts 5. 31. Him hath God exalted with his right hand to 
be a Prince and a Saviour, to give repentance to Israel, and 
forgiveness of sins.

Acts 13. 38, 39. Be it known unto you, that through this 
man is preached unto you the forgiveness of sins; and by him 
all that believe are justified from all things, from which ye 
could not be justified by the Law of Moses.

Acts 26. 18. To open their eyes, and turn them from 
darkness to light, and from the power of Satan unto God, 
that they may receive forgiveness of sins, and an inheritance 
among them that are sanctified, by faith, that is in me.

1 John 1. 9. If we confess our sins, he is faithful and just to 
give us our sins, and to cleanse us from all unrighteousness.

Heb. 8. 12. I will be merciful to their unrighteousness, and 
their sins and iniquities I will remember no more.

Acts 10. 43. To him give all the Prophets witness, that 
through his Name, whoever believeth in him shall receive re-
mission of sins.

Luke 24. 47. That repentance and remission of sins should 
be preached in his Name to all Nations.

2. Promises of Salvation from Hell, and possession of Heaven.

John 3. 16. God so loved the world, that he gave his only 
begotten Son, that whosoever believeth in him, should not 
perish
perish, but have everlasting life. v. 18. He that believeth on him is not condemned —— v. 36. He that believeth on the Son, hath everlasting life, 1 John 5:11, 12. And this is the record that God hath given us, eternal life; and this is in his Son: He that hath the Son, hath life ——

Acts 26:18, before cited, 1 Tim. 1:15. Christ Jesus came into the world to save sinners.

Heb. 7:25. He is able to save to the utmost all that come to God by him.

Heb. 5:9. And being made perfect, he became the Author of eternal salvation to all them that obey him.

Mark 16:16. He that believeth and is baptized, shall be saved.

John 10:9. By me if any man enter in, he shall be saved.

John 10:27, 28. My sheep hear my voice, and I know them, and they follow me, and I will give unto them eternal life, and they shall never perish ——

Rom. 5:9, 10. Being justified by his blood, we shall be saved from wrath through him —— Much more being reconciled, we shall be saved by his life. See Luke 18:30. John 4:14 & 6:27, 40, 47. & 12:50. Rom. 6:22. Gal. 6:8; 1 Tim. 1:16.

3. Promises of Reconciliation, Adoption, and acceptance with God through Christ.

2 Cor. 5:18, 19, 20. God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God: For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Rom. 5:1, 2, 10. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith, into this grace wherein we stand; and rejoice in hope of the glory of God —— When we were enemies we were reconciled to God by the death of his Son.

2 Cor. 6:16, 17, 18. I will dwell in them; and walk in them;
them, and I will be their God, and they shall be my people—
I will receive you, and be a Father unto you, and ye shall be
my Sons and Daughters, faith the Lord Almighty.

Rom. 8. 1. There is no condemnation to them that are in
Christ Jesus, who walk not after the flesh, but after the
Spirit.

John 1. 12. As many as received him, to them gave he
power to become the Sons of God; even to them that believe
on his Name; which were born not of blood, nor of the will
of the flesh, nor of the will of man, but of God.

Acts 10. 35. In every Nation he that feareth God, and
worketh righteousness, is accepted of him.

Ephes. 1. 6 He hath made us accepted in the Beloved;
Ephes. 2. 14, 16. Col. 1. 20.

John 16. 27. The Father himself loveth you, because ye
have loved me, and believed that I came out from God.

4. Promises of renewed Pardon of sins after conversion.
1 John 2. 12. If any man sin, we have an Advocate with the
Father, Jesus Christ the righteous, and he is the propitiation
for our sins; and not for ours only, but for the sins of the
whole world.

Matthew 6. 14. Forgive us our trespasses—For if we forgive
men their trespasses, your heavenly Father will forgive you—

James 5. 15. If he have committed sins, they shall be for-
given him.

Matthew 12. 31. I say unto you, All manner of sin and blas-
phemy shall be forgiven unto men; but the blasphemy against
the Spirit—

Psal. 103. 3. Who forgiveth all thine iniquities—
1 John 1. 9. If we confess our sins, he is faithful and just to
forgive us our sins—

5. Promises of the Spirit of Sanctification to Believers; and of
divine assistances of grace.

Luke 11. 13. How much more shall your heavenly Father
give the Holy Spirit to them that ask him.

John 7. 37, 38, 39. If any man thirst, let him come to me
and drink: He that believeth on me, as the Scripture hath
said, out of his belly shall flow rivers of living water: This he
spake of the Spirit, which they that believe on him shall re-
ceive—

M m 3
John 4. 10, 14. If thou knewest the gift of God, and who it is—thou wouldst have asked of him, and he would have given thee living waters—

Ezek. 36. 26, 27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes—

Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you—

Acts 2. 38, 39. Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Gal. 4. 6. And because you are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

Prov. 1. 23. Turn you at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you—

Rom. 8. 26. Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.

6. Promises of God's giving his grace to all that truly desire and seek it.

Matt. 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no mony: come ye, buy and eat, yea, come, buy wine and milk without mony and without price—Hearken diligently to me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you—v. 6. Seek ye the Lord while he may be found; call upon him while he is near—

Rev. 22. 17. Let him that is athirst come; and whosoever will, let him take the water of life freely.
7. Promises of God's giving us all that we pray for according to his promises and will.

Mat. 7. 7, 8, 11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened—If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him?

Mat. 6. 6. Pray to thy Father which is in secret, and thy Father which feeleth in secret, shall reward thee openly.

John 14. 13, 14 & 15. 16. & 16. 23. John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

1 John 5. 14, 15. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we desired of him.

1 John 3. 22. And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

Prov. 15. 8, 29. The prayer of the upright is his delight—He heareth the prayer of the righteous.

1 Pet. 3. 12. The eyes of the Lord are over the righteous, and his ears are open to their prayers—

8. That God will accept weak prayers and groans, which want expressions, if they be sincere.

Rom. 8. 26, 27. The Spirit helpeth our infirmities—The Spirit itself maketh intercession for us, with groanings which cannot be uttered: And he that searcheth the hearts, knoweth what is the mind of the Spirit.

Gal. 4. 6. —Crying, Abba, Father.

Psal. 77. 3. I rememberd God, and was troubled, and my spirit was overwhelmed—

Psal. 38. 9. Lord, all my desire is before thee, and my groaning is not hid from thee.


9. Promises of all things in general which we want, and which are truly for our good.
Psal. 84. 11. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Psal. 34. 9, 10. O fear the Lord ye his Saints; for there is no want to them that fear him--They that seek the Lord shall not want any good thing.

Rom. 8 28, 32. All things work together for good to them that love God--He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?

Matt. 6. 33. Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.

2 Pet. 1. 3. According as his divine power hath given us all things that pertain to life and godliness.

1 Tim. 4. 8. But godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.

10 Promises of a blessing on them that sincerely hear and read God's Word, and use by Sacraments and other means.

Isa. 55. 3. Encline your ear and come unto me; hear and your souls shall live.

Read the Eunuch's conversion, in Acts 8, who was reading the Scripture in his Chariot.

1 Pet. 2. 1. Laying aside all malice, and all guile and hypocrisy, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby.

Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein.

Psal. 1. 1, 2. Blessed is the man that walketh not in the counsel of the ungodly--But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

Matt. 7. 24, 25. Whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, that built his house upon a rock, &c.

Luke 8. 21. Rather blessed are they that hear the Word of God and do it.

Luke 10. 42. Mary hath chosen that good part which shall not be taken from her.

Mark
The Life of Faith.

Mark 4:23, 24. If any man have ears to hear, let him hear. And unto you that hear shall more be given—

Acts 11:14. Who shall tell these words whereby thou and all thy household shall be saved.

1 Tim. 4:16. Take heed to thyself and unto the doctrine, and continue therein; for in doing this thou shalt both save thyself, and them that hear thee.

Psal. 89:15. Blessed is the people that know the joyful found! they shall walk O Lord in the light of thy countenance; in thy Name shall they rejoice all the day—

Heb. 4:12. The Word of God is quick and powerful, &c.

1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Matt. 18:20. For where two or three are gathered together in my Name, there am I in the midst of them.

Isa. 4:5. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

11. Promises to the humble, meek and lowly.

Matt. 5:3, 4, 5. Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.

Matt. 11:28, 29. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.

Psal. 34:18. The Lord is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit.

Psal. 51:17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isa. 57:15. For thus saith the high and lofty One that inhabiteth eternity, whose Name is holy, I dwell in height and holiness (or in the high and holy place) with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.
The Life of Faith.

Isa. 66. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word.

Luke 4. 18. The Spirit of the Lord is upon me: he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised—

James 4. 6. He giveth grace to the humble.

Matt. 18. 4. Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

Matt. 23. 12. He that shall humble himself shall be exalted.

James 4. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

Prov. 3. 34. He giveth grace to the lowly.

12. Promises to the peaceable and peace-makers.

Matt. 5. 9. Blessed are the peace-makers; for they shall be called the children of God.

James 3. 17, 18. The wisdom from above is first pure, then peaceable, gentle, easy to be intreated—And the fruit of righteousness is sown in peace, of them that make peace.

2 Cor. 13. 11. Be perfect; be of good comfort; be of one mind; live in peace, and the God of Love and Peace shall be with you.

Prov. 12. 20. To the councellours of peace is joy.

Rom. 15. 33. & 16. 20. Phil. 4. 9. The God of peace shall be with you, &c. shall bruise Satan under your feet shortly—Grace and Peace are the blessing of Saints.

13. Promises to the diligent and laborious Christian:

Heb. 11. 6. He that cometh to God, must believe that God is, and that he is a rewarder of them that diligently seek him.

Prov. 13. 4. The soul of the diligent shall be made fat.

1 Cor. 15. 58. Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2 Pet. 1. 10. Give diligence to make your calling and election sure; for if ye do these things, ye shall never fail.

2 Pet. 1. 5, 8. Giving all diligence, add to your faith, ver-


tue, and to vertue knowledge, &c. For if these things be in you and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of Jesus Christ.

2 Cor. 5. 9. Wherefore we labour, that whether present or absent, we may be accepted of him.

Matt. 6. 33. Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.

1 Cor. 3. 8. Every man shall receive his own reward, according to his own labour.


Heb. 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of them, who through faith and patience inherit the promises.

James 1. 3, 4. Knowing that the trying of your faith worketh patience; but let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

Psal. 27. 14. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

Psal. 37. 7, 9, 34. Rest in the Lord, and wait patiently for him—that those that wait on the Lord shall inherit the earth. Wait on the Lord, and keep his way; and he shall exalt thee to inherit the Land.

Prov. 20. 22. Wait on the Lord, and he shall save thee.

Isa. 30. 18. Blessed are all they that wait for him.

Isa. 40. 31. They that wait on the Lord shall renew their strength; they shall mount up with wings as Eagles; they shall run, and not be weary; they shall walk, and not be faint.

Isa. 49. 23. They shall not be ashamed that wait for me.

Lam. 3. 25. The Lord is good to them that wait for him; to the soul that seeketh him. 26. It is good that a man should both hope, and quietly wait for the salvation of the Lord.

Rom. 8. 25. But if we hope for that we see not, then do we with patience wait for it.

Gal. 5. 5. For we through the Spirit wait for the hope of righteousness by faith.
2 Thes. 3. 5. The Lord direct your hearts into the Love of God, and the patient waiting for Christ.
Rom. 2. 7. To them who by patient continuance in well doing, seek for glory, honour and immortality, eternal life.
Heb. 10. 36. Ye have need of patience, that after ye have done the will of God, ye may inherit the promise.
15. Promises to sincere Obedience.
Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the gate into the City.
John 3. 22. Whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight. v. 24. He that keepeth his Commandments, dwelleth in him, and he in him.
John 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him.
John 15. 10. If ye keep my Commandments, ye shall abide in my love; even as I have kept my Father's Commandments, and abide in his love.
1 Cor. 7. 19. Circumcision is nothing, and uncircumcision is nothing, but the Commandments of God: See Psal. 112. 1. & 119. 6. Prov. 1. 20, 21, 22, &c. Isa. 48. 18. Psal. 19. 8, 9, &c.
Heb. 5. 9. He became the Author of eternal salvation to all them that obey him.
Rev. 14. 12. Here are they that keep the Commandments of God, and the faith of Jesus.
1 John 5. 3. For this is the Love of God, that we keep his Commandments.
Eccles. 12. 13, 14. Let us hear the conclusion of the whole matter: Fear God, and keep his Commandments; for this is the whole duty of man; for God shall bring every work unto judgement, &c.
1s. Matth. 5. 8. Blessed are the pure in heart, for they shall see God.
James 2. 24. You see then how that by works a man is justified, and not by faith only.
Rom. 2. 6, 7, 10. Who will render to every man according to his deeds: To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life—Glory, honour and peace to every man that worketh good—

Acts 10. 35. In every Nation he that feareth God, and worketh righteousness, is accepted with him.

Rom. 6. 16. Of obedience unto righteousness.

1 John 3. 7. He that doth righteousness is righteous, even as he is righteous.

James 3. 18. The fruit of righteousness is sown in peace.

Gal. 6. 8. He that soweth to the Spirit, shall of the Spirit reap life everlasting.

Rom. 8. 13. If by the Spirit ye mortifie the deeds of the body, ye shall live.

16. Promises to them that love God.

Rom. 8. 28. All things work together for good to them that love God.

1 Cor. 2. 9. Eye hath not seen, nor ear heard, nor hath it entred into the heart of man, the things which God hath prepared for them that love him.

James 1. 12. He shall receive the Crown of life, which God hath promised to them that love him.

James 2. 5. Rich in faith, and heirs of the Kingdom, which God hath promised to them that love him.

John 14. 21. He that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.

Prov. 8. 17. I love them that love me.

John 14. 15. If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

John 16. 27. The Father himself loveth you, because ye have loved me, and believed—

17. Promises to them that love the godly, and that are merciful, and do the works of love.

John 13. 35. By this shall all men know, that ye are my Disciples, if ye have love one to another.

Gal. 5. 6, 13, 22. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh.
worketh by love — By love serve one another; for all the Law is fulfilled in one word; in this, Thou shalt love thy neighbour as thy self. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness — Against such there is no Law. 

Heb. 6. 10. God is not unrighteous to forget your work and labour of love.

1 John 3. 14. We know that we have passed from death to life, because we love the brethren. 18. My little children, let us not love in word, nor in tongue, but in deed and in truth: And hereby we know that we are of the truth, and shall assure our hearts before him.

1 John 4. 7. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God — v. 16. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. v. 12. If we love one another, God dwelleth in us, and his love is perfected in us.

2 Cor. 9. 7. God loveth a cheerful giver. v. 6. He that soweth bountifully, shall reap bountifully —

Mat. 5. 7. Blessed are the merciful, for they shall obtain mercy.

Matt. 10. 41, 42. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

Matt. 25. 34, 40, 46. Come ye blessed of my Father, inherit the Kingdom — Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me — The righteous shall go into life eternal.

Heb. 13. 16. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.

Phil. 4. 17. I desire fruit which may abound to your account.

2 Cor. 9. 9. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.

18. Promises to the poor and needy Christians.

Matt. 6. 30, 32, 33. If God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he
not much more clothe you, O ye of little faith? Your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added to you.

Heb. 13. 5. Let your conversations be without covetousness, and be content with such things as ye have: for he hath said, I will never fail thee nor forsake thee.

James 2. 5. Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom?

Psal. 34. 10. They that seek the Lord shall not want any good thing.

Psal. 23. 1. The Lord is my Shepherd, I shall not want.
Psal. 4. 19. My God shall supply all your need.

Phil. 4. 11, 12, 13. I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need.

Psal. 9. 18. The needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

19. Promises to the oppressed and wronged Christian.
Psal. 12. 5, 6, 7. For the oppression of the poor, and for the uprightness of the needy, now will I arise, faith the Lord: I will set him in safety from him that puffeth at him. Thou shalt keep them O Lord, thou shalt preserve them from this generation for ever.
Psal. 35. 10. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea the poor and the needy from him that spoileth him.
Psal. 40. 17. But I am poor and needy, yet the Lord thinketh on me; thou art my helper and deliverer.
Psal. 42. 2, 4, 12, 13. He shall judge thy people with righteousness; and thy poor with judgement. He shall judge the poor of the people; he shall save the children of the needy; and shall break in pieces the oppressor. For he shall deliver the needy when he cryeth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy: He shall redeem their souls from deceit.
deceit and violence, and precious shall their blood be in his sight.


Eccles. 5. 8. If thou feest the oppression of the poor, and violent perverting of judgement and justice in a Province, marvel not at the matter: for he that is higher than the highest, regardeth; and there be higher than they.

20. Promises to the persecuted who suffer for righteousness.

Matt. 5. 10, 11, 12. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven: for so persecuted they the Prophets which were before you.

Matt. 10. 28, 29, 30, 31, 32. Fear not them which kill the body, but are not able to kill the soul—Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father: But the very hairs of your head are all numbered: Fear you not therefore; ye are of more value than many Sparrows. Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven—v. 39. He that loseth his life for my sake, shall find it.

Matt. 19. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life.

2 Thes. 1. 4, 5, 6. Your patience and faith in all your persecutions and tribulations which ye suffer, is a manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, rest with us—when Christ shall come to be glorified in his Saints, and admired in all them that believe—

Acts 9. 4. Saul, Saul, why persecutest thou me?

Read Rom. 8. 28. to the end, & Rev. 2. & 3d. & Heb. 11. & 12.
1 Cor. 10. 13. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

2 Tim. 2. 9, 10, 11, 12. I suffer trouble as an evil doer unto bonds; but the Word of God is not bound: I endure all things for the Elests sake.--It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him.

Rom. 8. 17, 18. If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory ready to be revealed on us.

2 Cor. 4. 17. For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory.

1 Pet. 3. 14, 15. But if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. Read 1 Pet. 4. 12, 13, 14, 15, 16, 18, 19. Rom. 5. 13, 2, 3, 4.

1 Pet. 5. 10. The God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, establish, strengthen, settle you.

21. Promises to the faithful in dangers, daily and ordinary, or extraordinary.

Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him; and delivereth them. v. 17. The righteous cry, and the Lord heareth and delivereth them out of all their troubles. v. 19, 20, 22. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

Psal. 91. 1. He that dwelleth in the secret place of the most high, shall abide under the tabernacle of the Almighty. v. 2, 3. I will say to the Lord, He is my refuge and my tower; my God, in him will I trust.--Surely he will deliver thee from the snare of the fowler, and from the noisome Pestilence-- v. 5.

Oo

Thou
Thou shalt not be afraid for the terror by night—v. 11,12. For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone, Read the whole—

Psal. 121. 2, 3, 4, 5 6 7,8. My help cometh from the Lord, which made Heaven and Earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber—The Lord is thy keeper; the Lord is thy shade upon thy right hand: The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and coming in, from this time forth, and even for ever more.

Psal. 145. 20. The Lord preserveth all them that love him—

Psal. 31. 23 & 97. 10. & 116. 6. Prov. 2. 8. Is. 43. 2. When thou passest thorough the waters I will be with thee—

1 Pet. 5. 7. Casting all your care on him; for he careth for you.

22. Promises for help against Temptations, to believers.

1 Cor. 10. 13. before cited, 2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptations.

Compare Matth. 4. where Christ was tempted even to worship the Devil, &c. with Heb. 4. 15. & 2. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, without sin—Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things God-ward for us—For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

James 1. 2. My Brethren, count it all joy when ye fall into divers temptations (that is, by sufferings for Christ,) v. 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the Crown of life.

2 Cor. 12. 9. My grace is sufficient for thee: My strength is made perfect in weakness.

Phil. 4. 13. I can do all things through Christ which strengtheneth me.

1 Pet. 5. 9. Whom resist, stedfast in the faith: with v. 10.

James 4. 7. Resist the Devil, and he will flee from you. Eph. 6. 10, 11, &c.
The Life of Faith.

Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the Law, but under Grace.

John 16:33. Be of good cheer, I have overcome the world.

1 John 5. 4. This is the victory that overcometh the world, even our faith.

23. Promises to them that overcome and persevere.

Rev. 2. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

V. 11. He that overcometh shall not be hurt of the second death.

V. 17. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, &c. V. 10. Be faithful unto death, and I will give thee a Crown of life.

V. 26, 28. He that overcometh and keepeth my words unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron—Even as I received of my Father: and I will give him the morning star.

Rev. 3. 5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his Angels. V. 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the City of my God, New Jerusalem, which cometh down out of Heaven from my God, and my new name.

V. 21. To him that overcometh will I grant to sit down with me on my Throne, even as I overcame, and am set down with my Father on his Throne.

John 8. 31. If ye continue in my word, then are ye my Disciples indeed; and ye shall know the truth, and the truth shall make you free.

Col. 1. 22, 23. To present you holy and unblameable, and unreproveable in his sight; If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel—

John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

O o 2. Matth.
Matt. 10. 22. He that endureth to the end shall be saved.

24. Promises to believe in sickness and at death.

1 Cor. 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Heb. 12. 6, 7, 8, 11. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth: If ye endure chastening, God dealeth with you as with Sons—Shall we not be in subjection to the Father of Spirits, and live—But he for our profit, that we might be partakers of his holiness: No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby.

James 5. 14. Is any sick, let them send for the Elders of the Church—The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

John 11. 3. He whom thou lovest is sick—

Psal. 41. 1, 2, 3. Blessed is the man that considereth the poor: the Lord shall deliver him in time of trouble. The Lord shall preserve him and keep him alive—The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.

2 Cor. 5. 1, 2. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon, with our house which is from Heaven—For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life. Now he that hath wrought this for the self same thing is God; who also hath given to us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight) we are confident, hay, and willing rather to be absent from the body, and to be present with the Lord.

Phil. 1. 20, 21, 23, Now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live
live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

Luke 23. 43. To day shalt thou be with me in Paradise.

Rev. 14. 13. I heard a voice from Heaven, saying to me, write, Blessed are the dead, which die in the Lord, from henceforth; yea, faith the Spirit, that they may rest from their labours, and their works do follow them.

Heb. 2. 14. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life time subject to bondage.

Psal. 68. 20. He that is our God, is the God of salvation, and to God the Lord belong the issues from death.

2 Tim. 1. 10. Who hath abolished death, and hath brought life and immortality to light by the Gospel.

1 Cor. 15. 54. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the Law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

25. Promises to persevering Believers, of the Resurrection unto life, and of justification in Judgement, and Glorification.

1 Cor. 15. throughout. John 5. 22, 24, 28, 29. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life—The hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.


Col. 3. 1, 3, 4. If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth: For ye are dead; and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

2 Thes. 1. 10. He shall come to be glorified in his Saints, and admired in all them that believe.
MATT. 25. 34, 46. Come ye blessed, &c. The righteous into life eternal.

Joh. 12. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour.

Joh. 14. 1, 2, 3. Let not your heart be troubled—In my Father's house are many mansions—I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also.

Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.

Joh. 2. 17. GO TO MY BRETHREN, and SAY UNTO THEM, I ASCEND TO MY FATHER, and YOUR FATHER, TO MY GOD, and TO YOUR GOD.

1 Cor. 6. 2, 3. Know ye not that the Saints shall judge the world? Know ye not that we shall judge Angels?

Acts 3. 19. Repent and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ—


Let the Reader here take notice of that most important observation of Dr. Hammond, that viz. the Resurrection, doth often signify, in general [our living in the next world, or our next state of life] in the Scriptures; and not the last Resurrection only, unless it be called, The Resurrection of the flesh, or of the body for distinction; or the context have before explained it otherwise. By which 1 Cor. 15. and Christ's answer to the Sadducees, may be the better understood.

26. Promises to the godly for their children, supposing them to be faithful in dedicating them to God, and educating them in his holy ways.

Exod. 20. Commandment 2d. Shewing mercy to thousands in them that love me, and keep my Commandments.

Acts 2. 39. For the promise is made to you, and to your children, and to all that are afar off, &c.

Psal. 37. 26. His seed is blessed.

1 Cor.
1 Cor. 7. 14. Else were your children unclean, but now are they holy.

Matt. 23. 37. O Jerusalem, Jerusalem, how oft would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, and ye would not.

Rom. 11. 11. Through their fall salvation is come to the Gentiles, 16, 17, 18, &c. shew, that they were broken off by unbelief, and we are grafted in, and are holy as they were.

Matt. 28. 19, 20. Go and Disciple all Nations, baptizing them, &c.

Rom. 4. 16. That the promise might be sure to all the seed.

And 9. 8. The children of the promise are counted for the seed.

Matt. 19. 13, 14. Jesus said, suffer little children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.

27. Promises to the Church, of its increase, and preservation, and perfection.

Rev. 11. 15. The Kingdoms of the world are become the Kingdoms of the Lord, and of his Christ.

Luke 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

Matt. 13. 31, 33. The Kingdom of Heaven is like to a grain of Mustard-seed, which a man took, and sowed in his field: which is indeed the least of all seeds, but when it is grown, it is the greatest among herbes, and becometh a tree. so that the birds of the air lodge in the branches of it—The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

John 12. 32. And I, if I be lifted up, will draw all men unto me.

Dan. 2. 44. In the days of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.

Matt. 16. 18. Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.

Ephes. 4. 12, 16. For the perfecting of the Saints; for the work.
work of the Ministry; for the edifying of the body of Christ; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ: that henceforth we may be no more children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lye in wait to deceive; but speaking the truth in love, may grow up into him in all things, who is the head, Christ: from whom the whole body fitly joyned together and compacted, by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of it self in Love.

Ephes. 5. 25, 26, 27. Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it, with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but it should be holy, and without blemish. Read Rev. 21, & 22.

Matt. 28. 20. Lo, I am with you to the end of the world.

Matt. 24. 14. And this Gospel of the Kingdom shall be preached in all the world for a witness to all Nations; and then shall the end come.

Matt. 21. 44. Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

The obscure Prophetick passages I pass by.
So much for living by Faith on the Promises of God.
How Faith must be exercised on God's Threatnings and Judgments.

The exercise of Faith upon God's Threatnings and Judgments, must be guided by such rules and helps as these.

Direct. 1. Think not either that Christ hath no Threatning penal Laws, or that there are none which are made for the use of Believers.

If there were no penalties, or penal Laws, there were no distinguishing Government of the world. This Antinomian fancy delieth Religion. And if there be threats, or penal Laws, none can be expected to make so much use of them as true Believers. 1. Because he that most believeth them, must needs be most affected with them. 2. Because all things are for them, and for their benefit; and it is they that must be moved by them to the fear of God, and an escaping of the punishment.

And therefore they that obj & that Believers are passed already from death to life; and there is no condemnation to them; and they are already justified, and therefore have no use of threats or fears do contradict themselves: For it will rather follow Therefore they and they only do and will faithfully use the threatnings in godly fears. For 1. Though they are justified, and passed from death to life, they have ever faith, in order of nature before their Justification; and he that believeth not God's threatnings with fear, hath no true Faith. And 2. They have ever inherent Righteousness or Sanctification, with their Justification: And this Faith is part of that holiness, and of the life of grace which they are passed into. For this is life eternal, to know the only true God, and Jesus Christ, John 17. 3. And he knoweth not God, who knoweth him not to be true. And this is part of our knowledge of Christ also, to know him as the infallible Author of our Faith, that is, of the Gospel, which faith not only, He that believeth and is baptized, shall be saved; but also, He that believeth not shall be damned, Mark 16. 16. And
this is the record which God gave of his Son, which he that believeth not, maketh him a liar; that God hath given us eternal life, and this life is in his Son: He that believeth the Son, hath life; and he that believeth not the Son, hath not life. 1 John 5. 12. Yea as he that believeth on the Son, hath everlasting life; so he that believeth not the Son, shall not see life, but the wrath of God abideth on him. John 3. 36. And therefore 3. The reason why there is no condemnation to us, is because believing, not part only, but all this Word of Christ, we fly from sin and wrath, and are in Christ Jesus, as giving up our selves to him, and walk not after the flesh, but after the Spirit; being moved so to do both by the promises and threats of God. This is plain English, and plain and necessary truth, the greater is the pity, that many honest, well-meaning Antinomians should fight against it, on an ignorant conceit of vindicating Free Grace: If the plain Word of God were not through partiality over-look'd by them, they might see enough to end the controversy in many and full expressions of Scripture. I will cite but three more, Matt. 10. 28. and Luke 12. 5. But fear him who is able to destroy both soul and body in Hell; or when he hath killed, hath power to cast into Hell; yea I say unto you, fear him. Doth Christ thus iterate that it is he that faith it, and faith it to his Disciples; and yet shall a Christian say, it must not be preached to Disciples as the Word of Christ to them?

Heb. 4. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

Heb. 11. 7. By faith Noab being warned of God, of things not seen as yet (that is, of the deluge) moved with fear, prepared an Ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Note here how much the belief of Gods threatenings doth to the constitution of that faith which is justifying and saving.

Direct. 2. Judge not of Gods threatenings by the evil which is threatened, but by the obedience to which the threatenings should drive us, and the evil from which they would preserve us, and the order of the world which they preserve, and the wisdom, and holiness, and justice of God, which they demonstrate.

When men think how dreadful a misery Hell is, they are ready.
ready to think hardly of God, both for his threatening and execution; as if it were long of him, and not of themselves, that they arc miserable. And as it is a very hard thing to think of the punishment it self with approbation; so is it also to think of the threatening, or Law which binds men over to it; or of the Judgement which will pass the sentence on them. But think of the true nature, use and benefits of these threats or penal Laws; and true reason, and faith will not only be reconciled to them; but see that they are to be loved and honoured, as well as feared. 1. They are of great use to drive us to obedience. And it is easier to see the amiableness of Gods commands, than of his threats: And obedience to these commands, is the holy rectitude, health and beauty of the soul. And therefore that which is a suitable and needful means, to promote obedience, is amiable and beneficial to us. Though Love must be the principle or chief spring of our obedience; yet he that knoweth not that Fear must drive, as Love must draw, and is necessary in its place to joyn with Love, or to do that which the weaknesses of Love leave undone, doth neither know what a man is, nor what Gods Word is, nor what his Government is, nor what either Magistracy, or any civil, or domestical Government is; and therefore should spend many years at School before he turneth a disputer.

2. They are of use to keep up order in the world; which could not be expected if it were not for Gods threatenings. If the world be so full of wickedness, rapine and oppressions, notwithstanding all the threatenings of Hell, what could we expect it should be, if there were none such, but even as the suburbs of Hell it self. When Princes, and Lords, and Rich men, and all those thieves and rebels that can but get strength enough to defend themselves, and all that can but hide their faults, would be under no restraints considerable, but would do all the evil that they have a mind to do: Men would be worse to one another, than Bears and Tygers.

3. Gods threatenings in their primary intention or use, are made to keep us from the punishment threatened. Punishment is naturally due to evil doers: And God declareth it, to give us warning, that we may take heed, avoid it and escape.

4. That which doth so clearly demonstrate the Holiness of
God, in his righteous Government, his Wisdom and his Justice is certainly good and amiable in itself. But we must not expect that the same thing should be good and amiable to the wicked, who run themselves into it; which is good to the world, or to the just about them, or to the honour of God. Assizes, Prisons and Gallows are good to the Country, and to all the innocent, to preserve their peace, and to the honour of the King and his Government; but not to murderers, thieves or rebels, Isa. 26. 7, 8, 9. Psal. 48. 11. & 9. 16. & 89. 14. & 97. 2. & 149. 9. & 146. 7. & 37. 6, 28. Jude 6. & 15. Rev. 4. 7. & 15. 4. & 16. 7. & 19. 2. Eccl. 12. 14.

Direct. 3. Judge of the severity of God's threatenings, partly by the greatness of himself whom we offend, and partly by the necessity of them for the Government of the world.

1. Remember that sinning wilfully against the infinite Majesty of Heaven, and refusing his healing mercy to the last, deserveth worse than any thing against a man can do, 1 Sam. 2. 25.

2. And remember that even the threatenings of Hell doth not serve to turn with most of the world, to keep them from sinning and despising God: and therefore you cannot say that they are too great. For that plaister draweth not too strongly, which will not draw out the thorn. If Hell be not terrible enough to persuade you from sin, it is not too terrible to be threatened and executed: He that should say, Why will God make so terrible a Law? and withall should say, As terrible as it is I will venture on it, rather than leave my pleasures, and rather than live a holy life; doth contradict himself, and telleth us, that the Law is not terrible enough to attain its chief and primary end, with such a, that will not be moved by it, from the most fordid, base or brutish pleasure.

Direct. 4. Remember how Christ himself, even when he came to deliver us from God's Law, did yet come to verify his threatenings in the matter of it, and to be a sacrifice for sin, and public demonstration of God's Justice.

For this end was Christ manifested, to destroy the works of the Devil, 1 John 3. 5, 8. And the first and great work of the Devil was, to represent God as a liar, and to persuade Eve not to believe his threatenings, and to tell her, that though she finned,
fined, the should not die. And though God is far dispensed with it, as to forgive man the greatest part of the penalty, it was by laying it on his Redeemer; and making him a sacrifice to his Justice: that his Cross might openly confute the Tempter, and assure the world, that God is just, and that the wages of sin is death, Rom. 6. 23. though eternal life be the gift of God through Jesus Christ.

And he that well considereth this, that the Son of God would rather floor to sufferings and death, than the Devil's reproach of God's threatenings should be made true, and than the Justice of God against sin should not be manifested, will sure never think, that this Justice is any dishonour to the Almighty.

Direct. 5. Let this be your use of the threatenings of God, to drive you from sin to more careful obedience, and to help you against the deserts of love, and to set them against every temptation when you are assaulted by it.

When a tempting bait is set before you, set Hell against it, as well as Heaven; and say, Can I take this cup, this whore, this preferment, this gain of Judas, with Hell, for my part instead of Heaven? If men threaten death, imprisonment, or any other penalty; or if losses or reproaches be like by men to be made your reward, remember that God threateneth Hell, and ask whether this be not the most intolerable suffering.

And if any Antinomian revile you for thus doing, and say [You should set only Free Grace before you, to keep you from finning, and not hell and damnation] Tell him that it is Christ the Mediator of Free Grace, which hath set Hell before you in the Scripture, and not you: And that you do but consider of that which Christ hath set there before you to be considered of. Ask them whether it be not God that prepared hell for the Devil and his Angels, and Christ himself that will adjudge all impenitent sinners to it, Matt. 25. And ask them why Christ doth so often talk of it in the Gospel, Matt. 13. of the worm that never dyeth, and the fire that never shall be quenched. Luke 19. 27. Mark 16. 16. John 3. 36. 2 Thes. 1. 8, 9. &c. And whether they know why Fear was given to man; and whether Christ mistook in all such commands, Luke 12. 4. Heb. 11. 7. Heb. 4. 1. And whether God hath made any part of his Laws in vain.
If they say, that the Law was not made for a righteous man, 1 Tim. 1. 9. Tell them that the words are expounded, Gal. 5. 23. Against such there is no Law. The Law was not made to condemn and punish a righteous man; because he feared the threatening of it, and so fell not under the condemnation. If you speak of the Law of Christ, or any Law which supposeth the subject righteous: There is no Law can be pleaded against such to their damnation. That there is no Law against them is but as Rom. 8. 1. There is no condemnation to them. And we grant also, that in that measure as men's souls are habituated with love to God, and duty, and barred of sin, they need no Law to urge and threaten them; no more than a loving wife need to have a Law to forbid her murdering her husband, or abusing him. But with all we know, that no man on earth is perfect in the degrees of Love; and therefore all need Laws and fear.

Use all Gods penal Laws to the ends that he appointed them, to quicken you in your obedience, and restrain you from yielding to temptations, and from sinning, and then your own benefit will reconcile you to the Wisdom, Holiness, and Justice of the Laws.

Dir. 6. Remember that all Christians have solemnly professed their own consent, to the threats and punishments of the Gospel.

Though God will punish sinners whether they consent or not; and though none consent to the execution upon themselves, when it comes to it; yet all that profess Christianity do profess their consent to the condemning, as well as to the justifying part of God's Word. For every Christian professeth his consent to be governed by Christ; and therefore he professeth his consent to be governed by Christ's Laws: For if Christ be a King, he must have Laws: and if he govern us at all, he governeth us by Laws. And this is Christ's Law; He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned, Mark 16. 16. He that professeth to be governed by Christ, professeth his consent to be governed by this very Law: and therefore he professeth his consent to be damned if he believe not. Christ told you that you must consent to both parts, or to neither: and will you grudge at the severity of that Law which you have professed your consent to? The curses of the Covenant (Deut. 29. 21.) were to be repeated to the people of
of Israel; and they were expressly to say Amen to each of
them. For life and death were set before them; blessings and
cursings, Deut. 30. 1, 19. and not life and blessings alone.
And so the Gospel which we are to believe, containeth though
principally and eminently the Promises; yet secondarily also the
threatnings of Hell to impenitent unbelievers. And our consent
doth speak our approbation.

Direct. 7. Observe that the belief of Christ's threatnings of dam-
nation to impenitent unbelievers, is a real part of the Christian
saving Faith, and that whenever it is joined with a true love and
desire after holiness, it certainly proveth that the Promises also are
believed, though the party think that he doth not believe
them.

Note here 1. That I do not say, that all belief or fear of
God's threatnings is saving Faith. But 2. That all saving Faith
containeth such a belief of the threatnings. 3. And that many
times poor Christians, who believe and tremble at the threat-
nings, do truly believe the Promises, and yet mistake, and ve-
ril;y think that they do not believe them. 4. But their mi-
stake may certainly be manifested, if their Faith do but work
by a love and desire after holiness, and the fruition of God.

For 1. It is evident that the same Gospel which faith, He
that believeth shall be saved; doth say, He that believeth not shall
be damned. Therefore the same faith believeth both, 2. It
is plain that the same formal obje& of faith, which is God's
Veracity, will bring a man to believe one as well as the other,
if he equally know it to be a divine revelation: He that be-
lieveth that All that God faith is true; and then believeth that
God faith that All true Believers shall be saved; must needs be-
lieve that this Promise is true. And he that understandeth that
Christ faith, Unbelievers shall be damned; cannot but find also
that he faith, True Believers shall be saved. And if he believe
the one, because it is the word of Christ; he doth surely believe
the other, because it is the word of Christ. 3. Yea it is in ma-
ny respects harder to believe Gods threatnings, than his pro-
mises; partly because sinners are more unwilling that they
should be true; and they have more enmity to the threatning,
than to the promise; and partly because they commonly feign
God to be such as they would have him be, Psa. 50. Then
thoughts.
The Life of Faith.

thoughtest I was such a one as thy self, &c. And partly because God's Goodness being known to be his very essence, and all men being apt to judge of Goodness, by the measure of their own interest, it is far more obvious and facil to mans understanding, to conclude that some are saved, than that some are damned; and that the penitent believers are saved, than that the impenitent unbelievers are damned: We hear daily how easily almost all men are brought to believe that God is merciful; and how hard it is to persuade them of his damning Justice and severity. Therefore he that can do the harder, is not unlike to do the easier.

And indeed it is meer ignorance of the true nature of faith, which maketh those whom I am now describing, to think that they do not believe Gods Promises, when they believe his Threatnings. They think that because they believe not that they themselves are pardoned, justified, and shall be saved, that therefore they believe not the promise of God: But this is not the reason; but it is because you find not the condition of the promise yet in your selves, and therefore think that you have no part in the benefits: But its one thing to doubt of your own sincerity, and another thing to doubt whether the promise of God be true. Suppose that the Law do pardon a fellow if he can read as a Clerk; and one that is a fellow be in doubt whether his reading will serve or not; this is not to deny belief to the pardoning act of the Law. Suppose one promise a yearly dividend to all that are of full one and twenty years of age, in the Town or Country: To doubt of my age, is not to doubt of the truth of the promise.

Objct. But do not Protestant Divines conclude against the Papits, that saving Faith must be a particular application of Christ and the Promise to our selves, and not only a general assent?

Ans. It is very true; and the closer that application is the better. But the application which all sound Divines (in this point) require as necessary in saving Faith, is neither an assurance, nor persuasion that your own sins are already pardoned, or that they ever will be: But it is 1. A belief that the Promise of pardon to all believers, is so universal, as that it includeth you as well as others, and promiseth and offereth you pardon, and life, if you will believe in Christ. 2. And it is 2
consent or willingness of heart that Christ be yours, and you be his, to the ends proposed in the Gospel. 3. And it is a practical Truth in his sufficiency, as charging him for the only Mediator, resolving to venture your souls, and all your hopes upon him: Though yet through your ignorance of your selves, you may think that you do not that thing in sincerity, which indeed you do. Yea and much fear (through melancholy or temptation) that you never shall do it, and consequently never shall be saved.

He that doubteth of his own salvation, not because he doubteth of the truth of the Gospel; but because he doubteth of the sincerity of his own heart, may be mistaken in himself, but is not therefore an unbeliever (as is laid before.)

If you would know whether you believe the Promises truly, answer me these particular questions: 1. Do you believe that God hath promised that all true Believers shall be saved? 2. Do you believe that if you are or shall be a true Believer, you shall be saved? 3. Do you choose or desire God as your only happiness and end, to be enjoyed in Heaven, and Christ as the only Mediator to procure it; and his holy Spirit as his Agent in your souls, to sanctify you fully to the Image of God? Are you truly willing that thus it should be? And if God be willing, will not you refuse it? 4. Do you turn away from all other waies of felicity, and choose this alone, to venture all your hopes upon, and resolve to seek for none but this; and to venture all on God and Christ, though yet you are uncertain of your sincerity and salvation? why this makes up true saving faith.

5. And I would further ask you: Do you fear damnation, and God's wrath, or not? If not, what troubleth you? and why complain you? If you do, tell me then whether you do believe God's threatnings, that he that believeth not shall be damned, or not? If you do not, what maketh you fear damnation? Do you fear it, and not believe that there is any such thing? If you do believe it, how can you choose but believe also, that every true Believer shall be saved? Is God true in his Threatnings, and not in his Promises? This must force you plainly to confess, that you do believe God's Promises, but only doubt of your own sincerity, and consequently of your salvation; which is more a weakness in your hope, than in your
faith, or rather chiefly in your acquaintance with your self.

Direct. 8. Let still dwell most upon God's Promises in the exercise of love, desire and thankfulness; and use all your fear about the threatnings, but in a second place, to further and not to hinder the work of love.

Direct. 9. Let faith interpret all God's Judgements, merely by the sight of the threatnings of his Word; and do not gather any conclusions from them, which the Word affordeth not, or allowest not. God's Judgements may be dangerously misunderstood.

CHAP. VII.

How to exercise Faith about Pardon of sin and Justification.

The practice of Faith about our Justification, is hardened by so many unhappy controversies and heresies, that what to do with them here in our way, is not very easy to determine: Should I omit the mention of them, I leave most that I write for, either under that disease it self, or the danger of it, which may frustrate all the rest which I must say: For the errors hereabout are, swarming in most quarters of the Land, and are like to come to the ears of most that are studious of these matters: So that an antidote to most, and a vomit to the rest, is become a matter of necessity, to the success of all our practical Directions.

And yet many cannot endure to be troubled with difficulties, who are slothful, and must have nothing set before them that will cost them much study; and many peaceable Christians love not any thing that soundeth like controversy or strife (As others that are Sons of contention relish nothing else.) But averseness must give place to necessity. If the Leprofe arise, the Priest must search it; and the Physician must do his best to cure it, notwithstanding their natural averseness to it. Though I may be as averse to write against errors as the Reader is to read what I write, we must both blame that which causeth the necessity, but not therefore deny our necessary duty: But yet I will so far gratifie them that need no more, as to put the more practical Directions first, that they
they may pass by the heap of errors after, if their own judgements prevail not against their unwillingness.

Direct. 1. Understand well what need you have of pardon of sin, and Justification, by reason of your guilt, and of God's Law and Justice, and the everlasting punishments which is legally your due.

1. It must be a sensible, awakening, practical knowledge of our own great necessity, which must teach us to value Christ as a Saviour, and to come to him in that empty, sick and weary plight, as is necessary in those who will make use of him for their supply and cure, Matt. 9. 12. & 11. 28, 29. A superficial speculative knowledge of our sin and misery, will prepare us but for a special opinionative faith in Christ, as the remedy. But a true sense of both, will teach us to think of him as a Saviour indeed.

2. Original sin, and actual, the wickedness both of heart and life, even all our particular sins of omission and commission, and all their circumstances and aggravations, are the first reason of our great necessity of pardon: And therefore it cannot but be a duty to lay them to heart as particularly as we can, to make that necessity, and Christ's redemption the better understood, Acts 2. 37. Acts 22. 8, 9, &c.

3. The wrath of God, and the miseries of this life, and the everlasting miseries of the damned in Hell, being the due effects or punishment of sin, are the second cause of our necessity of pardon: And therefore these also must be thought on seriously, by him that will seriously believe in Christ.

4. The Law of God which we have broken, maketh this punishment our due, Rom. 3. & 5. & 7. And the Justice of God is engaged to secure his own honour, in the honour of his Laws and Government.

Direct. 2. Understand well what Christ is and doth, for the Justification of a sinner, and how (not one only) but all the parts of his office are exercis'd hereunto.

In the dignity of his person, and perfect original holiness of his nature, divine and humane, he is fitly qualified for his work of our Justification and Salvation.

His undertaking (which is but the Divine Decree) did from eternity lay the foundation of all, but did not actually justify any.
His Promise, Gen. 3. 15. and his new Relation to man thereupon, did that to the Fathers in some degree, which his after-incarnation and performance, and his Relation thereupon, doth now to us.

His perfect Obedience to the Law; yea to that Law of Mediation also peculiar to himself (which he performed neither as Priest, or Prophet, or King, but as a subject) was the meritorious cause of that Covenant and Grace which justifieth us; and so of our Justification. And that which is the meritorious cause here, is also usually called the material, as it is that matter or thing which meriteth our Justification; and so is called Our Righteousness itself.

As he was a sacrifice for sin, he answered the ends of the Law which we violated, and which condemned us, as well as if we had been all punished according to the sense of the Law: And therefore did thereby satisfie the Law-giver: and thereby also meriteth our pardon and Justification; so that his Obedience as such, and his Sacrifice (or whole humiliation) as satisfactory by answering the ends of the Law, are conjunctly the meritorious cause of our Justification.

His New Covenant (which in Baptism is made mutual by our expressed consent) is a general gift or act of oblivion, or pardon, given freely to all mankind, on condition they will believe and consent to it, or accept it; so that it is Gods pardoning and adopting instrument: And all are pardoned by it conditionally; and every penitent Believer actually and really. And this Covenant or Gift is the effect of the foresaid merit of Christ, both founded and sealed by his blood.

As he meriteth this as a mediating subject and sacrifice, so as our High Priest he offered this sacrifice of himself to God.

And as our King, he being the Law-giver to the Church, did make this Covenant as his Law of grace, describing the terms of life and death: And being the Judge of the world, doth by his sentence justify and condemn men, as believers or unbelievers, according to this Covenant: And also executeth his sentence accordingly (partly in this life, but fully in the life to come.)

As our Teacher, and the Prophet, or Angel of the Covenant, he doth declare it as the Fathers will, and promulgate and proclaim.
proclaim this Covenant and conditional Pardon and Justification to the world; and send out his Embassadors with it to beseech men in his Name to be reconciled to God; and to declare, yea and by sacramental investiture, to seal and deliver a Pardon and actual Justification to Believers when they consent.

And as our Mediating High Priest now in the Heavens, he presenteth our necessity, and his own righteousnesses and sacrifice as his merite, for the continual communication of all this grace, by himself, as the Head of the Church, and Administrator of the Covenant.

So that Christ doth justify us both as a subject meriting, as a sacrifice meriting, as a Priest offering that sacrifice; as a King actually making the Justifying Law, or enacting a general Pardon; as a King sententially and executively justifying; as a Prophet or Angel of the Covenant promulgating it; as King, and Prophet, and Priest, delivering a sealed Pardon by his Mefsengers: And as the Priest, Head and Administrator communicating this with the rest of his benefits. By which you may see in what respects Christ must be believed in to Justification, if Justifying Faith were (as it is not) only the receiving him as our Justifier: It would not be the receiving him as in one part of his office only.

Direct. 3. Understand rightly how far it is that the righteousness of Christ himself is made ours, or imputed to us, and how far not.

There are most vehement controversies to this day, about the Imputation of Christ's Righteousness; in which I know not well which of the extremities are in the greater error, those that plead for it in the mistaken sense, or those that plead against it in the sober and right sense: But I make no doubt but they are both of them damnable, as plainly subverting the foundation of our faith: And yet I do not think that they will prove actually damning to the Authors, because I believe that they misunderstand their adversaries, and do not well understand themselves, and that they digest not, and practice not what they plead for, but digest and practice that truth which they doctrinally subvert, not knowing the contrariety; which if they knew they would renounce the error, and not the truth.
truth. And I think that many a one that thus contradiciteth
fundamentals, may be saved.

Some there be (besides the Antinomians) that hold that
Christ did perfectly obey and satisfie (not in the natural, but)
in the civil or legal person of each sinner that is elect (represent-
enting and bearing as many distinct persons as are elect) so
fully as that God doth repute every Elect person (or
say others, every Believer) to be one that in Law sense, did
perfectly obey and satisfie Justice himself; and so imputeth
Christ's Righteousness and satisfaction to us, as that which was
reputatively or legally of our own performance, and so is ours,
not only in its effects, but in it self.

Others seeing the pernicious consequences of this opinion,
deny all imputed Righteousness of Christ to us, and write many
reproachful volumes against it (as you may see in Thorndikes
last works, and Dr. Gell, and Parker against the Assembly, and
abundance more.)

The truth is, Christ merited and satisfied for us in the person
of a Mediator: But this Mediator was the Head and Root of all
Believers, and the second Adam, the fountain of spiritual life;
and the Surety of the New Covenant, Heb. 7. 22. 1 Cor. 15.
22, 45. and did all this in the nature of man, and for the sake
and benefit of man; suffering, that we might not suffer dam-
nation, but not obeying that we might not obey; but suffer-
ing and obeying that our sinful imperfection of obedience
might not be our ruine, and our perfect obedience might not
be necessary to our Justification or Salvation, but that God
might for the sake and merit of this his perfect obedience and
satisfaction, forgive all our sins, and adopt us for his Sons, and
give us his holy Spirit, and glorifie us for ever; so that Christ's
Righteousness, both obediential and satisfactory, is ours in the
effects of it in themselves, and ours relatively for these effects,
so far as to be purposely given for us to that end; but not ours
in itself simply, or as if we were reputed the legal performers
ourselves, or might be said in Law sense, or by divine estimation
or imputation, to have our selves in and by Christ fulfilled
the Law, and suffered for our not fulfilling it (which is
a contradiction.)

As he that both by a price, and by some meritorious act,
doth redeem a captive, or purchase pardon for a traitor, doth give the money and merit in it self to the Prince, and not to the Captive or Traitor himself. (He never saw it, nor ever had propriety in the thing it self;) But the deliverance is the Prisoners, and not the Princes; and therefore it is given to the Prisoner, as to the effects, though not in it self; in that it was given for him.

And because Christ suffered what we should have suffered (as to the value) to save us from suffering, and our sins were the cause of our guilt of punishment, and so the remote cause of the sufferings of Christ (his own spousion being the nearer cause) therefore it may be said truly that Christ did not only suffer for our benefit, but in our stead or place; and in a larger and less strict and proper sense, that he suffered in the person of a sinner, and as one to whom our sins were imputed; meaning no more but that he suffered as one that by his own consent undertook to suffer for the persons of sinners, and that as such an undertaker only he suffered; and that thus our sins were imputed to him (not in themselves, as if he were in Law sense the committer of them, or polluted by them, or by God esteemed to have been, but) as to the effects, that is, his suffering; in that they were the occasion, and the remote or assumed cause of his sufferings; as his Righteousness is imputed to us, as the meritorious cause of our Pardon and Justification.

But he could not be said no not in so large a sense as this, to have obeyed in our stead (considering it as obedience or holiness, but only as merit) because he did it not that we might not obey, but that we might not suffer for disobeying.

More of this will follow in the next Chapter.

Direct. 4. Understand well what guilt it is that Christ doth remit in our Justification; not the guilt of the fact, nor of the fault it self, but the guilt of punishment; and of the fault only so far as it is the cause of wrath and punishment.

1. The guilt of fact, is in the reality or truth of this charge; that such a fact we did or omitted: so far it is but Physically considered, and would not come into legal consideration, were it not for the following relation of it.

2. The guilt of fault, reales culpa, is the reality of this charge (or the foundation of it in us) that we are the committers
witters or omissions of such an action contrary to the Law: or that our act or omission was really a crime or fault.

3. The guilt of punishment, reatus pæne, vel ad pænam, is the foundation of this charge, that we are by that Law which must judge us, condemnable, or obliged to punishment (or it is our right) for the sins so committed.

Now Christ doth not by justifying us, or pardoning us, make us either to be such as really did not do the fault; or such as did not a culpable fault; no nor such as did not deserve damnation, or to whom it was not due by the first Law alone; but to be such who are not now at all condemnable for it, because the new Law which we must be judged by, doth absolve us, by forgiving us; not making the fault no fault, nor causing God to think that Christ committed it, and not we; or to esteem us to be such as never did commit it; but remitting the punishment, and that denues of punishment and obligation to it, which did before result from the faults and Law together; and so the faults it self is remitted as it is the foundation from whence that obligation to punishment resulteth, respectively, but not simply, nor as a fault in it self at all.

When I say the punishment and the denues of it to us, is forgiven, I mean not only the punishment of sense, but of loss also: nor only the outward part, which is executed by creatures, but especially the first and great penalty, of God's own displeasure with the person, and the withdrawing of his Spirit and complacential love, and that which we may improperly call, his obligation in Justice to condemn the sinner. There was upon God, before Christ's satisfaction and our title to him, that which we may so call a legal or relative obligation on God to punish us, because else he should have done contrary to the due ends of Government, and so contrary to the Wisdom and Justice of a Governor, which is not consistent with his perfection. But now the ends of Government are so answered and provided for, that there is no such obligation on God to punish us, but he may remit it without any dishonour at all; nay, with the honour of his Wisdom and Justice. We are now noncondemnandi, not condemnable, though we are sinners. In Judgement we must confess the latter, and deny the former only.

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Direct. 5. Understand well what sins Christ justifieth men from, or forgiveth to them, and what not: All sins which consist with true faith and repentance (or true conversion to God in love, by faith in Christ) and all that went before: But he forgiveth no man in a state of impenitency and unbelief, nor any mans final impenitency and unbelief at all; nor any other sins, when those are final; except it be with the common conditional forgiveness before mentioned; or that absolute particular forgiveness of some present penalties, which saveth no man from damnation, Matth. 12. 31. Acts 26. 18. Rom. 8. 1, 30. Acts 5. 31. Acts 2. 38, 39. Mark 16. 16. John 3. 16, 18, 36. 1 John 5. 11, 12. Mark 4. 12. Matth. 18. 27, 32.

Direct. 6. Understand well the true nature of that Faith and Repentance, which God hath made the condition of our Justification. This is sufficiently opened before; and the confutation of all the cavils against it, would be tedious and unsavoury here.

Direct. 7. Understand well the Covenant and Promise of Justification; and measure your belief and expectations by that Promise.

Expect no other pardon, nor on any other conditions or terms than the Promise doth contain: For it is God's pardoning act or instrument; and by it we must be justified or condemned: And we know not but by it, whom God will justify.

Direct. 8. Keep always the assuring grounds of faith before your eyes, when you look after pardon; that your faith may be firm, and powerful, and quieting; especially consider the following grounds.

1. God's gracious Nature proclaimed even to Moses, as abundant in mercy, and forgiving iniquity, transgressions and sins (to those, and upon those terms that he promised forgiveness) though he will by no means clear the guilty (that is, will neither take the unrighteous to be righteous, nor forgive them, or acquit them in judgment, whom his Covenant did not first forgive.)

2. The merciful Nature also of our Redeemer, Heb. 2. 17.

3. How deeply Christ harp engaged himself to show mercy, when he assumed our nature, and did so much to-
wears our salvation as he hath done, Heb. 8, & 9.


5. That God the Father himself did give him to us, and appoint him to this saving office, John 3:16, 18. Acts 5:31 & 13:23. Yea God was in Christ reconciling the world unto himself, not imputing to them their trespasses, 2 Cor. 5:18, 19. And God made him sin (that is, a sacrifice for sin) for us who knew no sin, that we might be made the righteousness of God in him (that is, might be the publick instances of God's merciful Justice, as Christ was of his penal Justice; and this by a righteousness given us by God himself, and purchased or merited for us by Christ, 2 Cor. 5:21. yea and be renewed in holiness and righteousness according to his Image.

6. That now it is become the very interest of God, and of Jesus Christ himself to justify us; as ever he would not lose either the glory of his grace, or the obedience and suffering which he hath performed, Isa. 53:19. Rom. 5:12, 13, 18, 19, &c. Rom. 4: throughout.

7. Consider the nearness of the Person of Christ, both to the Father and to us, Heb. 1, &c. 2, &c. 3.

8. Think of the perfection of his sacrifice and merit, set out throughout the Epistle to the Hebrews.

9. Think of the word of Promise or Covenant, which he hath made, and sealed and sworn, Heb. 6:17, 18. Titus 1:2.

10. Think of the great seal of the Spirit, which is more than a Promise, even an earnest, which is a certain degree of possession, and is an executive pardon (as after shall be declared) Rom. 8:15, 16. Gal. 4:6.

11. Remember that God's own Justice is now engaged for our Justification, in these two respects conjunct: 1. Because of the fulness of the merits and satisfaction of Christ: 2. And because of his Veracity which must fulfil his promise, and his governing or distributive Justice, which must judge men according to his own Law of Grace, and must give men that which he himself hath made their right, 2 Tim. 4:7, 8. 1 John 5:9, 10, 11, 12.

12. Lastly, Think of the many millions now in Heaven,
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of whom many were greater sinners than you; and no one of them (live Christ) came thither by the way of innocence and legal justification: There are no Saints in Heaven that were not redeemed from the captivity of the Devil, and justified by the way of pardoning grace, and were not once the heirs of death, John 3. 3, 5. Rom. 3, &c. 4.

Upon these considerations trust your selves confidently on the grace of Christ, and take all your sins but as the advantages of his grace.

Direct. 9. Remember that there is somewhat on your own parts to be done, for the continuing, as well as for the beginning of your justification; yea somewhat more than for the beginning; even the faithful keeping of your baptismal Covenant, in the essentials of it; and also that you have continual need of Christ, to continue your justification.

Many take justification to be one instantaneous act of God, which is never afterwards to be done: And so it is, if we mean only the first making of him righteous who was unrighteous: (As the first making of the world, and not the continuance of it, is called Creation:) but this is but about the name: For the thing itself, no doubt but that Covenant which first justified us, doth continue to justify us; and if the cause should cease, the effect would cease. And he that requireth no actual obedience, as the condition of our begun justification, doth require both the continuance of faith, and actual sincere obedience, as the condition of continuing, or not losing our justification, (as Davenant, Bergius, Blank, &c. have well opened, and I have elsewhere proved at large.) As Matrimony giveth title to conjugal privileges to the wife; but conjugal fidelity and performance of the essentials of the contract is necessary to continue them. Therefore labour to keep up your faith, and to abide in Christ, and he in you, and to bring forth fruit, lest ye be branches withered, and for the tare, John 15. 2, 3, 7, 8, 9. &c.

And upon the former misapprehension, the same persons do look upon all the faith which they exercise through their lives, after the first instantaneous act, as no justifying faith at all (but only a faith of the same kind), but to what use they hardly know. Yea they look upon Christ himself, as if they had
had no more use for him, either as to continue their justification, or to forgive their after-sins; when as our continued faith must be exercised all our lives on the same Christ, and trust on the same Covenant, for the continuation and perfection of that which was begun at the time of our Regeneration, Col. 1. 23. 1 John 2. 24. Heb. 5. 6. 12, 13. Heb. 6. 11, 12. & 10. 22, 23.

Direct. 10. Understand that every sin which you commit, hath need of a renewed pardon in Christ: and that he doth not prevent your necessity of such pardon. And therefore you will have constant need of Christ, and must daily come to God for pardon by him; not only for the pardon of temporal chastisements, but of everlasting punishments.

Of the sense of this, I shall say more anon: the proof of it is in the formerly cited Premises; and in all those texts of Scripture which tell us that death is the wages of sin, and call us to ask pardon, and tell us on what terms it may be had.

Direct. 11. Ye do not think that every sin doth put you into a state of condemnation again, or nullify your former justification: For though the Law of nature is so far still in force, as to make punishment by it your natural due; yet the Covenant of Grace is a continually pardoning one, and according to its proper terms, doth dissolve the foresaid obligation, and presently remit the punishment: and as its moral action is not interrupted; no more is our justified state.

There is no condemnation to them that are in Christ Jesus, 
&c. Rom. 8. 1. John 3. 16, 18. 1 John 5. 11, 12. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins, 1 John 2. 1, 2. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If all need of pardon had been prevented by Christ, what use were there of his advocacy for our future forgiveness?

Direct. 12. Remember, that though unknown infirmities, and unavoidable ones, have an immediate pardon, because the Believer hath an habitual Faith and Repentance; yet great and known sins must have actual Repentance, before the pardon will be plenary or perfect; though the person is not in the mean time an unregenerate nor unjustified person.
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1. That great and known sins must have a particular repentance, appeareth. 1. In that it is utterly inconsistent with the sincerity of habitual Repentance, not to be actual, when sins are known, and come into our deliberate remembrance. 2. By all those texts which require such repentance, confession and forsaking, 1 John 2. 1, 2. 1 John 1. 9. Prov. 28. 13. Psal. 32. & 51. 2 Cor. 7. 11. Rev. 2. 5, 16. Luke 13. 3, 5. Jam. 5. 14, 15. Luke 6. 37. & 11. 4. Repentance confilteh chiefly in forsaking sin; and if men forsake not such known wilful sins, they are wicked men, and therefore are not pardoned.

2. That unavoidable frailties, and meer infirmities, and unknown faults, are pardoned immediately to them that are truly godly, and have a general and implicit Repentance, is plain, because else no man in the world could be saved; because every man hath such infirmities and unknown sins, 1 John 1. 10.

3. Yet David himself is not put by his sin into a meer gracieles state, and as a person that hath no former Justification; for he prayeth God not to take his Spirit from him, and he was not deprived of the true love to God, which is the character of Gods children: But he had incurred heinous guilt, and put himself in the way towards utter damnation; and caused a necessity of a more particular deep Repentance before he could be fully pardoned, than else he needed.

Before the world had a Saviour, we were all so far unpardoned, that a satisfying Sacrifice was necessary to our Justification: But afterward, all men are so far pardoned, that only the Acceptance of what is purchased and freely (though conditionally) given, is necessary to it. Before men are converted, they are yet so far unpardoned, that (though no more Sacrifice be necessary, yet) a total conversion and renovation, by turning from a life of sin to God by Faith in Christ, is necessary to their actual justification and forgiveness. When a man is turned from a life of sin to God, and liveth in the state of grace, all his following sins, which coniift with the loving of God and holiness above the world and sinful pleasures, are so far forgiven immediately upon the committing, that they need neither another Sacrifice, nor another Regeneration, or Justification (quaed statum) but only an acting of that Faith.
and Repentance, which habitually he hath already. But the unknown errors and faults of such godly persons are pardoned even without that actual repentance: and infirmities, without forsaking of the sin overcomingly in practice. And so every one liveth and dyeth, in some degree of sinful defectiveness and omission, of his love to God, and trust, and hope, and zeal, and desire, and love to men, and care of his duty, and watchfulness, and fervency in prayer, meditation, &c. And in some degree of sinful disorder in our ill governed thoughts, and words, and affections, or passions, and actions: we are never sinless till we die.

Direct. 13. Remember that you must neither think that every sin which is a cause of Repentance, is a sufficient reason for you to doubt of your present state of Justification; nor yet that no sin can be so great as to be a necessary cause of doubting.

If every sin should make us doubt of our Justification, then all men must always doubt: And then it must be because no sin is consistent with sincerity, and the knowledge of sincerity; which is apparently false.

If no sin should cause our doubting, then there is no sin which is not consistent both with sincerity, and with the knowledge of it; which is as false, and much more dangerous to hold. 1. There are many sins that are utterly inconsistent with true godliness; otherwise the godly were ungodly, and as bad as others: And if you say that no godly man committh these, it is true; and therefore it is true that he that comitteth them, is not a godly man, or justified. And how shall a man know his godliness, but by his life as the product of his inward graces? It is arguing from an uncertainty against a certainty, to say, I am justified and godly, and therefore my willful sins of drunkenness, fornication, oppression, lying, malice, &c. are consistent with Justification: and it is arguing from a certain truth, against a doubted falsehood, to say, I live in ordinary, willful, heinous sin; therefore I am not justified or sincere, Ephes. 5, 5, 6. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience, 1 Cor.
1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c.

Rom. 8. 1, 13. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. If ye live after the flesh, ye shall die, &c. Gal. 5. 20, 21, 22, 23, 24.

2. And there are many sins which consist with true grace, which will not consist with the assurance of its sincerity. And that 1. From the nature of the things; because the least degree of grace conjunct with, and clouded by the greatest degree of sin which may consist with it, is not discernable to to him that hath it: He that is so very near a state of death, and so very like to an unjustified person, can never be sure, in that case, that he is justified. 2. And also God in Wisdom and Justice will have it so; that sin may not be encouraged, nor presumption cherished, nor the comforts which are the reward of an obedient child, be cast away on an incapable child in his stubborn disobedience, Psal. 51. & 32. & 77.

Therefore for a man that liveth in gross sin, to say that he is sure that he is justified, and therefore no sin shall make him question it; is but to believe the Antinomian Devil transforming himself into an Angel of Light, and his Ministers when they call themselves the Ministers of Righteousness, and to deny belief to the Spirit of Holiness and Truth. And it a true Believer should come very near such a state of death, common reason, and the due care of his own soul, oblige him to be suspicious of himself, and to fear the worst, till he have made sure of better, Heb. 6. & 3. 10. Heb. 4. 1. & 12, 13, 14. 1 Cor. 10. John 15. 2, 7, 8, &c.

Direct. 14. Let not the persuasion that you are justified, make you more secure and bold in sinning, but more to hate it, as contrary to the ends of Justification, and to the love which freely justified you.

It is a great mark of difference between true assurance, and
blind presumption, that the one maketh men hate sin more, and more carefully to avoid it; and the other causeth men to sin with less reluctance, and remorse; because with less fear.

Direct. 15. When the abuse of the Doctrine of Justification by Faith alone, and not by Works, doth pervert your minds and lives, remember that all confess, that we shall be judged according to our works (as the Covenant of Grace is the Law by which we shall be judged:) And to be judged, is to be justified or condemned.

I need not recite all those Scriptures to you, that say, that we shall be judged, and shall receive according to what we have done in the body, whether it be good or evil: And this is all that we desire you to believe, and live accordingly.

Direct. 16. Remember still that Faith in Christ is but a means to raise us to the Love of God, and that perfect Holiness is higher and more excellent than the pardon of sin: And therefore desire faith, and use it, for the kindling of love, and pardon of sin, to endear you to God, and that you may do so no more: And do not sin, that you may have the more to be pardoned.

The end of the Commandment is Charity, out of a pure heart, and a good conscience, and faith unfeigned. Rom. 6. 1, 2. Shall we continue in sin, that grace may abound? God forbid: How shall they that are dead to sin, live any longer therein? See Titus 3. 5, 6, 7. Rom. 5. 1, 4, 5, 6. Rom. 8. 1, 4, 9, Gal. 4. 6. & 5. 24, 26. So much for those practical Directions, which are needfull for them that love not Controversie.
The pernicious or dangerous Errors detected, which hinder the work of Faith about our Justification; and the contrary Truths asserted.

There is so much dust and controversy raised here to blind the eyes of the weak, and to hinder the life of Faith; and so much poison served up under the name of Justification and Free Grace, that I should be unfaithful if I should not discover it, either through fear of offending the guilty, or of wearying them that had rather venture upon deceit, than upon controversy. And we are now so fortified against the Papish and Socinian extremks, and those who now directing to live by Faith, are so settled against them, that I think it more necessary (having not leisure for both, and having done it heretofore in my Confession) to open at this time the method of false doctrines on the other extrem, which for the most part is it which constituteth Antinomianism, though some of them are maintained by others.

And I will first name each error; and then with it, the contrary truth.

Error 1. Christ's suffering was caused by the sins of none, as the assumed meritorious cause, or as they usually say, as imputed to him, or lying on him, save only of the Elect that shall be saved.

Contr. The sins of fallen mankind in general, except those rejections of Grace, whose pardon is not offered in the conditional Covenant, did lie on Christ as the assumed cause of his sufferings.

See John 1. 29. 2 Cor. 5. 18, 19, 20. John 3 16, 17, 18, 19. Heb. 2. 9. 1 Tim. 2.4, 5, 6. 1 John 2. 2. 1 Tim. 4. 10. 2 Pet. 2. 2. See Pareus in his Ironicon; & Twisse vind. & alibi passim, saying as much; and Amyrald, Davenant, Dallam, Testardel Uper, &c. proving it.

Error 2. Christ did both perfectly obey, and also make satisfaction for sin by suffering, in the person of all the Elect in the sense of the Law, or God's account; so that his Righteousness of obedience

Ref. See John 1. 29. 2 Cor. 5. 18, 19, 20. John 3 16, 17, 18, 19. Heb. 2. 9. 1 Tim. 2.4, 5, 6. 1 John 2. 2. 1 Tim. 4. 10. 2 Pet. 2. 2. See Pareus in his Ironicon; & Twisse vind. & alibi passim, saying as much; and Amyrald, Davenant, Dallam, Testardel Uper, &c. proving it.

Error 2. Christ did both perfectly obey, and also make satisfaction for sin by suffering, in the person of all the Elect in the sense of the Law, or God's account; so that his Righteousness of obedience
dience and perfect holiness, and his satisfaction, is so imputed to us, as the proprietaries, as if we our selves had done it, and suffered it: not by an after donation in the effects, but by this strict imputation in itself.

Contr. The contrary Truth is at large opened before, and in my confession.

Christ's satisfaction, and the merit of his whole obedience, is as effectual for our pardon, justification and salvation, as if Believers themselves had performed it; and it is imputed to them, in that it was done for their sakes, and suffered in their stead, and the fruits of it by a free Covenant or donation given them. But 1. God is not mistaken, to judge that we obeyed or suffered when we did not. 2. God is no lyar, to say, we did it, when he knoweth that we did it not. 3. If we were not the actors and sufferers, it is not possible that we should be made the natural subjects of the Accidents of another's body, by any putation, estimation or misjudging whatsoever; no nor by any donation neither. It is a contradiction, and therefore an impossibility that the same individual Actions and Passions, of which Christ's humane nature was the agent and subject so many hundred years ago, and have themselves now no existence, should in themselves, I say, in themselves, be made yours now, and you be the subject of the same accidents. 4. Therefore they can no otherwise be given to us, but 1. By a true estimation of the reasons why Christ underwent them, viz. for our sakes as aforesaid. 2. And by a donation of the effects or fruits of them, viz. pardoning, and justifying, and saving us by them (on the terms chosen by the Donor himself, and put into his Testament or Covenant) as certainly (but not in the same manner) as if we had done and suffered them ourselves. 5. If Christ had suffered in our person repectively, in all respects, his sufferings would not have redeemed us: Because we are finite worms, and our suffering for so short a time, would not have been accepted instead of Hell sufferings. But the person of the Mediator made them valuable. 6. God never made any such Covenant with us [that he will justify us, and use us just as he would have done, if we had our selves perfectly obeyed and satisfied.] They that take on them to shew such a Promise, must see that no wise man examine it.
7. God hath both by his Covenant, and his Works, ever since confused that opinion; and hath not dealt with us as he would have done, if we had been the reputed doers and sufferers of it all ourselves. For he hath made conveyance of the Benefits, by a pardoning and justifying Law, or Promise; and he giveth us additional pardon of renewed sins as we act them, and he addeth threatenings in his Law or Covenant; and he inflicts penalties; yea some that are very grievous, even the withholding of much of his Spirits help and grace; all which are inconsistent with that conceit; nor would he so have used us, if we had been perfectly innocent, and had fully satisfied for our sins our selves. 8. All men would have had present possession of Glory, if God had so reputed us the perfect meritors of it. For his Justice would no more have delayed our reward, than denied it. 9. All that are saved would have equal degrees of holiness and happiness, as well as of righteousness, because all would equally be reputed the perfect fullfillers of the Law. And as no penalty could ever be justly inflicted on them here; so no degree of glory could be denied them hereafter for their sin, or for want of perfect righteousness. 10. The opinion of this kind of imputation, is a most evident contradiction in itself. For he that is imputatively a satisfier for all his own sin, is therein supposed to be a sinner: And he that is imputatively a perfect innocent fullfiller of the Law, is thereby supposed to need no satisfaction to Justice for his sin, as being imputatively no sinner. 11. By this all Christ's sacrifice and satisfaction is made a work of needless supererogation; yea unjust, or rather impossible. For if we perfectly obeyed in him, he could not suffer for our disobedience. 12. Hereby pardon of sin is utterly denied: for he that is reputatively no sinner, hath no sin to pardon.

If they say that God did first impute the satisfaction for sin, then there was no room after for the imputation of perfect obedience. We cannot feign God to receive all the debt, or inflict all the penalty, and then to say, now I will esteem thee one that never didst deserve it.

If they say that he doth neither impute the obedience or the suffering to us simply, and to all effects, but in tantum ad hoc, or secundum quid only: so that we shall be pardoned for his suffering.
suffering, and then judged worthy of Heaven for his obedience: this is but to come up towards the truth before you are aware, and to confess that neither of them is given us is itself, but in the effects, as being it self paid to God to procure those effects.

But withall, the matter must be vindicated from their unfound inventions, and it must be said, that Christ dyed not only for our sins of commission, but of omission also; and that he that is pardoned both his sins of commission and omission, is free from the punishment both of sense and loss; yea and is reputed as one that never culpably omitted any duty; and consequently fell short of no reward by such omission: so that there remaineth no more necessity of Righteousness in order to a reward where the pardon is perfect, save only (N. B.) to procure us that degree of reward which must be superadded to what we forfeited by our sin; and which we never by any culpable omission deserved to be denied. And thus much we do not deny that somewhat (even Adoption) which is more than meer Pardon and Justification must confer on us. But withall, as we hold not that the Sun must bring light, and somewhat else must first banish darkness; that one thing must cure death, and another cause life; that satisfaction must procure the pardon of sins of omission and commission, as to the pena damnati & sensus, and make us esteemed and used as no sinners, and then imputed obedience must give us right to that reward, which the pena damnati, deprived us of; so (N. B.) we maintain that Christ's sufferings have merited our eternal salvation, and our Justification and Adoption; and that his obedience hath merited our forgiveness of sin: And that both go together, the merit of the one and of the other, to procure all that we receive, and that the effects are not parcelled out as they have devised: Though yet we believe that Christ's sufferings were paid to God, as for our sins, to satisfy Justice, and that in the Passive Obedience, it is first satisfactory, and then and therefore meritorious, and in the active it is mostly meritorious.

13. And the maintainers of the contrary opinion, besides all the forementioned evils, could never agree how much of Christ's Righteousness must be in their sense imputed: some holding
holding only the passive; a second sort the active and passive; a third sort, the habitual, active and passive; a fourth sort, the divine, the habitual, the active and the passive.

But of all these things there is so much written against them, by Cargius, Ursinus, Olevian, Piscator, Parenus, Scultetus, Altedius, Wendelius, Camero, Bradshaw, Gataker, and many more, that I need not to add any more for contutation.

Error 3. That no one shall suffer whose sins lay on Christ, and were suffered for by him.

Contr. Many such shall suffer the severest punishment, for sinning against the Lord that bought them, and treading under foot the blood of the Covenant, wherein they were so far sanctified, as to be a people by their own Covenant separated to God, Heb. 10. 25, 26. Heb. 6. 4, 5, 6. 2 Pet. 2. 2. Heb. 4. 1. & 2. 3. & 12. 29.

Error 4. That no godly man (say some) or Elect person, though ungodly (say others) is ever punished by God, because Christ suffered all their punishment himself.

Contr. Every godly man is chastened of God, and all chastisement is a fatherly correcting punishment. And many justified persons are punished to their final loss, by the denial of forfeited degrees of grace, and consequently of glory, Heb. 11. 7, 8, 9, 10. 1 Cor. 11. 32. 1 Thes. 5. 19. Ephes. 4. 30. But had experience is too full a proof. See my Confession.

Error 5. That God were unjust, if he laid any degree of punishment on those that Christ died for; or (say others) on the justified; because he should punish one sin twice.

Contr. It is certain, that God punished the justified in some degree (much more the Elect before conversion) and it is certain that God is not unjust. Therefore it is certain, that the ground of this accusation is false; for it was not our deserved punishment it self, or the same which was due in the true sense of the Law which Christ endured: but it was the punishment of a voluntary sponsor, which was the equivalent, and not the idem that was due; and did answer the ends of the Law, but not fullfil the meaning of the threatening, which threatened the sinner himself, and not another for him: seeing then it was a satisfaction, or sacrifice for sin, which God received for an atonement and propitiation, and not a solution or suffering of the sinner himself in the sense of the Law, the charge of injustice on God is groundless. 

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And no man can have more right to Christ's sufferings or benefits, than he himself is willing to give: And it is not his own will (into whose hands all power and judgement is committed) that we should be subject to no punishment because he suffered for us.

Error 6. That the Elect are justified from eternity (say some) or from Christ's death before they were born (say others) or before they believed (say others.)

Against this I have said enough in many Volumes heretofore.

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

Against this also I have said enough elsewhere.

Error 8. That sins to come, not yet committed, are pardoned in our first Justification.

Contr. Sins to come are no sins: and no sins have no actual pardon: but only the certain remedy is provided, which will pardon their sins as soon as they are capable.

Error 9. Justification is not a making us just, but a sentence pronouncing us just.

Contr. Justification is a word of so many significations, that he that doth not first tell what he meaneth by it, will not be capable of giving or receiving satisfaction.

And here once for all, I must intreat the Reader that loveth not confusion and error, to distinguish of these several sorts of Justification, as the chief which we are to note.

Justification is either publick by a Governour, or private by an equal or meer Discerner: Justification is by God, or by Man. Justification by God is either as he is Law-giver, and above Laws, or as he is Judge according to his Laws: In the first way God maketh us just; by his Act of Oblivion, or pardoning Law, or Covenant of Grace. In the second respect God doth two waies justifie and forgive: 1. As a determining Judge: 2. As the Executioner of his Judgement. In the former respect God doth two waies justifie us: 1. By esteeming us just. 2. By publick sentencing us just. As Executioner, he useth us as just, and as he judged.
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of apology or plea: and all Justification by witnesses and evidence, &c. and all the constitutive causes of our Righteousness, left I hinder them, whom I would help, by using more dilutions than they are willing to learn. But these few are necessary.

1. It is one thing for God to make us Righteous, by forgiving all our sins of commission and omission, for the sake of Christ's satisfaction and obedience.

2. It is another thing for God to esteem us to be so Righteous when he hath first made us so.

3. It is another for God to sentence us Righteous as the Publick Judge, by Jesus Christ.

4. And it is another thing for God to take off all penalties and evils, and to give us all the good which belong to the Righteous; and so to execute his own Laws and Sentence. And he that will not distinguish of these senses or sorts of Justification, shall not dispute with me.

And while I am upon this, I will give the Reader these two remarks and counsels. 1. That he will not in disputing about Justification, with any sect, begin the dispute of the Thing, till he hath first determined and agreed of their sense of the Word. And that he will not confound the Controversies de nomine about the word, with those de re, about the matter. And that he will remember in citing texts of Scripture, that Beza, and many of our best Expositors, do grant to the Papists (as I heard Bishop Usher also do) that some texts of Scripture do take the word "Justificœ" as they do, for Pardon and Sanctification conjunctly: As Titus 3. 7. 1 Cor. 6. 11. Rom. 8. 30. three famous texts; of which see Le Blank at large in his Thef. de nom. Justificœ. If the controversy be only of the sense of a Text, handle it accordingly: If of the matter, turn it not to words.

2. Note this Observation, that Sanctification itself, or the giving us the Spirit, is a great act (though I say not the only) of executive Justification. The withholding of the Spirit is the greatest punishment inflicted in this life: and therefore the giving of the Spirit is the removal or executive remitting of the greatest penalty: So that if pardon were only as Dr. Twisse thought, a non-punire, a not punishing, then this were the most proper, as well as plenary pardon in this life. But
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The truth is, that our Pardon and Justification in Right goeth hirft, which God effecteth by his Covenant-gift: And then God effecteth us just or forgiven, when by pardon he hath made us just: and if there be any sentence, or any thing equivalent before the day of Judgement or death, he next sentenceth us just; and lastly, he useth us as just, that is, as pardoned (all sins of omission and commission) which is by taking off all punishment both of pain (or sense) and loss; of which part the giving of his Spirit, is the chief act on this side our Glorification.

Note therefore that thus far no Protestant can deny to the Papists, nor will do, that Sanctification and Justification are all one, that is, that God having pardoned us de jure, doth pardon us executively, by giving us his forfeited Spirit and Grace; and by all the communion which we have after with him, and the comfort which we have from him.

And further let it be well noted, that the nature of this executive Pardon or Justification (of which read Mr. Hookes at large) is far better known to us, than the nature of God's Sentential Pardon and Justification: and therefore there is less controversy about it. For what it is to forbear or take off a punishment, is easily understood: But though most Protestants say, that Justification is a sentence of God, they are not agreed what that sentence is. Some think (truly) that our first Justification by Faith is but a virtual sentence of the Law of Grace, by which we must be judged. Others say, that by a sentence is meant God's secret mental estimation: Others say, that as Angels are his executioners; so it is before them (where joy is said to be for a sinner's conversion) Luke 15, that doth declare and sentence us pardoned and just. Others think that there is no sentence but God's notification of pardon to our consciences, or giving us the sense or knowledge of it. Others think that there is no sentence till death, or public Judgement. Others say that God doth sentence us just, though we know not where, nor how. And Mr. Lawsonnoteth, that (as all confess that God hath no voice, but a created voice; and therefore useth not words as we; unless what Christ as man may do in that we know not; so) his sentence is nothing but his declaration that he effecteth us pardoned and just in title, which is principally, if not only, by his execution, and taking off all penalties
penalties of fence and lost, and uling us as pardoned in title: and so that the giving of his Spirit, is his very sentence of Ju-
ification in this life, as it is his declaration as aforesaid.

And doubtless executive pardon is the most perfect and com-
plete, as being the end and perfection of all the rest. Therefore God makes us just in title by Covenant-pardon; and there-
fore he sentenceth us as just, that he may take off all penal-
ty, and give us the felicity due to the righteous; and may use us as those that are made just.

There is much truth in most of the aforesaid opinions inclu-
sively, and much falsehood in their several exclusions of all the reft (unless their quarrel be only denomine, which of all these is hidest called Justification. For 1. There is no doubt but our pardon, or constituted Justification in Covenant-title, is a virtual sentential Justification. 2. And there is no doubt but God doth esteem them just, that are first made just, and no other (b.cause he erreth not :) And that this simulation is sententia con-cptt, as distinct from sententia prolata. 3. And it is certain that those Angels that must execute his sentence, must first know it; And it is probable that the Joy intimation Si appelle in the presence of the Angels of God, doth intimate that God useth ordinarily to notice the conversion of a sinner to An-
gels (whether the joy here be meant as Dr. Hammond and others think, God's joy signified to Angels, or rather the Angels joy, by their presence being, in Choro Angelorum, or among them, that is, in them; or both.) 4. And it is granted that God doth usually give some notice of his pardon, at one time; or other, more or less to a sinners conscience (though that is too late, too uncertain, too low, and too unequal, and too un-
constant to be the great and famous Justification by Faith.)
5. And it is clear, that till death or Judgment, there is no tech solemn plenary judicial sentence or declaration as there will be then. 6. And it is certain, that at death and judgment, Christ as Man, a creature, can speak or express himself, as the blessed creatures do to one another. 7. And its certain that God hath a way of expressing himself to creatures, which is beyond our present understandings: But we may conceive of it by the similitude of Light, which in the same instant reveal-
eth millions of things to millions of persons respectively. 

(Though
(Though that is nothing to his present Justification of us by Faith, unless as he revealeth it to Angels.) 8. And it is certain, that at the day of death and judgment, God will thus by an irresistible light, lay open every man to himself, and to the world, which may be called his sentence, differing from the execution; and that Christ in our nature will be our Judge, and may express that sentence as aforesaid. 9. And it is certain, that Gods actual taking off punishment, and giving the blessing which sin had deprived us of, is a declaration of his mind, which may be called, an executive sentence, and might serve the turn if there were no more: And that in Scripture, the terms of [Gods judging the world] doth usually signify Gods executive Government, rewarding and punishing: And that God doth begin such execution in this life: and that his giving the Spirit is thus his principal pardoning and justifying act; and yet that this is but part, and not the whole of our present executive pardon: and that glorification in this sense is the highest and noblest Justification or Pardon; when God giveth us all that sin had forfeited (But yet we deny not that Glorification is somewhat more than an executive pardon, so far as any more is then given us, than we did forfeit by our sins.)

I must desire the Reader not to forget all this explication of the nature of Justification, because it will be supposed to the understanding of all before and after.

Error 10. That the justified or regenerate never incur any guilt or obligation to any punishment, but only temporal corrections; and therefore need no pardon at all of any sin, as least, since regeneration, as to the everlasting punishment; because Christ died to prevent that guilt, and consequently the necessity of any such pardon.

Contr. This is before explained. Christ died to procure us that pardoning Covenant, which (on its own terms) will pardon every sin of the Justified when they are committed; but not to prevent the need of pardon. Otherwise Christ should not satisfy for any sins after regeneration, nor bear them in his sufferings at all: For his satisfaction is a bearing of a punishment, which in its dignity and usefulness is equivalent to our deserved, or (to be deserved) punishment. Now if we never
never do deserve it, Christ cannot bear that in our stead, which we never deserve: As the preventing of the sin or reatus culpe proveth that Christ never suffered for that sin prevented, because it is terminus diminuens, and is no sin; so is it in preventing the desert of punishment. And as for Correction Christ doth inflict so much as is good for us; and therefore did not die to prevent it. But of this Controversie I have said more at large elsewhere.

Error II. That Justification by Faith is perfect at the first instant; though Sanctification be imperfect.

Contr. Against this Error read Mr. George Hopkins book of salvation from sin; shewing how Justification and Sanctification are equally carried on.

It is granted that at our first true faith, we are pardoned all the sins that ever we committed before, as to the eternal punishment; and so we are converted from them all: But (as our Sanctification is imperfect, so) our Pardon is yet imperfect in many respects: For 1. We are still liable to death, which is the wages of sin, though it be so far conquered as not to hinder our salvation: Hencb and Elias went to Heaven without it, Rom. 5. 12, 14, 17, 21. Gen. 3. 16, 17, 19. 1 Cor. 15. 21, 26. 2. We are still liable to many penal chastisements in this life; which though they do us good by accident, are yet the fruits of sin, no father chastising a faultless child, but doing him good in another way. 3. There are many sins yet left unerased, which though as sins, they are our own only, yet as an evil not cured, are also penal: I am sure that the not-giving of more of his Spirit and Grace is penal. Therefore till our grace be perfect, we are not perfectly delivered from the penal fruits of sin, and therefore not perfectly justified and pardoned. 4. That Pardon and Justification is not perfect, which hath so many conditions, and of such a nature for its continuation, as ours now hath: As to say, you shall lose your justified state, unless you fight and overcome, in mortification, sufferings, perseverance. &c. He that hath a title to an estate, which is held by such a tenure, and would be lost if he should fail in such conditions, hath not so perfect a title, as he that is past all such conditions. 5. That pardon which is only of sins past, while there are thousands more hereafter to be pardoned.
dones (or else we should yet perish) is not so perfect as that
Pardon and Justification in the conclusion of our lives, when
all sin that ever will be committed is forgiven absolutely.
6. The kind of our present Justification is imperfect; it being
but in Covenant-title, and some part of execution; the full
and perfect sentence and execution, being at the day of Judg-
ment.

I leave them therefore to say [Christ's Righteousness imputed
to us is perfect; therefore we are as perfectly just and justified
as Christ] who know not what Imputation here is; nor that
Christ's personal Righteousness is not given to us as proprie-
tors, in it self, but in the effects; and who know not the dif-
terence between believing and blaspheming, and making our
selves so many Christs to our selves; and that know not
what need they have of Christ, or of Faith, or Prayer, or of
any holy endeavour for any more Pardon, and Righteousness
or Justification, than they have already: Or who thinke that
David in his Adultery and Murder was as perfectly pardoned
and justified as he will be in Heaven at last: And in a word,
who know not the difference between Earth and Heaven.

Error 12. That Christ justifies us only as a Priest: Or (say
others) only as obeying and satisfying.
Contr. Christ merited our Justification in his state of humilia-
tion, as the Mediator subjected to the Law, and perfectly obey-
ing it, and as a sacrifice for sin. But this is not justifying us. Christ
offered that sacrifice as the High Priest of the Church or world:
But this was not justifying us. Christ made us the New Co-
venant as our King, and as the great Prophet of the Father or
Angel of the Covenant, Mal. 3. 1. And this Covenant giveth
us our pardon and title to impunity, and to life eternal; And
Christ as our King and Judge doth justify us by a Judiciary
Sentence, and also by the execution of that sentence: so that
the relations most eminently appear in our Justification, are all
excluded by the forefaid error.

Error 13. That we are justified only by the first act of Faith;
and all our believing afterwards to the end of our lives, are no ju-
stifying acts at all.
Contr. Indeed if the question be only about the Name of
Justifying, if you will take it only for our first change into a
state of righteousness by pardon, it is true. But the following acts of Faith are of the same use and need to the continuing of our justification, or state of righteousness, as the full act was for the beginning of it.

Error 14. That the continuance of our justification needeth no other condition to be by us performed, than the continuance of that Faith on which it was begun.

Contr. Where that first Faith continueth, there our justification doth continue: But that Faith never continueth without sincere obedience to Christ; and that obedience is part of the condition of the continuance, or not loosing our justification (as is proved before, and at large elsewhere) The Faith which in Baptism we profess, and by which we have our first justification or Covenant-right, is an accepting of Christ as our Saviour and Lord to be obeyed by us in the use of his saving remedies; and we there vow and covenant future obedience. And as our marriage to Christ, or Covenant-making, is all the condition of our first right to him and his benefits, without any other good works or obedience; so our Marriage-fidelity, or Covenant keeping, is part of the condition of our continuance herein, or not loosing it by a divorce, John 15, Col. 1. 23. &c.

Error 15. That Faith is a condition of our part in Christ, and our justification, but only one of God's gifts of the Covenant, given with Christ and justification.

Error 16. That the Covenant of Grace hath no conditions on our part, but only donatives on God's part.

Error 17. That if the Covenant had any conditions, it were not free. And that every condition is a meritorious cause, or at least some cause.

Contr. All these I have confuted at large elsewhere, and proved 1. That Faith is a proper condition of those benefits which God giveth us by the conditional Covenant of Grace; but not of all the benefits which he any other way giveth us. It was not the condition of his giving Christ to live and die for us; nor of his giving us the Gospel, or this Covenant itself; nor of his giving us Preachers, or of the first motions of his Spirit; nor was Faith the condition of the gift of Faith itself, because all these are not given us in that way, by that Covenant, but absolutely, as God shall please. 

Tit 3. 2. That
2. That some Promises of God of the last mentioned gifts, have no condition: The promises of giving a Saviour to the world; and the promise of giving and continuing the Gospel in the world; and of converting many by it in the world, and of making them Believers, and giving them new hearts, and bringing them to salvation, &c. have no conditions. But these are promises made, some of them to Christ only, and some of them to fallen mankind, or the world in general, or predictions what God will do by certain men unborn, unnamed, and not described, called the Elect. But all this giveth no title to Pardon, or Justification, or Salvation to any one person at all.

Remember therefore once for all, that the Covenant which I still mean, by the Covenant of Grace, is that which God offereth men in Baptism, by the acceptance whereof we become Christians.

3. That Gods gift of a Saviour, and New Covenant to the world, are so free as to be without any condition: But Gods gift of Christ with all his benefits of Justification, Adoption, &c. to individual persons, is so free as to be without and contrary to our desert; but not so free as to be without any condition: And that he that will say to God [Thy grace of pardon is not free if thou wilt not give it me, but on condition that I accept it, yea or desire it, or ask it] shall prove a contemner of grace, and a reproacher of his Saviour, and not an exalter of free grace. There is no inconsistency for God to be the giver of grace to cause us to believe and accept of Christ, and yet to make a deed of gift of him to all on condition of that Faith and acceptance; no more than it is inconsistent to give Faith and Repentance, and to command them: of both which the objectors themselves do not seem to doubt. For he maketh both his command, and his conditional form of Promise to be his chosen means (and most wisely chosen) of working in us the thing commanded.

4. That a condition as a condition is no cause at all, much less a meritorious cause: But only the non-performance of it suspendeth the donation of the Covenant, by the will of the Donor: Or rather it is the Donors will that suspendeth it till the condition be done. And some conditions signify no more than
than a term of time: and some (in the matter of them, and not in the form) are a not-demeriting, or not-abusing the Giver, or not-defiling the gift: and some among men are meritorious.

And with God every act that is chosen by him to be a condition of his gift, is pleasing to him, for some special aptitude which it hath to that office. This is the full truth, and the plain truth about conditions.

Error 18. There is no degree of pardon given to any that are not perfectly justified, and that shall not be saved: But the giving of the Spirit so far as to cause us to believe and repent, is some degree of executive pardon: Therefore we are justified before we believe.

Contr. There is a great degree of pardon given to the world, before conversion, which shall yet justify and save none but Believers: God's giving a Saviour to the world, and a New Covenant, and in that an universal conditional pardon; yea his giving them teaching, exhortations and offers of free grace; and his giving them life and time, and many mercies which the full execution of the Law would have deprived them of, is a very great degree of pardon. God pardoned to mankind much of the penalty which sin deserved, even presently after the first transgression, in the promise made to Adam, Gen. 3. 15. Many texts of Scripture (which partial men for their opinions fake do pervert) do speak magnificently of a common pardon, which must be sued out, and made particular upon our believing. The world was before under so much impossibility of being saved by any thing that they could do, that they must have procured all to be done first which Christ hath done and suffered for them; which was utterly above their power. They that were actually obliged to bear the pains of death, both temporal, spiritual and eternal, are now so far redeemed, pardoned and delivered, that all the merit and satisfaction necessary to actual forgiveness, is made for them by another, and no one of them all shall perish for want of a Sacrifice made and accepted for them; and an universal conditional pardon is enacted, sealed, and recorded, and offered and urged on all to whom the Gospel cometh; and nothing but their obstinate, wilful refusal or neglect, can deprive them of it: And this is so great a degree of pardon, that it is called often by such ab-
foloate names, as if all were done; because all is done which concerneth God as Legiflator or Covenant maker, to do, before our own Acceptance of it.

Suppose a Prince redeem all his captive subjects from the Turkish slavery, and one half of them so love their fate of bondage, or some harlot or ill company these (yea, if all of them do so, till half of them are persuaded from it) that they will not come away. It is no improper nor unusual language to say that he hath redeemed them, and given them a release, though they would not have it. That may be given to a man, which he never hath, because he refuseth to accept it; when the Donor hath done all that belongeth to him in that relation of a Donor; though perhaps as a Persuader he might do more.

This is the sense of Heb. 1. 3. When he had by himself purged our sins (or made purgation of our sins) be sat down on the right hand of the Majesty on high; that is, when he had become a sacrifice for sin, and sealed the Covenant by his blood.] For actual personal pardon was not given by him before our acceptance.

This is the plain sense of 2 Cor. 5. 18, 19, 20. God was in Christ reconciling the world to himself, not imputing to them their trespasses (that is, purchasing and giving them a pardoning Covenant) and hath committed to us the word, and ministry of reconciliation: Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God.

John 1. 29, 36. Behold the Lamb of God which taketh away the sins of the world; (that is, as a sacrifice for sin.) As Heb. 9. 26. Once in the end of the world he hath appeared to put away sin, by the sacrifice of himself: (Though the sacrifice as offered only, doth not actually and fully pardon it.) The same as Heb. 10. 12. After he had offered one Sacrifice for sins for ever, sat down on the right hand of God.

So Matth. 18. 27, 32. He forgave him the debt— I forgave thee all that debt— Viz. conditionally, and as David forgave Shimei.

Psai. 78. 38. He forgave their iniquity, and destroyed them not; that is, he forgave the temporal punishment, and suspended the execution
execution of eternal punishment, giving them yet more time and offers of repentance and of further mercy. And to he for- gave Abab and Nineve upon their humiliation, Numb. 14. 19. Pardon I beseech thee the iniquity of this people, according to the greatness of thy mercy, and as thou haft forgiven this people from Egypt until now.

So Psal. 85. 2, 3. Thou haft forgiven the iniquity of thy people, thou haft covered all their sins: thou haft taken away all thy wrath.———Turn us O God of our salvation, and cause thine anger to cease: wilt thou be angry with us for ever? So that they are two palpable errors here affected by the objectors, viz. that there is no degree of pardon to such as are not saved; and that we are justified whenever we have any degree of pardon. We may be so far pardoned as to have grace given us effectually to believe, and yet our Justification, or the Covenant-forgiveness of eternal punishment, is in order of nature after our believing, and not before it.

Error 19. That our natures are as far from being able to believe in Christ, as from being able to fulfil the Law of works, and to be justified by it; they being equally impossible to us; and as much help is necessary to one as to the other.

Contr. To be justified by the Law of works, when we have once broken it, is a contradiction, and a natural impossibility; as it is to be at once a sinner, and no sinner. But so it is not for a sinner to believe in Christ: The impossibility is but moral at most; which confineth not in a want of natural faculties or power, but in the want of a right disposition, or willingness of mind.

And to fulfil the Law of God, and to be perfect for the future, is surely a far higher degree of spiritual grace and excellency, than to be a poor, weak, sinful believer, desiring to fulfil it. Therefore our sinful natures are much farther off from perfection than from faith.

3. And though the same Omnipotency do all Gods works (for all Gods Power is Omnipotency,) yet it is not equally put forth, and manifested in all his works: The moving of a feather, and the making of the world, are both works of Omnipotency; but not equal works or exertions of it.

4. And it is certain that in rerum natura, there is such a thing,
thing as a proper Power given by God, to do many things that never are done; and that necessary grace (which some call sufficient) which is not eventually effectual: for such Adam had (such Power, and such necessary grace or help) to have forborne his first sin, which he did not forbear. And no man can prove that no final unbelievers, have had such power and help to have believed, as Adam had to have ftood. But it is certain that we have not such powers and necessary grace, to have perfectly fulfilled all the Law.

Error 20. That Faith justifieth as an instrument and only so.

Of this I have written at large heretofore. An instrument properly so called, is an efficient cause: Faith is no efficient cause of our Justification; neither God's instrument, nor ours: for we justifie not our selves instrumentally: The known undoubted instrument of our Justification, is God's Covenant or deed of gift: which is his pardoning act: They that say it is not a Physical but a Moral instrument, either mean that its morally called an instrument, that is, reputatively, and not really; or that it is indeed a moral instrument, that is, effecteth our Justification morally. But the latter is false; for it effecteth it not at all: and the former is false: for as there is no reason, so there is no Scripture to prove that God reputeth it to be what it is not.

All that remaineth to be said is that indeed Faith in Christ is an act whose nature partly (that is, one act of it) contenith in the Acceptance of Christ himself who is given to us for our Justification and Salvation, by a Covenant which makeoth this believing acceptance its condition. And so this accepting act in the very essence of it, is such as some call a receiving instrument (or a passive) which is indeed no instrument, but an act metaphorically called an instrument (And in disputes metaphors must not be used without necessity; and to understand them properly is to err.) So that such an improper instrument of Justification Faith is, as my trusting my Physician (and taking him for my Physician) is the instrument of my cure: And as my trusting my self to the conduct of such a Pilot, is the instrument of my safe voyage; or as my trusting my Tutor is the instrument of my learning; or rather as a womans marriage-consent is the instrument
strum of all the wealth and honour which she hath by her husband. Indeed marriage may be better called the instrument of it; that is, not her own consent (which is properly the receiving condition) but the consent and actual marriage by her husband: For he is the giver. And so the Covenant is God's justifying instrument, as signifying his donative consent; and Baptism is the instrument of it, by solemn investiture or tradition; as the delivering of a Key, is the instrumental delivery of the house.

The case then is very plain to him that is but willing to understand, viz. that Faith in its essence is besides the offering acts, an accepting of an offered Saviour for our Justification, Sanctification and Salvation, and a trusting in him: That this act of Faith being its essence, is the most apt for the use that God in his Covenant hath appointed it unto: because he will give us a Saviour freely, but yet not to be refused and neglected, but to be thankfully and honourably received and used: That this special aptitude of Faith, or its very essence, is the reason why it is chosen to be the condition of the Testament or Gift: That this same essence and aptitude, is that which some call its Receptive or Passive Instrumentality: That this essence and aptitude is not the nearest reason why we are justified by it, for then Faith as Faith, and as such an act or work of ours should justify, and that ex opere operato, and that without or against God's will. For if God's will have interpos'd, the signifier of that will must needs be the chief and nearest reason: Therefore this act so apt being by God made the condition of the Gift or Covenant, its nearest and chief interest (I will not call it causality) in our Justification, is this office of a condition. Therefore in a word, we are justified by Faith directly as, or because it is the condition praestita, the performance of the condition of the Justifying act; and it was by God made the condition, because it was in its nature most apt thereto, which aptitude may be metaphorically called its Receptive Instrumentality: And that thus as it accepteth Christ for Justification, Adoption, Sanctification and Glorification; so it is first the metaphorical instrument of our part in Christ; and but consequent-ly the metaphorical instrument of our title to pardon, the Spirit and Heaven; and in no tolerable sense at all (how figurative soever)
foever) is it any instrument of God's sentence of Justification (which yet is all the Justification acknowledged by the usual defenders of Instrumentality) saving as it may be said to give us a right to it, by giving us constitutive Justification in the pardon of our sins.

And the Scripture never faith that Faith justifieth us, nor calleth it Justifying Faith; but that we are justified by Faith, and most commonly [of Faith] for the usual phrase is ex πίσει, ex fide, as it is ex operibus, when Justification by works is denied; which is not the mere Instrumentality of works.

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

Error 21. That Faith causeth Justification, as it causeth Sanctification; as much and as properly.

Contr. Faith causeth not Justification at all, but only is the condition of it: But Faith causeth the acts of other graces by a proper efficiency; believing is a proper efficient cause of the wills volition, complacency, consent, (though but a moral efficient, because the liberty of the will forbiddeth the Intellect to move it per modum naturæ.) And the wills consent produceth other acts, and physically exciteth other graces: Because to love, and desire, and fear, and seek, and obey, are acts of our own souls, where one may properly cause another: But to justifie or pardon is an act of God: and therefore Faith equally procureth our right or title to Justification and to Sanctification and Glorification; but it doth not equally effect them,


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

Error 23. That it is only an act of one faculty of the soul.

Contr.
The Life of Faith.

Contr. The contrary is fully opened before, and proved at large elsewhereth through the Scripture. Faith is (as Davenant well noteth) the act of the whole man: I was wont to lay of both faculties, I now lay of the three faculties which constitute the soul of man, the Poteftative, the Intellecțive and the Volitive. And the Affect it self is many acts (as acts are phyfically specified by their objects) as is shewed. It is one moral act or work of the soul: Like trusting a man as my Phyfician, which is a fiducial consent that he be my Phyfician, in order to the use of his remedies: Or as taking a man to be your Prince, Husband, Tutor, Master, &c. where he, that will tell people that taking signifies but one phyfical act, would be ridiculous. And he that will tell people that only one phyfical act of one faculty is it that they must look to be justified by, will be much worse than ridiculous.

Error 24. That we are justified by Faith, not as it receiveth Christ's person, but his benefits or righteousness.

Contr. The contrary is before and after proved (and infifted on by Dr. Preston at large.) Indeed we receive not Christ's person it self phyfically; but his person in the office and relation of our Saviour; as we must chufe what person shall be our Phyfician, before we take his medicines, or receive our health; but it is only a consent that he and no other, be our Phyfician, which we call the taking of his person. And so it is here.

Error 25. That it is one act of Faith which giveth us right to Christ, and another to his righteousness, and another to his teaching, and another to his Spirit, and another to Adoption, and to Heaven, &c. and not the fame.

Contr. This is 1. Adding to the Word of God, and that in a matter near our chiefest comfort and safety. Prove it, or affirm it not. 2. It is corrupting, and perverting, and contrading the Word and Covenant of God, which unitedly make-th the same Faith (without any such distinction) the condition of all the Covenant-gifts, Mark 16. 16. John 3. 16, &c.

Error 26. That though the same Faith which justifieth doth believe in him as a Teacher, as a King and Judge, &c. yet it justifieth us only quatenus receptio jufitiae, as is the receiving of Christ's Righteousness.

Contr.
The Life of Faith.

Contr. See in my Dispute of Justification, my Confutation of this Assertion in Mr. Warner. Properly Faith justifieth not at all; but we are justified of or by it as a condition by the tenour of God's deed of gift. And so far as it is the condition in that gift, so far we are justified by it. But it is one entire Faith in Christ, which is the condition, without such distinction; therefore we are so justified by it. 2. According to that Rule, there must be as many acts of Faith, as there are benefits to be received, and the title to be ascribed to each one accordingly. 3. The natural relation of the act to the object, sheweth no more but what the nature or essence of that Faith is, and not how we come to be justified by it. 4. The sense containeth this false Proposition [Hae fides qua talis, or qua fides justificant: Faith as Faith, or as this Faith in specie, justifieth (which some call the (To credere) For it is the essence of Faith which they call its Reception of Christ's Righteousness. 5. The true passive Reception of Righteousness and Pardon, is that of the person, as he is the terminus of the donative or justifying act of the Covenant: To receive Pardon properly, is to be pardoned: But our Active Receiving or Consent, is but the condition of it; and there is no proof or reason that the condition should be so parcelled. 6. Yet if by your quatenus you intend no more than the description of the act of Faith as essentially related to its subsequent benefit, and not at all to speak of its conditional nearest interest in our Justification, the matter were less. 7. But the truth is, that if we might distinguish where God doth not distinguish, it were much more rational to say, that taking Christ for a true Messenger of God, and a Teacher, and Sanctifier, and King, hath a greater hand in our Justification, than taking him to justify us (supposing that all be present.) Because the common way and reason of conditions in Covenants is, that somewhat which the party is willing of, is promised upon condition of something which he is unwilling of, that for the one he may be drawn to consent unto the other: As if the Physician should say [If you will take me for your Physician, and refuse none of my medicines, I will undertake to cure you.] Here it is supposed that the Patient is willing of health, and not willing of the Medicines, but for healths sake, and therefore consenting to
to the Medicines (or receiving this man to be his Physician as a prescriber of the Medicines) is more the condition of his cure, than his consenting to the cure it self, or receiving the Physician as the cause of his health: So here it is supposed that condemned sinners are already willing to be justified, pardoned and saved from punishment, but not willing to repent and follow the teaching and counsel of a Saviour; and therefore that Pardon and Justification is given and offered them, on condition that they accept of, and submit to the teaching and government of Christ, and of salvation from their sins: But the truth is, we must not presume beyond his revelation, to give the reasons of God's institutions: We are sure that the entire Belief in Christ, and accepting of himself as our perfect Saviour in order to all the ends of his Relation, is made by God in his Covenant, the condition of our title to the benefits of his Covenant conjunctly: And it is not only the believing in Christ for pardon that as such is the condition of pardon: nor is any one act the condition of any benefit, but as it is a part of that whole Faith which is indeed the condition.

The occasion of their error is, that they consider only what it is in Christ the object of Faith which justifieth, sanctifieth, &c. and they think that the act only which is exercised on that object must do it; which is a gross mistake: Because Faith is not like taking of mony, jewels, books, &c. into one's hand, which is a phylical act: which taketh possession of them: But it is a jus or Debitum, a Right and Relation which we are morally and passively to receive, as constituting our first Justification and Pardon; and as the condition of this we are to take Christ for our Saviour, which is but a physical active metaphorical receiving, in order to the attaining of the said passive proper receiving (For recipere proprie est pati.)

If an act be passed, that all Traitors and Rebels, who will give up themselves to the King's Son, as one that hath ransomed them, to be taught and ruled by him, and reduced to their obedience, &c. to be their general in the wars against his enemies, shall have pardon, and lands, and honours, and further rewards after this service; here the Prince himself doth deliver them by his ransom, and enrich them by his lands, and honour them by his honour or power, &c. But their act of giving up themselves to
to him under the notion of a Ransomer, doth no more to
their deliverance, than their giving up themselves to him un-
der the notion of a General or Ruler, &c. Because it doth not
free them as it is such an act, but as it is an act made the con-
dition of his gift.

And note that I have before proved, that even as to the
object Christ justifieth us in all the parts of his office.

Error 27. That believing in God as God and our Father in
Christ, is not an act of Justifying Faith, but only a consequent or
concomitant of it.

Contr. 1. No doubt but God must some way be believed
in, in order of nature, before Christ can be believed in (as is
proved) who can believe that Christ is the Son and
Messenger of God? who believeth not that there is a
God? Or that Christ reconcileth us to God, before he be-
lieve that he is our offended God and Governor. 2. But to
believe in God as the end of our Redemption; to whose love
and favour we must be restored by Faith in Christ, and who
pardonest by the Son, is as essential an act of Justifying Faith,
as our belief in Christ.

Objec. But not quatenus justificantis, not of Faith as justifying.

Ans. It by [as justifying] you mean [not as effecting Ju-
sification] it is a false supposition: There is no such Faith. If
you mean [not as the condition of Justification] it is false: It is
as essential a part of it as the condition. If you mean [not as
Faith is denominated Justifying from the consequent benefit] its
ture, but impertinent: For the same may be said of Faith in
Christ; it is not called [Faith in Christ] as it is called (by you)
Justifying. And yet I may add, that in the very physical nature
of it, Belief in God as our God and End, is essential to it: As
consenting to be healed is essential to consenting to the Phy-
sician: and consenting to be reconciled is essential to our con-
senting to a Mediation for that end: Because the respect to the
end is essential to the Relation consented to.

All the Faith described Heb. 11. in all those instances, hath
special essential respect to God.

So hath Abraham's faith, Rom. 4. 3. Abraham believed God,
and it was imputed to him for righteousness—v. 5. To him
that worketh not, but believeth on him (on God) that justifieth
the
The Life of Faith.

The ungodly, his Faith is counted for righteousness—v. 8. Blessed is the man to whom the Lord will not impute sin—v. 17. Before him whom he believed, even God who quickeneth the dead—v. 20. He staggered not at the Promise of God—Being fully persuaded, that what he had promised, he was also able to perform. v. 21, 22. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.

Abundance such testimonies are obvious in Scripture; but this being as plain as can be spoken, he maketh his own Faith, who refuseth to believe it. Our Faith in God as God hath as much hand in our Justification, as our Faith in Christ as Mediator.

But the form of the Baptismal Covenant which the Church ever used, fully proveth it as is aforesaid, though to answer all ignorant cavils against it, as an unnecessary tediousness I pass by.

Error 28. The belief of Heaven, or the life to come, is no essential part of Justifying Faith as such.

Contr. The last answer to this Error is sufficient: Heaven in the everlasting vision and love of God; and therefore we are justified by believing it, though not it alone: It is essential to our Saviour, to save and bring us to the fruition of God.

Error 29. That Justifying Faith is a believing that I am justified, or elected, and shall be saved by Christ.

Error 30. That this Faith is a full assurance, or persuasion at least, excluding doubting.

Contr. 1. We are justified by believing and accepting God for our God, and Christ for our Saviour, that we may be justified; and not by believing that we are justified. 2. It is false, and ever will be, that any of the presciti (as Austin and Prosper call them) or the Non-Elect, are elected, or justified, or will be saved: But the Non-Elect are commanded and bound to believe with that same kind of Faith by which we are justified: Therefore to believe that they themselves are elected, justified, and shall be saved, is not that kind of Faith by which we
we are justified. No men are bound by God on pain of damnation to believe a lie, nor damned for not believing it. 3. Assurance of personal pardon, is the happiness but of few true Christians in this life: And where it is, it is only an effect or consequent participating of Faith: See Mr. Hickman on this subject.

Error 31. The meaning of that Article of our Creed [I believe the remission of sins] is, I believe that my own sins are forgiven to me personally.

Contr. Though worthy Mr. Perkins, and other ancient Divines have too much countenanced this exposition, it is false. The meaning of that Article is but this [I believe that a sufficient provision for pardon is made by Christ, both for sins before regeneration, and after fault which shall be repented of; and that a pardoning Covenant is made to all, if they will repent and believe; and to me as well as others, and I accept of that gracious offer, and trust in that Covenant in Christ.]

Its dangerous misexpounding Articles of the Creed.

Error 32. At least it is an act of Divine Belief to believe that I am elect, and justified, and shall be saved.

Contr. Many have been a great scandal or snare to harden the Papists by asserting this. But the truth is, it is but a rational conclusion from two premises; the one of which is of Divine Revelation, and the other of inward experience; and all that is capable of being a controversie to the judicious, is only de nomine, whether logically the conclusion be to be denominated from the more debile of the premises, or from both by participation, as being both an act of Faith, and of Reason, secondum quid, and of neither simpliciter. But it is commonly concluded, that the more debile of the premises must denominate the conclusion: And it is certain de re, that the conclusion can be no more certain than it.

Objec. But when the Scripture saith, He that believeth shall be saved; it is equipollent to this, [I John believe, and therefore I shall be saved.]

Answ. A gross deceit. That I believe, is nowhere in the Scripture: If it be, doth the Scripture say, that all men believe, or only some? If some, doth it name them, or notifie them by anything but the marks by which they must find it in themselves?
Object. But he that believeth may be as sure that he believeth, as that the Scripture is true.

Answer. But not that he is sincere, and exceedeth all hypocrites and common believers: At least there are but few that get so full an assurance hereof.

Object. The Spirit witnesseth that we are God's children: And to believe the Spirit, is to believe God.

Answer. The Spirit is oft called in Scripture, the witness, and pledge, and earnest, in the same sense; that is, it is the evidence of our right to Christ and life. If any man have not his Spirit, he is none of his, Rom. 8. 9. And hereby we know that he dwelleth in us, by the Spirit which he hath given us. As the Spirits Miracles were the witness of Christ, Heb. 2. 3, &c. objectively, as evidence is called witness. 2. And with all the Spirit by illumination and excitation helpeth us to see it self as our evidence. 3. And to rejoice in this discovery. And thus the Spirit witnesseth our adoption. But none of these are the proper objects of a Divine Belief. 1. The objective evidence of holiness in us, is the object of our rational self-acquaintance, or confidence only. 2. The illuminating grace by which we see this, is not a new Divine Testimony, or proper Revelation, or Word of God; but the same help of grace by which all other divine things are known. And all the Spirits grace for our understanding of divine Revelations are not new objective Revelations themselves; requiring a new act of Faith for them. A word or proper Revelation from God is the object of divine belief; otherwise every illuminating act of the Spirit for our understanding Gods Word, would be it self a new word, to be believed, and so in infinitum.

Error 33. Doubting of the life to come, or of the truth of the Gospel, will not stand with saving Faith.

Contr. It will not stand with a confirmed Faith; but it will with a sincere Faith. He that doubteth of the truth of the promise, so far as that he will not venture life and soul, and all his hopes and happiness, temporal and eternal upon it, hath no true Faith: But he that doubteth, but yet so far believeth the Gospel, as to take God for his only God and portion, and Christ for his only Saviour, and the Spirit for his Sanctifier, and will cast away life, or all that stand in competition,

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hath a true and saving Faith; as is before proved.

Error 34. That Repentance is no condition of Pardon or Jus-

tification; for then it would be equal therein with Faith.

Contr. I have elsewhere at large proved the contrary from

Scripture. Repentance hath many acts as Faith hath. To

repent (as it is the change of the mind) of our Atheism, Idol-

try, and not loving God, and obeying him, is the same motion

of the soul denominated from the terminus à quo, as Faith in

God, and Love to God is denominated from the terminus ad

quern: This is Repentance towards God. Repenting of our

Infidelity against Christ, is the same motion of the soul as be-

lieving in Christ; only one is denominated from the object turn-

ed from, and the other from the object turned to. By which

you may see that some Repentance is the same with Faith in

Christ; and some is the same with Faith in God; and some is

the same with Love to God; and some is but the same with the

leaving of some particular sin, or turning to some particular

fore-neglected duty. And so you may easily resolve the case

how far it is the condition of Pardon, Repentance, as it is a

return to the Love of God, as he is our God, and End, and

All, is made the final condition of further blessings as necessary

in and of itself as the end of Faith in Christ: And Repentance

of Infidelity, and Faith in Christ is made the Mediate or Medi-

cinal Condition. As consenting to be friends with your Father

or King after a rebellion; and consenting to the Mediation of

a friend to reconcile you, are both conditions, one (the more

noble) de fine, and the other de medias: or as consenting to be

sured, and consenting to take Physick. They that will or must

live in the darkness of confusion, were best at least hold their

tongues there, till they come into distinguishing light.

Error 35. That all other acts of Faith in Christ (as our

Lord, or Teacher, or Judge) or of Faith in God, or the Holy

Ghost; all confessing sin, and praying for pardon, and repenting

and forgiving others, and receiving Baptism, &c; are the works

which Paul excludes from Justification: And one act of faith only

being the Justifying Instrument, be that looketh to be justified by

any of all these, besides that one act, doth look for Justification by

Works, and consequently is fallen from grace.

Contr. This is not only an addition to God's Word and

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Covenant [not to be used by them that judge it unlawful to add a form or ceremony in his worship] but it is a most dangerous invention to wrack mens consciences, and keep all men under certain desperation. For whilst the world standeth, the subtlest of these Inventors of new doctrines will never be able to tell the world, which is that one sole action of Faith, by which they are justified, that they may escape looking for a legal Justification by the rest: whether it be believing in Christ's Divinity, or Humanity, or both; or in his Divine, or Humane, or Habitual Righteousness, or his Obedience as a subject, or his Sacrifice, or his Priest-hood offering that Sacrifice, or his Covenant and Promise of Pardon and Justification, or in God that giveth him and them; or in his Resurrection, or in God's present penitential or executive Justification; or in his final repentent Justification, &c. No man to the end of the world shall know which of these, or any other is the sole justifying act; and so no man can escape being a legal adversary to grace. Unhappy Papists, who by the contrary extremity, have frightened or disquieted us into such wild and scandalous inventions. Of this see fully my Disputation of Justification, against the worthy and excellent Mr. Anthony Burgess.

Error 36. That our own Faith is not at all imputed to us for Righteousness, but only Christ's Righteousness received by it.

Contr. The Scripture nowhere faith, that Christ or his Righteousness, or his Obedience, or his Satisfaction is imputed to us: And yet we justly defend it, as is before explained, and as Mr. Bradshaw and Grosius de satisfact. have explained it. And on the other side, the Scripture often faith, that Faith is imputed for Righteousness, and shall be so to all that believe in God that raised Christ (Rom. 4.) And this these objectors peremptorily deny. But expounding Scripture amiss, is a much cleaner pretence for error than a flat denial of its truth. And a true Exposition is better than either.

The same God who hath given us a Saviour to satisfy legal Justice, and to merit our Justification against the charge that we are condemnable by the Law of Works; hath thought meet to convey our title to this Christ and Justification, by the Instrumentality of a new Covenant, Testament, or pardoning Act; in which (though he absolutely give many antecedent
mercies, yet) he giveth these and other Rights, by a conditional gift, that as the Reward of Glory should have invited man to keep the Law of Nature and his Innocency; so the Reward should be a moving means to draw men to believe. So that there is a condition to be performed by ourselves (through grace) before we can have the Covenant right to Justification. Now when that is performed, Christ then is our only Righteousness (as aforesaid) by which we must answer the charge of breaking the first Law, and being condemnable by it. But we can lay no claim to this Righteousness of Christ, till we first prove that we are ourselves inherently righteous, against the charge of being impotent Unbelievers. This false accusation we must be justified against by our own Faith and Repentance; that we may be justified by Christ, against the true accusation of sinning against the Law, and thereby being condemnable by it. Now as to our Legal Righteousness, or Pseudolegal rather, by which this last must be avoided, it is [only the merits of Christ, given to us in its fruits, in the New Covenant, even the merits of his obedience and sacrifice.] But our Faith itself is the other Righteousness, which must be found in our persons to entitle us to this first: And this being it, and being all (in the sense aforesaid) that is made the condition of our pardon by the New Covenant; therefore God is said to impute it itself to us for a Righteousness, because that condition maketh it so; and to impute it to us for our Righteousness, that is, as all that now by this Covenant he requireth to be personally done by us, who had formerly been under a harder condition, even the fulfilling of the Law by innocency, or suffering for sin; because he that doth not fulfil nor satisfy, as is said, yet if he believe, hath a right to the Justification merited by Christ, who did fulfil and satisfy. This is ease to be understood as undoubtedly truth by the willing; and the rest will be most contentious, where they are most erroneous.

Error 37. That sincere obedience, and all acts of Love, Repentance, and Faith save one, do justify us only before men; and of that speaketh St. James, ch. 2.

Contr. I must refer the Reader to other Books, in which I have fully confuted this. How can men judge of the acts of Repentance, Faith, Love, &c. which are in the heart? And
James plainly speaketh of God's imputing Righteousness to Abraham, James 2. 21, 23. And how should men justify Abraham for killing his only Son? And how small a matter is Justification by works, when we may be saved without it?

2. Sincere Obedience to God in Christ, is the condition of the continuance, or not losing our Justification here, and the secondary part of the condition of our final sentential and executive Justification.

Error 38. That our inherent Righteousness before described, hath no place of a condition in our Justification in the day of Judgement.

Contr. The Scriptures fully confuting this, I have elsewhere cited. All those that say, we shall be judged according to our works, &c. speak against it: For to be judged, is only to be justified or condemned: So Rev. 22. 14, Matt. 25, &c.

Error 39. That there is no Justification at Judgement to be expected, but only a declaration of it.

Contr. The Decisive sentence and declaration of the Judge, is the most proper sense or sort of Justification, and the perfection of all that went before. If we shall not be then justified, then there is no such thing as Justification by Sentence: Nay, there is no such thing as a day of Judgement; or else all men must be condemned. For it is most certain that we must be justified, or condemned, or not judged.

Error 40. That no man ought to believe that the conditional Covenant, All or Gift of Justification, belongs to him as a member of the lost world; or as a sinner in Adam; because God hath made no such gift or promise to any but to the Elect.

Contr. This is confuted on the by before.

Error 41. That though it be false that the non-elect are elect, and that Christ dyed for them, yet they are bound to believe it; every man of himself, to prove that they are elect.

Contr. This is confuted on the by before. God bindeth, or biddeth no man to believe a lie.

Error 42. That we must believe God's Election, and our Justification, and the special Love of God to us, before we can love him with a special love: Because it will not cause us a special love, to believe only a common love of God, and such as he hath to the wicked and his enemies.

Contr.
Contr. No man can groundedly believe the special Love of God to him, nor his own Election or Justification, before he hath (yea before he find in himself) a special love to God. Because he that hath no special love to God, must believe a lyce if he believe that he is justified, or that ever God revealed to him that he is elect, or specially beloved of God: and no man hath any evidence or proof at all of his election, and Gods special love, till he have this evidence of his special love to God. Till he know this, he cannot know that any other is sincere.

2. They that deny or blasphe me God's common love to fallen man, and his universal pardoning Covenant, do their worst to keep men from being moved to the special Love of God by his common Love: But when they have done their worst, it shall stand as a sure obligation. Is there not reason enough to bind men to love God above all, even as one that yet may be their happiness in his own infinite Goodness, and all the revelations of it by Christ, and in his so loving the world, as to give his only Son, that whatsoever believeth in him should not perish, but have everlasting life. And in his giving a free pardon of all sin to mankind, and offering life eternal to them, so that none but the final refusers shall lose it, and intreating them to accept it, &c? Is not all this sufficient in reason to move men to the love of God, if the Spirit help them to make use of Reason (as he must do what Reasons never are presented to them) unless men think that God doth not oblige them by any kindness which they can possibly reject? or by any thing which many others do partake of?

Yet here note, that by Gods common love to man, I do not mean, any which he hath to Reprobates, under the consideration of final despisers of his Antecedent Love: But of that Antecedent Love it self, which he hath shewed to lost mankind in Christ.

And note also, that I do not deny but that Love of God in some men may be true, where their own presumption that God hath elected them, and loved them above others, before they had any proof of it, was an additional motive: But this is man's way, and not God's.

Error 43. That trusting to any thing, save God and Jesus Christ, for our salvation, is sin and damnable.
Contr. Confusion cheateth and choaketh mens understanding. In a word, to trust to any thing but God, and Christ, and the holy Spirit, for any of that which is the proper part of God, of Christ, of the Spirit, is sin and damnable. But to trust to any thing or person, for that which is but his own part, is but our duty. And he that prayeth, and readeth, and heareth, and endeavoureth, and looketh to be never the better by them, nor trusteth them for their proper part, will be both heartless and formal in his work.

And I have shewed before, that the Scripture, the Promise, the Apostles, the Minister, and every Christian and honest man, hath a certain trust due to them for that which is their part, even in order to our salvation. I may trust only to the skill of the Physician, and yet trust his Apothecary, and the Boy that carrieth the Medicine for their part.

Errour 44. That it is sinful, and contrary to free grace, to look at anything in our selves, or our own inherent righteousness, as the evidence of our Justification.

Contr. Then no man can know his Justification at all. The Spirit of Holiness and Adoption in our selves, is our earnest of salvation, and the witness that we are Gods children, and the pledge of Gods love; as is proved before. This is Gods seal, as God knoweth who are his; so he that will know it himself, must depart from iniquity, when he nameth Christ. If God fanctifie none but those whom he justifieth, then may the fanctified know that they are justified. Hath God delivered in Scripture so many signs or characters of the justified in vain?

Objec. The witness of the Spirit only can assure us.

Ans. You know not what the witness of the Spirit is; or else you would know that it is the Spirit making us holy, and possessing us with a filial love of God, and with a desire to please him, and a dependance on him, &c. which is the witness, even by way of an inherent evidence (and helping us to perceive that evidence, and take comfort in it.) As a childlike love, and a pleasing obedience, and dependance, with a likeness to the Father, is a witness, that is, an evidence which is your child.

Errour 45. That it is sinful to persuade wicked men to pray.
for justification, or any grace, or to do any thing for it; seeing their prayers and doings are abominable to God, and cannot please him.

Contr. Then it is sinful to perswade a wicked man from his wickedness: Praying and obeying, is departing from wickedness. He that prayeth to be sanctified indeed, is repenting and turning from his sin to God. We never exhort wicked men to pray with the tongue, without the desire of the heart. Desire is the soul of prayer, and words are but the body: We perswade them not to dissemble: But as Peter did Simon, Acts 8. Repent and pray for forgiveness. And if we may not exhort them to good desires (and to excite and express the best desires they have) we may not exhort them to conversion, Is. 55. 6, 10. Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, &c. You see there that praying is a repenting act; and when we exhort them to pray, we exhort them to repent and seek God.

Objeet. But they have no ability to do it.

Anf. Thus the Devil would excuse sinners, and accuse God. Thus you may put by all God's commands, and say, God should not have commanded them to repent, believe, love him, obey him, nor love one another, nor forbear their sins; for they have no ability to do it. But they have their natural faculties, or powers, and they have common grace; and God's way of giving them special grace, is by meeting them in the use of his appointed means; and not by meeting them in an Ale-house, or in sinful courses. (However a soul may be met with in his persecuting, and God may be found of them that fought him not; yet that is not his usual, nor his appointed way.) Can any man of reason dream that it is not the duty of a wicked man to use any means for the obtaining of grace, or to be better; nor to do any thing towards his own recovery and salvation? Nature and Scripture teach men as soon as they see their sin and misery, to cry, What must I do to be saved? As the repenting Jews, and Paul, and the Jaylor did, Acts 2. 37. &c Acts 8. &c 16.

The prayers of a wicked man are abominable; that is, both his wicked prayers, and his praying to quiet and strengthen himself in his wickedness, or praying with the tongue
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tongue without the heart. The prayers which come from a common faith, and common good desires are better than none, but have no promise of Justification. But the wicked must be exhorted both to this, and more, even to repent, desire and pray sincerely.

Error 46. *It is sinful, and against free grace, to think that any works or actions of our own, are rewardable; or to say, that they are meritorious, though it be nothing but rewardableness that is meant by it.*

Contr. The Papists have so much abused the word merit, by many dangerous opinions about it, that it is now become more unmeet to be used by us than it was in ancient times, when the Doctors and Churches (even Austin himself) did commonly use it. But if nothing be meant by it, but rewardableness, or the relation of a duty to the reward as freely promised by God (as many Papists themselves understand it, and the ancient Fathers generally do) he that will charge a man with error in doctrine for the use of an inconvenient word, is uncharitable and perverse; especially when it is other mens abuse, which hath done most to make it inconvenient. The merit of the cause is a common phrase among all Lawyers, when there is commutative meriting intended. I have fully shewed in my Confession, that the Scripture frequently useth the word [worthy] which is the same or full as much: And a subject may be said to merit protection of his Prince; and a scholar to merit praise of his Master, and a child to deserve love and respect from his Parents, and all this in no respect to commutative Justice, wherein the Rewarder is supposed to be a gainer at all; but only in governing distributive Justice, which giveth every one that which (by gift or any way) is his due. And that every good man, and every good action, deserves praise, that is, to be esteemed such as it is. And that there is also a comparative merit, and a not meriting evil : As a Believer may be said not to deserve damnation by the Covenant of Grace, but only by (or according to) the Law of Nature or Works.

But to pass from the word merit (which I had rather were quite diffused, because the danger is greater than the benefit) the thing signified thus by it, is past all dispute, viz. that whatever duty God hath promised a reward to, that duty or work...
is Rewardable according to the tenour of that promise: And they that deny this, deny Gods Laws, and Government, and Judgement, and his Covenant of Grace, and leave not themselves one promise for faith to rest upon: So certainly would all these persons be damned, if God in mercy did not keep them from digesting their own errors, and bringing them into practice.

Error 47. God is pleased with us only for the righteousness of Christ, and not for any thing in our selves.

Contr. This is sufficiently answer'd before. He blasphemeth God, who thinketh that he is no better pleased with holiness than with wickedness; with well doing, than with ill doing. They that are in the flesh cannot please God, Rom. 8. 6, 7. but the spiritual and obedient may. Without faith it is impossible to please him, because unbelievers think not that he is a Rewarder, and therefore will not seek his reward aright: But they that will please him, must believe that he is, and that he is a Rewarder of them that diligently seek him, Heb. 11. 6. They forget not to do good and distribute, because with such sacrifices God is well pleased, Heb. 13. And in a word, it is the work of all their lives to labour, that whether living or dying, they may be accepted of him, 2 Cor. 5. 8, 9. and to be such, and to do those things as are pleasing in his sight. Nay, I will add, that as the glory of God, that is, the glorious demonstration or appearance of himself in his works, is materially the ultimate end of man; so the pleasing of himself in this his glory shining in his Image and Works, is the very apex, or highest formal notion of this ultimate end of God and of man, as far as is within our reach.

No mans works please God out of Christ, both because they are unsound and bad in the spring and end, and because their faultiness is not pardoned. But in Christ, the persons and duties of the godly are pleasing to God, because they have his Image, and are sincerely good, and because their former sins, and present imperfections are forgiven for the sake of Christ (who never reconciled God to wickedness.

Error 48. It is mercenary to work for a reward, and legal to set men on doing for salvation.

Contr. It is legal or foolish to think of working for any reward,
reward, by such meritorious works as make the reward to be not of grace, but of debt, Rom. 4. 4. But he that makesth God himself, and his everlasting love to be his reward, and trusteth in Christ the only reconciler, as knowing his guilt and enmity by sin; and laboureth for the food which perisheth not, but endureth to everlasting life; and layeth up a treasure in Heaven, and makesth himself friends of the Mammon of unrighteousness, and layeth up a good foundation for the time to come, laying hold upon eternal life, and strivest to enter in at the straight gate, and fighteth a good fight, and finisheth his course for the Crown of Righteousness, and suffereth persecution for a reward in Heaven, and prayest in secret that God may reward him, and alwayes aboundeth in the work of the Lord, because his labour is not in vain in the Lord, and endureth to the end, that he may be saved, and is faithful to the death, and overcometh, that he may receive the Crown of Life: this man taketh God's way, and the only way to Heaven; and they that thus seek not the reward (being at the use of reason) are never like to have it.

ERROR 49. It is not lawful for the justified to pray for the pardon of any penalties, but temporal.

Contr. The ground of this is before overthrown.

ERROR 50. It is not lawful to pray twice for the pardon of the same sin; because it implieth unbelief, as if it were not pardoned already.

Contr. It is a duty to pray oft and continually for the pardon of former sins: 1. Because pardon once granted must be continued; and therefore the continuance must be prayed for: If you say, It is certain to be continued, I answer, then it is as certain that you will continue to pray for it (and to live a holy life.) 2. Because the evils deserved, are such as we are not perfectly delivered from, and are in danger of more daily. And therefore we must pray for daily executive pardon, that is, impunity; and that God will give us more of his Spirit, and save us from the fruit of former sin: Because our right to future impunity is given before all the impunity it itself. 3. And the compleat Justification from all past sins, is yet to come at the day of Judgement. And all this, (besides that some that have pardon, know it not) may and must be daily prayed for:

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Error 51. The Justified must not pray again for the pardon of the sins before conversion.

Contr. What was last said confuteth this.

Error 52. No man at all may pray for pardon, but only for assurance: For the sins of the Elect are all pardoned before they were born: and the non-elect have no satisfaction made for their sins, and therefore their pardon is impossible.


These consequences do but shew the falshood of the antecedents.

Error 53. No man can know that he is under the guilt of any sin; because no man can know but that he is elect, and consequently justified already.

Contr. No infidel, or impenitent person is justified.

Error 54. Christ only is covenantcd with the Father, and he is the only Promiser as for us, and not we for ourselves.

Contr. Christ only hath undertaken to do the work of Christ; but man must undertake, and promise, and covenant, even to Christ himself, that (by the help of his grace) he will do his own part. Or else no man should be baptized. What a Baptism and Sacramental Communion do these men make?

He that doth not covenant with the Father, Son, and Holy Spirit, hath no right to the benefits of Gods part of the Covenant. And no man (at all) can be saved that doth not both promise and perform.

Error 55. We are not only freed from the condemning sentence of the Law; but freed also from its commands.

Contr. We are not under Moses Judaical Law, which was proper to their Nation, and their Profelites: Nor are we under a necessity or duty, of labouring after perfect obedience in our selves, as the condition of our Justification or Salvation; but to renounce all such expectations. Nor will the Law of Works it self ever justify us (as some affirm) as having perfectly fulfilled it by another: But we are justified against its charge, and not by it, by the Covenant of Grace, and not of Works. But perfect obedience to all the Law of Nature, and all the Commands of Christ, is still our duty, and sincere obedience is necessary to our salvation. All our duty is not supererogation.
Errour 56. When a man doubteth whether he be a Believer or penitent, he must believe that Christ repented and believed for him.

Contr. Christ never had sin to repent of; and it is not proper to say one repenteth of another's sin; Christ believed his Father; but had no use for that faith in a Mediator which we must have. He that repenteth not, and believeth not himself, shall be damned: Therefore you may see how Christ repented and believed for us.

Errour 57. A man that trusteth to be justified at the day of Judgement, against the charge of unbelief, impenitency and hypocrisy, by his own faith, repentance and sincerity, as his particular subordinate Righteousness, and not by Christ's Righteousness imputed only sinneh against free grace.

Contr. Christ's Righteousness is imputed or given to none, nor shall justify any that are true Unbelievers, Impenitent or Hypocrites. Therefore if any such person trust to be justified by Christ, he deceiveth him. If the charge be, Thou art an Infidel or impenitent, it is frivolous to say, But Christ obeyed, suffered, or believed, or repented for me. But he that will then be justified against that charge, must say, and say truly, I truly believed, repented, and obeyed.

Errour 58. There is no use for a Justification against any such false accusation before God, who knoweth all mens hearts.

Contr. 1. You might as well say, There is no use of judging men according to what they have done, when God knoweth what they have done already. 2. We are to be justified by God before men and Angels, that Christ may be glorified in his Saints, and admired in all them that believe, because the Gospel was believed by them, 2 Thes. 1. 10, 11. And not only the mouth of iniquity may be stopped, and open false accusations confuted; but that the prejudices and heart-slanders of the wicked may be refelled, and our righteousness be brought forth as the light, and our judgement as the noon day: That all the false judgements and reproaches of the wicked against the just may be confounded; and they may answer for all their ungodly sayings, and hard speeches (as Henoch prophesied) against the godly: and that they that speak evil of us, because we run not with them to all excess of riot, may give
an account to him who is ready to judge the quick and the dead, 1 Pet. 4. 4, 5. And that all may be let straight which men made crooked, and hidden things be all brought to light.

5. And we must be better acquainted with the ingenuity of the great accuser of the Brethren, before we can be sure that he who belyed God to man, will not bely man to God; seeing he is the Father of lies, and did so by Job, &c.

4. But we must not think of the day of Judgement, as a day of talk between God, and Satan, and Man; but as a day of DECISIVE LIGHT or manifestation. And so the case is out of doubt. The Faith, Repentance and Sincerity of the just will be there manifest, against all former or latter, real or virtual calumnies of men or devils to the contrary.

5. But above all let it be marked, that nothing else can be matter of controversy to be decided. That Christ hath obedient, and suffered, and satisfied for Believers sins, and made a testament or covenant to pardon all true Believers, will be known to the accuser, and past all doubt. The day of Judgement is not to try Christs obedience and sufferings, nor to decide the case whether he fulfilled the Law, and satisfied for sin, or made a pardoning Covenant to Believers: But whether we have part in him or not, and so are to be justified by the Gospel Covenant, through his merits against the Legal Covenant: And whether we have fulfilled the conditions of the pardoning Covenant or not. This is all that can be then made a Controversie; this is the secrets of mens hearts and case that must be opened before the world by God. However we doubt not, but the glory of all will redound to Christ, whose merits are unquestioned.

6. Note also, that Christ will be the Judge on supposition of his merits, and not the party to be tried and judged.

7. Note also, that we are to be judged by the New Covenant or Law of Liberty, and therefore it is the condition of that Covenant (as made with us) which is to be enquired after.

8. Note also that Christ himself in Matt. 25. (and every where) when he describeth the day of Judgement, doth not at all speak of any decision of such a controversy, as whether he was the Lamb of God, who took away the sins of the world?
or whether he did his part or not; but only whether men did their parts or not, and shewed the sincerity of their love to God and him, by venturing all for him, and owning him in his servants, to their cost and hazard. And the fruit of Christ's part is only mentioned as a presupposed thing, 

Come ye blessed of my Father, inherit the Kingdom prepared for you.

For I was hungry, &c. The Preparation (in God's Decree and Christ's merits) is unquestioned, and so is the donation to all true Believers; therefore it is the case of their title to this gift, and of the condition or evidence of their title, which is here tried and decided.

Lastly, Note that upon the decision, in respect of both together (Christ's Merits and Covenant as supposed, and their own true Faith, and Love, as manifested decisively) they are called Righteous, v. 46. The Righteous into life eternal.

So much to take the stumbling-blocks out of the way of Faith, about Free-Grace and Justification, which the weakness of many well-meaning erroneous men hath laid there of late times, to the great danger or impediment of weak Believers.

Isa. 57. 14. Take up the stumbling-block out of the way of my people.

Levit. 19. 14. Thou shalt not put a stumbling-block before the blind, but shalt fear thy God.

CHAP. IX.

How to live by Faith, in order to the exercise of other graces and duties of Sanctification, and Obedience to God.

And first of the Doctrinal Directions...

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

The word [Sanctified] doth signify that which is separated to God from common uses, ] And this separation is either by God himself (as he hath sanctified the Lord's day, &c.) or by man's dedication
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dedication; either of persons to a holy office; and so the Ministers of Christ are sanctified in their Ordination (which is a Consecration) and their self-dedication to God. (And it is high sacrifice in themselves, or any other, that shall alienate them unjustly from their sacred calling and work.) Or of things to holy uses; (as places and utensils may be sanctified: Or it may be a dedication of persons to a holy state, relation and use; as is that of every Christian in his Baptism: and this is either an external dedication; and so all the baptized are sanctified and holy; or an internal Dedication, which if it be sincere, it is both actual and habitual; when we both give up our selves to God in Covenant, and are also disposed and inclined to him; and our hearts are set upon him; yea and the life also consistseth of the exercise of this disposition, and performance of this covenant. This is the Sanctification which here I speak of. And so much for the name.

The doctrinal Propositions necessary to be understood about it, are these (more largely and plainly laid down in my Confession, Chap. 3)

Prop. 1. So much of the appearance or Image of God as there is upon any creature, so much it is good and amiable to God and man.

Object. God loveth us from eternity, and when we were his enemies; not because we were good, but to make us better than we were.

Answ. Gods Love (and all Love) consisteth formally in complacency. God hath no complacency in any thing but in good; or according to the measure of its goodness: From eternity God foreseeing the good which would be in us, loved us as good in esse cognito; and not as actually good, when we were not. When we were his enemies, he had a double love to us (or complacency) the one was for that natural good which remained in us as we were men, and repairable, and capable of being made Saints. The other was for that foreseen good as in esse cognito, which he purposed in time to come, to put upon us. This complacency exceeded not at all the good which was the object of it: But with it was joyned a will and purpose to give us grace and glory hereafter; and thence it is called, A Love of Benevolence: Not but that complacency is the true no-
tion of Love; and Benevolence, or a purpose to give benefits, is but the fruit of it. But if any will needs call the Benevolence alone by the name of Love, we deny not in that sense that God loveth Saul a persecutor, as well as Paul an Apostle; in that his purpose to do him good is the same.

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

Answ. 1. The Benevolence of God is exercised towards us in and by Christ; and the fruits of his Love are Christ himself, and the mercies given us with Christ, and by Christ. And our Pardon, and Justification, and Adoption, and Acceptance is by his meritorious righteousness: And it is by him that we are possessed with God's Spirit, and renewed according to his Image, in Wisdom, and Righteousness, and Holiness: And all this relative and inherent mercy we have as in Christ, related to him, without whom we have nothing: And thus it is that we are accepted and beloved in him, and for his righteousness. But Christ did not die or merit to change God's Nature, and make him more indifferent in his Love to the holy and the unholy, or equally to the more holy, and to the less holy. But his complacency is still in no man further than he is made truly amiable in his real holiness, and his relation to Christ, and to the Father. (The Doctrine of Imputation is opened before.) John 16. 27. The Father himself loveth you, because ye have loved me, and believed, &c. And 14. 21. He that loveth me, shall be loved of my Father—As God loved us with the love of benevolence, and so much complacency as is before described before we loved him (1 John 4. 10. Ephes. 2. 4.) so he nowloveth us complacently for his Image upon us, and so much of his grace as is found in us; and also for our relation to his Son, and to himself, which we stand in by this grace: But as he loveth not Saul a persecutor, under the notion of a fulfiller of his Law in Christ; so neither doth he love David in his sin, under the notion of one that is without sin, and perfect, as having fulfilled the Law in Christ: But to loveth him in Christ, as to pardon his sin, and make him more lovely in himself, by creating a clean heart, and renewing a right spirit within him, for the sake of the satisfaction and merits of Christ.
Prop. 2. Holiness is God's Image upon us, and that which
was our primitive amiablenes, Col. 3. 10.

Prop. 3. The loss of Holiness, was the loss of our amiable-
ness, and our state of enmity to God.

Prop. 4. Holiness consists in 1. Our resignation of our
selves to God as our Owner, and submission to his Pro-
vidence: 2. And our submission to God as our Ruler; and
obedience to his Teaching and his Laws: 3. And in Thankfulness and Love to God as our Chief Good,
efficiently and finally.

Prop. 5. Love is that final perceptive act, which implyeth
and comprehendeth all the rest; and so is the fulfilling
of the Law, and the true state of sanctification, Rom.

Prop. 6. Heaven itself, as it is our ultimate end and per-
fecition, is but our perfect Love to God maintained by
perfect vision of him, with the perfect reception of his
Love to us.

Prop. 7. Therefore it was Christ's great business in the
world, to destroy the works of the Devil, and to bring
us to this perfect Love of God.

Prop. 8. Accordingly the greatest use of Faith in Christ is
to subserve and kindle our Love to God.

Prop. 9. This it doth two special ways: 1. By procuring
the pardon of sin, which forfeited the grace of the Spirit;
that so the Spirit may kindle the Love of God in us:
2. By actual beholding the Love of God, which shineth
unto us most gloriously in Christ, by which our Love must
be excited, as the most suitable and effectual means,
John 3. 1. & 4. 10.

Prop. 10. Our whole Religion therefore consisteth of two
parts: 1. Primitive Holiness, restored and perfected:
2. The restoring and perfecting means: Or 1. Love to
God, the final and more excellent part: 2. Faith in
Christ, the mediate part. Faith causing Love, and Love
called by Faith, 1 Cor. 12. last, & 13. Rom. 8. 35. Ephes.
6. 23. 1 Tim. 1. 5. 2 Thes. 3. 5. 1 Cor. 2. 9. & 8. 3. Rom.

Prop. 11. Repentance towards God, is the soul's return to
God.
God in Love; and Regeneration by the Spirit, is the Spirit's begetting us to the Image and Nature of God our heavenly Father, in a heavenly Love to him: So that the Holy Ghost is given us to work in us a Love to God, which is our Sanctification, Rom. 5. 5. Titus 3. 4, 5, 6, 7. 2 Cor. 13. 14. 1 John 4. 16.

Prop. 12. When Sanctification is mentioned as a gift consequent to Faith, it is the Love of God as our Father in Christ, and the Spirit of Love, that is principally meant by that Sanctification.

Prop. 13. The pardon of sin consisteth more in forgiving the 

param damni, the forfeiture and loss of Love, and the Spirit of Love, than in remitting any corporal pain of sense. And the restoring of Love, and the Spirit of Love, and the perfecting hereof in Heaven, is the most eminent part of our executive Pardon, Justification and Adoption. Thus far Sanctification is Pardon itself, Rom. 8. 15, 16, 17. Gal. 4. 6. 1 Cor. 6. 10, 11. Titus 3. 6, 7. Titus 2. 13, 14. Rom. 6. Rom. 8. 4, 10, 13.

Prop. 14. The pardon of the pain of sense, is given us as a means, to the executive pardon of the pain of loss, that is, to put us in a capacity, with doubled obligations and advantages to Love God, Luke 7. 47.

Prop. 15. Sanctification therefore being better than all other pardon of sin, as being its end; we must value it more, and must make it our first desire to be as holy as may be, that we may need as little forgiveness as may be, and in the second place only desire the pardon of that which we had rather not have committed; and not make pardon our chief desire, Rom. 6, 8, 7, & 8 throughout; Gal. 5. 17. to the end.

Prop. 16. Holiness is the true Morality; and they that prefer the preaching, and practice of Faith in Christ, before the preaching and practice of Holiness, and slight this as mere morality, do prefer the means before the end, and their physic before their health: And they that preach or think to practise Holiness, without Faith in Christ, do dream of a cure without the only Physician of souls. And they that preach up Morality,
as confilting in meer justice, charity to men, and temperance, without the Love of God in Christ, do take a branch cut off and withered, for the tree.

Some ignorant Sectaries cry down all Preaching, as meer morality, which doth not frequently toss the name of Christ, and Free Grace.

And some ungodly Preachers, who never felt the work of Faith or Love to God in their own souls, for want of holy experience, favour not, and understand not holy Preaching; and therefore spend almost all their time, in declaiming against some particular vices, and speaking what they have learned of some virtues of sobriety, justice or mercy. And when they have done, cover over their ungodly unbelieving course, by reproaching the weaknesses of the former sort, who cry down Preaching meer morality. But let such know, that those Ministers and Christians, who justly lament their lifeless kind of Preaching, do mean by morality, that which you commonly call Ethicks in the Schools, which leaveth out not only Faith in Christ, but the Love of God, and the Sanctification of the Spirit, and the heavenly Glory. And they do not cry down true morality, but those dead branches of it, which are all your morality: It is not morality it felt inclusively that they blame, but meer morality, that is, so much only as Aristotle's Ethicks teach, as exclusive to the Christian Faith and Love. And do you think with any wise men (or with your own consciences long to find it a cloak to your Infidel or unholy hearts and doctrine, to mistake them that blame you, or to take advantage of that ignorance of others? The Grace of our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Ghost, do shut up your Liturgy by way of Benediction; but it is almost all shut out of your Sermons, unless a few heartless customary passages: And when there is nothing less in your preaching, than that which is the substance of your Baptismal Covenant and Christianity, and your customary Benediction; you do but tell the people what kind of Christianity you have, and what Benediction: that is, that you are neither truly Christians, nor Blessed.

True Morality, or the Christian Ethicks, is the Love of God and
The Life of Faith.

and man, stirred up by the Spirit of Christ, through faith, and exercised in works of piety, justice, charity and temperance, in order to the attainment of everlasting happiness, in the perfect vision and fruition of God. And none but ignorant or brain sick sectaries, will be offended for the preaching of any of this morality. Luke 11. 42. Wo to you Pharisees; for ye wash the Outside and leave the Inside—and pass over judgment and the love of God: These ought ye to have done, and not to leave the other undone.

CHAP. X.

The Practical Directions to live by Faith, a life of holiness or love.

Dir. 1. Take Jesus Christ as a Teacher sent from Heaven, the best and surest revealer of God and his Will unto mankind.

All the Books of Philosophers are sapless and empty, in comparison of the teaching of Jesus Christ; they are but enquiries into the nature of the creatures, and the lowest things, most indifferent to our happiness or duty: Or if they rise up to God, it is but with dark and unpractical conjectures, for the most part of them: and the rest do but grope and stumble in obscurity. And their learning is mostly but useless speculations, and striving about words and sciences falsely so called, which little tend to godly edifying. It is Christ who is made wisdom to us, as being himself the wisdom of God. If you knew but where to hear an Angel, you would all prefer him before Aristotle or Plato, or Cartesius, or Gassendus; how much more the Son himself? He is the true Light, to lighten every man that will not serve the Prince of darkness. Christians were first called Christ's Disciples; and therefore to learn of him the true knowledge of God, is the work of every true Believer, John 17. 3. Acts 3. 23. John 8. 43. 47. & 10. 3. 27. & 12. 47. & 14. 24. Matt. 17. 5.

Dir. 2. Remember that Christ's way of Teaching is; 1. By his Word; 2. His Ministers; 3. And his Spirit conjured, and the place for his Disciples is in his Church.
The Life of Faith.

1. His Gospel written is his Book which must be taught us. 2. His Ministers office is to teach it us. 3. His Spirit is inwardly to illuminate us that we may understand it. And he that will despise or neglect either the Scripture, Ministry or Spirit, is never like to learn of Christ.

Direct. 3. Look on the Lord Jesus, and the work of mans Redemption by him, as the great designed Revelation of the Fathers Love and Goodness; even as the fabric of the world is set up to be the Glass or Revelation (eminently) of his Greatness.

Therefore as you choose your Book for the sake of the Science or subject which you would learn; so let this be the designed, studied, constant use which you make of Christ, to see and admire in him the Fathers Love. When you read your Grammar, if one ask you, why? you will say it is to learn the language which it teacheth; and he that readeth Law-books, or Philosophy, or Medicine, it is to learn Law, Philosophy or Physick: so whenever you read the Gospel, meditate on Christ, or hear his Word; if you are askt why you do it? be able to say, I do it to learn the Love of God, which is nowhere else in the world to be learnt so well. No wonder if Hypocrites have learned to mortifie Scripture, Sermons, Prayers, and all other means of grace; yea all the world which should teach them God; and to learn the letters, and not the sense: But it is most pittiful that they should thus mortifie Christ himself to them; and should gaze on the glass, and never take much notice of the face even of the Love of God which he is set up to declare.

Direct. 4. Therefore congeft all the great discoveries of this Love, and set them all together in order; and make them your daily study, and abhor all doctrines or suggestions from men or devils, which tend to disgrace, diminish or hide this revealed Love of God in Christ.

Think of the grand design itself; the reconciling and saving of lost mankind: Think of the gracious nature of Christ; of his wonderful condescension in his incarnation in his life and doctrine, in his sufferings and death; in his miracles and gifts: Think of his merciful Covenant and Promises; of all his benefits given to his Church; and all the privileges of his Saints; of pardon and peace, of his Spirit of Holiness, of preservation and provision,
provision, of resurrection and justification, and of the life of glory which we shall live for ever. And if the Faith which looketh on all these, cannot yet warm your hearts with love, nor engage them in thankful obedience to your Redeemer, certainly it is no true and lively Faith.

But you must not think narrowly and seldom of these mercies; nor hearken to the Devil or the doctrine of any mistaken Teachers, that would represent Gods Love as vailed or eclipsed; or shew you nothing but wrath and flames. That which Christ principally came to reveal, the Devil principally strives to conceal, even the Love of God to sinners; that so that which Christ principally came to work in us, the Devil might principally labour to destroy; and that is, our love to him that hath so loved us.

Direct. 5. Take heed of all the Antinomian Doctrines before received, which, to extol the empty Name and Image of Free Grace, do destroy the true principles and motives of holiness and obedience.

Direct. 6. Exercise your Faith upon all the holy Scriptures, Precepts, Promises and Threatenings, and not on one of them alone. For when God hath appointed all conjunctly for this work, you are unlike to have his blessing, or the effect, if you will lay by most of his remedies.

Direct. 7. Take not that for Holiness and Good Works, which is no such thing, but either man's inventions, or some common gifts of God.

It greatly deludeth the world, to take up a wrong description or character of Holiness in their minds. As 1. The Papists take it for Holiness, to be very observant in their adoration of the supposed transubstantiated Host; to use their reliques, pilgrimages, crossings, prayers to Saints and Angels, anointings, Candles, Images, observation of meats and dates, penance, auricular confession, praying by numbers and hours on their beads, &c. They think their idle ceremonies are holiness, and that their hurtful austerities, and self-afflichings (by rising in the night, when they might pray as long before they go to bed) (and by whipping themselves) to be very meritorious parts of Religion. And their vows of renouncing marriage and propriety, and of absolute obedience, to be a state of perfection.
2. Others think that Holiness consisteth much in being re-baptized, and in confuring the Parish-Churches and Ministers as Null, and in withdrawing from their communion; and in avoiding forms of prayer, &c.

3. And others (or the same) think that more of it consisteth in the gifts of utterance, in praying, and preaching, than indeed it doth; and that those only are godly, that can pray without book (in their families, or at other times) and that are most in private meetings; and none but they.

4. And some think that the greatest parts of Holiness, are the spirit of bondage to fear; and the shedding of tears for sin; or finding that they were under terror, before they had any spiritual peace and comfort; or being able to tell at what Sermon, or time, or in what order, and by what means they were converted.

It is of exceeding great consequence, to have a right apprehension of the Nature of Holiness, and to escape all false conceits thereof. But I shall not now stand further to describe it, because I have done it in many Books, especially in my Reasons of the Christian Religion, and in my [A Saint, or a Brruit] and in a Treatise only of the subject called The character of a sound Christian.

Direct. 8. Let all Gods Attributes be orderly and deeply printed in your minds; (as I have directed in my book called, The Divine Life.) For it is that which must most immediately form his Image on you. To know God in Christ is life eternal, John 17.3.

Direct. 9. Never separate reward from duty, but in every religious or obedient action, still see it as connect with Heaven. The means is no means but for the end; and must never be used but with special respect unto the end. Remember in reading, hearing, praying, meditating in the duties of your callings and relations, and in all acts of charity and obedience; that All this is for Heaven. It will make you mend your pace, if you think believingly whither you are going, Heb. 11.

Direct. 10. Yet watch most carefully against all proud self-esteeming thoughts of proper merit as obliging God; or as if you were better than indeed you are. For Pride is the most pernicious vermine that can breed in gifts or in good works. And the
better you are indeed, the more humble you will be, and apt
to think others better than your self.

Dir. 11. So also in every temptation to sin, let Faith see
Heaven open, and take the temptation in its proper sense, q. d.
[Take this pleasure instead of God: sell thy part in Heaven for
this preferment or commodity: cast away thy soul for this sensual
delight.] This is the true meaning of every temptation to sin,
and only Faith can understand it. The Devil callily prevaleth,
when Heaven is forgotten and out of sight; and pleasure, com-
modity, credit and preferment, seem a great matter, and can
do much, till Heaven be set in the ballance against them; and
there they are nothing, and can do nothing, Phil. 3. 7, 8, 9.
Heb. 12. 1, 2, 3, 2 Cor. 4. 16, 17.

Dir. 12. Let Faith also see God alwaies present. Men
dare do any thing when they think they are behind his back;
even truants and cye-servants will do well under the Masters
eye: Faith seeing him that is invisible (Heb. 11.) is it that
sanctifieth heart and life. As the Attributes of God are the
seal which must make his Image on us; so the apprehension
of his presence setteth them on, and keepeth our faculties
awake.

Dir. 13. Be sure that Faith make Gods acceptance your
full reward, and set you above the opinion of man.

Not in self-conceitedness, and pride of your self-sufficiency,
to set light by the judgment of other men: (That is a heinous
sin of it self, and doubled when it is done upon pretence of
living upon God alone.) But that really you live so much to
God alone, as that all men seem as nothing to you, and their
opinion of you, as a blast of wind, in regard of any felicity
of your own, which might be placed in their love or praise:
Though as a means to Gods service, and their own good, you
must please all men to their edification, and become all things to
all men, to win them to God, Gal. 1. 10, 11. Rom. 15. 1, 2.
Prov. 11. 30. 1 Cor. 9. 22. & 10. 33. yea and study to please
your Governours as your duty, Titus 2. 9. But as man-pleasing
is the Hypocrites work and wages; so must the pleasing of God
be ours, though all the world should be displeased, Matth. 6.
1, 2, 3, 5, 6 &c. 2 Tim. 2. 4. 1 Cor. 7. 32. 1 Thes. 4. 1. 2 Cor.
5. 8, 9. 1 Thes. 2. 4. 1 John 3. 22.

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Dir. 14.
Direc. 14. Let the constant work of Faith be, to take you off the life of sense, by mortifying all the concupiscence of the flesh, and over-powering all the objects of sense.

The necessity of things sensible, and the violence and unreasonableness of the senses and appetite, do necessitate Faith to be a conflicting grace. Its use is to illuminate, elevate and corroborate Reason, and help it to maintain its authority and government. The life of a Believer is but a conquering warfare between Faith and Sense, and between things unseen, and the things that are seen. Therefore it is said, that they that are in the flesh cannot please God; because the flesh being the predominant principle in them, they most favour and mind the things of the flesh; and therefore they can do more with them, than the things of the Spirit can do, when both are set before them, Rom. 8 5, 6, 7, 8.

Direc. 15. Let Faith set the example, first of Christ, and next of his holiest servants, till before you.

He that purposely lived among men in flesh, a life of holiness and patience, and contempt of the world, to be a pattern or example to us, doth expect that it be the daily work of Faith to imitate him; and therefore that we have this Copy till before our eyes. It will help us when we are sluggish, and sit down in low and common things, to see more noble things before us. It will help us when we are in doubt of the way of our duty; and when we are apt to favour our corruptions: It will guide our minds, and quicken our desires, with a holy ambition and covetousness to be more holy: It will serve us to answer all that the world or flesh can say, from the contrary examples of sinning men: If any tell us what great men, or learned men think, or say, or do, against Religion, and for a sinful life; it is enough, if Faith do but tell us presently, what Christ, and his Apostles, and Saints, and Martyrs, have thought, and said, and done to the contrary, Mat. 11. 28, 29. 1 Pet. 2. 21. John 13. 15. Phil. 3. 17. 2 Thes. 3. 9 1 Tim. 4. 12. Ephes. 5. 1. Heb. 6. 12. 1 Thes. 1. 6. & 2. 14.

Direc. 16. Let your Faith set all graces on work in their proper order and proportion; and carry on the work of holiness and obedience in harmony; and not set one part against another, nor look at one while you forget or neglect another.
Every grace and duty is to be a help to all the rest: And the want or neglect of any one, is a hinderance to all: As the want of one wheel or smaller particle in a clock or watch, will make all stand still, or go out of order. The new creature consisteth of all due parts, as the body doth of all its members. The soul is as a musical instrument, which must neither want one string, nor have one out of tune, nor neglected, without spoiling all the melody. A fragment of the most excellent work, or one member of the comiciest body cut off, is not beautiful: The beauty of a holy soul and life, is not only in the quality of each grace and duty, but much in the proportion, feature and harmony of all. Therefore every part hath its proper armour, Ephes. 6. 11, 12, 13, 14. And the whole armour of God must be put on: Because all fulness dwelleth in Christ; we are complete in him, as being sufficient to communicate every grace. Epaphras laboured always fervently in prayers for the Colossians, that they might stand perfect and complete in all the Will of God, Col. 4. 12. James 1. 4. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. We oft comfort our selves, that though we want the perfection of degrees, yet we have the perfection of parts, or of integrity. But many are fain to prove this only by inferring, that he that hath one grace, hath all; but as to the discerning and orderly use of all, they are yet to seek.

CHAP. XI.

Of the Order of Graces and Duties.

Because I find not this insisted on in any Writers for the peoples instruction, as it ought, I will not pass over so needful a point without some further advertisement about it. I will therefore shew you, 1. What is the compleatness and the harmony to be desired: 2. What are our contrary defects and discontents: 3. What are the causes of them, and what must be the cure: 4. Some useful Inferences hence arising.

1. He that will be compleat and entire, must have all these Graces and Duties following.
1. A solid and clear understanding of all the great, the needful and practical matters of the sacred Scriptures, 2 Tim. 3.16. (And if he have the understanding of the Scripture languages, and the customs of those times, and other such helps, his understanding of the Scripture will be the more compleat, Acts 26.3. If he have not, he must make use of other mens.)

2. A settled well grounded Belief of all Gods supernatural Revelations (as well as the knowledge of natural verities.)

3. Experience to make this knowledge and belief to be satisfactory, powerful and firm. Especially the experience of the Spirits actual operations in our selves, by the means of this word, Rom. 5.4. & 8.9. Gal. 4.6.

4. The historical knowledge of the Scripture matters of fact, and how God in all ages (since Scripture times) hath fulfilled his Word, both promises and threatnings, and what Christ, and Satan, Grace and Sin, have been doing in the world. Therefore the Scripture is written so much by way of history; and therefore the Jews were so often charged to tell the history of Gods works to their children, 1 Cor. 10.1,2, 6,7,11. Exod. 12.29. Deut. 26.22. Jer. 4.6,21,22. & 22:24,27. Therefore the writing of Church-history is the duty of all ages, because Gods Works are to be known, as well as his Word: And as it is your forefathers duty to write it, it is the childrens duty to learn it (or else the writing it would be vain.) He that knoweth not what state the Church and world is in, and hath been in, in former ages, and what God hath been doing in the world, and how error and sin have been resisting him, and with what success, doth want much to the compleating of his knowledge.

5. And he must have prudence to discern particular cases; and to consider of all circumstances, and to compare things with things, that he may discern his duty, and the reasons and manner of it; and may know among inconsistent seeming duties, which is to be preferred; and when and what circumstances or accidents do make any thing a duty which else would be no duty or a sin; and what accidents make that a sin which without them would be a duty. This is the knowledge which must make a Christian entire or compleat.

2. And
2. And in his Will there must be 1. A full resignation and submission to the Will of God his Owner; and a full subjection and obedience to the Will of God his Governor; yielding readily, and constantly, and resolutely to the commands of God, as the Scholar obeyeth his Master, and as the second wheel in the clock is moved by the first: And a close adhering to God as his chief Good, by a Thankful Reception of his Benefits; and a desirous seeking to enjoy, and glorifie him, and please his Will: In a word, loving him as God, and taking our chiefest complacency in pleasing him; in loving him, and being loved of him.

2. And in the same will there must be a well regulated Love, to all Gods works, according as he is manifested or glorified in them: To the humanity of our Redeemer; to the glory of Heaven, as it is a created thing; to the blessed Angels; and perfected spirits of the just; to the Scripture, to the Church on earth, to the Saints, the Pastors, the Rulers, the holy Ordinances, to all mankind, even to our enemies; to our selves, our souls, our bodies, our relations, our estates, and mercies of every rank.

3. And herewith all must be a hatred of every sin in our selves and others: Of former sin, and present corruption, with a penitential displeasure and grief; and of possible sin, with a vigilancy and resistance to avoid it.

3. And in the Affections there must be an vivacity and sober fervency, answering to all these motions of the Will; in Love, Delight, Defire, Hope, Hatred, Sorrow, Aversion and Anger; the complexion of all which is godly Zeal.

4. In the vital and executive Power of the soul, there must be a holy activity, promptitude and fortitude, to be up and doing, and to set the sluggish faculties on work; and to bring all knowledge and volitions into practice, and to assault and conquer enemies and difficulties. There must be the Spirit of Power (though I know that word did chiefly then denote the Spirit of Miracles, yet not only) and of Love, and of a sound mind.

5. In the outward members there must be by use a habit of ready obedient execution of the souls commands: As in the tongue a readiness to pray, and praise God, and declare his Word, and edifie others; and so in the rest.

6. In the senses and appetite, there must by use be a habit of
of yielding obedience to Reason; that the senses do not rebel and rage, and bear down the commands of the mind and will.

7. Lastly, In the Imagination there must be a clearness or purity from filthines, malice, covetousness, pride and vanity; and there must be the impressions of things that are good and useful; and a ready obedience to the superior faculties; that it may be the instrument of holiness, and not the shop of temptations and sin, nor a wild, unruly, disordered thing.

And the harmony of all these must be as well observed as the matter: As

1. There must be a just Order among them: every duty must keep its proper place and season.

2. There must be a just proportion and degree: some graces must not wither, whilst others alone are cherished: nor some duties take up all our heart and time, whilst others are almost laid by.

3. There must be a just activity and exercise of every grace.

4. And a just conjunction and respect to one another, that every one be used so as to be a help to all the rest.

I. The Order 1. Of Intellectual graces and duties, must be this. 1. In order of Time, the things which are sensible are known before the things which are beyond our sight, and other senses:

2. Beyond these the first thing known both for certainty and for excellency, is, that there is a God.

3. This God is to be known as one Being in his three Essential Principles, Vital Power, Intellect and Will.

4. And these as in their Essential Perfections, Omnipotency, Wisdom and Goodness (or Love.)

5. And also in his perfections called Modal and Negative, &c. (as Immensity, Eternity, Independancy, Immutability, &c.)

6. God must be next known in his Three Personalities; as the Father, the Word, or Son, and the Spirit.

7. And these in their three Causalities; efficient, dirigent and final.

8. And in their three great works, Creation, Redemption, Sanctification,
Sanctification (or Perfection) producing Nature, Grace and Glory, or our Persons, Medicine, and Health.

9. And God who created the world, is thereupon to be known in his Relations to it; as our Creator in Unity, and as our Owner, Ruler, and Chief Good (efficient, dirigent and final) in a Trinity of Relations. You must know how the Infinite Vital Power of the Father, created all things by the Infinite Wisdom of the Word, or Son, and by the Infinite Goodness and Love of the Holy Spirit (As the Son redeemed us as the eternal Wisdom, and Word Incarnate, sent by the eternal Vital Power of the Father, to reveal and communicate the eternal Love in the Holy Ghost: And as the Holy Ghost doth sanctify and perfect us, as proceeding and sent from the Power of the Father, and the Wisdom of the Son, to shed abroad the Love of God upon our hearts, &c.)

10. Next to the knowledge of God as Creator, is to be considered the World which he created, and especially the Intellectual Creatures; Angels, or heavenly Spirits, and Men. Man is to be known in his person or constitution first, and afterward in his appointed course, and in his end and perfection.

11. In his constitution is to be considered, 1. His Being or essential parts: 2. His Rectitude or Qualities: 3. His Relations, 1. To his Creator; And 2. To his fellow-creatures.

12. His essential parts are his soul and body: His soul is to be known in the Unity of its Essence, and Trinity of essential faculties (which is its natural Image of God.) Its essence is a Living Spirit: Its essential faculties are 1. A Vital Activity, or Power: 2. An Understanding: 3. A Will.

13. His Rectitude, which is God's Moral Image on him, consists in the promptitude and fortitude of his Active Power: 2. In the Wisdom of his Understanding: 3. In the Moral Goodness of his Will, which is its inclination to its End, and Readiness for its Duty.

14. Being created such a creature, by a meer resultant from his Nature, and his Creator, he is related to him as his Creature; and in that Unity is the subsequent Trinity of Relations: 1. As we are Gods Propriety, or his Own: 2. His Subjects: 3. His Beneficiaries and Lovers: all comprized in the
the one title of his children. And at once with these Relations of man to God, it is that God is as before related to man, as his Creator, and as his Owner, Ruler, and Chief Good.

15. Man is also related to his fellow creatures, below him, 1. As their Owner, 2. Their Ruler, 3. Their End, under God: which is God's Dominative or Honorary Image upon man, and is called commonly our Dominion over the creatures: So that by mere Creation, and the Nature of the creatures there is constituted a state of communion between God and Man, which is 1. A Dominion, 2. A Kingdom, 3. A Family or Paternity. And the whole is sometime called by one of these names, and sometime by the other, still implying the rest.

16. God's Kingdom being thus constituted, his Attributes appropriate to these his Relations follow: 1. His Absoluteness as our Owner: 2. His Holiness, Truth and Justice as our Ruler: 3. And his Kindness, Benignity and Mercy as our Father or Benefactor.

17. And then the Works of God as in these three Relations follow; which are 1. To Dispose of us at his pleasure as our Owner: 2. To govern us as our King: 3. To love us, and do us good, and make us perfectly happy as our Benefactor and our end.

18. And here more particularly is to be considered, 1. How God disposed of Adam when he had new made him: 2. How he began his Government of him: And 3. What Benefits he gave him, and what he further offered or promised him.

19. And as to the second, we must 1. Consider the Antecedent part of Gods Government, which is Legislation and then (hereafter) the consequent part; which is 1. Judgment, 2. Execution. And God's Legislation is 1. By making our Natures such as compared with objects, Duty shall result from this Nature so related: 2. Or else by Precept or Revelation from himself, besides our Natures. 1. The Law of Nature is fundamental and radical in our foresaid Relations to God themselves, in which it is made our natural duty, 1. To submit our selves wholly to God, and his disposal, as his own: 2. To obey his commands: 3. And to receive his mercies, and thankfully to return them, and to love him. But though (as
(as God's essential principles, and his forefaid Relations, are admirably conjunct in their operations ad extra; so) our relative obligations are conjunct, yet are they so far distinguishable, that we may say, that these which conjunctly make our Moral duty, yet are not all the results of our Relation to a Governor, as such; but the second only, and therefore that only is to be called the Radical Law in the strict sense, the other two being the Moral results of our Rectitude. The duty of submission and obedience in general, arising from our Natures related to our Creator, is the radical governing Law of God in us. But yet the same submission, and gratitude, and love, which are primarily our duty from their proper foundations, are secondarily made also the matter of our subjective duty, because they are also commanded of God. 2. The particular Laws of Nature are 1. Of our particular duties to God; or of Piety: 2. Or of our duties to our selves and others: 1. Acts of Justice, 2. And of Charity. These Laws of Nature are 1. Unalterable; and that is, where the nature of our persons, and of the objects, which are the foundations of them are unalterable, or still the same: 2. Or mutable, when the Nature of the things which are its foundation, is mutable. As it is the immutable Law of immutable nature, that we love God as God, and that we do all the good we can, &c. because the foundation of it is immutable: But e.g. the Law against Incest was mutable in nature: For nature bound Adam's children to marry each other; and nature bindeth us since (ordinarily) to the contrary: 2. The revealed Law to Adam was superinduced. The parts of God's Law must also here be considered. 1. The introductory Teaching part (for God's teaching us, is part of his ruling us) and that is, Doctrines, History and Prophecy. 2. The Imperative part, commands to do, and not to do. 3. And the sanctions or motive parts in Law and execution, which are 1. Promises of Beneficial Rewards: 2. Threatnings of hurtful penalties.

20. God's Laws being thus described in general, and those made to Adam thus in particular, the next thing to be considered, is man's behaviour in breaking those Laws; which must be considered in the Causes, and the Nature of it, and the immediate effects and consequents.
21. And next must be considered God's consequent part of Government as to Adam, viz. his judging him according to his Law.

22. And here cometh in the Promise, or the first edition of the New Covenant, or Law of Grace; which must be opened in its parts, original and end.

23. And then must be considered God's execution of his sentence on Adam, to far as he was unpardoned; and so upon the world, till the end.

24. And next must be considered God's enlargements and explications of his Covenant of Grace, till Christ's Incarnation.

25. And next, men's behaviour under that explained Covenant.

26. And God's sentence and execution upon them thereupon.

27. Then we come to the fulness of time, and to explain the work of Redemption distinctly. And 1. Its Original, the God of Nature giving the world a Physician or a Saviour: 2. The Ends: 3. The constitutive Causes: Where 1. Of the Person of the Redeemer, in his Essence, as God and Man, and in his perfections, both essential, and modal, and accidental.

28. And 2. Of the fundamental works of our Redemption (such as Creation was to the first Administration) viz. (his first Undertaking, Interposition, and Incarnation, being all presupposed.) 1. His perfect Resignation of himself to his Father, and submission to his disposing Will: 2. His perfect subjection and obedience to his Governing Will: 3. His perfect Love to him: 4. And the suffering by which he exprest all these. The three first meriting of themselves; and the last meriting as a satisfactory Sacrifice, not for it itself, but for its usefulness to its proper ends.

29. From this Offering once made to God, Christ acquired the perfect title of a Saviour, or Redeemer, or Mediator, which one contained this Triune also of Relations towards Man: 1. Their Owner: 2. Their Ruler: 3. Their Benefactor: The Father also as the first principle of Redemption, acquiring a second title (besides the first by Creation) to all these: and towards God, Christ continueth the Relation of a heavenly Priest.
30. In order to the work of these Relations for the future, we must consider of Christ's exaltation; 1. Of his justification and resurrection: 2. Of his ascension and glorification: And 3. Of the delivering of all power, and all things into his hands.

31. The work of redemption thus fundamentally wrought, doth not of itself renew man's nature; and therefore putteth no law of nature into us of itself, as the creation did: And therefore we must next proceed to Christ's administration of this office, according to these Relations; which is 1. By legislation or donation; enacting the new covenant (where this last and perfect edition of it is to be explained; the preceptive, the promissory and the penal parts, with its effects, and its differences from the former edition, and from the law of nature and of works.

32. And 2. By the promulgation or publication of this covenant or gospel to the world, by calling special officers for that work, and giving them their commission, and promising them his spirit, his protection, and their reward.

33. And here we come to the special work of the holy ghost; who is 1. To be known in his essence and person, as the third in trinity, and the eternal love of God: 2. And as he is the grand advocate or agent of Christ in the world, where his works are to be considered 1. Preparatory, on and by Christ himself: 2. Administratory: 1. Extraordinary, on the apostles and their helpers: 1. Being in them a spirit of extraordinary power, by gifts and miracles: 2. Of extraordinary wisdom and infallibility, as far as their commission-work required: 3. And of extraordinary love and holiness. 2. By the apostles, 1. Extraordinarily convincing and bringing in the world: 2. Settling all church-doctrines, officers and orders which Christ had left unsettled, (bringing all things to their remembrance which Christ had taught and commanded them; and guiding them in the rest.) 3. Recording all this for posterity in the holy scriptures. 2. His ordinary agency 1. On ministers, 2. By sanctification on all true believers is after to be opened.

34. And here is to be considered the nature of christianity in siere: faith and repentance in our three great relations.
to our Redeemer, as we are his own, his Disciples and Subjects, and his Beneficiaries; with all the special benefits of these Relations as antecedent to our duty; and then all our duty in them as commanded: And then the benefits after to be expected (as in promise only.)

35. Next must distinctly be considered, the preaching, and converting, and baptizing part of the ministerial Office; 1. As in the Apostles: 2. And in their successors to the end; with the nature of Baptism, and the part of Christ, and of our Minister, and of the baptized in that Covenant.

36. And then the description of the universal Church, which the baptized constitute.

37. Next is to be described the state of Christians after Baptism: 1. Relative. 1. In Pardon, Reconciliation, Justification, 2. Adoption. 2. Physial, in the Spirit of Sanctification.

38. Where is to be opened 1. The first sanctifying work of the Spirit: 2. Its after-helps and their conditions. 3. All the duties of Holiness, primitive and medicinal towards God, our selves and others.


40. Our duties in Family Relations and Callings.

41. Our duties in Church Relations; where is to be described the nature of particular Churches, their work and worship, their ministry, and their members, with the duties of each.

42. Our duties in our Civil Relations.

43. What temptations are against us, as be to be overcome.

44. Next is to be considered the state of Christians and Societies in the world: How far all these duties are performed; and what are their weaknesses and sins.

45. And what are the punishments which God useth in this life.

46. And what Christians must do for pardon and reparation after falls, and to be delivered from those punishments.

47. Of Death, and the change which it maketh, and of our special preparation for it.

48. Of
48. Of the coming of Christ, and the Judgement of the great day.
49. Of the punishment of the wicked impenitent in Hell.
50. And of the blessedness of the Saints in Heaven, and the everlasting Kingdom.

These are the Heads, and this is the Method of true Divinity, and the order in which it should lyce in the understanding of him that will be compleat in knowledge.

II. And as this is the Intellectual Order of knowledge; (6 the order which all things must lyce in at our hearts and wills, is much more necessary to be observed: 1. That nothing but GOD be loved as the infinite simple good, totally with all the heart, and finally for himself: And that nothing at all be loved with any Love, which is not purely subordinate to the Love of God, or which causeth us to love him ever the less.
2. That the blessed person of our Mediatour, as in the Human Nature glorified, be loved above all creatures next to God: Because there is most of the Divines Perfections appearing in him.
3. That the heavenly Church or Society of Angels and Saints be loved next to Jesus Christ, as being next in excellence.
4. That the Universal Church on earth be loved next to the perfect Church in Heaven.
5. That particular Churches and Kingdoms be next loved; and where ever there is more of Gods Interest and Image, than in our selves, that our Love be more there, than on our selves.
6. That we next love our selves, with that peculiar kind of love which God hath made necessary to our duty, and our happiness and end; with a self-preserving, watchful, diligent love; preferring our souls before our bodies, and spiritual mercies before temporal, and greater before less.
7. That we love our Christian Relations with that double Love which is due to them as Christians and Relations; and love all Relations according to their places, with that kind of Love which is proper for them, as fitting us to all the duties which we must perform to them.
8. That
8. That we love all good Christians as the sanctified members of Christ, with a special Love according to the measure of God's Image appearing on them.

9. That we love every visible Christian (that we cannot prove hath unchristened himself by apostacy or ungodliness) with the special Love also belonging to true Christians, because he appeareth such to us: But yet according to the measure of that appearance, as being more confident of some, and more doubtful of others.

10. That we love our intimate suitable friends that are godly with a double Love, as godly and as friends.

11. That we love Neighbours and civil Relations, with a Love which is suitable to our duty towards them (to do to them, as we would have them do to us; which is partly meant by loving them as our selves.)

12. That we love all mankind, even God's enemies, much more our own, as they are men; for the dignity of humane nature, and their capacity to become holy and truly amiable.

13. That all means be chosen according to the end (which is to be preferred before other ends) and their suitableness and fitness for that end (as they are to be preferred before other means.)

III. And the order of practice is, 1. That we be sure to begin with God alone, and proceed to God in the creature, and end in God alone.

It is the principal thing to be known for finding out the true method of Divinity and Religion, that (as in the great frame of Nature; so) in the frame of Morality, the true motion is circular: From God the efficient by God, the Dirigent to God, the final Cause of all; therefore as God is the first spring or cause of motion; so the creature is the Recipient first, and the Agent after, in returning all to God again.

Therefore mark, that our receiving Graces are our first Graces in exercise; and our receiving duties are our first duties; and then our returning Graces and duties come next; in which we proceed from the lesser to the greater, till we come up to God himself.

Therefore
Therefore in point of practice, the first thing that we have to do, is to learn to know God himself as God and our God, and to live as from him, and upon him as our Benefactor, from our hearts confessing that we have nothing but from him, and shall never be at rest but with him, and in him, as our ultimate end; and therefore to set ourselves to seek him as our end accordingly; which is but to seek to love him, and be beloved by him, in the perfection of knowledge and delight.

2. The whole frame of means appointed by God for the attainment of this end, must be taken together, and not broken asunder; as they have all relation each to other. And 1. The whole frame of Nature must be looked on as the first great means appointed to man in innocency, for the preservation and exercise of his holiness and righteousness: 2. And the Covenant or Law, positive, as conjoin'd unto this; 3. And the Spirit of God, communicated only for such a measure of necessary help, as God saw meet to one in that condition. And though these means (the Creatures, and the Spirit of the Creator in that degree) be not now sufficient for lapsed man; yet they are still to be looked on as delivered into the hand of Christ the Mediator, to be used by him on his terms, and in order to his blessed ends.

2. But it is the frame of the recovering and perfecting means, which we are now to use: And in this frame 1. Christ the Mediator is the first and principal; and the Author of our Faith, or Religion; and therefore from his Name it is called Christianity. He is now the first means used on God's part for communicating mercy unto man; and the first in dignity to be received and used by man himself; but not the first in Time, because the means of revealing him must go first.

2. The second means in dignity (under Christ) is the operation of the Holy Spirit as sent or given by the Redeemer: which Spirit being as the soul of outward means (which are as the body) is given variously in a suitableness to the several sorts of means (of which more anon.)

3. The outward means for this Spirit to work by and with, have been in three degrees: 1. The lowest degree, is the world or creatures (called The Book of Nature) alone: 2. The second degree was the Law and Promises to the Jews and their fore-
fathers (together with the Law of Nature.) 3. The third and highest degree of outward means, is the whole frame of Christian Institutions, adjoined to the Book of Nature, and succeeding the foresaid Promises and Law.

Every one of these hath a sufficiency in its own kind, and to its proper use. 1. The Law of Nature is sufficient in its own kind, to reveal a God in his Essential Principles and Relations; and to teach man the necessity now of some supernatural Revelations; and Institutions; and to direct him to enquire after them (what and where they be.)

2. The Promises and Jewish Law (of Types, &c.) was sufficient in its own kind, to acquaint men that a Saviour must be sent into the world, to reveal the Will of God more fully, and to be a sacrifice for sin, and to make reconciliation between God and man, and to give a greater measure of the Spirit, and to renew men's souls, and bring them to full perfection, and to the blessed fruition of God. The Jewish Scriptures teach them all this, though it tell them not many of the Articles of our Christian Belief.

3. The Christian Gospel is sufficient in its own kind, to teach men first to believe aright, in the Father, Son, and Holy Spirit, and then to love and live aright.

When I say that each of these is sufficient in its own kind, the meaning is, not that these outward means are of themselves sufficient without the Holy Spirit; for that were to be sufficient not only in suo genere, but in alieno vel in omni genere; not only for its own part and work; but for the Spirits part also: But other causes being supposed to concur, it is sufficient for its own part: As my Pen is a sufficient Pen, though it be not sufficient to write without my hand.

Now the measure of the Spirits concourse with all these three degrees of means is to be judged of by the nature of the means, and by God's ends in appointing them, and by the visible effects. And whereas the world is full of voluminous contentions about the doctrine of sufficient and effectual grace, I shall here add thus much in order to their agreement. 1. That certainly such a thing there is, or hath been, as is called sufficient not-effectual grace: By sufficient they mean so much as giveth man all that Power which is necessary to the commanded
a& (or forbearance) so that man could do it without any other grace or help from God (which supposeth that mans will in the Nature of it, hath such a vital, free, self-determining power, that (sometimes at least) it can a&; or not a&, when such bare power is given to it) and sometimes doth, and sometimes doth not. But the word [necessary] is more proper than [sufficient:;] The latter being applicable to several degrees; but [necessary] signifieth that degree, without which the All cannot be performed.

That there is such a thing, is evident in Adams case; who had that grace which was necessary to his forbearing the first sin (or else farewell all Religion.) And there are few men will deny but that all men have still such a degree of help for many duties which they do not perform; and against many sins which they do not forbear; (as to forbear an oath, or a lye, or a cup of drink, to go to Church when they go to an Alehouse, &c.) Such a thing therefore there is, and such a power mans will hath to do or not do, when such a degree only of help is given.

Therefore we have reason enough to suppose 1. That such a degree of the Spirits help is given under the bare Teachings of the Creature, or to them that have no outward light but natural revelation, as is necessary to the forefaid ends and uses of that Light or Means, that is, to convince man that there is a God, and what he is, as aforesaid, and that we are his Subjects and beneficiaries, and owe him our chiefst love and service; and to convince them of the need of some further supernatural revelation. Not that every one hath this measure of spiritual help; for some by abusing the help which they have, to learn the Alphabet of Nature, or to practice it, do forfeit that help which should bring them into Natures higher forms. But so much as I have mentioned of the help of the Spirit is given to those that do not grossly forfeit it by abuse, among the Pagans of the world: And so much multitudes have attained.

2. And so much of the Spirit was given ordinarily to the Jews, as was sufficient to have enabled them to believe in the Messiah to come, as aforesaid; if they did not wilfully reject this help.

3. And so much seemeth to be given to many that hear...
the Gospel, and never believe it; or that believe it not with a justifying Faith, is as sufficient to have made them true Believers, as Adams was to have kept him from his fall. For seeing it is certain that such a sufficient uneffectual grace there is, we have no reason to conceive that God doth any more desert his own means now, than he did then; or that he maketh Believing a more impossible condition of Justification under the Gospel, to them that are in the nearest capacity of it (before effectual grace) than he made perfect obedience to be to Adam. The objections against this are to be answered in due place, and are already answered by the Dominicans at large.

4. The outward means of grace under Christ are all one frame, and must be used in harmony as followeth.

1. The Witness and Preaching of Christ and his Apostles, was the first and chief part; together with their settling the Churches, and recording so much as is to be our standing Rule in the holy Scriptures, which are now to us the chief part of this means.

2. Next to the Scriptures, the Pastoral Office and Gifts, to preserve them, and teach them to us, is the next principal part of this frame of means. In which I comprehend all their office [Preaching for conversion, baptizing, preaching for confirmation and edification of the faithful, praying and praising God before the Church; administering the body and blood of Christ in the Sacrament of communion; and watching over all the flock, by personal instruction, admonition, reproofs, censures and absolutions.

3. The next part (conjunct with this) is the communion of the faithful in the Churches.

4. The next is our holy society in Christian families, and family-instructions, worship and just discipline.

5. The next is our secret duties between God and us alone: As 1. Reading, 2. Meditation, and self examination, 3. Prayer and thanksgiving, and praise to God.

6. The next part is our improvement of godly mens intimate friendship, who may instruct, and warn, and reprove, and comfort us.

7. The next is the daily course of prospering Providences and Mercies, which express Gods Love, and call up ours;
The Life of Faith.

(as provisions, provisions, preservations, deliverances, &c.)

8. The next is Gods calligations (by what hand or means forever) which are to make us partakers of his holiness, Heb. 12. 9, 10.

9. The next is the examples of others: 1. Their graces and duties: 2. Their faults and falls: 3. Their mercies: And 4. Their sufferings and corrections, 1 Cor. 10. 1, 10, 11.

10. And lastly, Our own constant watchfulness against temptations, and stirring up Gods graces in ourselves. These are the frame of the means of Grace, and of our receiving duties.

1. The next in order to be considered, is the whole frame of our returning duties, in which we lay out the talents which we receive, which lie in the order following.

1. That we do what good we can to our own souls: that we first pluck the beam out of our own eyes, and set that motion on work at home, which must go further: Therefore all the foregoing means were primarily for this end; (though not chiefly and ultimately for this end.)

2. Next we must do good according to our power to our near Relations.

3. And next to our whole Families, and more remote Relations.

4. And next, them to our Neighbours.

5. And next, to Strangers.

6. And lastly, To Enemies, of our selves and Christ.

7. But our greatest duties must be for publick Societies, viz. 1. For the Common-wealth (both Governours and People;) 2. And for the Church.

8. And the next part (in intention and dignity,) must be for the whole world (whose good by prayer and all just means we must endeavour.)

9. And the next for the honour of Jesus Christ our Mediator.

10. And the highest ultimate termination of our returning duties, is the pure Deity alone.

For the further opening to you the Order of Christian Practice, take these following Notes or Rules.

C. E. E. 3. Though
1. Though receiving duties (such as hearing, reading, praying, faith, &c.) go first in order of nature and time, before expending, or returning duties, so that the motion is truly circular; yet we must not stay till we have received more, before we make returns to God of that which we have already: But every degree of received grace, must presently work towards God our end: and as there is no intermission between my moving of my hand and pen, and its writing upon this paper; so must there be no intermission between God's beams of Love and Mercy unto us, and our reflections of Love and Duty. Even as the veins and arteries in the body lyce much together, and one doth often empty it fell into the other, for circulation, and not stay till the whole mass hath run through all the vessels of one sort (veins or arteries) before any pass into the other.

2. The internal returns of Love are much quicker than the return of outward fruits. The Love of God fleshed or streamed forth upon the soul, doth presently warm it to a return of Love: But it may be some time before that Love appear in any notable useful benefits to the world, or in any thing that much glorifieth God and our Profession. Even as the heat of the Sun upon the earth or trees, is suddenly reflected; but doth not so suddenly bring forth herbs, and buds, and blossoms, and ripe fruits.

3. All truly good works must have one constant Order of intention (which is before opened; God must be first intended, then Christ, then the universal Church in Heaven and Earth, &c.) But in the order of operation and execution, there may be a great difference among our duties: As God appointeth us to lay out some one way, and some another. Yet ordinarily, as the emitted beams begin from God, and dart themselves on the soul of man; so the reflected beams begin upon, or from our hearts, and pass toward God (though first beloved and intended) by several receptacles, before they bring us to the perfect fruition of him.

4. Therefore the order of Loving (or complacency) and the order of doing good (or Benevolence) is not the same. We must Love the universal Church better than our selves: But we cannot do them sincere service, before we do good to our selves. And
And our nearest Relations must be preferred in acts of Beneficence before many whom we must love more.

5. When two goods come together (either to be Received, or to be Done) the greater is ever to be preferred; and the chusing or using of the lesser at that time, is to be taken for a sin. I lately read a denial of this, in a superficial Fature; but the thing itself, if rightly understood, is past all doubt with a rational man. For 1. Else good is not to be chosen and done as good, if the best be not to be preferred. 2. Else almost all wicked omissions might be excused: I may be excused for not giving a poor man a shilling (whatever his necessity be) because I give him a farthing: No doubt but Dives, Luke 16. did good at such a rate as this at least: and else a man might be excused from saving a drowning man, if he save his horse than while, &c. A quatenus ad summum valet consequentia, in the cause of desiring and doing good. But then mark the following explications.

6. That is not always to be accounted the greatest good, which is so only in regard of the matter simply considered: But that is the greatest good, which is so considered, all things considered and set together.

7. When God doth peremptorily tye me to one certain duty, without any dispensation or liberty of choice, that duty at that time is a greater good and duty, than many others which may be greater in their time and place. A duty materially less, is formally (and by accident materially) greater in its proper season. Reaping, and baking, and eating, are better than plowing, and weeding the Corn; as they are neerer to the end: But plowing, and weeding are better in their season. To make pins or points, is not materially so good a work as to pray: But in its season (as then done) it is better: And he that is of this trade, may not be praying when he should be about his trade: Not that he is to prefer the matter of it, before praying: But praying is to keep its time, and may be a sin when it is out of time. He that would come at midnight to disturb his rest, to present his service to his Lord or King, would have little thanks for such unreasonable service.

8. He that is restrained by a lower calling, or any true restraining
restraining reasons, from doing a good which is materially greater, yet doth that which is greatest unto him. Ruling and Preaching are materially a greater good, than threshing or digging; and yet to a man whose gifts and calling require him from the former to the latter, the latter is the greatest good.

9. Good is not to be measured principally by the Will or Benefit of our selves, or any creature; but by i. The Will of God in his Laws. And 2. By the interest of his pleasedness and glory: But secondarily, humane interest is the measure of it.

10. It followeth not that because the greatest good is ever to be preferred, that therefore we must perplex and distract our selves, in cases of difficulty, when the balance seemeth equal: For either there is a difference, or there is none: And if any, it is discernable, or not. If there be no difference, there is room for taking one, but not for choosing one: If there be no discernable difference, it is all one to us, as if there were none at all: If it be discernable by a due proportion of enquiry, we must labour to know it, and choose accordingly: If it be not discernable in such time, and by such measure of enquiry, as is our duty, we must still take it as undiscernable to us. If after just search, the weakness of our own understandings leave us doubting, we must go according to the best understanding which we have, and cheerfully go on in our duty, as well as we can know it, remembering that we have a gracious God and Covenant, which taketh not advantage of involuntary weaknesses, but accepteth their endeavours, who sincerely do their best.

11. More spiritual or mental duties require most labour of the mind; but corporal duties (such as the labours of our calling) must have more labour of the body.

12. All corporal duties must be also spiritual (by doing them from a spiritual principle, to a spiritual end, in a spiritual manner: But it is not necessary that every spiritual duty be also corporal.

13. The duties immediately about God our end, are greater than those about any of the means (ceteris paribus.) And yet those that are about lower objects, may be greater by accident,
and in their season: As to be saving a man's life is then greater than to be exciting the mind to the acting of Divine Love or Fear: But yet it is God the greatest object then, which putteth the greatness upon the latter duty; both by commanding it, and so making it an act more pleasing to him: and because that the Love of God is supposed to be the concurring spring of that Love to man, which we shew in seeking their preservation.

14. Our great duty about God our ultimate end, can never be done too much, considered in itself, and in respect to the soul only; we cannot so love God too much: And this Love so considered, hath no extreem, Matth. 22. 37.

15. But yet even this may by accident, and in the circumstances be too much: As 1. In respect to the bodies weaknesses; if a man should so fear God, or so love him, as that the intenseness of the act, did stir the passions, so much as to bring him to distraction, or to disorder his mind, and make it unfit for that or any other duty: 2. Or if he should be exciting the Love of God, when he should be quenching a fire in the Town, or relieving the poor that are ready to perish. But neither of these is properly called, A loving God too much.

16. The duties of the heart, are in themselves greater and nobler than the actions of the outward man, of themselves absolutely considered. Because the soul is more noble than the body.

17. Yet outward duties are frequently, yea most frequently, greater than heart duties only; because in the outward duty it is to be supposed that both parts concur (both soul and body.) And the operations of both, is more than of one alone: and also because the nobler ends are attained by both together more than by one only: For God is loved, and man is benefited by them. As when the Sun shineth upon a tree, or on the earth, it is a more noble effect, to have a return of its influences, in ripe and pleasant fruits, than in a mere sudden reflexion of the heat alone.

18. All outward duties must begin at the heart, and it must animate them all; and they are valued in the sight of God, no further than they come from a rectified will, even from the Love of God and Goodness: However without this, they...
are good works materially, in respect to the Receiver: He may do good to the Church, or Common-wealth, or Poor, who doth none to himself thereby.

19. As the motion is circular from God to man, and from man to God again (Mercies received, and Duties and Love returned) so is the motion circular between the heart and the outward man: The heart moving the tongue and hand, &c. and these moving the heart again; (partly of their own nature, and partly by divine reward: ) The Love of God and Goodness produceth holy thoughts, and words, and actions; and these again increase the Love which did produce them, Gal. 5. 6. 13. Heb. 6. 10. Heb. 10. 24. 2 John 6. Jude 21.

20. The Judgment must be well informed before the Will resolve.

21. Yet when God hath given us plain instruction, it is a sin to cherish causless doubts and scruples.

22. And when we see our duty before us, it is not every scruple that will excuse us from doing it: But when we have more conviction that it is a duty, then that it is none, or that it is a sin, we must do it, notwithstanding those mistaking doubts. As if in Prayer or Alms-deeds you should scruple the lawfulness of them, you ought not to forbear, till your scruples be resolved, because you so long neglect a duty; Else folly might justify men in ungodliness and disobedience.

23. But in things merely indifferent, it is a sin to do them doubtingly; because you may be sure it is no sin to forbear them, Rom. 14. 23. 1 Cor. 8. 13, 14.

24. An erring Judgment intangleth a man in a necessity of sinning (till it be reformed) whether he act or not, according to it. Therefore if an erring person ask, What am I bound to? the true answer is, to lay by your errour, or reform your Judgment first, and then to do accordingly; and if he ask an hundred times over [But what must I do in case I cannot change my Judgment? ] the same answer must be given him, [God still bindeth you to change your Judgment, and hath given you the necessary means of information; and therefore he will not take up with your supposition, that you cannot: His Law is a fixed Rule, which telleth you what you must believe, and choose, and do: And this Rule will not change, though you be blind, and say, I can see
cannot change my mind. Your mind must come to the Rule, for the Rule will not come to your perverted mind: Say what you will, the Law of God will be still the same, and will still bind you to believe according to its meaning.

25. Yet supposing that a man's error so entangleth him in a necessity of sinning, it is a double sin to prefer a greater sin before a lesser: For though no sin is an object of our choice, yet the greater sin is the object of our greater hatred and refusal; and must be with the greater fear and care avoided.

26. An erring Conscience then, is never the voice or messenger of God, nor are we ever bound to follow it; because it is neither our God, nor his Law, but only our own Judgment which should discern his Law. And misreading or misunderstanding the Law, will not make a bad cause good, though it may excuse it from a greater degree of evil.

27. The judicious fixing of the Wills, Resolutions, and especially the increasing of its Love, or complacency and delight in good, is the chief thing to be done in all our duties, as being the heart and life of all, Prov. 23. 26. & 4. 23. & 7. 3. & 22. 17. & 3. 1, 2, 3. & 4. 4, 21. Deut. 30. 6. Psal. 37. 4. & 40. 8. & 119. 16, 35. 70, 47. & 1. 2. Is. 58. 14.

28. The grand motives to duty, must ever be before our eyes, and set upon our hearts, as the poise of all our motions and endeavours: (As the traveler's home and business, is deepest in his mind, as the cause of every step which he goeth.)


30. The second great means (next to the right forming of the heart) for the avoiding of sin, is to get away from the temptations, baits and occasions of it. And he that hath most grace, must take himself to be still in great danger, while he is under strong temptations and allurements, and when sin is brought to his hands, and alluring objects are close to the appetite and senses.

31. The keeping clean our Imaginations, and commanding our Thoughts, is the next great means for the avoiding sin: and a polluted fantafie, and ungoverned thoughts are the nest where all iniquity is hatched, and the instruments that bring it forth into act.
32. The governing of the senses is the first means to keep clean the Imagination. When Acharus seeth the wedge of gold, he desireth it, and then he taketh it. When men wilfully fill their eyes with the objects which entice them to lust, to covetousness, to wrath; the impression is presently made upon the fantastic; and then the Devil hath abundance more power to renew such imaginations a thousand times, than if such impressions had been never made. And it is a very hard thing to cleanse the fantastic which is once polluted.

33. And the next notable means of keeping out all evil Imaginations, and curing lust and vanity of mind, is constant laborious diligence in a lawful calling, which shall allow the mind no leisure for vain and sinful thoughts; as the great nourisher of all foul and wicked thoughts, is Idleness and Vacancy, which inviteth the tempter, and giveth him time and opportunity.

34. Watchfulness over our selves, and thankful accepting the watchfulness, fault-findings, and reproofs of others, is a great part of the safety of our souls, Mat. 26. 41. &c 25, 13. Mark 13. 37. Luke 21. 36. 1 Cor. 16 13. 1 Thes. 5. 6. 2 Tim. 4. 5. Heb. 12. 17. 1 Pet. 4. 7.

35. Affirmative Precepts, bind not to all times; that is, no positive duty is a duty at all times. As to preach, to pray, to speak of God, to think of holy things, &c. it is not always a sin to intermit them.

36. All that God commandeth us to do, is both a Duty and a Means; it is called a Duty in relation to God the efficient Law-giver, first: and it is a Means next in relation to God the end, whose work is done, and whose will is pleased by it. And we must always respect it in both these notions inseparably. No Duty is not a Means; and no true Means is not a Duty; but many seem to mean to have the aptitude of a Means, which are no duty but a sin; because we see not all things, and therefore are apt to think that fit, which is pernicious.

37. Therefore nothing must be thought a true Means to any good end, which God forbideth: For God knoweth better than we.

38. But we must see that the negative or prohibition be universal, or indeed extendeth to our particular case: and then
then (and not else) you may say that negatives bind to all
times.

39. Nothing which is certainly destructive to the end, and
contrary to the nature of a Means, is to be taken for a Duty.
For it is certain that God's Commands are for edification, and
not for destruction, for good, and not for evil.

40. Yet that may tend to present inferior hurt, which ul-
timately tendeth to the greatest good. Therefore it is not
some present or inferior incommody that must cause us to
reject such a means of greater future good.

41. Whatever we are certain God commandeth, we may
be certain is a proper Means, though we see not the aptitude,
or may think it to be destructive; because God knoweth bet-
ter than we: But then we must indeed be sure that it is com-
manded hic & nunc, in this case and place, and time, and cir-
cumstances.

42. It is one of the most needful things to our innocency,
to have Christian wisdom to compare the various accidents of
those duties and sins which are such by accident; and to judge
which accidents do preponderate. For indeed the actions are
very few which are absolutely and simply duties or sins in them-
selves considered, without those accidents which qualify them
to be such: Accidental duties and sins are the most numerous
by far: And in many cases the difficulty of comparing the va-
rious accidents, and contrary motives, is not small.

43. Therefore it is, that (as in Physick and Law Cases, &c.
the common people have greatest need of the advice of skilful
Artists, to help them to judge of particular Cases, taking in all
the circumstances, which their narrow understandings cannot
comprehend; which is more of the use of Physicians and
Lawyers, than to read a publick Lecture of Physick, or of
Law, so) the Office of the Church-Guides, or Bishops, is of so
great necessity to the people, in every particular Church: And
that not only for publick Preaching, but also to be at hand, to
help the people, who have recourse unto them in all such
cases, to know in particular what is duty, and what is sin.

44. And therefore it is (besides other reasons) that the Of-
cine of the Bishops or Pastors of the Churches, must in all the
proper parts of it, be done only by themselves, or men in that
Office, and not per alos, by men of another Office: And therefore it is, that bare titles or authority will not serve the turn, without proportionable or necessary abilities or gifts; because the work is done by personal fitness; and cases and difficulties can no more be resolved, nor safe counsel given for the soul in matters of Morality, by men unable, than for the body or estate, in points of Physick, or of Law. (As the Lord Verulam in his Considerations of Ecclesiastical Government hath well observed.)

45. In such cases where duty or sin must be judged of by compared accidents; the nature of a Means, or the interest of the End, is the principal thing to be considered: And that which will evidently do more harm than good, is not to be judged a duty (in these circumstances) but a sin: as if the question were whether Preaching be at this time, in this place, to this number, to these individuals, a duty: If it appear to true Christian prudence, that it would be like to do more hurt than good, it is a sin at that time, and not a duty; and yet Preaching in due season, as great a duty still. So if the question were, whether secret prayer be at this hour or day, a duty: If true reason tell you, that it is like to hinder, either family-prayer, or any other greater good, it is not at that time a duty: Or if the question be, whether reproof for personal exhortation of a sinner be now a duty: If true reason tell me, that it is like to do more harm than good, it is not a duty then, but accidentally a sin: For we must not cast pearls before Swine, nor give that which is holy unto Dogs, lest they tread it under foot, or turn again and all to rend us. And there is a time when Preachers that are persecuted in one City, must fly to another; and when they must shake off the dust of their feet, for a witness against the disobedient, and turn away from them. (The imprudent people can easily discern this when it is their own case, but not when it is the Preachers case; so powerful is self-love and partiality) Mat. 7. 6, 7. Mat. 10. 14, 23. 34. & 10. 23. The reason of all this is 1. Because God appointeth all Means for the End: 2. And because the Law by which in such cases we must be ruled, is only general; as, Let all things be done to edification; as if he should say, Fit all your actions, which I have not given you a particular peremptory Law.
46. Publick Duties, ordinarily, must be preferred before private: And that which is for the good of many, before that which is for the good of one only.

47. Yet when the private necessity is more pressing, and the publick may be omitted at that time with less detriment, the case doth alter. As also when that one that we do good to is more worth than the many, in order to the honour of God, or the more publick good of the whole society: or when it is one that by special precept, we are obliged to prefer in our beneficence.

48. Civil Power is to be obeyed before Ecclesiastical, in things belonging to the Office of the Magistrate: and Ecclesiastical before the Civil, in things proper to the Ecclesiastical Gvoernours only. And Family Power before both, in things proper to their cognizance only. But what it is that is proper to each power, I shall tell them when I think they are willing to know, and it will do more good than harm to tell it them.

49. The supreme Magistrate is ever to be obeyed before his Inferiours: because they have no power but from him; and therefore have none against him (unless he so give it them.)

50. No Humane Authority is above Gods, nor can bind us against him; but it is all received from him, and subordinate to him.

51. No Humane Power can bind us to the destruction of the society which it governeth; because the publick or common good, is the end of Government.

52. The Laws of Kings, and the Commands of Parents, Masters and Pastors (in cases where they have true Authority) do bind the soul primarily, as well as the body, secondarily: But not as the primary, but the secondary bond. It is a wonderful and pitiful thing, to read Divines upon this point [Whether the Laws of men do bind the conscience?] what work they have made as in the dark, when the case is so very plain and easy? Some are peremptory that they do not bind conscience; and some that they do; and some calling their adversaries the Idolizers of men; and others again animating that they are guilty of treason against Kings, who do grievously them;
them; when surely they cannot differ if they would.

1. The very phrase of their question is non-sense, or very unfit. Conscience is but a man's knowledge or judgment of himself as he is obliged to his duty and the effects; and consequently, of the obligations, which lie upon him.

It is a strange question, whether I am bound in knowledge of myself: But it were a reasonable question, whether I be bound to know; or whether I know that I am bound. It is the whole man, and most eminently the Will, which is bound by Laws, or any Moral Obligations. The man is bound.

But if by conscience, they mean the soul, it is a ridiculous question: For no bonds can lie upon the body immediately, but Cords or Iron, or such like materials. The soul is the first obliged, or else the man is not morally obliged at all.

If the sense of the question be, whether it be a Divine or a Religious obligation, which mens commands do lay upon us: The answer is facile: 1. That Man is not God; and therefore as humane it is not Divine. 2. That Mains Government is God's institution, and Men are Gods Officers; and therefore the obligation is Religious, and Instrumentally or Mediately Divine. Either mens Laws and Commands do bind us or not: If not, they are no Laws, nor authoritative Acts: If they do bind, either it is primarily by an authority originally in themselves that made them (and then they are all gods: And then there is no God.) Or else it is by derived authority. If so, God must be the Original (or still the Original must be God.) And then is the high way any plainer than the true answer of this question, viz. That Princes, Parents, &c. have a governing or Law-giving power from God, in subordination to him; and that they are his Officers in governing: And that all those Laws which he hath authorized them to make do bind the soul, that is, the man, immediately as humane, and instrumentally or mediately as Divine, or as the bonds of God. As my Covenant bind my self to conscience, (if you will so speak, rather than that they bind my conscience) so do mens Laws also bind me. You may as well ask whether the writing of my pen, be its action or mine; and be an animate, or inanimate act; which is soon resolved.

53. To conclude these Rules, as the just impress of the Spirit,
Spirit, and Image of God upon the soul, is Divine Life, Light and Love, communicated from God by Jesus Christ, by the holy Spirit, to work in us and by us for God (in the soul and in the world) and by Christ to bring us up at last, to the sight and fruition of God himself; so this Trinity of Divine principles, must be inseparably used, in all our internal and external duties towards God or men; and all that we do must be the work of Power and of Love, and of Wisdom or a sound mind, 2 Tim. 1. 7.

II. Having been so large in opening the Order of our Duties, I must be briefer than our case requireth, in telling you our Disorders, or contrary disease. O what a humbling sight it would be, if good Christians did but see the pitiful confusions of their minds and lives. They find little melody in their Religion, because there is little harmony in their apprehensions, affections or conversations. If the displacing one wheel or pin in a clock, will so much frustrate the effect, it is a wonder that our tongues or lives do ever go true, which are moved by such disordered parts within: that were it not that the Spirit of grace doth keep an order where it is essential to our Religion (between the End and the Means, &c.) we should be but like the parts of a watch pulled in pieces, and put up together in a bag. But such is Gods mercy, that the body may live when many smaller veins are obstructed; so that the Master vessels be kept clear.

I. There are so few Christians that have a true method of Faith or Divinity in their understandings, even in the great points which they know disorderly, that it is no wonder if there be lamentable defectiveness and deformity, in those inward and outward duties, which should be harmoniously performed, by the light of this harmonious truth. And no Divine in the world can give you a perfect Scheme of Divinity in all the parts; but he is the wisest that cometh nearest to it. Abundance of Schemes and Tables you may see, and all pretending to exactness: But every one palpably defective and confused; even those of the highest pretenders that ever I have seen. And one error or disorder usually introduceth, in such a Scheme, a confusion.
confusion in all that followeth as dependant on it.

Some confound Gods Attributes themselves (nay who doth not :) They confound the Three great Essential Principles, with all the Attributes, by similitude called Modal and Negative: and they use to name over Gods Attributes, like as they i'put their money or cheift-men into a bag, without any method at all.

Some confound Gods Primary Attributes of Being, with his Relations, which are subsequent to his Works, and with his Relation Attributes.

Some confound his several Relations to man, among themselves; and more do confound his Works, as they flow from these various Relations.

The great works of the Creator, Redeemer, and Sanctifier, and their several designs, significations, and effects, are opened obscurely and in much confusion.

The Legislative Will of God de debito iustitiae, (which is it that Damascene, Chrysostome, and the School-men mean by his Antecedent will, if they speak properly) which ever goeth before mans actions (duties or sins, or as the Fathers called them merits or demerits)is confounded by many with the acts of his Judgment and Execution (called his consequent Will, because it ever presupposeth mens precedent actions:) Or, his works, as Law-giver, Judge and Executioner, are oft confounded.

And so are the Orders of his Precepts, Promises, and penal Threats, and the Conditions of his Promises: and the order of his Precepts among themselves; and of his Promises as one respecteth another.

And our Relations to God, and the several respective duties of those Relations, are ordinarily much confounded.

The work of the Holy Ghost (as we are baptized into the belief of him) is poorly, lamely and disorderly opened, to the encouraging of the carnal on one hand, or the Enthusiasts on the other.

Law and Gospel, and Covenant and Covenant; words and works; the precepts of Christ, and the operations of the Spirit, are seldom thought on in their proper place and order, and differences.
The Life of Faith.

In a word, Consecrations are confounded with principles: Nature, Medicine, and Health; the precepts and parts of Primitive Sanity, with the precepts and means of Medicinal Grace; the End and the Means; yea nothing more usually than words and things are confounded and disordered by the most (that I say not by us all.)

The circular motion of grace, from God, and by God, and to God, and in man the receiving duties as distinct from the improving duties; and these, as communicative, and differing unto man, from those ascendent unto God, partly in the fruits, and partly in the exaltation of the mind it fell; these are not to be found, nor abundance more which I pass by, in any just harmonious Scheme.

II. And O what confusion is in our Hearts or Wills, and lameness, & defect as well as confusion; which must needs be the consequent of a lame and confused understanding. It is so great, that I am not willing to be tedious as to open it at large.

III. And the confusion in our practices, taking it in, and expressing it, will shew you your heart-confusion of it self. But to open this also would be long; and the regular order before laid down, will shew you our disorders without any further enumerations or instances.

Only some of our lameness and partialities, contrary to entire and complete Religiousness, I shall briefly mention, because I think it to be of no small need, to the most, even of the more zealous part of Christians.

1. In our Studies and Meditations, we are partial and defective: we search hard perhaps for some few Truths, with the neglect of many hundred more.

2. In our Zeal for Truth, we are oft as partial, greatly taken with some one or few, which we think we have suddenly and happily found out, and see more into than others do; or in which we think we have some singular or special interest; and in the mean time little affected with abundance of Truths, of greater clearness and importance, and of more daily usefulness; because
because they are things that all men know, and common unto you with the most of Christians.

3. In your love to the godly, and your charity, in expressions, and in your daily prayers, what lameness and partiality is there? Those that are near you, and conversant with you, you remember; and perhaps those in the Kingdom, or Countrey where you dwell: Or at least those of your own Society, opinions and party. But when it cometh to praying for the world, and all the Church abroad; and when it cometh to the loving of those that differ from you, what partiality do you shew?

4. In the course of duties to God and man, how rare is that person that doth not quite omit, or flubber over some duty as if it were nothing, while he doth with much earnestness prosecute another? One that is much in receiving duties for themselves (as hearing, reading, meditating, praying) can live all the week with quietness of conscience, without almost any improving duties, or doing any good to others: as if they were made for themselves alone. And some Ministers lay out themselves in Preaching, as if they were all for the good of others; but pray as little, and do as little about their own heart, as if they cared not for themselves at all; or else were good enough already.

Some are constant in Church-duties, perhaps with some superstitious strictness; but in family duties how negligent are they? They are for very strict discipline in the Church, and cannot communicate with any that wear not the same badge of sanctity which they affect: But in their families, what prophaneness, carelessness and confusion is there? They can have family-communion with the most ungodly servants, that will but be profitable to them. Dumb Ministers are their scorn; but to be dumb Parents and Masters to their children and servants, they can easily bear. Formal preaching and praying in the Church they exclaim against; but how formally do they pray at home, and catechize and instruct their family? If a Magistrate should forbid them to pray, or catechize, or instruct their families, they would account him an impious, odious persecutor; but they can neglect it ordinarily when none forbiddeth them, and never lay any such accusation on themselves.
Some are much for the duties of Worship in private; but negligent of publike Worship: and some are diligent in both, that make little scruple of living idly without a Calling, or doing the works of their Callings deceitfully and unprofitably. They are censorious of one that is negligent in God's Worship; but censure not themselves (nor love to be censured by others) for being idle and negligent servants to their Masters; and omitting many an hours work, which was as truly their duty as the other. Yea when they are told of such duties as they love not (as obedience, labour, charity, patience, mortifying the flesh, &c.) their consciences are just as senseless, or as prejudiced, or quarrelsome, as the consciences of other men are against Religious exercises.

5. And in our reformation and restiting sins of commission, such lameness and partiality is common with the most. He that is most tender of a sin which is in common disgrace among the godly, is little troubled at as great a one which hath got any reputation among them by the advantage of some errors. In England, through God's mercy, the prophanation of the Lords day, is noted as a heinous sin. But beyond Sea where it is not so reputed, how ordinarily is it committed? Many would condemn Joseph, if they had heard him swear by the life of Pharaoh, because through God's mercy, swearing is a disgraced sin. But how ordinarily do the dividing sort of Christians, rashly or fallly censure men behind their backs that differ from them; upon unproved hearsay, and gladly take up false reports, and never shed a tear for many such flanders, backbitings and wrongs? Many a one that would take an oath or curse for a certain sign of an ungodly person, yet make little of a less disgraceful way of evil speaking, and of a pietish unpleasable disposition; and when they are impatient of a censure, or a foul word, are patient enough with their impatience.

And it doth serveth tears of blood to think how little the sins of selfishness and pride are mortified in most of the forwardest Christians (even in them that go in mean attire.) How much they love and look to be esteemed, to be taken notice of, to be well thought of, and well spoken of? How ill they bear the least contempt, negligence or disrespect? How abundantly they overvalue.
overvalue their own understandings ? and how wise they are in their own conceits ? and how hardly they will think ill of their most false or foolish apprehensions ? and how proudly they disdain the judgments of wiser men, from whom if they had humility, they might learn perhaps twenty years together, and yet not reach the measure of their knowledge ? and what a strange difference there is in their judging of any case, when it is another's, and when it is their own ?

And among how few is the sin of flesh-pleasing sensuality mortified ? abundance take no notice of it, because it is hid, and can be daily exercised in a less disgraceful way. If they be rich, they can enjoy that which is their own; and they can cleanly do as Dives did, Luke 16. and take their good things here. Having enough laid up for many years, they think they may take their cafe, and eat, drink, and be merry, without rebuke, Luke 12. 19, 10. They that are the most zealous in strict opinions, and modes of Worship, can live as Sodom did, in pride, fulness of bread, and abundance of idleness, and use meat for their lusts, and make provision for the flesh, to satisfy those lusts, and yet never seem to themselves, nor those about them to offend; much less to do any thing that is grossly evil, Ezek. 16. 49. Psal. 78. 18, 30. Rom. 13. 13, 14. They drink not till they are drunk; they eat not more in quantity than others; they labour as far as need compels them; and this they think is very tolerable. And because the Papists have turned the just subduing of the flesh, into hurtful austerities, or formal mockeries, therefore they are the more hardened in their flesh-pleasing way. They take but that which they love, and that which is their own, and then they think that the fault is not great; and what Christ meant by Dives his being clothed in purple and silk, and feasting sumptuously every day, they never truly understood: Nor yet what he meaneth by the poor in spirit, Matth. 5. 3. which is not (at least only or chiefly) a sense of the want of grace, but a spirit suited to a life of poverty, contrary to the love of money, and of fulness, and luxury, and pride: When we are content with necessaries, and eat and drink for health more than for pleasure, or for that pleasure only which doth conduce to health: and when we will be at no needless superfluous cost upon the flesh, but chuse the
the cheapest food and rayment which is sufficient to our lawful ends; and use not our appetites, and sense, and fantastie to such delight and satisfaction as either increaseth lust, or corrupteth the mind, and hindereth it from spiritual duties and delights, by hurtful delectation or diversion: nor bestow that upon our selves, which the poor about us need to supply their great necessities. This is to be poor in spirit; and this is the life of abstinence and mortification, which these sensual professors will not learn. Nay, rather than their throats shall not be pleased, if they be children in their Parents Families, or Servants, they will steal for it, and take that which their Parents and Masters (they know) do not consent to, nor allow them: And they are worse thieves than they that steal for hunger and meer necessity; because they steal to satisfy their appetites and carnal lusts; that they may fare better than their superiours would have them. And yet perhaps be really conscientious and religious in many other points, and never humbled for their fleshly minds, their gluttony and thievery; especially if they see others fare better than they: and they quiet their consciences, as the most ungodly do, with putting a handsome name upon their sin, and calling it, taking, and not stealing, and eating, and drinking, and not fulness of bread, or carnal guleftiy. Abundance of such instances of mens partiality in avoiding sin, I must omit, because it is so long a work.

6. Yea in the inward exercise of Graces, there are few that use them compleatly, entirely, and in order; but they neglect one, while they set themselves wholly about the exercise of another; or perhaps use one against another. Commonly they set themselves a great while upon nothing so much as labouring to affect their hearts with sorrow for sin, and minding to weep in their confessions (with some endeavours of a new life.) But the Love of God, and the thankful sense of the mercy of Redemption, and the rejoicing hopes of endless Glory, are things which they take but little care about: and when they are convinced of the error of this partiality, they next turn to some Antinomian whimsie, under the pretence of valuing Free Grace; and begin to give over penitent confessions, and the care and watchfulness against sin, and diligence
in a holy fruitful life, and say that they were long enough Leg- 
galists, and knew not Free Grace, but lookt all after doing, and 
something in themselves; and then they could have no peace; 
but now they see their error, they will know nothing but 
Christ. And thus that narrow foolish soul cannot use Repen-
tance without negleeting Faith in Christ; and cannot use 
Faith, but they must negleeting Repentance; yea let Faith and 
Repentance, Love and Obedience in good works, like enemies or 
hindrances against each other: They cannot know themselves 
and their sinfulness, without forgetting Christ and his righte-
ousness: And they cannot know Christ, and his Love, and 
Grace, without laying by the knowledge or resistance of their 
spirits. They cannot magnifie Free Grace, unless they may have 
none of it, but lay by the use of it as to all the works of holi-
ness, because they must look at nothing in themselves, They 
cannot magnifie Pardon and Justification, unless they may make 
light of the sin and punishment which they deserve, 
and which is pardoned, and the charge and condemnation 
from which they are justified: They cannot give God thanks 
for remitting their sin, unless they may forbear confessing it, 
and sorrowing for it. They cannot take the Promise to be 
free, which giveth Christ and pardon of sin, if it have but this 
condition, that they shall not reject him: Nor can they call 
it the Gospel, unless it leave them masterless and lawless; 
whereas there is indeed no such thing as Faith without Re-
pentance, nor Repentance without Faith: No love to Christ 
without the keeping of his Commandments; nor no true 
keeping of the Commandments without Love: No Free Grace 
without a gracious sanctified heart and life; nor no gift of 
Christ and Justification, but on the condition of a believing 
acceptance of the gift; and yet no such believing but by Free 
Grace: No Gospel without the Law of Christ and Nature; 
and no mercy and peace but in a way of duty. And yet such 
Bedlam Christians are among us, that you may hear them in 
pangs of high conceited zeal, insulting over the folly of one 
another, and in no wiser language, than if you heard one lu-
natick person say, I am for health, and not for medicine; and 
another, I am for medicine, and not for the taking of it; and 
another, I am for the Physick, and not for the Physician; and
another, I am for the Physician, and not the Physick; and ano-
other, I am for the Physick; but not for health. Or as if they
contended at their meats, I am for meat, but not for eating it,
and I am for putting it into my mouth, but not for chewing it; or
I am for chewing it, but not for swallowing it; or I am for
swallowing it, but not for digesting it; or I am for digesting
it, but not for eating it, &c.

Thus is Christ divided among a sort of ignorant proud Pro-
fessors: and some are for his Sacrifice, and some for his Inter-
cession; some for his Teaching, and some for his Commands,
and some for his Promises; some for his Blood, and some for
his Spirit; some for his Word, and some for his Ministers, and
his Church; and when they have made this strange proficien-
cy in wisdom, every party claim to be this Church themselves;
or if they cannot deny others to be parts with them of the
Mythical Church, yet the true ordered Political disciplined
Church is among them, the matter of their claim and com-
petition, and one faith, It is we, and the other, no but it is
we; and the Kitchin, and the Cole-house, and the Sellar go
to Law, to try which of them is the House. Thus when they
have divided Christ's garments among them, and pierced, if not
divided himself, they quarrel rather than cast lots for his coat.

7. I perceive this Treatise swelleth too big, or else I might
next shew you, how partial men are in the sense of their dan-
gers.

8. And in the resisting of Temptations; he that escapeth
sensuality, escapeth not worldliness; or he that escapeth both,
yet falleth into Heretic or Schism; and he that escapeth errors,
falleth into fleshly sins.

9. And what partial regard we have of Gods mercies.

10. And how partial we are as to our Teachers, and good
Books.

11. And also about all the Ordinances of God, and all the
the helps and means of grace.

12. And how partial we are about good works, extolling
one, and sensible of another; and about the opportunities of
good. In a word, what lame apprehensions we have of Reli-
gion, when men are so far from setting all the parts together
in a well-ordered frame, that they can scarce forbear the
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of every part into particles: and must take the food of their souls as Phylick, even like Pills which they cannot get down, unless they are exceeding small.

III. The Causes of this Calamity I must for brevity but name.

1. The natural weakness of man's mind, doth make him like a narrow-mouthed bottle that can take in but a little at once, and so must be long in learning and receiving.

2. The natural laziness and impatience of men, will not give them leave to be at such long and painful studies, as completeness of knowledge doth require.

3. The natural pride of men's hearts will not give them leave to continue so long in a humble sense of their emptiness and ignorance, nor to spend so many years in learning as Disciples: but it presently persuadeth them that their first apprehensions are clear and right, and their knowledge very considerable already; and they are as ready to dispute and censure the ignorance of their Teachers, if not to teach others themselves, as to learn.

4. The poverty and labours of many, allow them not leisure to search and study so long and seriously, as may bring them to any comprehensive knowledge.

5. Most are not so happy as to have judicious, methodical and laborious Teachers, who may posses them with right principles and methods, but deliver them some truths, with great deficiency and disorder themselves; and perhaps by their weakness tempt the people into pride, when they see that they are almost as wise as they.

6. Most men are corrupted by company and converse with ignorant, erroneous, and self-conceited men; and hearing others (perhaps that are very zealous) make something of nothing, and make a great matter of a little one, and extolling their own poor and lame conceits, they learn also to think that they are something when they are nothing, deceiving themselves, Gal. 6.

7. Most Christians have lost the sense of the need and use of the true Ministerial Office, as it consisteth in personal counsel and
and assistance, besides the publick Teaching; and most Ministers by neglecting it, teach them to overlook it.

8. Every man hath some seeming Interest in some one Opinion, or Duty, or Way, above the rest; and selfishness causeth him to reel that way that interest leadeth him.

9. Education usually posseseth men with a greater regard of some one opinion, duty, way or party, than of the rest.

10. The reputation of some good men doth fix others upon some particular ways or notions of theirs above others.

11. Present occasions and necessities sometime do urge us harder to some means and studies, than to others: especially for the avoiding of some present evil, or easing of some present trouble; and then the rest are almost laid by.

12. Some Doctrines deeper affect us in the hearing, than others; and then the thoughts run more on that, to the neglect of many thing as great.

13. Perhaps we have had special experience of some Truths and Duties, or Sins, more than others; and then we set all our thoughts about those only.

14. Usually we live with such as talk most of some one duty, or against some one sin, more than all the rest; and this doth occasion our thoughts to run most in one stream, and confine them by bearing and custom to a narrow channel.

15. Some things in their own quality, are more easy and near to us, and more within the reach of sense. And therefore as corporeal things, because of their sensibility and nearness, do posses the minds of carnal men, instead of things spiritual and unseen; even so Paul, and Apollo, and Cephas; this good Preacher, and that good Book, and this Opinion, and that Church-Society, and this or that Ordinance, do posses the minds of the more carnal narrow sort of Christians, instead of the harmony of Christian truth, and holy duty.

16. Nature itself, as corrupted, is much more against some truths, and against some duties, internal and external, than against others. And then when those that it is least averse to, are received, men dwell on them, and make a Religion of them, wholly or too much, without the rest. As when some veins are stopped, all the blood is turned into the rest, or when one part of the mould is stopped up, the metal all runneth into...
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17. **Temptations are ever more strong and violent against some duties, than against others, and to some sins, than to others.**

18. **Most men have a memory, which more easily retaineth some things than others:** especially those that are best understood, and which most affect them. And grace cannot live upon forgotten truths.

19. **There is no man but in his Calling, hath more frequent occasion for some graces and duties, and useth them more, and hath more occasions to interrupt and divert his mind from others.**

20. **The very temperature of the body inclineth some all to fears and grief, and others to love and contentedness of mind:** and it vehemently inclineth some to passion, some to their appetite, some to pride, and some to idleness, and some to lust; when others are far less inclined to any of them. And many other providential accidents, do give men more helps to one duty, than to another, and putteth many upon the trials, which others are never put upon: And all this set together is the reason that few Christians are entire or compleat, or escape the sin and misery of deformity, or ever use God's graces and their duties, in the order and harmony as they ought.

IV. I shall be brief also in telling you what Inferences to raise from hence for your instruction.

1. **You may learn hence how to answer the question, whether all Gods Graces live and grow in an equal proportion in all true Believers.** I need to give you no further proof of the negative, than I have laid down before: I once thought otherwise; and was wont to say, as it is commonly said, that in the habit they are proportionable, but not in the aë. But this was because I understood not the difference between the particular habits, and the first radical power, inclination or habit.
habit (which I name that the Reader may chuse his title, that we may not quarrel about meer words.) The first Principle of Holiness in us, is called in Scripture, The Spirit of Christ or of God: In the unity of this are three essentia principles, Life, Light and Love; which are the immediate effects of the heavenly or divine influx upon the three natural faculties of the soul, to rectify them, viz. on the Vital Power, the Intellect and the Will: And are called the Spirit, as the Sunshine in the room is called, the Sun: Now as the Sunshine on the earth and plants, is all one in it self as emitted from the Sun, Light, Heat and Moving force concurring, and yet is not equally effective, because of the difference of Recipients; and yet every vegetative receiveth a real effect of the Heat and Motion at the least; and sensitives also of the Light; but so that one may (by incapacity) have less of the heat, and another less of the motion, and another less of the Light; so I conceive that Wisdom, Love and Life (or Power) are given by the Spirit to every Christian: But so that in the very first Principle or effect of the Spirit, one may have more Light, another more Love, and another more Life: But this it accidental from some obstruction in the Receiver; otherwise the Spirit would be equally a Spirit of Power (or Life) and of Love, and of a sound mind (or Light.)

But besides this New Moral Power, or Inclination, or Universal Radical Habit, there are abundance of particular Habits of Grace and Duty, much more properly called Habits, and less properly called the Vital or Potential Principles of the New Creature: There is a particular Habit of Humility, and another of Peaceableness, of Gentleness, of Patience, of Love to one another, of Love to the Word of God; and many habits of Love to several truths and duties: a habit of desire, yea many, as there are many different objects desired; there is a habit of praying, of meditating, of thanksgiving, of mercy, of chastity, of temperance, of diligence, &c. The acts would not vary as they do, if there were not a variety and disposition in these Habits; which appear to us only in their acts. We must go against Scripture, reason, and the manifold hourly experience of our selves, and all the Christians in the world, if we will say that all these graces and duties are equal in the Habit in every Christian. How impotent are some in bridling a passion, or bridling...
bridling the tongue, or in controlling pride and self-esteem, or or in denying the particular desires of their sense, who yet are ready at many other duties, and eminent in them. Great knowledge is too oft with too little charity or zeal; and great zeal and diligence often with as little knowledge. And so in many other instances.

So that if the Potentiality of the radical graces of Life, Light and Love, be or were equal, yet certainly proper and particular habits are not.

But here note further, 1. That no grace is strong where the radical graces, Faith and Love are weak: As no part of the body is strong, where the Brain and Heart are weak; (yea or the naturals, the stomach and liver.)

2. The strength of Faith and Love is the principal means of strengthening all other graces; and of right performing all other duties.

3. Yet are they not alone a sufficient means, but other inferior graces and duties may be weak and neglected, where Faith and Love are strong; through particular obstrcting causes. As some branches of the tree may perish when the root is found; or some members may have an Atrophic, though the brain and heart be not diseased.

4. That the three Principles, Life, Light and Love, do most rarely keep any disproportion; and would never be disproportionate at all, if some things did not hinder the acting of one more than the other, or turn away the soul from the influences and impressions of the Spirit more as to one than to the rest.

2. Hence you may learn, That the Image of God is much clearer and perfecter imprinted in the holy Scriptures, than in any of our hearts. And that our Religion objectively considered, is much more perfect, than subjectively in us. In Scripture, and in the true doctrinal method our Religion is entire, perfect and compleat. But in it, it is confused, lame and lamentably imperfect. The Sectaries that here say, None of the Spirits works are imperfect, are not to be regarded: For so they may as well say, that there are none infants, diseased, lame, distracted, poor, or monsters in the world; because none of God's works are imperfect. All that is in God is God, and therefore per-
fect; and all that is done by God is perfect as to his ends, and as it is a part in the frame of his own means to that end which man understandeth not: But many things are imperfect in the receiving subject. If not, why should any man ever seek to be wiser or better than he was in his infancy, or at the world.

3. Therefore we here see that the Spirit in the Scripture is the Rule by which we must try the Spirit in our selves, or any other. The Fanatics or Enthusiasts, who rail against us, for trying the Spirit by the Scriptures, when as the Spirit was the Author of the Scriptures, do but rave in the dark, and know not what they say. For the Essence of the Spirit is every where; and it is the effects of the Spirit in both which we must compare: The Spirit is never contrary to itself: And seeing it is the Sunshine which we here call the Sun, the question is but, where it shineth most? whether in the Scripture, or in our hearts? The Spirit in the Apostles indited the Scriptures, to be the Rule of our faith and life unto the end: The Spirit in us doth teach and help us to understand and to obey those Scriptures. Was not the Spirit in a greater measure in the Apostles, than in us? Did it not work more compleatly, and unto more infallibility in their writing the Scriptures, than it doth in our Understanding, and obeying them? Is not the real perfect, when the impression is oft imperfect? Doth not the Master write his Copy more perfectly, than his Scholars imitation is, though he teach him, yea and hold his hand? He that knoweth not the Religious distractions of this age, will blame me for troubling the Reader with the confusion of such dreams: But so will not they that have seen and tasted their effects.

4. Hence we may learn that he that would know what the Christian Religion is indeed (for the honour of God, or their own just information) must rather look into the Scripture to know it, than into Believers. For though in Believers it be more discernible in the kind (as mens lives are more conspicuous than Laws and Precepts, and the impress than the seal, &c.) yet it is in the Laws or Scriptures more compleat and perfect, when in the best of Christians (much more in the most) it is broken, maimed and confused.

5. This telleth us the reason why it is unsafe to make any
men (Popes, or Councils, or the holiest Pastors, or strictest people) the Rule either of our faith or lives. Because they are all imperfect and discordant, when the Scripture is concordant and complete. He that is led by them, may err, when as the Scripture hath no error. And yet it is certain, that even the imperfect knowledge and grace of faithful Pastors and companions, is of great use to those that are more imperfect than they, to teach them the Scriptures, which are more perfect than they all.

6. Hence we see why it is, that Religion bringeth so much trouble, and so little comfort to the most, or too many that are in part Religious. Because it is lame and confused in them. Is it any wonder that a displaced bone is painful? or that a disordered body is sick, and hath no great pleasure in life? or that a disordered or maimed watch or clock, doth not go right? O what a life of pleasure should we live, if we were but such as the Scripture doth require! and the Religion in our hearts and lives were fully agreeable with the Religion described in the Word of God.

7. And hence we see why most true Christians are so querulous, and have always somewhat to complain of and lament; which the sensual, or self-justifying hypocrites overlook in themselves. No wonder if such diseased souls complain.

8. And hence we see why there is such diversity and divisions among Believers, and such abundance of Sects and Parties, and Contentions, and so little Unity, Peace and Concord. And why all attempts for Unity take so little in the Church. Because they have all such weakness, and dissemblers, and lameness, and confusedness, and great disproportions in their Religion. Do you wonder why he liveth not in peace, and concord, and quietness with others, who hath no better agreement in himself? and no more composedness and true peace at home? Mens grace and parts are much unequal.

9. And hence we see why there are so many scandals among Christians, to the great dishonour of true Christianity, and the great hindrance of the conversion of the Infidel, Heathen and ungodly world: What wonder if some disorder, falsehood, and confusion appear without, in words and deeds, when there is so much ever dwelling in the mind?

10. Lastly,
10. Lastly, Hence we may learn what to expect from particular persons, and what to look for also publickly, in the Church, and in the world. He that knoweth what man is, and what godly men are, but as well as I do, will hardly expect a concordant uniform building to be made of such discordant and uneven materials; or that a set of strings, which are all, or almost all out of tune, should make any harmonious melody; or that a number of Infants should constitute an Army of valiant men; or that a company that can scarce spell, or read, should constitute a learned Academy. God must make a change upon individual persons, if ever he will make a great change in the Church. They must be more wise, and charitable, and peaceable Christians, who must make up that happy Church state, and settle that amiable peace, and serve God in that concordant harmony as all of us desire, and some expect.

CHAP. XII.

How to use Faith against particular sins?

The most that I have to say of this, is to be gathered from what went before, about Sanctification in the general. And because I have been so much longer than I intended, you must bear with my necessary brevity in the rest.

Direct. 1. When temptation setteth actual sin before you, or inward sin keeps up within, look well on God and sin together. Let Faith see God's Holiness and Justice, and all that Wisdom, Goodness and Power, which sin despiseth. And one such believing sight of God, is enough to make you look at sin, as at the Devil himself; as the most ugly thing.

Direct. 2. Set sin and the Law of God together; and then it will appear to be exceeding sinful; and to be the crooked fruit of the tempting Serpent. You cannot know sin, but by the Law, Rom. 7. 14, &c.

Direct. 3. Set sin before the Cross of Christ: Let Faith sprinkle his blood upon it, and it will die and wither. See it still as that which killed your Lord; and that which pierced him.
his side, and hanged him up in such contempt; and put the
gall and vinegar to his mouth.

Direct. 4. Forget not the sorrows and fears of your conversion
(if you are indeed converted:) Or (if not) at least the sorrows
and fears which you must feel if ever you be converted. God doth
purposely cast us into grief and terours, for our former sins,
that it may make us the more careful to sin no more, lest
worse befal us: If the pangs of the new birth were sharp
and grievous to you, why will you again renew the cause,
and drink of those bitter waters? Remember what a mad
and fad condition you were in while you lived according to
the flesh, and how plainly you saw it when your eyes were
opened? And would you be in the same condition again?
Would you be unfaftified, and unjustified, and unpardoned,
and unslaved? Every wilful sin is a turning backward, toward
the state of your former captivity and misery.

Direct. 5. When Satan sets the bait before you, let Faith al-
ways set Heaven and Hell before you, and take all together, the end
with the beginning. And think when you are tempted to lye,
to steal, to deceive, to luft, to pride, to gulosity or drunken-
ness, &c. what men are now suffering for these same sins? and
what all that are in Hell and in Heaven do think of them? Sup-
pose a man offered you a cup of wine, and a friend telleth you,
I saw him put poison into it, and therefore take heed what you do.] If
the offerer were an enemy, you would hardly take it. The
world, and the flesh, and the devil, are enemies: when they
offer you the delights of sin, hear Faith, and it will tell you,
there is poison in it; there is sin, and, hell, and Gods displea-
sure in it.

Direct. 6. Let Faith keep you under the continual apprehen-
sions of the Divine Authority and Rule; that as a child, a ser-
vant, a scholar, a subject, doth still know that he is not ma-
terless, but one that must be ruled by the will or Law of his
superiour; so may you always live with the yoke of Christ
upon your necks, and his bridle in your mouths: Remembering
also that you are still in your Masters eye.

Direct. 7. Remember still that it is the work of Faith to over-
come the world, and the flesh, and to over-rule your sense and ap-
petite; and to make nothing of all that would stand up against
your
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your heavenly interest; and to crucifie it by the Cross of Christ, Gal. 6. 14. & 5. 24. Rom. 8. 1. 9. 10. 13. Set Faith therefore upon its proper work; and when you live by Faith, and walk after the Spirit, you will not live by sight, nor walk after the flesh, 2 Cor. 5. 7.

Direct. 8. It is also the work of Faith to take off all the masks of sin, and open its nakedness, and shame, and cast by all shifts, pretences, and excuses. When Satan faith, It is a little one, and the danger is not great, and it will serve thy pleasure, profit, or preferment; Faith should say, Doth not God forbid it? There is no dallying with the fire of God: Be not deceived, man; God will not be mocked! Whatsoever a man soweth, that shall he also reap: If you sow to the flesh, of the flesh shall you reap corruption, Gal. 6. When Satan faith, Ye shall not die: and when the sinner with Adam hideth himself, Faith will call him out to Judgment, and say, What hast thou done? Haft thou eaten of the fruit which God forbad e?

Direct. 9. Let Faith still keep you busied in your Masters work. Nothing breedeth and feedeth sin so much as idleness of mind and life: Sins of omission have this double mischief, that they are the first part of Satans game themselves, and they also bring in sins of commission. When men are not taken up with good, they are at leisure for temptations to intice them; and they let open their doors to the tempter, and tell him he may speak with them when he will. Wanton thoughts, and covetous thoughts, may dwell there when better thoughts are absent. But when you are so wholly taken up with your duty (spiritual or corporal) and so constantly and industriously busie in your proper work, sin cannot enter, nor Satan find you at leisure for his service.

Direct. 10. Let Faith make Gods service pleasant to you, and lose not your delight in God and godliness, and then you will not relish sinful pleasures. You will find no need of such base delights, when you live on the forerest of Angelical pleasures. You will not be easily drawn to steal a morsel of dung or poison from the Devils table, while you daily feast your souls on Christ: nor to steal the Onions of Egypt, when you dwell in a Land that floweth with milk and honey. But while you keep your selves in the wilderness, you will be tempted to look back.
back again to Egypt. The great cause of men's sinning, and yielding to the temptations of forbidden pleasures, is because they are negligent to live upon the pleasures of Believers.

Direct. 11. Take heed of the beginnings, if ever you would escape the sin. No man cometh stark nought at the first step: He that beginneth to take one pleasing unprofitable cup or bit, intendeth not drunkenness and gluttony in the grossest sense: But he hath set fire in the thatch, though he did not intend to burn his house; and it will be harder to quench it, than to have forborne at first. He that beginneth but with lascivious dalliance, speeches or embraces, thinketh not to proceed to filthy fornication: But he might better have secured his conscience, if he had never medled so far with sin. Few ruining damning sins, began any otherwise than with such small approaches, as seemed to have little harm or danger.

Direct. 12. If ever you will escape sin, keep off from strong temptations and opportunities. He that will be still near the fire or water, may be burnt or drowned at last. No man is long safe in the midst of danger, and at the next step to ruine. He that liveth in a Tavern or Ale-house, had need to be very averse to tipling. And he that sitteth at Dives table, had need to be very averse to gulositi: And he that is in the least danger of the fire of lust, must keep at a sufficient distance, not only from the bed, and from immodest actions, but from secret company and opportunities of sin, and from a licentious ungodly eye and imagination. This caused Christ to say, How hard it is for the Rich to be saved? because they have a stronger fleshly interest to keep them from Christ and godliness, which must be denied; and because their sin hath plentiful provision, and the fire of concupiscence wanteth no fuel, and it is a very easy thing to them still to sin, and always a hard thing to avoid it: And mans sluggish nature will hardly long either hold on in that which is hardly done, or forbear that which is still hard to forbear. Good must be made sweet and easy to us, or else we shall never be content in it.

Direct. 13. If you find any difficulty in forsaking any disgraceful sin, cherish it not by secrecy, but 1. Plainly confess it to your bosom friend: And 2. If that will not serve, to others also, that you may have the greater engagements to forbear.

I know
I know wisdom must be used in such confessions, and they must be avoided when the hurt will prove greater than the good. But fleshly wisdom must be no counsellor, and fleshly interest must not prevail. Secrecy is the nest of sin, where it is kept warm, and hidden from disgrace: Turn it out of this nest, and it will thd soon perish. God's eye and knowledge should return: but when it will not, let man know it also, and turn one sin against another, and let the love of Reputation help to subdue the love of Lust. Opening a sin (yea or a strong temptation to a sin) doth lay an engagement in point of common credit in the world, upon them that were before under the divine engagements only. It will be a double shame to sin when once it's known. And as Christ speaketh of a right hand, or eye, so may I of your honour in this case; it is better go to Heaven with the shame of a penitent confession, than to keep your honour till you are in Hell. The loss of men's good opinion is an ease price, to prevent the loss of your salvation, Prov. 28.13. He that covereth his sins shall not prosper, but who so confesseth and forsaketh them shall have mercy. So 1 John 1. 9, 10. James 5. 15, 16.

Direct. 14. Especially take heed of heinous sins, called mortal, because inconsistent with sincerity.

Direct. 15. And take heed of those sins which your selves or others that fear God are in greatest danger of: Of which I will speak a little more distinctly.

CHAP. XIII.

What sins the best should most watchfully avoid? and wherein the infirmities of the upright differ from mortal sins?

Quest. What sins are religious people who fear sin, most in danger of? and where must they set the strong-est watch?

Answ. 1. They are much in danger of those sins, the temptations to which are near, and importunate, and constant, and for which they have the greatest opportunities: They have senses and appetites as well as others: And if the bait be great, and
alwates as at their very mouths, even a David, a Solomon, a
Noah, is not safe.

2. They are in danger of those sins which they little think of;
for it is an sign that they are not forewarned and fortified; nor
have they overcome that sin; for victory here is never got at so
cheap a rate: especially as to inward-sins: If it have not cost
you many a groan, and many a days diligence, to conquer
selfishness, pride and appeteit; it's twenty to one they are not
conquered.

3. They are much in danger of those sins which they ex-
tenuate, and count to be smaller than they are. For indeed
their hearts are infected already, by those false and favourable
thoughts. And they are prepared to entertain a neerer fami-
liarity with them. Men are easily tempted upon a danger
which seemeth small.

4. They are much in danger of those sins, which their con-
sstitutions and temperature of body doth encline them to; and
therefore must here keep a double watch. No small part of
the punishment of our Original sin (both as from Adam, and
from our nearest Parents) is found in the ill complexion of our
bodies: The temperature of some inclineth them vehemently
to passion; and of others unto lust; and of others to sloth and
dulness: and of others to gulosit, &c. And grace doth not imme-
diately change this diisemper of the complexion; but only
watch over it, and keep it under, and abate it consequently,
by contrary actions, and mental dispositions: Therefore we
shall have here incessant work, while we are in the body.
Though yet the power of grace by long and faithful use, will
bring the very sense, and imagination, and passions into so
much calmness, as to be far less raging, and easily ruled: As a
well ridden horse will obey the Rider; and even dogs and
other bruits will strive but little against our government: And
then our work will grow more easy: For as Seneca faith,
Maxima pars libertatis est bene moratus venter: A good condition-
ed belly is a great part of a mans liberty: meaning, an ill con-
ditioned belly is a great part of mens slavery: And the same
may be said of all the senses, fantasies and passions in their re-
spective places.

5. We are much in danger of the sins which our callings,
trades and worldly interest, do most and constantly tempt us to. Every man hath a carnal interest, which is his great temptation; and every wise man will know it, and there set a double watch. The carnal interest of a Preacher, is applause or preference: The carnal interest of Rulers and great men, I shall pass by: but they must not pass it by themselves. The carnal interest of Lawyers and Tradesmen, is their gain, &c. Here we must keep a constant watch.

6. We are much in danger of those sins, the matter of which is somewhat good or lawful, and the danger lyeth only in the manner, circumstances or degree. For there the lawfulness of the matter, occasioneth men to forget the accidental evil. The whole Kingdom feeleth the mischief of this, in instances which I will now pass by. If eating such or such a meat were not lawful itself, men would not be so easily drawn to gluttony. If drinking wine were not a lawful thing, the passage to drunkenness were not so open: The apprehension that a huzory lot is a lawful thing (as Cards, D.ee, &c.) doth occasion the heinous sin of time-wasting, and estate-wasting gamblers. If apparel were not lawful, excess would not be so easily endured. Yea the goodness of God's own Worship, quieteth many in its great abuse.

7. We are much in danger of those sins, which are not in any great disgrace among those persons whom we most honour and esteem. It is a great mercy to have sin lie under a common odium and disgrace: As swearing and drunkenness, and cursing, and fornication, and Popish errors, and superstition, is now amongst the forwardest Professors in England: For here conscience is most awakened, and helped by the opinion of men; or if there be some carnal respect to our reputation in it sometimes, yet it tendeth to suppress the sin: And it is a great plague to live where any great sin is in little disgrace (as the prophanation of the Lords day in most of the Reformed Churches beyond Sea; and they say, tippling, if not drunkenness in Germany; and as backbiting and evil speaking against those that differ from them, is among the Professors in England, for too great a part; and also many superstitions of their own; and dividing principles and practices.)

8. But especially if the greater number of godly people live in such a sin, then is the temptation great indeed; and it is but few
f ew of the weaker sort, that are not carried down that stream. The Munster case, and the Rebellion in which Munster perished in Germany, and many other; but especially abundance of Schisms from the Apothides days till now, are too great evidences of mens foulblenes in sinning. We all like sheep have gone astray, and turned every one to his own way, Is. 53 6. And like sheep in this, that if one that is leading, get over the hedge, all the rest will follow after; but especially if the greater part be gone. And do not think that our Churches are infallible, and that the greater part of the godly cannot erre, or be in the wrong: For that would be but to do as the Papiists, when we have finned by fallibility, to keep off repentance by the conceit of infallibility.

9. We are in great danger of sinning, in cases where we are ignorant: For who can avoid the danger which he feeth not? And who can walk safely in the dark? Therefore we see that it is the ignorant sort of Christians, and such as Paul calleth Novices, that most erre; especially when Pride accompanyeth Ignorance, for then they fall into the special condemnation of the Devil, 1 Tim. 3, 6. Study therefore painfully and patiently till you understand the truth.

10. But above all, we are in danger of those sins which are masked with a pretence of the greatest truths and duties, and use to be fathered on God and Scripture; and so under the specious titles of Holiness and of Free Grace. For here it is the understanding chiefly that resiteth, while the very names and pretences secretly steal in, and bring them into love and reverence with the Will. And the poor honest Christian is afraid of resisting them, lest it should prove a resisting God. What can be so false that a man will not plead for, if he take it to be a necessary truth of God? And what can be so bad that a man will not do, if he take it once to be of Gods commanding? The forefaid instances of the Munster and German actions, with those of the followers of David George in Holland (who took himself to be the Holy Ghost, or the immediate Prophet of his Kingdom) and Hacket and his Grundletonians; and the Familists, the Ranters, the Seekers, the Quakers, the Church-dividers, and the Kingdom and State-overturners in England, have given so great a demonstration of this, that it is not lawful
lawful to overlook it or forget it. The time cometh, that they shall think that they do God service. Joh. 16. 2. And then who can expect that their consciences should avoid it? Why did Paul persecute the Christians, and compel them to blaspheme? Because he verily thought that he ought to do many things against the Name of Jesus, Acts 26. 9. O it is religious sins which we are in danger of! such as come to us as in the Name of God, and Christ, and the Spirit: such as pretend that we cannot be saved without them: and such as plead the holy Scriptures: such as James 3. is written against, when wisdom from beneath, which is earthly, sensual and devilish, working by envy and strife, unto confusion and every evil work, pretendeth to be the wisdom from above: when Zeal consumeth Love and Unity, under pretence of confirming sin: which made Paul and John require us not to believe every spirit, but to try the spirits whether they be of God. 2 Thes. 2. 2.

& 1 Thes. 5. 20, 21. 1 John 4. 1, 2, 3. And made Paul say, If an Angel from Heaven bring you another Gospel, let him be accursed, Gal. 1. 7, 8. And more plainly, 2 Cor. 11. 13, 14. Such are false Apostles; deceitful workers; transforming themselves into the Apostles of Christ: and no marvel, for Satan himself is transformed into an Angel of light: therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousness, whose end shall be according to their works. And Acts 20. 30. Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. And what need any Disciple of Christ greater warning, than to remember that their Saviour himself was thus assaulted by the Devil in his temptation, with [It is written.]

Yet let no Papist hence take occasion to vilifie the Scripture, because it is made a plea for sin: For so he might as well vilifie humane Reason, which is pleaded for all the errors in the world; and vilifie the Law, because Lawyers plead it for ill Causes; yea and vilifie God himself, because the same and other sinners plead his will and authority for their sins: when contrarily, it is a great proof of the Scripture Authority and Honour, that Satan himself, and his subtlest instruments, do place their greatest hope of prevailing, by perverting and misapplying it; which could be of no use to them, if its authority were not acknowledged. Hhh 11. We
11. We are in constant danger of those sins which we think we can conceal from men: Therefore suppose still that all that you do will be made known; and do all as in the open streets: It's written (by two) in the life of holy Ephrem Syrus, that when a Harlot tempted him to uncleanness, he desired but that he might chuse the place; which the consenting to, he chose the open market-place, among all the people; and when she told him, that there they should be shamed, for all would see; he told her such a lesson of sinning in the sight of God, who is everywhere, as was the means of her conversion. Conceit of secrecy emboldeneth to sin.

12. We are in constant danger of sins of sudden passion and irruption, which allow us not leisure to deliberate, and surprize us before our reason can consider.

13. We are in danger of sins that come on by insensible degrees, and from small beginnings creep upon us, and come not by any sudden wakening assaults: Thus pride, and covetousness, and ambition, do infect men: And thus our zeal and diligence for God, doth usually decay.

14. Lastly, We are in much danger of all sins which require a constant vigorous diligence to resist them; and of omitting those duties, or that part or mode of duty, which must have a constant vigorous diligence to perform it: Because feeble souls are hardly kept (as is aforesaid) so constant vigorous diligence.

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

Ans. 1. In a sanctified man the habitual bent of his will is ever more against sin, than for it; however he be tempted into that particular act.

2. And as to the Act also, it is ever contrary to the scope and tenor of his life; which is for God and sincere obedience.

3. He hath no sin which is inconsistent with the true Love of God, in the predominant habit: It never turneth his heart to another End, or Happines, or Matter.

4. Therefore it is more a sin of passion, than of settled interest and choice. He is more liable to a hafty passion, or word, or unauly thoughts, than to any prevalent covetousness or ambition.
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bition, or any sin which is a possessing of the heart instead of
God, 1 John 2. 15. James 3. 2. Though some remainders of
these are in him, they prevail not so far as sudden passions.

5. There are some sins which are more easily in the power
of the will, so that a man that is but truly willing, may for-
bear them; as a drunkard may pass by the Tavern or Alc-
house, or forbear to touch the cup; and the fornicator to
come nearer, or commit the sin, if they be truly willing: But
there be other sins which a man can hardly forbear though
he be willing, because they are the sins of those faculties over
which the will hath not a despotic power: As a man may
be truly willing to have no slowness, heaviness, sleepiness at
prayer, no forgetfulness, no wandering thoughts, no inordi-
nate appetite or lust at all stirring in him, no sudden passions
of anger, grief or fear; he may be willing to love God per-
fectly; to fear him and obey him perfectly, but cannot.
These latter are the ordinary infirmities of the godly: The
former sort are, if at all, his extraordinary falls, Rom. 7. 14.
to the end.

6. Lastly, The true Christian riseth by unfeigned Repen-
tance, when his conscience hath but leisure and helps to de-
liberate, and to bethink him what he hath done. And his
Repentance much better resolveth and strengtheneth him
against his sin for the time to come.

To summ up all; 1. Sin more loved than hated. 2. Sin
wilfully lived in, which might be avoided by the sincerely
willing. 3. Sin made light of, and not truly repented of
when it is committed. 4. And any sin inconsistent with ha-
bittual Love to God, in predominancy, is mortal, or a sign
of spiritual death, and none of the sins of sanctified Be-
lievers.
The work of Faith in respect of Prosperity, is twofold:
1. To save us from the danger of it. 2. To help us to a
sanctified improvement of it.
1. And for the first, that which Faith doth, is especially,
1. To see deeper and further into the nature of all things in the
world, than sense can do, 2 Cor. 4. 17, 18. 1 Cor. 7. 29, 30, 31.
To see that they were never intended for our Rest or portion,
but to be our wilderness provision in our way. To foresee
just how the world will use us, and leave us at the last, and to
have the very same thoughts of it now, as we foresee that we
shall have when the end is come, and when we have had all
that ever the world will do for us. It is the work of Faith
to cause a man to judge of the world, and all its glory, as we
shall do when death and judgment come, and have taken off
the mask of splendid names, and shews, and flatteries: that
we may use the world as if we used it not, and possess it as if
we possessed it not, because its fashion doth pass away. It is the
work of Faith to crucifie the world to us, and us to the world
by the Cross of Christ, Gal. 6. 14. that we may look on it as
disdainfully as the world looked upon Christ, when he hanged
as forsaken on the Cross. That when it is dead, it may have
no power on us, and when we are dead to it, we may have
no inordinate love, or care, or thoughts, or fears, or grief, or
labour to lay out upon it. It is the work of Faith to make all
worldly pomp and glory, to be to us but loss, and dross, and
dung, in comparison of Christ, and the righteousness of Faith,
Phil. 3. 7, 8, 9. And then no man will part with Heaven for
dung, nor set his God below his dung, nor further from his
heart; nor will he feel any great power in temptations to ho-
nour, wealth or pleasure, if really he count them all but dung;
nor will he wound his conscience, or betray his peace, or cast
away his innocency for them.
2. Faith theweth the soul those sure, and great, and glorious
things, which are infinitely more worthy of our love and
labour.
labour. And this is its highest and most proper work, Heb. 11. It conquereth Earth by opening Heaven; and shewing it us as sure, and clear, and near. And no man will doe on this deceitful world, till he have turned away his eyes from God; and till Heaven be out of his sight and heart. Faith faith, I must shortly be with Christ; and what then are these dying things to me? I have better things, which God that cannot lye hath promised me with Christ, Titus 1. 2. Heb. 6. 18. I look every day when I am called in. The Judge standeth before the door, James 5. 9. The Lord is at band, Phil. 4. 5. And the end of all these things is at band, 1 Pct. 4. 7. And shall I set my heart on that which is not?

Therefore when the world doth smile and flatter, faith setteth Heaven against all that it can say or offer. And what is the world when Heaven stands by? Faith seeth what the blessed souls above possess, at the same time while the world is alluring us to forfake it, Luke 16. Heb. 11. & 12. 1, 2, &c. Faith setteth the heart upon the things above, as our concernment, our only hope and happiness: It kindleth that Love of God in the soul, and that delight in higher things, which powerfully quencheth worldly love, and mortifieth all our carnal pleasures, Matth. 6. 20. 21. Col. 3. 1, 2, 3, 4. Rom. 8. 5, 6, 7. Phil. 30. 20, 21.

3. Faith sheweth the soul those wants and miseries in it self, which nothing in the world is able to supply and cure. Nay, such as the world is apter to increase. It is not gold that will quench his thirst, who longs for pardon, grace and glory. A guilty conscience, a sinful and condemned soul will never be cured by riches, or high places, by pride, or fleshly sports and pleasures, James 5. 1, 2, 3. This humbling work is not in vain.

4. Faith looketh to Christ, who hath overcome the world, and carefully treadeth in his steps, John 16. 33. Heb. 12. 2, 3. 4, 5. It looketh to his person, his birth, his life, his cross, his grave, and his resurrection: to all that strange example of contempt of worldly things which he gave us from his manger, to his shameful kind of death. And he that studieth the Life of Christ, will either despise the world, or hate. He will either vilifie the world in imitation of his Lord, or vilifie Christ for the pleasures.
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fures of the world. Faith hath in this warfare, the surest and most
onorable guide, the ablest Captain, and the most powerful ex-
ample in all the world. And it hath with Christ an unerring Rule,
which furnisheth him with armour for every use. Yea it hath
through him a promise of Victory before it be attained; so that
in the beginning of the fight, it knows the end, Rom. 16. 20.
John 16. 33. It goeth to Christ for that Spirit which is our
strength, Ephes. 6. 10. Col. 2. 7. And by that it mortifieth the
desires of the flesh: and when the flesh is mortified, the world
is conquered: for it is loved only as it is the provision of the
fleth.

5. Moreover, Faith doth observe God's particular Providence,
who distributeth his talents to every man as he pleaseth,
and disposeth of their estates and comforts: so that the
Race is not to the swift, nor the Victory to the strong, nor Riches
to men of understanding, Eccles. 9. 11.

Therefore it convinceth us, that our lives, and all being in
his hand, it is our wisdom to make it our chiefest care to use
all so as is most pleasing unto him, 2 Cor. 5. 8. It foreseeeth also the
day of Judgment, and teacheth us to use our prosperity and
wealth, as we desire to hear of it in the day of our accounts.
Faith is a provident and a vigilant grace; and useth to ask
when we have any thing in may possession, which way I make
the best advantage of it for my soul? which way will be most
comfortable to me in my last review? how shall I wish that I
had used my time, my wealth, my power, when time is at an
end, and all these transitory things are vanished?

6. And Faith doth so absolutely devote and subject the soul
to God, that it will suffer us to do nothing (so far as it pre-
vaileth) but what is for him, and by his consent. It telleth us
that we are not our own, but his; and that we have nothing
but what we have received: and that we must be just in giving
God his own: and therefore it first asketh, which way may I
best serve and honour God with all that he hath given me?
Not only with my substance, and the first fruits of mine increase,
but with all, 1 Cor. 10. 31. When Love and devotion hath de-
liberated up our selves entirely to God, it keeps nothing back, but
deliveth him all things with our selves; even as Christ with
himself doth give us all things, Rom. 8. 32. And Faith doth so
much
much subject the soul to God, that it maketh us like servants and children, that use not their Masters or Parents goods at their own pleasure; but ask him first, how he would have us use them. Lord, what wouldst thou have me to do? is one of the first words of a converted soul, Acts 9. 6. In a word, Faith writeth out that charge upon the heart, 1 John 2. 15. Love not the world, nor the things that are in the world (the lust of the flesh, the lust of the eyes, and pride of life.) For if any man love the world, the love of the Father is not in him. Ye cannot serve God and Mammon.

But on this subject Mr. Alleine hath said so much in his excellent Book of the Victory of Faith over the world, that I shall at this time say no more.

The Directions which I would give you in general, for preservation from the danger of prosperity by Faith, are these that follow.

Direc. 1. Remember still that the common cause of men's damnation is their Love of this world more than God and Heaven; and that the world cannot undo you any other way, but by tempting you to over-love it, and to undervalue higher things: And therefore that is the most dangerous condition, which makesthe world seem most pleasing, and most lovely to us. And can you believe this, and yet be so eager to be humoured, and to have all things fitted to your pleasure and desires? Mark here what a task Faith hath! and mark what the work of self-denial is? The worldling must be pleased; the Believer must be saved. The worldling must have his flesh and fancy gratified: the Believer must have Heaven secured, and God obeyed. Men fell not their souls for sorrow, but for mirth: They forsoke not Heaven for poverty, but for riches: they turn not away from God for the love of sufferings and dishonour, but for the love of pleasure, preferments, dignities and estimation in the world. And is that state better and more desirable, for which all that perish turn from God, and fell their souls, and are beseeled and undone for ever? Or that which no man ever sinned for, nor forsook God for, or was undone for? Read over this question once and again, and mark what answer your hearts give to it, if
you would know whether you live by sense or faith? And mark what contrary answers the flesh and faith will give to it, when it comes to practice? I say, though many sin in poverty, and in sufferings, and in disgrace, yea and by occasion of them, and by their temptations, yet no man ever sinned for them: They are none of the bait that steal away the heart from God. Set deep upon your heart, the sense of the danger of a prosperous state, and fear and vigilancy will help to save you.

Direct. 2. Imprint upon your memory the characters of this deadly sin of worldliness, that so you may not perish by it, whilst you dream that you are free from it; but may always see how far it doth prevail. Here therefore to help you, I will set before you the characters of this sin; and I will but briefly name them, lest I be tedious, because they are many.

1. The great mark of damning worldliness is, when God and Heaven are not loved and preferred before the pleasures, and profits, and honours of the world.

2. Another is, when the world is esteemed and used more for the service and pleasure of the flesh, than to honour God, and to do good with, and to further our salvation: When men desire great places, and riches, more to please their appetites and carnal minds with, than to benefit others, or to serve the Lord with; when they are not rich to God, but to themselves, Luke 12. 20, 21.

3. It is a mark of some degree of worldliness, to desire a greater measure of riches or honour, than our spiritual work, and ends, and benefit do require: For when we are convinced that less is as good or better to our highest ends, and yet we would have more; it is a sign that the rest is desired for the flesh, Rom. 13. 14. & 8. 8, 9, 10, 13.

4. When our desires after worldly things are too eager and violent: when we must needs have them, and cannot be without them, 1 Tim. 6. 9.

5. When our contrivances for the world are too solicitous; and our cares for it take up an undue proportion of our time, Mat. 6. 24, 25. to the end.

6. When we are impatient under want, dishonour, or disappointments, and live in trouble and discontent, if we want much, or have not our wills.

7. When
7. When the thoughts of the world are proportionably so many more than our thoughts of Heaven, and our salvation, that they keep us in the neglect of the duty of Meditation, and keep empty our minds of holy things, Mat. 6. 21.

8. When it turneth our talk all towards the world, or taketh up our freest, and our sweetest and most serious words, and leaveth us to the use of seldom, dull, or formal, or affected words, about the things which should profit the soul, and glorifie our great Creator.

9. When the world incroacheth upon Gods part in our families, and thrusts out prayer, or the reading of the Scriptures, or the due instruction of children or servants: when it cometh in upon the Lords day; when it is intruding in Gods Worship, and at Sermon or Prayer our thoughts are more pleasingly running out after some worldly thing, than kept in attendance upon God, Ezek. 33. 31.

10. When worldly prosperity is so sweet to you, that it can keep you quiet under the guilt of wilful sin, and in the midst of all the dangers of your souls. Because you have your hearts desire a while, you can forget eternity, or bear those thoughts of it with security, which otherwise would amaze your souls, Luke 12. 19, 20.

11. When the peace and pleasure which you daily live upon, is fetched more from the world, than from God and Heaven; so that if at any time you ask your selves the true reason of your peace, and whence it is that you rise and lie down in quietness of mind, your consciences must tell you, it is not so much from your belief of the Love of God in Christ, nor from your hope to live in Heaven for ever, as because you feel your self well in body, and live at ease and prosperity in the world: And when any mirth or joy possesseth you, you may easily feel, that it is more from something which is grateful to your flesh, than from the belief of everlasting glory.

12. When you think too highly and pleasingly of the condition of the rich, and too meanly of the state of poor Believers: when you make too great a difference between the rich and the poor, and lay to the man with the gold Ring, and the gay Apparel, Come up hither, and to the poor, Sit there at my footstool, James 4. & 5. When you had rather be made like
the rich and honourable in the world, than like the poor that are more holy; and think with more delight of being like Lords or Great men in the world, than of being more like to humble heavenly Believers.

13. When you are at the heart more thankful to one that giveth you lands or money, than to God for giving you Christ and the Scriptures, and the Means of Grace: and would be better pleased if you were advanced or enriched by the King, than to think of being sanctified by the Spirit of Christ. And when you give God himself more hearty thanks for worldly than for spiritual things.

14. When you make too much ado for the things of the world; and labour for them with inordinate industry; or plunge your selves into unnecessary business, as one that can never have or do enough.

15. When you are too much in expecting liberality, kindness and gifts from others; and are too much pleased in it; and grudge at all that goeth beside you; and think that it is mens duty to mind all your concernsments, and further your commodity more than other mens.

16. When you are selfish and partial about worldly interest, and have little sense of your neighbours concernsments in comparison of your own. If one give never so liberally to many others, and give nothing to you, it doth never the more content you, nor reconcile your mind to the charity of the giver. If one give to you, and pass by many that have more need, you love and honour the bounty which satisfieth your own desires. If you sell dear, you rejoice; and if you buy cheap, you are glad of your good bargain, though perhaps the seller be poorer than you. He that wrongeth you, or any way hindereth your commodity, is always a bad man in your esteem: No virtue will save him from your censures and reproach: But he that dealeth as hardly by your neighbour, and well with you, is a very honest man, and worthy of your praise.

17. When you are quarrelsome for worldly things, and the love of them can at any time break your charity and peace, and make an enemy of your nearest friend; or engage you in causless Law-suits and contentions. What abundance doth the world set together by the cars?

18. When
18. When you can see your poor brother or neighbour in want, and shut up the bowels of your compassion from him; and do little good with what God hath given you, but the flesh and self devoureth all.

19. When you will venture upon unlawful ways of getting; or will sin for honour or commodity; or at least will let go your innocency and conscience, rather than lose your prosperity in the world; and will distinguish your selves out of every danger, or costly duty, or suffering for righteousness sake; and will prove every thing lawful, which seemeth necessary to the prosperity and safety of the flesh.

20. When you are more careful to provide riches and honors for your children after you, than to save them from worldliness, voluptuousness and pride, and to bring them up to be the heirs of Heaven; and had rather venture their souls in the most dangerous temptations, than abate any of their plenty or grandure in the world.

These be the plain marks of worldly minds, whatever a blinded heart may devise to hide them.

Direct. 3. Take heed of those blinding pretences which worldly minds do commonly use, to flatter, deceive and undo themselves. For instance.

1. The most common pretence is [That Gods creatures are good, and prosperity is his blessing, and that our bodies must be cherished, and that synical and eremetical extremes and austerities, are far from the genius of true Christianity.

There is truth in all this, or else it would not be so fit to be made a cloak for sin by misapplication. The world and all Gods works are good; and to the pure they are pure: to the sanctified they are sanctified; that is, they are devoted to the service of God, and used for him from whom they come: God hath given us nothing which may not be used for his service, and our salvation. No doubt but you may make you friends of the Mammon of unrighteousness, to further your reception into the everlasting habitations: You may lay up a good foundation for the time to come; and you may sow to the Spirit, and reap in the end everlasting life, Gal. 6. You may provide you bags that wax not old: you may please God by the sacrifices of distributing and communicating, Hcb. 13. But yet I
must tell you, the world and all God's creatures in it, are too good to be sacrificed to the flesh, and to the Devil; and not good enough to be loved and preferred before God, and your innocency and salvation.

The body must be cherished, but yet the flesh must be subdued; and if you live after it, you shall die. Health and alacrity must be preserved, because they make you fit for duty; but wanton appetites must be restrained, and no provision must be made for the flesh, to satisfy its lusts (or wills) Rom. 13. 14. It must be cherished as your horse or servant for his work; but it must not be pampered, and made unruly, or your Master. You may seek food for your necessity and use; and ask of God your daily bread (Matt. 6. Psal. 145.) but you may not with the Israelites, ask meat for your lust, as being weary of eating Manna so long, Psal. 78. Hurting your health by useless austerities, is not pleasing unto God: But sensuality and flesh-pleasing, and love of the world, is nevertheless abominable in his sight.

Object. 2. Necessity makes me mind the world: I have children to maintain, and am in debt, and cannot pay every one his own.

Answer. Whether you have necessity or not, you ought to labour faithfully in your callings. But no necessity will excuse your worldly love and cares: What will the love of the world do towards the supply of your necessities? or what will your eager desires, and your cares do, more than the labours and quiet forecast of one that hath a contented patient mind? Surely in reason, the less you have in the world, and the harder your condition is, the less you should love it, and the more you should abound in care and diligence, to make sure of a better world hereafter.

Object. 3. I covet no man's but my own.

Answer. 1. Why then are you so glad of good bargains, or of gifts? 2. But what if you do not? You covet to have more to be your own, than God alloteth you? Perhaps you have already as much as your flesh knoweth what to do with; and therefore need not covet more. But will this excuse you for loving your riches more than God? The question is not now, what you covet, but what you love. If the world hath your hearts,
hearts, the Devil hath your lives; for it is by the world that he deceiveth souls: And do you think then that you are fit to dwell with God? Know ye not that the love of the world, is enmity to God? And that if ye will be friends of the world, you are God's enemies? James 4. 4.

Object. 4. It is not by any unlawful means that I desire to grow rich: I wait on God in my lawful labour, and crave his blessing.

Answer. It is not now your getting, but your loving the world that I am speaking of: If your hearts be more set on your riches or prosperity, than on God, and the world by loving it be made your Idol, you do but turn prayer and labour into sin, (though they be good in themselves) while you abuse them to your ungodly worldly ends.

What wretched muck-worm would not pray, if he believed that praying would make him rich? I warrant you then their tune would be turned. They would not cry out, what needeth all this praying? If God would give them money for the asking, they would quickly learn to pray without Book, and long prayers would come into request, upon the Pharisees old account. Can any thing in the world be more unlawful and abominable, than to love the flesh and the world, above God and Heaven? And yet do you say that you get not your wealth by any thing that is unlawful?

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

Answer. So is a Swine when his belly is full. But the question is, Whether Heaven and Holiness, or that worldly condition which you are in seem more lovely to you.

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

Answer. So would every beggar in the Country give God thanks if he would make them rich. Some drunkards and gluttons, and some malicious people, do give God thanks for satisfying their sinful lusts. This is but adding hypocrisy to your sin, and to aggravate it by prophaning the Name of God, by thanking him as a cherisher of your lusts. But the question is, whether you love God for himself, and as your sanctifier better than you do the gratifying of your flesh?

Object. 7. But I give something to the poor, and I mean to leave them something at my death.
Answ. So it is like the miserable Gentleman did, in Luke 16. Or else why would Lazarus lie at his gates, if he used not to give something to the poor? What worldling or hypocrite is there that will not drop now and then an Alms, while he pampereth his flesh, and satisfieth its desires? Do you look to be saved for doing as a Swine will do, in leaving that which he can neither eat, nor carry away with him? The question is, whether God or the world have your hearts? and what it is that you most delight in as your treasure?

Object. 8. I am fully satisfied that Heaven is better than Earth, and God than the creature, and holiness than the prosperity or pleasure of the flesh?

Answ. Thousands of miserable worldlings, are satisfied in opinion that this is true: They can say the same words that a true Believer doth: And in dispute they can defend them, and call the contrary opinion blasphemy. But all this is but a dreaming speculation: Their hearts never practically preferred God, and Holiness, and Heaven, as most suitable and best for them: Mark what you love best, and most long after, and most delight in, and what it is that you are lost best to leave, and what it is that you most eagerly labour for, and there you may see what it is that hath your hearts.

Object. 9. Worldliness is indeed a heinous sin, and of all people, I most hate the covetous; and I use to preach or talk against it, more than against any sin.

Answ. So do many thousands that are slaves to it themselves, and shall be damned for it. It is easier to talk against it, than to forsake it. And it is easier to hate covetousness in another, because it will cost you nothing for another to forsake his sin; and perhaps the more covetous he is, the more he standeth in your way, and hindereth you from that which you would have your selves. Of all the multitude of covetous Preachers that be in the world, is there any one that will not preach against covetousness? Read but the Lives of Cardinals, and Popes, and Popish Prelates, and you will see the most odious worldliness set forth without any kind of cloak or shame: How such a one laid his design at Court, and among the great ones for preferment? How studiously he prosecuted it, and conformed himself to the humours & interest of those, from whom he
he did seek it? How they first got this Living, and then got that Prebendary, and then got that Denary, and then got such a Bishoprick, and then got a better (that is a richer) and then got to be Archbishops, and then to be Cardinals, &c. O happy progress, if they might never die! They blush not openly before Angels and men to own this worldly ambitious course, as their design and trade of life: And the Devil is grown so impudent, as if he were now the confessed Master of the world, as to set Divines themselves at work, to write the history of such cursed ambitious worldly lives, with open applause, and great commendations; yea to make Saints of them, that have a character far worse than Christ gave of him in Luke 16. that wanteth a drop of water to cool his tongue: He openly now faith, All this will I give thee; and they as impudently boast, All this I have gotten: but they forget or know not how much they have lost. A Judas kiss is thought sufficient to prove him a true Christian and Pastor of the Church, though it be but the fruit of what will you give me? Instead of a scourge to whip out these buyers and sellers from Christ's Temple, their merchandize is exposed without shame, and their signs set forth, and the trade of getting preferments openly professed, and it is enough to wipe off all the shame, to put some venerable titles upon this Den of thieves. But the Lord whom we wait for, will once more come and cleanse his Temple: But who may abide the day of his coming? for he is like a refiners fire, and like fullers soap, and will thoroughly purge the Sons of Levi, Mal. 3. 1, 2, 3, 4.

If talking against worldliness, would prove that the world is overcome, and that God is dearest to the soul, then Preachers will be the happiest men on earth. But it's easier to commend God, than to love him above all; and easier to cry out against the world, than to have a heart that is truly weaned from it, and set upon a better world.

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

Answer. Many a one loveth prosperity, that hath it not: And such are doubly sinful, that will love a world which loveth not them: Even a world of poverty, misery and distress. Something you would have done, if you had had a full estate, and honour, and fleshly delights to love. Nay, many poor men think.
think better of riches and honour, than those that have them; because they never tryed how vain and vexatious they are; and if they had tryed them, perhaps would love them less. The world is but a painted Strumpet; admired afar off; but the nearer you come to it, and the more it’s known, the worse you will like it. Is it by your own desire that you are poor? or is it against your wills? Had you not rather be as great and rich as others? Had you not rather live at ease and fulness? And do you think God will love you ever the better, for that which is against your wills? Will he count that man to be no worldling, that would fain have more of the world, and cannot? and that loveth God and Heaven no better than the rich? Nay, that will sin for a shilling, when great ones do it for greater summs? who can be more unfit for Heaven, than he that loveth a life of labour, and want, and misery better? Alas it is but little that the greatest worldlings have for their salvation: But poor worldlings sell it for less than they, and therefore do despise it more.

Direct. 4. Let the true nature and aggravations of the sin of worldliness, be still in your eye to make it odious to you. As for instance:

1. It is true and odious Idolatry, Ephes. 5. 5. Col. 3. 5. To have God for our God indeed, is to love him as our God, and to delight in him, and be ruled by him. Who then is an Idolater, if he be not one, who loveth the world, and delighteth in it more than in God, or esteemeth it fitter to be the matter of his delight? and is ruled by it, and seeketh it more? Isa. 55. 1, 2, 3.

2. It is a blasphemous contempt of God and Heaven, to prefer a dung-bill world before him: To set more by the provisions and pleasures of the flesh, than by all the blessedness of Heaven: It is called prophaneness in Esau, to sell his birth-right for one morsel, Heb. 12. 16. What prophaneness is it then to say, as worldlings hearts and lives do, The satisfying of my flesh and fannie for a time, is better than God and the Joys of Heaven to all eternity.

3. It is a sin of Interest, and not only of Passion; and therefore it posseseth the very Heart and Love, which is the principal faculty of the soul, and that which God most reserveth for himself. No actual sin, which is but little loved, is so heinous and
and mortal, as that which is most loved. Because these do most exclude the Love of God. Some other sins may do more hurt to others, but this is worst to the sinner himself. We justly pity poor Heathenish Idolaters, and pray for their conversion (and I would we did it more.) But do not you not think that our hypocrite-worldlings, do love their riches, and their honours and pleasures, better than the poor Heathens love their Idols? They bow the knee to a creature, and you entertain it in your heart.

4. It is a sin of deliberation and contrivance, which is much worse than a surprize by a sudden temptation. You plot how you may compass your voluptuous, covetous and ambitious ends: Therefore it is a sin that standeth at the furthest distance from Repentance, and is both voluntary, and a settled habit.

5. It is a continued sin. Men be not alwaies lying, though they be never to great liars; nor alwaies stealing, if they be the most notorious thieves; nor alwaies swearing, if they be the profane swearers. But a worldly mind is alwaies worldly: He is alwaies committing his Idolatry with the world, and alwaies denying his Love to God.

6. It is not only a sin about the means to a right end (as mis-chosen ways of Religion may be) but it is a sin against the End itself, and a mischuling of a false pernicious End. And so it is the perverting, not only of one particular action, but even of the bent and course of mens lives: And consequently a mis-spending all their time.

7. It is a perverting of Gods creatures, to a use clean contrary to that which they are given us for; and an unthankful turning of all his gifts against himself. He gave us his creatures to lead us to him, and by their loveliness to shew his greater loveliness, and to taste in their sweetness, the greater sweetness of his love. And will you use them to turn your affections from him?

8. It is a great debasing of the soul itself, to fill that noble Spirit with nothing but dirt and smoak, which was made to know and love its God.

9. It is an irrational vice, and signifies not only much unbelief of the unseen things which should take up the soul; but also
also a sortish inconsiderateness, of the vanity and brevity of the
things below. It is an unmanning our selves, and hiring out
our reason to be a servant to our fleshly lusts.
10. Lastly, It is a pregnant multiplying sin: which bringeth
forth abundance more: The love of money is the root of all evil,
1 Tim. 6. 9, 10. Therefore
Direct. 5. Let the mischief or effects of this sin, be still be-
fore your eyes. As for instance.
1. It keepeth the heart strange to God and Heaven. The Love
of God and of the world are contrary, 1 John 2. 15, &c. 3. 17
James 4. 4. So is an earthly and a heavenly conversation, Phil.
3. 18, 19, 20. And the laying up a treasure in Heaven and
upon Earth, Matt. 6. 19, 20, 21. And the living after the
flesh, and after the Spirit, Rom. 8. 1, 5, 6, 13. Ye cannot po-
sibly serve God and Mammon; nor travel two contrary waies at
once; nor have two contrary felicities, till you have two hearts.
2. It setteth you at enmity with God and holiness; because
God controlleth and condemneth your beloved lusts: and be-
cause it is contrary to the carnal things which have your hearts:
2. By this means it maketh men malignant enemies of the
godly, and persecutors of them: because they are of contrary
minds and waies. As then, he that was born after the flesh,
persecuted him that was born after the Spirit, even so it is now,
Gal. 4. 29. The world cannot love us, because we are not of
the world, John 15. 19, 20. Pride, covetousness and lascivious-
ness, are the matter which the burning Feaver lodgeth in, which
hath consumed so much of the Church of Christ.
4. It is the sin that hath corrupted the sacred Office of the
Ministry throughout most of the Christian Churches in the
world: And thereby caused both the Schisms and Cruelties;
and the decay of serious godliness among them, which is their
present deplorable case. Ignorant persons are like sick men in
a Feaver: They lay the blame on this and that, and common-
ly on that which went next before the paroxism; and know
not the true cause of the disease: We are all troubled (or
should be) to see the many minds, the many waies, the con-
fused state of the Christian Churches, and to hear them cry out
against each other. And one layeth the blame on this party
or opinion, and another on that: But when we come to our
selves,
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selves, we shall find that it is, The worldly mind that causeth our calamity. Many well meaning friends of the Church do think how dishonourable it is to the Ministry, to be poor and low, and consequently despicable; and what an advantage is it to their work, to be able to relieve the poor, and rather to oblige the people, than to depend upon them, and to be above them, rather than below them. And supposing the Pastors to be mortified, holy, heavenly men, all this is true; and the zeal of these thoughts is worthy of commendation. But that which good men intend for good, hath become the Churches bane. So certain is the common saying, that Constantines zeal did poison the Church, by lifting up the Pastors of it too high, and occasioning those contentions for grandure and precedence, which to this day separate the East and West. When well-meaning Piety hath adorned the office with wealth and honour, it is as true as that the Sun shineth, that the most proud, ambitious, worldly men, will be the most studious seekers of that office; and will make it their plot, and trade, and business, how by friends, and observances, and wills, to attain their ends: And usually be that seeks shall find: when in the mean time the godly mortified humble man, will not do so; but will serve God in the state to which he is clearly called: And consequently, except it be under the Government of an admirably wise and holy Ruler, a worthy Pastor in such a wealthy station, will be a singular thing, and a rarity of the age; whilst worldly men, whose hearts are habited with that which is utterly contrary to holiness, and contrary to the very ends and work of their own office, will be the men that must sit in Mes-Chair; that must have the doing and ruling of the work which their hearts are set against. And how it will go with the Church of Christ, when the Gospel is to be preached, and Preachers chosen, and Godliness promoted by the secret enemies of it; and when ambiusus, fleshly, worldly men, are they that must cure the people's souls (under Christ) of the love of the flesh, and the world, it were easy to prognosticate from the causes, if the Christian world could not tell by the effects: so that, except by the wonderful Piety of Princes———there is no visible way in the eye of reason, to recover the miserable Churches, but to retrieve the Pastoral Office into such a state, as that it may be no
bait to a worldly mind, but may be desired and chosen purely upon heavenly accounts: And then the richer the Pastors are, the better; when they are the Sons of Nobles, whose Piety bringeth with them their honour, and their wealth, to serve God and his Church with, and they do not find it there to be their end or inducement to the work: But instead of invitations or encouragements to pride and carnal minds, there may be only so much as may not deter or drive away candidates from the sacred Function.

5. Worldliness is a sin, which maketh the Word of God unprofitable. Mat. 13. 22. John 12. 43. Ezek. 33. 31. prepossessing the heart, and resisting that Gospel which would extirpate it.

6. It hindereth Prayer, by corrupting mens desires, and by intruding worldly thoughts.

7. It hindereth all holy Meditation, by turning both the heart and thoughts another way.

8. It drieth up all heavenly profitable Conference, whilst the world doth fill both mind and mouth.

9. It is a great profaner of the Lords Day, distracting mens minds, and alienating them from God.

10. It is a murderous enemy of Love to one another: All worldly men being so much for themselves, that they are seldom hearty friends to any other.

11. Yea it maketh men false and unrighteous in their dealings: There being no trust to be put in a worldly man any further than you are sure you suit his interest.

12. It is the great cause of discord and divisions in the world: It setteth Families, Neighbours and Kingdoms together by the ears; and setteth the Nations of the earth in bloody wars, to the calamity and destruction of each other.

13. It causeth cheating, stealing, robbing, oppressions, cruelties, lying, false-witnessing, perjury, murders, and many such other sins.

14. It maketh men unfit to suffer for Christ, because they love the world above him: and consequently it maketh them as Apostates to forfake him in a time of trial.

15. It is a great devourer of precious time: That short life which should be spent in preparing for eternity, is almost all spent in drudging for the world.

16. Lastly,
16. Lately, it greatly unfitness men to die; and maketh them loth to leave the world: And no wonder when there is no entertainment for worldlings, in any better place hereafter.

Direct. 6. If you would be saved from the world, and the hopes of prosperity, foresee death, and judge of the world as it will appear and use you at the last. Dream not of long life: He that looks to stay but a little while in the world, will be the less careful of his provisions in it. A little will serve for a little time. The grave is a sufficient disgrace to all the vanities on earth, though there must be more to raise the heart to Heaven.

Direct. 7. Mortifie the flesh, and you overcome the world. Cure the thisty disease, and you will need none of the worldlings wares to satisfy it. When the flesh is mastered, there it no use for plenty, or pleasures, or honours, to satisfy its lusts: Your daily bread to fit you for your work, will then suffice.

Direct. 8. But it is the lively belief of endless Glory, and the Love of God prevailing in the soul, that must work the cure. Nothing below a Life of Faith, and a heavenly mind and conversation, and the Love of God, will ever well cure a sensual life, and an earthly mind and conversation, and the love of the world.

Direct. 9. Turn away from the bait: desire not to have your estate, your dwelling, &c. too pleasing to your flesh and fancy. Remember that it killeth by pleasing, rather than by seeming unlovely and displeasing.

Direct. 10. Turn Satans temptations to worldliness against himself. When he tempteth you to covetousness, give more to the poor than else you would have done. When he tempteth you to pride and ambition, let your conversation shew more aversion to pride than you did before. If he tempt you to waste your time in fleshly vanities, or sports, work harder in your calling, and spend more time in better things; and thus try to weary out the tempter.

Direct. 11. Take heed of the Hypocrites designs, which is to unite Religion and worldliness, and to reconcile God and Mammon; and to secure the flesh and its prosperity here, and yet to save the soul hereafter. For all such hopes are mere deceits.
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Direct. 12. Improve your prosperity to its proper ends. Devote all entirely and absolutely to God; and so it will be saved from loss, and you from deceit and condemnation.

CHAP. XV.

How to be poor in spirit. And how to escape the pride of Prosperity.

Though no man is saved or condemned for being either rich or poor; yet it is not for nothing that Christ hath so often set before us the danger of the rich, and the extraordinary difficulty of their salvation: And that he began his Sermon, Mat. 5. 3. with, Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. The sense of which words, is not as is commonly imagined, [Blessed are they that find their want of grace.] For 1. So may a despairing person. 2. The text compared with Luke 16, where simply the poor and rich are opposed, doth plainly show another sense; agreeing with the usual doctrine of Christ. And whereas Expositors doubt whether Christ spake that Sermon to his Disciples, or to the multitude, the text maketh it plain, that he spake it to both, viz. that he called his Disciples to him, and as it were pointed the finger at them, and made them his text on which he preached to the multitude; and the sense is contained in these Propositions; as if he had said [See you these followers of me: You take them to be contemptible or unhappy, because they are poor in the world; but I tell you, 1. That poverty maketh not Believers miserable: 2. Yea they are the truly blessed men, because they shall have the heavenly riches: 3 And the evidence of their right to that, is, that they are poor in spirit, that is, their hearts are suited to a low estate, and are saved from the destructive vices of riches and prosperity. 1. And their outward poverty is better suited and conducive to this deliverance, and this poverty of spirit, than a state of wealth and prosperity. 1.] All these four Propositions are the true meaning of the text.

That we may see here what is the special work of Faith, we must know which are the special sins of prosperity, which riches and
and honours occasion in the world. And though the Apostle tell us, 1 Tim. 6. 10. that the love of money is the root of all evil, I will confine my discourse to that narrower compass, in the enumeration of the sins of Sodom, in Ez. k. 16. 49. PRIDE, FULNESS of bread, IDLENESS: And of these but briefly, because I have spoken more largely of them elsewhere (in my Christian Directory.)

And first of the Pride of the rich and prosperous.

PRIDE is a sin of so deep radication, and so powerful in the hearts of carnal men, that it will take advantage of any condition, but Riches and Prosperity are its most notable advantage. As the boat riseth with the water, so do such hearts rise with their states. Therefore faith the Apostle, 1 Tim. 6. 17. Charge the rich that they be not high minded. High-mindedness is the sin that you are first here to avoid. In order whereunto I shall give you now but these three general Directions.

Direct. 1. Observe the masks or covers of high-mindedness or Pride, lest it reign in you unknown. For it hath many covers, by which it is concealed from the souls that are infected, if not undone and miserable by it.

For instance: 1. Some think that they are not Proud, because that their parts and worth will bear out all the estimation which they have of themselves. And he that thinketh of himself but as he really is, being in the right, is not to be accounted proud.

But remember that the first act of Pride is the overvaluing of our selves: And he that is once guilty of this first act, will justify himself both in it, and all that follow. So that Pride is a sin which blindeth the understanding, and defendeth itself by itself, and powerful keepeth off repentance. When once a man hath entertained a conceit, that he is wiser or better than indeed he is, he then thinketh that all his thoughts, and words, and actions, which are of that significance, are just, and sober, because the thing is so indeed. And for a man to deny Gods graces, or gifts, and make himself seem worse than he is, is not true humility, but dissimulation or ingratitude.

But herein you have great cause to be very careful, lest you should
should prove mistaken: Therefore 1. Judge not of your selves by the by as of self-love; but, if it be possible, lay by partiality, and judge of your selves as you do by others, upon the like evidences. 2. Hearken what other men judge of you, who are impartial and wise, and are near you, and thoroughly acquainted with your lives. It's possible they may think better or worse of you than you are: but if they judge worse of you, than you do of your selves, it should stop your confidence, and make you the more suspicous, and careful to try left you should be mistaken.

2. And remember also that you are obliged to a greater modesty in judging of your own vertues, and to a greater severity in judging of your own faults, than of other mens; though you must not wilfully erre about your selves, or any others, yet you are not bound to search out the truth about the faults of another, as you are about your own. We are commanded to prefer one another in honour, Rom. 10. 21. And vers. 3. For I say, through the grace given to me, to every man that is among you, not to think of himself more highly, than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith.

2 Another cloak for Pride is, the Reputation of our Religion, Profession or Party, which will seem to be disgraced by us, if we seem not to be somewhat better than we are. If we should not hide or extenuate our faults, and set out our graces and parts to the full, we should be a disfavour to Christ, and to his servants, and his cause.

But remember 1. That the way by which God hath appointed you to honour him, is, by being good, and living well, and not by seeming to be good, when you are not, or seeming better than you are: The God of Truth, who hateth Hypocrifie, hath not chosen lying and hypocristie to be the means by which we must seek his honour. It is damnable to seek to glorifie him by a lye, Rom. 3. 7, 8. We must indeed cause our light so to shine before men that they may see our good works, and glorifie our heavenly Father, Mat. 5. 16. But it is the light of Sincerity and good Works, and not of a dissembled Profession that must so shine.

2. And the Goodness of the pretended end doth greatly aggravate
aggravate the crime: As if the honour of God and our Religion must be upheld, by so devilish a means as proud Hypocrisy.

3. And, though it be true, that a man is not imprudently without just cause, to open his sins before the world, when it is like to tend to the injury of Religion, and any way to do more hurt than good: yet it is as true, that when there is no such impediment, true repentance is forward to confess, and when the fault is discovered, defending and extenuating it, is then the greatest dishonour to Religion. (As if you would rather all on Christ, and make men believe that he will justify or extenuate sin as you do.) And then it is a free self-abasing confession, and taking all the shame to your selves (with future reformation) which is the reparation which you must make of the honour of Religion. For what greater dishonour can be cast upon Religion, than to make it seem a friend to sin? Or what greater honour can be given it, than to represent it as it is, as an enemy to all evil; and to take the blame, as is due, unto your selves?

3. Another cloak for Pride, is the Reputation of our offices, dignities and places. We must live according to our rank and quality: All men must not live alike. The grandeur of Rulers must be maintained, or else the Magistracy will fall into contempt. The Pastors Office must not by a mean estate, and low deportment, be exposed to the peoples scorn. And so abundance of the most ambitious practices, and hateful enormities of the proud, must be vailed by these fair pretences.

Answer. 1. We grant you that the honour of Magistrates must be kept up by a convenient grandeur; and that a competent distance is necessary to a due reverence: But Goodness is as necessary an ingredient in Government, as Greatness is; and to be great in Wisdom and Goodness, is the principal Greatness: And Goodness is Loving, and humble, and condescending, and suitem all deportments to the common good, which is the end of Government. See then that you keep up no other height, but that which really tendeth to the success of your endeavours, in order to the common good.

2. And look also to your hearts, left it be your own exaltation which you indeed intend, while you thus pretend the honour of
honour of your office: For this is an ordinary trick of pride. To discover this, will you ask yourselves these questions following?

Quest. 1. How you came into your offices and honours? did they seek you, or did you seek them? did the place need you, or did you need the place? If pride brought you in, you have cause to fear, lest it govern you when you are there?

Quest. 2. What do you in the place of honour that you are in? Do you study to do all the good you can, and to make men happy by your Government? and is this the labour of your lives? if it be, we may hope that the means is suited to this end. But if you do no such thing, you have no such end: And if you have no such end, you do but dissemble, in pretending that your grandeur is used but as a means to that end which really you never seek. It is then your own exaltation that you aim at, and it is your pride that playeth all your game.

Quest. 3. Are you more offended and grieved when you are crost and hindered in doing good, or when you are crost and hindered from your personal honour?

Quest. 4. Are you well contented that another should have your honour and preferment, if God and the Sovereign Power so dispose of it, to be it, it be one that is like to do more good than you?

By these questions you may quickly see if you are willing, whether your grandeur be desired by your pride for self-advancement, or by Christian prudence to do good.

3. And I must tell you, that there is abundance of difference betwixt the case of the Civil Magistrates, and the Pastors of the Church in this. —Magistracy must have more fear and pomp: But Pastors must govern by Light and Love: When his Apostles strove for superiority, Christ left a decision of the controversy for the use of all following ages. It is the contempt of the world, and the mortifying of the flesh, and self-denial, that Pastors have to teach the people, and withall to seek a heavenly treasure: And will not their own example further the success of their Doctrine? The reverence that a Pastor must expect, is not to be feared as one that can do hurt (For all coercion or corporal force is proper to the Magistrate:) but it is to
be thought one that is above all the riches and pleasures of the world, and hath set his heart on higher things: Such a one therefore he must both be and seem. A Pastor will be but the sooner despised, if he look after that riches and worldly pomp, which is seemly for a Magistrate: If he have a sword in his hand, it's the way to be hated: If he have teeth that are bloody, or claws that can tear, he will be accounted a wolf, though he have the clothing of a sheep. When our Divines give the reason of Christ's humiliation, they say, that if he had preached up heavenly-mindedness, self-denial, and mortification, and had himself lived in pomp and fulness, the people would not have regarded his words: And surely the same reason holdeth in some measure as to all his Ministers. Again, I say, that if ever the Church be universally reformed, the Pastor's office must be only encouraged with necessary support, to keep the Pastors from despondency, and distracting cares; but it must not be made a bait of ambition, covetousness or base; but must be strict of that which makes it thus desirable to a carnal mind. Otherwise we must expect, that except when Princes are very holy, the Churches be ordinarily guided by carnal and ungodly men; who will do it according to their minds and interest. All the world cannot answer the reason of this: which is, Honours and wealth will be certainly sought with greatest industry by the worldly, that is, the worst of men: and not by the heavenly mortified persons: And they that seek shall usually find: And so while the humble, holy persons stayeth till he is called, and the proud and worldly, who have the keener appetite, use all their art and friends to rise, the conclusion is as sure as sad, and hath been so proved by woeful experience almost 1300 years.

4. Another of Prides pretences is Decency, and the avoiding of reproach and scorn: If we live not as high as others, we shall be derided or contemned; or thought to be fordid, beggarly or base.

**Answer.** 1. This is one of the signs and effects of Pride, that it maketh a greater matter of other men thoughts of you, than you ought to make: It cannot bear contempt and scorn so easily as Humility can do: Too careful avoiding of contempt, is the proper work of Pride. 2. It is granted that you should not
not be contemptuous of your just reputation; and also that
you must not by any causeless affected singularity, or by any
practice which is indeed uncomely, make your selves the scorn
of others. But it is as true that you must not desire a higher
estimacion than is really your due; nor yet be over-solicitous
for that which is your due indeed; nor must you follow the
proud in any thing which is contrary to true humility, for the
keeping of their good report, nor go above your rank to avoid
contempt. 3. And forget not whose good word it is that you
should especially regard: Your truest honour is in the esteem
of God, and all good men, and not in the opinion or praiies of
the proud. They that are addicted to this vice themselves,
perhaps may deride those that go below them (and yet they
will more envy those that go above them:) But the bumble
will think much better of you for being humble, and nothing
can make you viler in their eyes than Pride. If you were humble
your selves, you would prefer your honour with humble, wise
and sober persons, above the opinions of the proud, who
know not good from evil.

5. Another cloak of Pride is opinionative and doctrinal Humili-
ity: When we have heard and read much against Pride, and can
speak (or preach) against it, as freely, and fluently, and vehement-
ly, and movingly, as any others; and in all company and confe-
rence signify our dislike of it; when we are much in dissuad-
ing others from it, and in extolling humility, and lowliness of
mind; this doth not only deceive others, but very often the
speaker himself; and makes him think that he hath no great
degree of Pride.

But speculation, and opinion, and talk, are one thing, and a
renewed truly humble soul is another thing. If all this while you
are as great, and wise, and good in your own esteem, and make
as great a matter of mens opinion of you, as others do that
speak less against Pride, your speeches and preachings serve
but to condemn your selves. It is as easy to talk against covet-
soufnes, gluttony, and other sins, whilst he that condemneth
them, continueth in them, and condemneth himself. Talking
against an enemy, obtaineth no victory; and talking against
sin, may signifie what you have learned to say, or perhaps what
dislike you have to that sin at a distance, or in specie, or in
another;
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another, when yet you may damnably love it in your selves. It were well for Preachers, if it were as easy or common to conquer sin, as to preach against it: But alas it is not so.

6. Another cloak of Pride is, The presence of a real partial humility, together with an outward humble garb. A man may be really humble in some, yea in many respects, and yet be exceeding proud in others: He may be vile in his own eyes, because he is conscious of many great and odious sins, and because he knoweth that sin is a thing odious to God, and all that will be saved, must be humbled for it; and because he knoweth that his body is earth, and must return by death to filth and dust: And he may go in fordid poor apparel; and such may have a humble tone and manner of speech; and perhaps speak so self-abasingly, as if there were none so lowly as they: And yet they may be exceeding proud of their supposed wisdom, or spiritual understanding, and of a supposed extraordinary measure of holiness, or revelations, or interest in God, or of this humility it self: Yea their common natural pride may not be taken down, though there be frequent expressions of great humiliation.

And if the proudest Gallants can, with their hat at your foot, profess themselves your humble servants, why may not Religious Pride go as far?

And note here, that this Religious Pride, is of a higher and more aggravated firein than the other: 1. Because it is committed against more humbling means. 2. Because it is a sin against more knowledge. 3. Because it is accompanied with the profession of Humility, and so is aggravated by more hypocrite. 4. Because it is an abuse of more excellent things: It is more odious to turn the pretence of wisdom, revelations, humility, godliness, good works, &c. into pride, than to be proud as children are of their fine clothes; or as addle-brained women are of their precedencies. 5. Because it most odiously fathereth itself on God, as if it were but the grateful magnifying of his graces: To put Gods Name into the boasts of Pride, and say, I thank thee, Lord, that I am not as other men, nor as this Publican (Luke 18. 11.) To say, God hath revealed more to me than to you; or hath made me more holy and spiritual than you, Isa. 65. 5. Stand by thy self; come not near me;
me; for I am holier than thou: This is, when Pride speaketh it, most odious blasphemy; to father the first-born of the Devil upon God.

There are two sad instances of this kind of Pride, which are now too familiarly seen among us.

The one is in the case of many convinced Hypocrites, yea and many passionate sectible Christians, who are afrighted with the terrors of the Lord, and partly disturbed by their guilt, or passions, and partly take it to be an honourable sign of humility to condemn themselves; and therefore will fill the ears of Ministers with sad complaints of their fears and doubts, and sins and wants, as if they would hardly be kept from desperation. And yet if they know that another doth believe them, and think and speak as bad of them as they speak of themselves; yea if he do but flight them, and prefer others before them, or plainly reprove them for any disgraceful sin, they swell with the wrath of Pride against him, and will not easily think or speak well of such a one: And they love him best that thinketh best of them, and praiseth them most, even when they most dispraise themselves; which theyweth that a man may be really humbled in some respects, and seen to be humbled in more, and yet at the heart be dangerously proud.

The other instance is, in the common separating Spirit of Sectarians; and in particular, in those called Quakers in these times (For against commanded separation from sin, by self-preservation or discipline, I am far from speaking.) Their great pretence of singularity is, to avoid and detest the Pride of others; they cry out against Pride as much as any. Their garb is plain; humility, and self-emptiness, and poverty of spirit, is their profession. And yet when they are so ignorant, that they can scarce speak sense; and when they understand not the Catechism or Creed, but have need to be taught which are the principles of the Oracles of God; they think they are taken into the counsels of the Almighty; they think they abound in the Spirit, and in wisdom, in revelations, and in holiness; and the wisest and holiest of Christ's Ministers and People, who are as far above them in knowledge and godliness, as the aged are above a hammering Infant, are proudly despised by them, and openly and impertinently reviled and railed at, as ignorant fools,
fools, and ungodly, worldly, self-seeking men, and as the deceivers of the people, and as void of the Spirit; which could never proceed to the height that we have seen it, and which their words and writings utter at this day, without a very strange degree of Pride, and such as either maketh men mad, or is made by madness, or little less.

And here note also, that it is no wonder if Religious Pride can despise the common applause of the world, and bear a great deal of ignominy from the vulgar; because they have learnt so much as to know that wicked men are fools, and base, and their judgment is no great honour or dishonour to any man; and that godly men only are truly wise, and their judgment most to be regarded. And therefore it is with them whom they think highliest of themselves, that they desire to be thought highliest of; and it is among the Religious sort, that Religious Pride doth fish for honour: even as men that are proud of their Learning, do hunt after the applause of learned men, and can despise the judgment of the unlearned vulgar, as quite below them.

I know that this last instance of Pride, is not always an attendant of Prosperity: But oft it is, a kind of wantonness thence arising, which is much restrained in suffering times: And being speaking of the rest, I thought not meet to pass it by.

Direct. II. Understand which are the ordinary effects and characters of Pride, that you may not live in it, and perish by it, whilst you thought you had overcome it. At this time (having said more of it elsewhere) I shall recite but these marks of prosperous Pride, and shew the contrary signs of lowlines.

1. The high-minded are self-willed, and much addicted to rule and domineer. They would have their own wills, in all their own matters, and are hardly brought to submit to the judgment and will of others. Obeying goeth quite against their grain, any further than they like the commands of their superiors: And if they are in any hope of reaching it, they aspire to be the Governors of others, that they may still stand uppermost.
uppermost, and have their will in all the matters about them, as well as in their own. If there be a place of Power and Preferment void, the proud man is the forwardest expectant; and maketh no great question of his fitness; but thinketh that he is injured if he be put by, how worthy a man soever be preferred before him: He snuffs and scorns at inferiours that stick at his most sinful and unreasonable commands; and thunders out the charge of Rebellion or Schism against those that question his infallibility, or that will stick at obeying him before God, and against him; as if he had been born to rule, and other men to obey him; and all do him wrong, who fall not down and worship not his will, at the first intimation: Though perhaps he be but a Minister of Christ, who should be as a little child, and the servant of all, and should stoop to the feet of the poorest of the flock, and should receive the weak, and bear with their infirmities; yet Pride will there lift up the head, and forget all the humbling examples and admonitions of Christ, and will either seek to draw Disciples after it, by speaking perverse things, Acts 20. 30. or forget 1 Pet. 5. 3. Neither as being Lords over God's heritage, but examples to the flock.

But on the contrary, the poor in spirit are readier to obey than rule, as knowing that ruling requireth the greater parts and graces; and are enclined to think others to be fitter for places of Teaching or Authority than themselves (further than clear experience constraineth them to know the contrary:) For in honour they prefer others, instead of striving to be preferred before others: They have a tractable, humble, yielding disposition, except when they are tempted to sin. They are gentle, and easie to be entreated, James 3. 17. and can submit themselves to one another; yea and be their voluntary subjects, 1 Pet. 5. 5. Ephes. 5. 21. (Yet not becoming unnecessarily the servants of men; but abusing it rather when they may be free.) They are as little children, in that they expect not rule, but to be ruled, Matt. 18. 3. They have learned to serve one another in love, Gal. 5. 13. and take it not for Christian love, that can do good only upon terms of equality, and cannot stoop to voluntary service. They can go two miles with him, that compelleth them to go one: No man more obedient when you command not sin. For as he affecteth not to be called Master,
or Rabbi, or to have the highest feat or name (Mat. 23. 11, &c.) So he hath learnt not to please himself, but to please others for their good to edification, Rom. 15. 2. Especially if he be a Pastor of the Church, though he do by an excelling light, and love, and good life, keep up the true honour of his calling; yet is he the more averse to Lord it over the flock, because he knoweth that he must be an example to them: And it is not an example of pride, but of lowliness, which Christ did give, and be must give; and therefore both are joyed together, 1 Pet. 5. 3, 5.

2. The Proud do make too great a matter of that honour which perhaps may be their due: They plot for it: they set their hearts upon it. If they are slighted, or others preferred before them, their countenances are cast down, as Cain ; or they are troubled, as Haman ; or they will revenge it, as Cain, and as Joab upon Abner: Touch their honour, and you touch their hearts: Despite them, and you torment them, or make them your enemies.

But the Poor in Spirit regard their honour, as they do other matters of this world; that is, with moderation, and so far as it is conducible to the honour of Religion, or their Country, or to the service and business of their lives. They will not be Prodigals of that which they may serve God by: and they will not be over-desirous of that which may be a bait to Pride, and a snare to their souls, though it gratifie the fleshly fancy. They will seek it, as if they sought it not; and possess it, as if they possessed it not, remembering how vain a thing man is, and how little his thoughts or breath can do, to make us happy: God is so great in a Believers eye, and man and worldly vanity is so small; that a lowly mind can scarce have room and time to regard the honour which is the proud mans portion; because he is taken up with honouring his God, and esteemed the honour which consisteth in his approbation.

Therefore it is tolerable to him, to be made of no reputation, to be laden with reproaches, to be spit upon and buffeted; to be made as the scorn and off scouring of the world, and to have his name cast out as an evil doer, so he be not an evil doer indeed, 1 Cor. 4. 13, Luke 6. 22. Whatever you think of him, or whatever you say of him, he knoweth that it is little of his concernment:
concernment: your favour is not his felicity; nor are you the Judge, whose sentence must finally decide his cause. He humbleth himself, and therefore can endure to be humbled by others. He humbleth the lowest place himself, and therefore can endure to be low, 1 Cor. 4. 3. 4. 5. Luke 14. 11. & 18. 14. &c. 14. 10.

3. The high-minded are ashamed to be thought to come of a low descent; or that their Parents or Ancestors were poor: And if their Ancestors were rich and great, that little honour doth help to elevate their minds; because they want that personal worth which is honourable indeed, they are fain to adorn themselves with these borrowed feathers.

But the lowly know that if Riches prove such a hindrance of salvation, and so few of the rich proportionably are saved, as Christ hath told us, it can be no great honour to be the offspring of the rich: It is a sad kind of boast, to say [my Ancestors are liker to be in Hell than yours; or if any of them be in Heaven, they came thither as a Camel through a needles eye.] We know we are all of the common earth, and there our flesh will all be levelled, and our noblest blood will turn to the common putrefaction: We are all the seed of sinful Adam; our Father was an Amorite, and our Mother an Hittite, Ezek. 16. 3. And good men have used humbly to lament their forefathers pride and wickedness, instead of boasting of their worldly wealth; as you may read, Neb. 9. 16. 39. Dan. 9.

4. The high-minded are ashamed to be thought poor themselves: Because wealth is the Idol which they most honour; they think that it will most honour them. Because they see that most men admire and honour it in the world; therefore they being of the world, do judge as the world, and conform themselves to its opinion. Even the poor that is proud, is ashamed of his poverty, and would be fain accounted rich.

But the lowly are not ashamed to say with Peter, Acts 3. 6. Silver and gold have I none; while they have better riches to rejoice in: They are glad, when with Paul they can say, We are poor, but making many rich, 2 Cor. 6. 10. They will not deny, or cast away any riches (which God doth lend them) because as his Stewards, they must be accountable for them to their Lord. But they take it to be no shame to be liker Christ than
than *Cresus*; or liker his Apostles than the Prelates and Cardinals of *Rome*; or to be of those poor that are poor in spirit, who are rich in faith, and heirs of *Heaven*, James 2. 5. *Matth.* 5. 3. Nor is it any desirable honour to have our salvation so much hindered and hazarded, as the rich have. God, and Angels, and wise men, do think never the worse of a good man for being poor.

5. The high-minded are therefore usually addicted to some excess in ornaments and apparel, because they would be taken to be rich and comely (unless when their Pride worketh some other way.) Yea, if they be never so mean and poor, they would seem by their clothing to be somewhat richer than they are; or would be rich in hypocrisy, or outward appearance, except it hinder their relief. They that wear soft clothing were wont to dwell in the houses of Kings, *Matth.* 11. 8. but now they dwell in the houses of most Citizens, Tradesmen, Husbandmen; yea of Ministers themselves; wives, children and servants are commonly sick at once of this disease: And though it be one of the lowest and foolishest games, which Pride hath to play; yet women, and children, and light-headed youths, do make up the greater number for this vanity; while the pride of the graver wiser sort, doth turn it self to greater things.

But the lowly who are not ashamed to be poor, are not ashamed of poor apparel: Though they are not for uncleanness, nor for an affected singularity, for ostentation of humility; yet they had rather go below their rank, than above it, as taking Pride to be a greater shame and bane than poverty: If their clothing be convenient to their health and use, and not offensive to others, it sufficeth them: and a patch, or a rent, or a garment that is old, will not make them blush: they have learnt, 1 Pet. 3. 3. [Whose adorning, let it not be that outward, of plating the hair, or of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even of a meek and quiet spirit, which is in the sight of God of great price.]

6. The high-minded have high thoughts of worldly pomp, and wealth, and greatness; and think of such as excel in these, with great esteem and reverence: They bow to the man that...
hath the gold Ring, and the gay apparel, while they flight the
best and wisest that are poor: **They bless the Covenrous whom the**
Lord abhorreth, **Psal. 10. 3.** And they think if they be poor
and low themselves, how brave a thing it is to be high and
rich: And had far rather be rich than gracious, and be higher
in the world, than to have a lowly mind.

But the humble have learnt of Christ to be meek and lowly,
**Matth. 11. 29.** and are still learning it of him more and more:
They had rather have Paul's heart, that counted all things as los's
and dung for Christ, and learned to abound and to suffer want, and
in every state to be content, than to be lifted up with worldly
vanity. They know that it is better to be of a humble spirit with
the lowly, than to divide the spoils with the proud, **Prov. 16. 19.**
And as the brother of low degree (being a sanctified Believer
that can use all for God) must rejoice when he is exalted; so
must the brother of high degree, when he is made low, **Iam. 1.
9, 10.** They pity a **Dives** in his purple and silk, more than a
Lazarus at his gates in rags. They wish not too eagerly for
so dangerous an exaltation, from which they see so many terri-
ribly cast down. They much more honour a poor Believer,
than a pompous sinner. For in their eyes a vile person is con-
temned; but they honour them that fear the Lord, **Psal. 15. 4.**

7. The high-minded are ashamed of low employments: If
they be seen doing such work as is accounted base, or proper
to poor inferior persons, they think they are dishonoured: If
the proud sort of the Passors of the Church, had been sent as
Paul and the Apostles, to travel about the world on foot, and to
preach the Gospel in their humble self-denying terms, they
would have said that this was an unsufferable drudgery; and
Christ must have provided more encouraging rewards of learn-
ing, or else he should have been no Matter of theirs. Yea a ser-
vant that is proud, will disdain the lowest works of your ser-
vice, as if it were a disgrace to stoop to low.

But the lowly do learn of Christ another lefion. He stoop
to wash and wipe the feet of his Disciples, to teach them what
to do toward one another. Not as the Pope doth once a year
wash some poor mens feet, by a Scenical ceremony (**For Piety
and Charity are both turned into imagery and ceremony by Sa-
tan, when he would destroy them**) but seriously to instruc
this
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his Ministers themselves, what lowliness they mutter towards one another, and to all the flock. Christ went on foot to preach the Gospel, and so did his Apostles; not to oblige us to do so when weaknec doth forbid us; nor to deny the benefit of a horse, when we may have it; but to teach us that neither Pride shou'd make us ashamed to go on foot, nor laziness make it seem intolerable, when we are called to it. When Christ would appear in state at Jerusalem, he rode upon a borrowed As, to fulfill the Prophecy, Zech. 9. 9. Behold thy King cometh unto thee, meek and sitting upon an As, Matth. 21. 5. Paul refused not (with other Preachers) to labour at the trade of a Tent-maker, As 18. 3. And Timothy was not ashamed to bring him his cloak and parchments, so great a Journey, 2 Tim. 4. 13. Nothing is avoided by the lowly as a shame, but that which is displeasing to God, and disagreeable to his Christian duty: But not that which he can call the service of God, and which God accepteth and will reward.

8. The high-minded are ashamed of the company and familiarity of the poor (unless when they seek for applause by popularity:) And they greatly affect the favour and company of the rich, James 5. 4, 6. Therefore Solomon said, that the rich hath many friends, Prov. 14. 20. When the poor is hated of his neighbour.

But the lowly chuse to converse with the low. For so did Christ who was our pattern: and it is his Law [Rom. 12. 16. Mind not high things, but condescend to men of low estate. Christ was not ashamed to call us brethren, Heb. 3. 11. nor will he be ashamed so to call the least of his true Disciples before God and Angels at the dreadful day, Matt. 25. 40. & 28. 10. Joel 20. 17. They are the most honourable company, who are likest to Christ, and are the wisest, and the noblest; and not those who are likest to his crucifiers and enemies, and have their portion in this world.

9. Pride is usually attended with vain curiosity: curiosity in ornaments, in fashions, in dressings, in attendance, in furniture, in rooms, and in abundance of small inconsiderable circumstances. The proud (who go this lower way) do make a great matter of so many such trifles, that their minds have no room for the greatest things. They do not only trouble themselves,
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The life of Faith, itselfe with many things, while the one thing needful is the more neglected (Luke 10. 42.) but all about them must be partakers of the trouble. What abundance of trades doth Pride maintain? and how many are continually at work to serve it?

But the lowly who mind not vain ostentation, do save themselves all this unprofitable pains: They can avoid undecent forridines, at a cheaper rate than by proud curiosity. They are accurate and curious in greater matters, in doing good, in securing their salvation, in escaping sin, and in pleasing God; which will one day prove a wider curiosity, than to be curious in courtship, and complements, and dressings, and other impertinent childish things: Though the least just decency is not to be neglected in its place, it is foolish pride to prefer it before things of importance and necessity. Mans mind and time are not sufficient for all things: Somewhat must be omitted; and its wisdom which chooseth to omit the least, and folly which chooseth to omit the greatest. As in Learning, they prove the foudest Scholars who spend their studies on the most excellent and useful parts of learning: whilst those that too much study things superfluous, are ever empty of necessary knowledge: It is so also in the actions of our lives: As Paul so vehemently condemneth vain jangling about unnecessary and unedifying questions, though yet truth was not contemptible in those matters: so also vain curiosity, and unedifying diligence (though about things not altogether contemptible) is but the perilous diversion of the mind, from greater things, 1 Tim. 1. 6; 7, &c.

10. The high-minded cannot endure to be behelden (unless necessity or covetousness prevail against their Pride,) But they would have all others behelden to them, that they may seem as petty Deities in the world. O how it puffeth them up to have the people depend upon them, and acknowledge them for their benefactors, and to have crowded sacrifices of thanks and praise to be offered them as they go about the streets: If they were accounted such as the world could not live, nor be happy without them, as being the most necessary parts or pillars thereof, nothing could more content their humour.

But the lowly mind desireth rather to do good, than to be known

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known to do it: And it is not men's unthankfulness that will take him off, because it is not their thanks which is his reward. He would be as like God as he can in doing good, but not for his own glory, but for God's. As he is God's Steward, it is with God that he keepeth reckoning; and if his accounts will pass with him, he hath enough. And if God will have him to need the help of others, he is not too flout to seek and be beholden. Though every ingenious man should value his freedom from the servitude of man, 1 Cor. 7. 23. and if he can be free, should abuse it rather, ver. 21. (And the borrower is a servant to the lender, Prov. 22. 7.) And we may say with him in Luke 16. 3. To beg I am ashamed: Yet here humility will make us stoop, when God requireth it. Christ himself refused not to be a Receiver, Luke 8. 3. No nor to ask a draught of water, John 4. And poverty is oft a great mercy to the proud, to take them down, and make them stoop. The rich answereth roughly; but the poor with intreaties, Prov. 18. 23. So much of the Marks of Pride.

Dire&. III. Overlook not the odiousness and peril of Pride. I will name you now but a few of its aggravations, because I have more largely mentioned them elsewhere.

1. It is the most dire& opposition to God, to set up our selves as Idols in his place, and seek for some of his honour to our selves.

2. It is the first born of the Devil, and an imitation of him whom God in nature hath taught us to take for the greatest enemy of him and us; and the most odious of all the creatures of God.

3. It is madness to fall by that same sin, which we know was the overthrow of our first Parent's, and of the world.

4. And it is fœth impudence in such as we, who know that our bodies are going into rottenness and dust, and think in what a place and plight we must there lie, and that those daies of darkness will be many: And who know that our souls are defiled with sin, and if we have any saving knowledge and grace, it is small, and mixt with abundance of ignorance and corruption; and the nature of it is contrary to Pride.

5. It.
5. It is contrary to the design of redeeming grace, which is to save the humble contrite soul.

6. It betrayeth men to a multitude of other sins (as vanity of mind, loss of time, neglect of duty, striving for preferment, quarreling with others, upon matters of reputation or precedence, &c.)


11. After these three general Directions, I shall briefly name a few particular ones.

Direc. 1. Remember continually what you are, and what you were, what your bodies are, and will be; and what your souls are by the pollution of sin; and how close it still adhereth to you; and from how great a misery Christ redeemed you: He neither knoweth his body, nor his soul, his sin, or misery, nor Christ, nor grace, who is a servant unto Pride.

Direc. 2. Remember the continual presence of the most holy dreadful God: And can Pride lift up the head before him?

Direc. 3. Look to the example of a humbled Saviour, and learn of God incarnate to be lowly, Matth. 11. 29. From his birth to his ascension, you may read the strangest Lecture of Lowliness, that ever was delivered to the haughty world.

Direc. 4. Turn all your desires to the glorifying of God; remembering that you were not made for your own glory, but for his.

Direc. 5. Think much of the heavenly Glory, and it will cloud all the vain glory of the world.

Direc. 6. Think what it is that is your honour among the Angels in Heaven, and what is most approved and honoured by God himself; and therein place your honour; and not in the conceits of foolish men.

Direc. 7. Lastly, Make use of humbling occasions to exercise your self-denial and lowliness of mind. I commend not to you the pious folly of those Popish Saints, who are magnified by them for making themselves purposely ridiculous to exercise their humility.
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humility (as by going through the streets with their breeches on their heads, and other such folleries:) For God will give you humbling occasions enough, when he seeth good: But when he doth it, be sure that you improve them to the abasing of yourselves: and use your selves to be above the esteem of man, and to bear contempt when it’s cast upon you (as Christ did for your sakes) though not to draw it foolishly or wilfully upon your selves. He that hath but once born the contempt of men, is much better able to bear it afterwards, than he that never underwent it, but thinketh that he hath an entire reputation to preserve: And he that is more solicitous of his duty, and most indifferent in point of honour, doth usually best secure his honour by such neglect, and alwaies best undergo dishonour.

CHAP. XVI.

How to scape the sin of Fulness or Luxury by Faith.

The second sin of Sodom, and fruit of abused Prosperity, is Fulness of Bread, Ezek. 16 49. Concerning which (having also handled it elsewhere more at large) I shall now briefly give you these general Directions first, and then a few that are more particular.

Direct. 1. Understand well what sinful Fulness is: It is sinful, when it hath any one of these ill conditions.

1. When you eat or drink more in quantity, than is consistent with the due preservation of your health: or so much as burdens your health or reason. For the use of food is to fit us for our duty; and therefore that which disableth and unsieth us, is too much. But here both the present and future must be considered.

2. When you have no higher end in eating and drinking, than the pleasing of your appetite. Be it little or much, it is to be judged of according to its end. A beast hath no other end, because he hath no reason, and so properly hath no end at all: But we are bound to eat and drink to the glory of God, and to do all to further us in his service, 1 Cor. 10. 31. The appetite may

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be pleased in order to a bigger end; that is, 1. So far as it is a
true director what is for our health, and will be best digested:
2. So far as by moderate and reasonable exbilation, it fitteth
us by cheerful alacrity for our duty: and therefore it hath been
good mens use to have holy feasts, as well as holy fafts. But
the appetite must be restrained and denied, 1. When it is
against health: And 2. When it hindereth from duty: Or
3. When it would be the ultimate end of our repast, and there
is no higher reason for it, than the appetites delight.

It is not said that the Sensualist in Luke 16. did eat too much:
but that he fared sumptuously every day, and that he had his good
things here: that is, that he lived to the pleasing of his flesh. It
is not said of him in Luke 12. 19, 20. that he ate or drank too
much; but that he said, Soul, take thy ease, eat, drink, and be
merry; that is, that he preferred the pleasing of his appetite
or flesh, before the everlasting pleasures. The sin of the Isra-
ellites was, that they were weary of eating Manna only, so ma-
ny years, and desired flesh only to please their appetite: and
therefore it is is said, that they asked meat for their lust, Psal.78.18.
that is, to gratifie their flesh or sense. And the terrible threat-
nings thundered out by James against the rich, are on such
accounts, James 5. 4, 5. Ye have lived in pleasure on earth, and
been wanton; ye have nourished your hearts as in a day of slaugh-
ter. And we are commanded to make no provision for the flesh,
to satisfy the wills or lusts thereof: that is, meerly or chiefly to
please our senses.

3. It is sinful Fulness, when you needlessly strengthen either
lustful or sluggish inclinations by the quantity or the quality of
your food. I know nature must not be famished, nor our health
and life destroyed, under pretence of conquering sin: But when
necessity of life and health doth not require it, all that must be
avoided, which cherisheth any vicious disposition. And these
two are the usual effects of fulness. 1. Some, especially idle
youths, abound with lustful thoughts and inclinations, which
fulness greatly cherisheth; and pleasing their appetite, is the
fuel of their lust: when as if they would drink water, and eat
courser food, and little of it (and withall be laborious in some
serious work) their lusts would be more extinguished: These
persons are guilty of sinful Fulness, if they take but nearer as
much
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much as other men may do; because for the pleasing of our luft, they feed another.

2. Others that are flagmatick and dull, can never feed fully, but they are heavy and drowsie, unfit for prayer, and unfit for work: usually the health, as well as the consciences of these persons, doth require a spare kind of dyet; and that which is but enough for others, is too much for them. Because the avoiding of sin, and the performance of our duties, is the measure of our food.

4. It is sinful Futility, when any of Gods creatures are taken without any benefit, and in vain. It is a sin to take any more than we have cause to think is like to do us good; though we thought it were like to do no harm. That which is used only to gratifie the appetite, or for any other unprofitable cause, and neither furthereth health nor duty, is sinful fully cast away. And if vain words be forbidden, vain eating and drinking can be no better.

The evil of the sin is, 1. Because man being a rational creature, should do nothing in vain: 2. Because we are Gods Stewards, and must give an account of all our talents: 3 Because Gods mercies are not to be contemned, nor cast away as nothing worth. 4. But especially because there are thousands in want, while you abound; and if you spend that in vain, which others need, you wrong God, and rob them, and shew that you want love to your brethren, and prefer your appetites before their necessities. If you think any thing that you have is absolutely your own, you are but foolish pretenders against God: But if you know that God hath lent it you for his service, how dare you cast it away in vain? Job. 6. 12. When Christ had multiplied food (or satisfied mens appetite) by miracle, he faith, Gather up the fragments that remain, that nothing be lost: Nothing then must be lost, on your selves or others.

5. To belowe too much cost upon the belly, is a sinful Futility too; though the quantity of food be never so small. Cost is too much when it is more than is profitable; or when the cost exceedeth the profit. The reasons of this are the same as of the former; because we are Gods Stewards, and must give account of all that we have, and must improve it all to our Masters use; and because thousands want what we might spare, and super-

N nn 2 fluously
fluously expend. What are the occasions which will justify some extraordinary costliness, is too long now to explicate. In general, it must be for some end and benefit, which is better than any which might be procured otherwise by that expence: But pride or appetite are no justifying causes of it. It was faying sumptuously which was that carnal Gentlemen's sin, in Luke 16. It is said of such, Phil. 3.18. that their belly is their God; for they daily sacrifice much more to it, than they do to God: Many hundred pounds a year, is little enough for many men to sacrifice to their throats. It is such a sacrifice which James calleth, the cherishing of their hearts as in a day of slaughter, James 5.5. This is the bid treasure which their bellies are filled with, Phil. 17.14. The rich man's full barns, Luke 12.20. were but to fill his belly, and please his flesh: [Thou hast enough laid up for many years.] For what? why for ease, and eating, and drinking, and mirth; They think it is their own, and that they may spend it on themselves; but O the terrible account! As David would not offer that to God which cost him nothing, 2 Sam. 24.24. so neither will they offer too cheap a sacrifice to their bellies. But lust deserveth not much cost: He that is your God, is the God of others as well as of you; and careth for them as well as for you; even when he giveth them less than you: And he giveth it you, that you may have the trial, and the honour of giving it according to his will to them.

It is every man's duty to chuse the cheapest dyet (and other accommodations) which will but answer his lawful ends; that is, 1. His health and welfare: 2. And the meet entertainment of others, and the avoiding of those evils which are greater than the charge.

He that loveth his neighbour as himself, will not see multitudes cold and hungry; while he gratifieth his own sensuality with superfluities. Though all men are not to live at the same rates, yet all are to observe this common rule of charity and frugality. The Rule given by Paul for apparel, must be used also for our food; that women adorn themselves with modest apparel, with shamefastness and sobriety, not with brodered hair, or gold, or pearls, or costly array, 1 Tim. 2.9. So must we feed with moderation and sobriety, and not with too rich and costly food.
6. And it is a great aggravation of this sin, to bestow too much of our time upon it: When those precious hours are spent in needless eating and drinking, or sitting at it, which are given us for far greater work. Though no set time can be determined for all men, yet all must feed as those that have full necessary business upon their hand, which they do for them, and for which it is that they cherish themselves: And therefore let not time pass away in vain, but make haste to your work, and feed not idleness instead of diligence.

7. And the root of all this mischief, is, when the hearts of men are set upon their bellies; and their fancies and wits are slaves unto their appetites: when they are not indifferent about things indifferent, but make a great matter of it, what they shall eat, and what they shall drink, beyond the necessity or real benefit of it. When they are troubled if their appetite be but crost, and they are like crying children or swine, that are discontented and complaining if they have not what they would have, and if their bellies are not full. When they are like the Israelites, that wept for flesh, Numb. 11. 4. Because they serve not the Lord Jesus, but their own bellies, Rom. 16. 17, 18. But the poor in spirit, can live upon a little, and mind the things of the Spirit so much, that they are more indifferent to their appetite. And custom maketh abstinence and temperance sweet and easy to them. For a well-used appetite is like well-taught children; not so unmannery, nor craving, nor bawling, nor troublesome, as the gluttons ill-used appetite is. It troubles mens minds, and taketh up their thoughts, and commandeth their estates, and devoureth their time, and turneth out God, and all that is holy; and like a thirst in a dropse, it devoureth all, and is satisfied with nothing, but encreaseth its self, and the disease: As if such men did live to eat, when the temperate do eat to live.

8. Lastly, It is the height of this sin, when you also cherish the gulosite and excess of others. When for the Pride of great house-keeping, you cause others to waste Gods creatures and their time; and waste your estates to satisfy their luxury, and to procure their vain applause, Hab. 2. 15. Woso bim that giveth bis neighbour drink; that putteth sh bottle to bim, and makest him drunken also. This is the Fullest which is forbidden of God.
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Objec&. But is it not said that Christ came eating and drinking, and the Pharisees quarreled with him and his Disciples, because they did not fast as John and his Disciples did; and they called him a gluttonous person, and a wine-bibber, a friend of Publicans and sinners.

Answ. 1. John lived in a wilderness, upon locusts and wild honey: and because Christ lived not such an austere eremetical life, the quarrelsome Pharisees did thus calumniate him. But Christ never lived in the least excess. Mark that part of his life which they thus accused, and you will find it such as the sensual will be loth to imitate. 2. Christ was by office to converse with Publicans and sinners for their cure: And this gave occasion to the calumnies of malice. 3. There was a difference of Reasons for John's austeritv, and Christ's: But when he, the Bridegroom was taken away, he foretelleth that his followers should fast. 4. Christ fasted forty days at once, and drank water, and lived in perfect temperance: Imitate him, and we will not blame you for excess: His example preached poverty in spirit.

Dirce&. II. Remember the Reasons why fulness and gulosif are so much condemned by God, viz.

1. A pampered appetite is unruly; and feedeth your concupiscence. The flesh is now become our most dangerous enemy; and therefore it must be dangerous to pamper it, to the strengthening of its lusts: When even Paul was put to buffet and tame it, and bring it into subjection, for fear of proving a cast-away after all his wondrous labours.

2. The pleasing of the appetite too much, corrupteth the delights and reliefs of the soul. Delight in God, and Heaven, and Holiness, is the summ and life of true Religion; and the delights of sense and fleshly appetite, turn away the soul from this, and are most mortal enemies to these true delights. For they that are after the flesh, do mind or favour the things of the flesh; and they that are after the Spirit, the things of the Spirit, Rom. 8. 6, 7. And the carnal mind is enmity to God: if it cannot be subject to his Law, certainly it is unfit to relish the sweetness of his Love, and spiritual mercies.

3. And
3. And the thoughts themselves are corrupted and perverted by it: They that should be thinking and caring how to please God, are thinking and caring for their bellys. Even when all their powers should be employed on God, in meditation, or in prayer, their thoughts will be going after their fleshly appetite, as Ezekiel's hearers were after their covetousness, 33:31. And as some of Christ's hearers were after the loaves.

4. The use of pleasing the fleshly appetite doth make men need riches; which is a misery, and a snare. Such must needs have their desires satisfied, and therefore cannot live on a little: And therefore if they have riches, their flesh devoureth almost all, and they have little to spare for any charitable uses: And if they have none, they are tempted to steal, or get it by some unlawful means. And so it tempteth them to the love of money (which is the root of all evil) because they love the lust which needeth it.

5. And it maketh them utterly unfit for suffering (which Christ will have all his followers to expect.) He that is used to please his appetite, will take that for a grievous life, which another man will feel no trouble in: If a full fed Gentleman or Dives were tied to fare as the poor labourer doth at the best, he would lament his case as if he were undone, and would take that for half a martyrdom (if it were on a pious pretence) which his neighbour would account no suffering, but a feast. And will God reward men for such self-made sufferings? How unfit is he to endure imprisonment, banishment and want, who hath alwaies used to please his flesh? If God cast him into poverty, how impatient would he be? How plentifully and pleasantly would most poor Country-men think to live, if they had but a hundred pounds a year of their own? But if he that hath thousands, and is used to fulness, should be reduced to an hundred, how querulous or impatient would he be?

6. It maketh the body heavy and unfit for duty: both duties of piety, and the honest labours of your calling.

7. It maketh the body diseased; and so more unfit to serve the soul. It is to be noted, that the excess reproved by Paul at their Love-feasts, was punished with sickness, and with death: And as that punishment had a moral suitableness to
their sin; so it is not unlike that (according to God's ordinary way of punishing) it was also a natural effect of their excess.

8. It is a most unsuitable thing to such great sinners as we are, who have forfeited all our mercies, and are called to loud to penitent humiliation; when we should turn to the Lord with all our hearts, with fasting, weeping and mourning, to be then pleasing our fleshly appetites with curiosities and excess, is a sin that God once threatened in a terrible sort, Isa. 22.12, 13. Fasting is in such cases a duty of God's appointment, Joel 2.12. Luke 2.37. 1 Cor. 7.5. Cornelius his fasting and alms-deeds came up before God, Acts 10.30. Daniel was heard upon his fast, Dan. 9:3. Christ fasted when he entered solemnly on his work, Matt. 4. And some Devils would not be cast out without fasting and prayer: And is luxury fit in such a case?

9. Lastly, Remember what was laid before, that others are empty, while we are full: Thousands need all that we can spare: And they are members of Christ, and of the same body with us: And so much as we waste on our appetite, or pride, so much the less we have to give. And he that seeth his Brother in need, and shutteth up his bowels of compassion from him (when he cannot deny superfluities to himself) bow dwellth the Love of God in him! When the poor we shall have alwaies with us, that we may alwaies have exercise for our love: And he that gluttest his own flesh to the full, and giveth the poor but the leavings of his luft, if it were a thousand pound a year that he giveth, must look for small reward from God, however he may do good to others.

More particular Directions may be as followeth.

Direct. 1. Understand well how much the flesh is our enemy; and how much gulaity doth strengthen it against us; and how much of the work of grace lyeth in resisting and overcoming it; and what need we have to serve the Spirit, and not to be helpers of the flesh: And the true consideration of these things may do much, Gal. 5.17,18,19,22,23. Rom. 8. 6, 7, 8,9,10,13.

Direct. 2. Set your selves to the work of God according to your several
several places; and live not idly: And then mark what belheth or
hindertib you in your work. If you play not the loitering hy-
pocrites, but make your duties the serious business of all your
lives, you will quickly find how inconsistent a bruitish appetite,
and a full belly, and a curious, costly, and time-wasting pampering
of the flesh, is with such a Christian life.

Direct. 3. Study well the life of Christ, and the example of the
ancient Saints. Remember what dye was in use with Abraham,
Isaac and Jacob; with the Apostles, and holiest servants of
Christ. And that it was Solomon the most voluptuous King of
Israel, that was told by his Mother, that it is not for Kings to
drink wine, but for them that are of a sorrowful heart: And that
the description of the luxurious then was riotous eaters of flesh,
Prov. 31.5. & 23. 20. And that it was the mark of fleshly He-
etics, to feast themselves without fear, Jude 12. And that they
were destroyed by God's wrath, though they had their desire
who murmured for want of flesh, after many years abstinence
in a wilderness; and it's called, Asking meat for their lust, Psal.
78. 18. I doubt many of our servants now, would be discon-
tented, and think their bellies too hardly used, if they had no
better than the milk and honey of the Land of Promise; yea or
the Onions and flesh-pots of Egypt.

Direct. 4. Think what a base and swinish kind of sin it is,
to be a slave to one's guts or appetite: And how far it is below not
only a Christian, but a man, and what a shame to humane
nature.

Direct. 5. Look often to the grave, and observe those skulls
into which once the pleasant meats and drinks were put; and
those jaws that were so oft employed, in grinding for the
belly: And remember how quickly this will be your case, and
think then whether such a caskals deserve so much care, and
cost, and curiosity, to the neglect and danger of an immortal
soul.

Direct. 6. Lay a constant Law upon your appetite, and use it
not to be pleased without cause and benefit; but use it to a whole-
some, but not a full, a costly, a curious, or a delicious food: And
use will make intemperance to be loathsome to you, and tem-
perance to be sweet.

Direct. 7. Learn so much reason as to know truly what is
most
most conducible to your health, both for quantity and quality; and mark what diseases and deaths are usually caused by excess: It is more reasonable to be temperate for prevention of diseases, than under the power and feeling of them; when pain and sickness force you to it, whether you will or not. If you will not obey God so carefully as your Physician; yet obey the preventing counsel of your Physician, before you need his curing counsel.

Direct. 8. Neglect not the manly and the sacred delights which God allows: I mean, the pleasures of honest labours, and of your calling, and of reading and knowledge, of meditation and prayer, and of a well ordered soul and life, and of the certain hopes of endless glory. Live upon these, and you will easily spare the fleshly pleasures of a Swine.

CHAP. XVII.

How to conquer sloth and idleness by the Life of Faith.

The third sin of Sodom, and of abused Prosperity, is Idleness, Ezek. 16. 49. Concerning which I shall first tell you the nature and signs of it, and then the evil of it; and then give you more particular Directions against it: But this also but briefly, because I have done it more largely in my Christian Directory.

I. That you may know who are guilty of this sin, and who not, I shall first premise these Propositions.

1. Nothing but disability will excuse any one from the ordinary labours of a lawful calling. Riches or honours will excuse none. They are the subjects of God, as well as others that have less: And he that hath most, hath most to use, and most to answer for: To whom men commit much, of them they require the more, Luke 12. 48. & 19. 23. Greatness and wealth is so far from excusing the forbearance of a calling, that it will not allow any one the omission of one hours labour and diligence in his calling. If God give the Rich more wages than others, it's unreasonable to think that therefore they may do less work.

2. Yet
2. Yet when meer necessity compelleth the poor to labour more than else they were obliged to do, even to the detriment of their health, or shortening of Gods Worship, the rich are not bound therefore to imitate them, and to incur the same inconveniencies; because they have not the same necessities. As in their dyse, the rich is not allowed to take any more for quantity or quality, than is truly for their good, any more than the poor: but they are not bound to live as these poor do, who want that either for quantity or quality, which is truly for their good; so is it also in this case of labouring.

3. The labours of every ones calling must be the ordinary business of his life; and not a little now and then instead of a recreation. If it be a mans calling, he must be constant and laborious in it.

4. Yea no interposed recreation or idleness is lawful, but that which either is necessitated by disability, or that which is needful to fit the mind or body for its work: As whetting to the mower.

5. All mens callings tye them not constantly to one kind of labour; but some may be put to vary their employments every day: as poor men that live by going on errands, and doing other mens business, under several Masters, several waies: And as many rich people whose occasions of doing good may often vary.

6. The rich and honourable are not bound to the same kind of labour as the poor. A Magistrate or Pastor is not bound to follow the Plow; nay, he is bound not to do it ordinarily, lest he neglect his proper and greater work. Some mens labours are with the band, and some mens with the head.

7. Every man should chuse that calling which is most agreeable to his mind and body: Some are strong, and some are weak: Some are of quick wits, and some are dull: All should be designed to that which they are fittest for.

8. Every one should chuse that calling (if he be fit for it) in which he may be most serviceable to God, for the doing of the greatest good in the world: and not that in which he may have most ease, or wealth, or honour: God and the publick good must be our chiefest ends in the choice.

9. And in the labours of our calling, the getting of riches must
must never be our principal end: But we must labour to do the
most publick good, and to please God by living in obedience
to his commands.

10. Yet every man must desire the success of his labour, and
the blessing of God on it, and may continue his work as best
tendeth to success. And though we may not labour to be rich,
Prov. 23. 4. as our principal end; yet we must not be formal
in our callings; nor think that God is delighted in our mere
toil, to see men fill a bottomless vessel; but we must endeavour
after the most successful way, and pray for a just prosperity of
our labours: and when God doth prosper us with wealth, we
must take it thankfully (though with fear) and use it to his
service, and do all the good with it that we can, 1 Cor. 16. 2.
Lay by as God hath prospered every man, Ephes. 4. 28. Let him
work with his hands the thing that is good, that he may have to
give to him that needeth, James 1. 9. Let the brother of low degree
rejoice in that he is exalted.

11. The lowness of a man's calling, or baseness of his employment;
will not allow him to be negligent or weary of it, or uncomfort-
able in it: Seeing God must be obeyed in the lowest ser-
vices, as well as in the highest; and will reward men according
to their faithful labour, and not according to the dignity of their
place: And indeed no service should be accounted low and base,
which is sincerely done for so great and high a Master, and hath
the promise of so glorious a reward, Col. 3. 23, 24.

12. The greater and more excellent any man's work and calling
is, his idleness and negligence is the greater sin. It is bad in a
Plow-man, or any day-labourer; but it is far worse in a Minis-
ter of the Gospel, or a Magistrate: Because they wrong many
and that in the greatest things, and violate the greatest trust
from God: Christ biddeth us pray the Lord of the harvest to
send forth Labourers into his harvest, Luke 10. 27. and not proud,
covetous, idle drones, that would have honour only for their
wealth and titles: And he faith, that the Labourer is worthy of
his hire, but not the loiterer. Among the Elders that rule the
Church, it is especially the labourers in the word and doctrine
that are worthy of double honour. Dr. Hammond noteth on
1 Thes. 5. 12. that the Bishops whom they are required to
know and honour, were those that laboured among them, and
were over them in the Lord, and admonished them; and that it was [for their works sake] that they were to esteem them very highly in love.] The highest title that ever was put on Pastors, was to be [Labourers together with God, 1 Cor. 3, 9]

And the calling of Magistrates also requireth no small diligence. Jethro perfwadeth Moses to take helpers, not that he might himself be idle, but lest he should wear away himself with doing more than he could undergo, Exod. 18. 18.

So the calling of a Schoolmaster, and of Parents and Masters of families, who have rational souls to instruct and govern, requireth a special diligence: And negligence in such is a greater sin, than in him that neglegeth sheep or horses.

So also it is a great sin in a Physician, because he doth negleget mens lives; and in a Lawyer, when by sloth he destroyeth mens estates: The greatness of the trust, must greaten mens care.

13. He that hath hired his labour to another (as a Servant, a Lawyer, a Phylician) is guilty of a thievish fraud, if he give him not that which he hath paid for: Owe nothing to any man, but love, Rom. 13. Hired labour is a debt that must be paid.

14. Religious duties will not excuse idleness, nor negligence in our callings: (but oblige us to it the more:) nor will any bodily calling excuse us from Religious duties; but both must take their place in their seasons and due proportions.

Q. est. 1. But what if a man can live without labour; may not be forbear who needeth it not? Answ. No, because he is nevertheless a subject of God, who doth command it: and a member of the Common-wealth which needeth it.

Q. est. 2. What if I were not brought up to labour; am I bound to use it? Answ. Yes, you must yet learn to do your duty, and repent, and ask pardon for living so long in sinful idleness. What if you had not been brought up to pray, or to read, or to any needful trade, or ornament of life? What if your Parents had never taught you to speak? Is it not your duty therefore to learn it when you are at age, rather than not at all?

Q. est. 3. But what if I find that it hurteth my body so labour; may I not forbear? Answ. If it do hurt you, that you are unable to...
do it, there is no remedy: Necessity hath no Law: Or if one
sort of labour hurt you, when you can take up another, in
which you may be as serviceable to the Common-wealth, you
may chuse that to which your strength is suitable: But if you
think that every sudden pain or weariness is a sufficient excuse;
or that some real hurt will warrant you in an idle life, you may
as well think that your servant, and your Horse or Ox may
escape all their labour for you, when they are weary: or that your
candle should not burn, nor your knife be used in cutting, be-
cause that use consumeth them.

Quest. 4. What if I find that worldly business doth binder me
in the service of God: I cannot pray, or read, or meditate so much? 
Answ. The labours of your callings are part of the service
of God: He hath set you both to do, and you must do both; that
is, both spiritual and corporal work: And to quarrel with ei-
ther, is to quarrel against God who hath appointed them.

Quest. 5. But is it not worldliness when we follow worldly bu-
iness, without any need? Answ. 1. Yes, if you do it only from
the love of the world, and with a worldly mind: But not when
you do it in obedience to God, and with a heavenly mind. 2. He
cannot be said to have no need, who hath a body that needeth
it, or liveth in a Common-wealth that needeth it, and is a subje&
to God who commandeth it.

Quest. 6. But what if I find by constant experience, that my
soul is more worldly after worldly business, and more cold and alie-
nated from God? Answ. What if you should find it so after
giving to the poor, or visiting the sick, or providing for your
family? What then must you do? You must lament the car-
nality of your minds, and beg of God for such grace as may
fit you for your duties: And not cast off your duty, because
you are so bad; but labour to be better, and to do it better.

And 2. You must not judge of the benefit only by present feel-
ing: But if God hath promised a blessing to you, believe it; and
you shall certainly meet with it at the last. Many a one thinks
that to forfake all bodily labour, and to do nothing but the
duties of Religion, doth benefit them more at the present;
when perhaps in a little time, the sickness of their bodies, or
the melancholy distraction of their minds, doth lose them more
than they had gotten, and make them unfit for almost any duty
at
at all. And many a one that think their spiritual benefit is interrupted by their callings, do find all Gods Promises fulfilled at last, to their satisfaction.

**Quest. 7. But is it not lawful to set ones self only to Religion, as John Baptist, Anna, &c. did?**

**Answ.** It is a duty to be as religious as you can: But it is also a duty to labour in your calling, and do all the good you can to others. The aged and importent that cannot labour in a calling, are excused from it: And they that give up themselves to the Magistracy, Ministry, Physick, &c. must meddle with no lower things, which would hinder them in the higher. But no man can be excused from doing all the good he can to others, by any pretences of looking to his soul: For he can no way more surely further his salvation; nor can he hinder it more, than by sinful negligence and sloth.

**Quest. 8. But was not labour and toil a curse upon Adam after his sin? and any man that can may labour to escape a curse.**

**Answ. 1. Adam in innocency was set to dress and keep the Garden. 2. The curse was in the toil and the frustration of his labour. 3. And even that is such a curse, as God will not take off, or remit.**

**Quest. 9. Doth not Paul say to servants, If ye can be free, use it rather? Answ. True: But he faith not, If you can be idle, use it rather. A free man may work as hard as a bondman.**

**Quest. 10. May not a man that hath several callings before him, chuse the easiet? Answ. Not meerly or chiefly because it is easie: but he must chuse the most profitable to the common good, be it easie or hard, if it be such as he can undergo. Yet he may avoid such a calling, as by tyring his body, indisposeth him to spiritual things; or by taking up all his time, will deprive him of convenient leisur for things spiritual. But he that only to ease his flesh, doth put by more profitable employments, because they will cost him labour, doth serve his flesh, and cast off his duty to his God.**

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**II. The signs of wealthy idlenes are these:**

1. When men think it unnecessary for them to labour constantly and diligently, because they are rich, and can live without it; or because they are great, and it is below them. The confusion of:
of which error, I gave you before, and shall give you more of it anon. The poor in spirit, think not a laborious life below them.

2. When men have time to spare: This is a most evident mark of Idleness: For God hath given us no time in vain; but hath given us full work, for all our time. They that have time to play away needlessly, to sleep away needlessly, to prate away needlessly, do tell the world that Sodom's Idleness is their sin. Especially poor souls, who are yet unsanctified, and are strangers to a renewed heart and life, and are utterly unfit to die, O what abundance of important work have these to do? And can they be idle, while all this lyeth undone? Indeed if they are in despair of being saved, it is no wonder: And one would think by their lives that they did despair: For surely a man so near another world, that must be in Heaven or Hell for ever, would never live idly, if he had any good hope that his endeavours should not be all in vain. The poor in spirit have no time to spare: Labour is their life: Eternity is still before their eyes: Necessity is upon them; and they know the work that followeth Idleness: Repentance for sin, and negligence past, is a constant spur to future diligence. And their work is sweet, and incomparably more pleasant to them than Idleness.

If the Devil be so diligent, because he knoweth that his time is short, Rev. 12.12. it is a shame to them that are not so, who call themselves the servants of the Lord.

3. When men's labour hath but the time that's due to Recreation; and Recreation and Idleness hath the great part of time that's due to labour. The labour of the idle Sodomer, is like the Religion of the reserved Hypocrite: It is but the leavings of the flesh, or somewhat that cometh in upon the by. But God is not unconstant in his mercies unto us: He is still preserving us, and maintaining us: The Angels are still guarding us: The faithful Ministers of Christ are constant in teaching us (and loth that Satan should hinder them, and save their labour:) Faithful Magistrates also watch continually, to be a terour to evil doers, and a praise to them that do well, as the Ministers of God for our good: And can a short and idle kind of labouring then excuse us? Christ said, It was his meat to do his Fathers will, when he was endeavouring mans salvation, John 4.34. And that he must do the work of him that sent
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sent him while it was day, John 9. 4. And shall Idleness be excused in us? even in us who must be judged according to our works, Rev. 22. 12. Mark 13. 34. by him that hath command-ed every man his work? Yea when we are redeemed and purified to be zealous of good works, Titus 2. 14. and are his workmanship created to good works in Christ, which God hath ordained, that we should walk in them, Ephes. 2. 10.

4. When men make a great matter of all their labour; and of that which to a diligent man is small. The sluggard hath his thorn hedge, and a Lion in the way, Prov. 22. 13 & 26. 13, 15, 16. But the diligent say, when they have done their best, We are unprofitable servants: Nothing is so weary to them as unprofitable idleness (except hurtful wickedness.) They think still, O how short is time! and how much work is yet undone! And as every faithful Minister in his calling is never so well pleased, as when he doeth most for the good of souls; so is it with every faithful Christian in his place. A Candle if it be not burnt, is lost, and good for nothing.

5. The idle Sodomite hath a mind which followeth the affections of his body: And as soon as his body is a little weary, his mind is so too, and suffereth the weariness of the body to prevail: Because the flesh is King within them. Nay a faithful mind doth oft begin, and they are weary to look upon their work; or to think of it, before it hath wearied the body at all: And what they do, they do unwillingly; because they are in love with idleness, Mal. 1. 13. But the lowly and laborious are in love with diligence and work: and therefore though they cannot avoid the weariness of the body, their willing minds will carry on the body as far as it can well go. The diligent woman worketh willingly with her hands; her candle goeth not out by night, &c. Prov. 31. 13, &c. Servants must do service with good will, as to the Lord, Ephes. 6. 7. If Ministers preach and labour willingly, they have a reward, 1 Cor. 9. 17. But not if they are only driven on by necessity, and then the fear of woe. 1 Pet. 5. 2. What shall we do willingly, if not our duties? He that fin-eth willingly, and serveth God, and followeth his labour unwillingly, shall be rewarded according to his will.

6. The idle Sodomite doth love and obvute that kind of life which is easy; and hath least work to be done. This is the chief
chief provision by which he fulfilleth his fleshly lust. An idle servant thinketh that the best place, in which he shall have most ease and fulnice. An idle Parent will cast all the burden of his childrens teaching, upon the Schoolmaster and the Pastor. An idle Minister thinketh himself best, where he may have no more labour, than what tendeth to his publick applause; and when he hath the most wealth and honour, and least to do, he taketh that to be the flourishing prosperity of the Church. And indeed if our calling were like the soldiers to kill men, and not like the Surgeons to cure them, we might think it is the best time, when we have least employment.

But the faithful servant will be most thankful for that state of life, in which he doth most good: And as he taketh doing good, to be the surest way of getting and receiving; so he taketh the good of another as his own; and another necessity is his necessity: He knoweth that he is best, who is likest unto God; and that is he that is the most abundant in love, and doing good: Like the Sun that never reflecteth from moving or giving light and heat. The running spring is pure, when the standing water is muddy and corrupt: The cession of motion quickly mortifieth the blood: He that said as to works of charity, Be not weary of well doing; for in due time, you shall reap, if you faint not, Gal. 6. 9. hath said so too, as to our bodily labour in our common callings in the world, 2 Thes. 3. 13.

I know that a servant may be glad of a place where he is not oppressed with unreasonable labour, and where he hath competent time for the learning of Gods Word: And a poor man may be glad when he is freed from necessity of doing that which is to his hurt: But otherwise no man but a fleshly brut will wish or contrive for a life of idleness.

Object. Is it not said, Blessed are the dead, for they rest from their labours? Rev. 14. 13. Ans. True: but mark that their works follow them: And what are the works which follow you? And note, that it is not work or duty that they shall rest from: (For they rest not crying, Holy, Holy, Holy Lord God Almighty, &c.) But it is only their labours; that is, the painful sort of work and suffering, proper to this sinful life. The blessed indeed are freed in Heaven from this; because they were not freed from it on earth, as the ungodly and slothful servant are.

7. Lastly,
7. Lastly, Idleness is seen by the work that is undone, Prov. 24.30. The sluggards' Vineyard is overgrown with weeds. If your souls be unrenewed, and your assurance of salvation, and evidences yet to get, and few the better for you in the world, and you are yet unready for death and judgment, you give too full a proof of idleness. The diligent woman, Prov. 31. 16, &c. could show her labours in her treasures, her Vineyard, the cloathing and provisions of her family, &c. shew yours by the good which you have done in the world, and by the preparation of your souls for a better world. Let every man prove his own work, that he may have rejoicing in himself alone, and not in another; Gal. 6. 3, 4. What case are your children in? Are they taught, or untaught? What case is your soul in? Your fruit must judge you.

III. The mischiefs of this Sodomitical Idleness, and the reasons against it, are (briefly) these.

1. It is contrary to the active nature of man's soul; which in activity exceedeth the fire it felt. It is as natural for a soul to be active, as for a stone or clod of earth to lie still. And this active nature animateth the passive body, to move it, and use it in its proper work. And should this heavenly fire be imprisoned in the body, which it should command and move? Psal. 104. 23. Man goeth forth to his work and to his labour till the evening.

2. It is contrary to the common course of nature. Doth the Sun shine for you as well as for others? or doth it not? Doth all the frame of nature continue in its course (the air, the waters, the summer and winter) for you as well as for others, or not? If not, then you take not your selves beholden to God for them: And if you have no use for the Sun and other creatures, you have no use for life; for by them you live. But if ye, then what is it that they serve you for? Did God ever frame you so glorious a continuance, to attend you only to sleep, and laugh, and play, and to be idle? what, is all this for no higher an end? or rather do you not by your idleness forfeit life, and all these helps and maintainers of your lives?

3. It is an unthankful reproach and blasphemy against the God.
God of Nature; yea and against the Lord your Redeemer; to think that the wise Almighty God, did make so noble a thing as a soul, and place it in so curious an engine as the body, where spirits, and blood, and heart, and lungs, are never idle, but in constant motion; and that he hath appointed us so glorious a retinue as aforesaid, and all this to do nothing with, or worse than nothing? To sleep, and rise, and dress your selves, and talk, and eat, and drink; to tell men only that you are not dead, lest they should mistake, and bury you alive? what is it but to put a scorn on your Creator and Redeemer, to live as if he had created and redeemed you for no better and nobler ends than these?

4. You do as it were pray for death, or provoke God to take away your lives. For if they be good for nothing else but idleness, and beastly pleasures, why should you expect to have them continued? or at least, why should he not use you as Nebuchadnezzar, and take away your reason, and turn you into beasts, if the life and pleasure of a beast be all that you desire? Could not you eat, and drink, and sleep, and play, without an intellectual soul? Cannot the birds make their nests, and breed, and feed their young, and sit and sing, without an intellectual nature? Cannot a swine have his ease, and meat, and lust, without reason? what should you do with reason for such uses?

5. You show a stupid senseless heart, that can live idly, and have so much to do; and have so many spurs to rouse you up: To live continually in the sight of God, to have a soul so ignorant, so unbelieving, so unholy, so unfurnished of faith and love, so unready for death, so uncertain of salvation; nay in such apparent danger of damnation, and to be still uncertain of living one day or hour longer; and yet to live idly in such a case, as if all were well, and your work were done, and you had no more to fear or care for: O what a mad, what a dead, what a sottish kind of soul is this! to see the graves before your eyes; to see your neighbours carried thither; to see the tokens of mortality daily in your selves; to be called on and warned to prepare, and yet under this to live as if you had nothing to do, but to shew your selves in the neatest dress, and as a Peacock, to spread your plumes for your selves and others to look upon, or
to pamper a carcass for worms and rottenness! O what a deplorable case is this! The Lord pitty you, and awaken your understandings, and bring you to your wits, and you will then wonder at your own stupidity.

6. Idleness is a sin which is contrary to God's universal Law: The Law which extended to all times and places. Adam in innocency was to labour: He that had all things prepared for his sustenance by God, was yet himself to labour: He that was Lord of all the world, and was richer than any of our proud ones whatsoever, was yet to dress and keep the garden. Cain was a tiller of land, and Abel was a keeper of cattel, when they were heirs of all the earth. Noah also was Lord of all the world, and richer than you, and yet he was an Husbandman. Abraham, Isaac and Jacob were Princes, and yet keepers of sheep and cattel: It is not a bare permission, but a precept of diligence in the fourth Commandment [Six days shalt thou labour, and do all that thou hast to do.] Christ himself did not live idly, but before his Minifiy they said, Mark 6. 3. Is not this the Carpenter? And afterward how incessantly was he doing good to mens bodies and souls? And what laborious lives did his Apostles live? See 2 Cor. 6. 5. & 11. 23. Acts 18. 3. And are you exempt from the universal Law?

7. In show a base and fleshly wind. The noblest natures are the most active, and the basest the most dead and dull. The earth is not baser than the fire, in a greater degree than an idle soul is baser than one that is active, and spendeth themselves in doing good. Methinks your Pride it self should keep you from proclaiming such a dead and carthen disposition.

8. Idleness is of the same kind with fornication, gluttony, drunkenness, and other such beastly sins: For all is but sinful fleshly pleasing, or sensuality: The same fleshly nature which draweth them to the one, doth draw you to the other: and they do but gratifie their flesh in one kind of vice, as you do in another. And it's pitty that Idleness should be in so much less disgrace than they. And truly if you cannot deny your flesh it's case, I cannot see if the temptation lay as strong that way, how you should deny it in any of those lusts; so that you seem to be virtually fornicators, gluttons, drunkards, &c. and ready to commit the aëts.
9. And hereby you strengthen the flesh as it is your enemy for the time to come. When you have long used to please it by idleness, it will get the victory, and must be pleased still: And then you are undone for ever, if grace do not yet cause you to overcome it. For if you live after the flesh you shall die: but if by the Spirit you mortisfe the deeds of the body, you shall live, Rom. 8.13. None are freed from condemnation, nor are members of Christ, but they that walk not after the flesh, but after the Spirit, Rom. 8.9. For the carnal mind is enmity against God, v. 7.

10. Idleness is a sin much aggravated by its continuance. A drunkard is not alwaies drunken, nor a swearer is not alwaies swearing, nor a thief is not alwaies stealing; but an idle person is alwaies idle: whole hours and daies, if not weeks and years together. O what a continual course of sin do our rich and gentile drones still live in! As if they were afraid to do any thing, which whendeath cometh, they could comfortably be found doing!

11. And O what a time-wasting sin is Idleness! O precious time, how art thou despised by these drowsie despisers of God and of their souls! O what would the despairing souls in Hell give for some of that time which these Bedlams prate away, and game and play away, and trifle and fool away, and sleep and loiter away! And what would they give for a little of it themselves, upon the same terms, when it's gone, and when wisthing is too late!

12. Idleness is a self-contradicting sin: None are so much afraid of dying as the idle (and I do not blame them if they knew all) and yet none more cast away their lives: They die voluntarily continually: He that loseth the use and benefit of life, doth lose his life itself: For what is it good for, but as a means to its ends? What difference between a man asleep and dead, but only that one is more in expectation of usefulness when he awaketh? It is a pitiful sight to a man in his wits, to see the Bedlam world afraid of dying, and trembling at every sign of death; and in the mean time setting as little by their lives, as if they were worth no more, than to spend at cards, or dice, or stage-playes, or dressings, or feattings, or ludicrous complements.

13. You teach your servants that life which yet you will not endure
endure in them: For why should they be more careful and diligent in the work which you command them, than you in the work which God commandeth you? Are you the better Masters? or, will you find them better work? or, will you pay them better wages? I know God needeth not your service, as you do theirs: But he commandeth it, for other ends, though he need it not. And should any be more careful to please you, that are but worms and dust, than you should be to please your Maker? If an idle life be best, why do you blame it in your servants? If it be not, why do you live such lives your selves?

14. By Idleness you shew that when you do labour, it is but for your carnal selves, and that it is not God whom you serve in your daily callings. He that will labour when he is poor, and feeleth the necessity of it, and will give over all, and live idly, and playfully when he is rich, doth shew that he laboureth not in obedience to God (or else he would continue it) but meekly to supply his bodily wants. You have your reward then from your selves, and you cannot in reason expect any from God. But true Believers have another rule, by which they live, Col. 3. 23, 24. Whosoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

15. Idleness is a forfeiture of your protection, and of your daily bread. God is not bound to keep you to play, and loiter, and do nothing. You have not a plenary right to your meat, if you live in willful idleness. I shewed you Gods Commands before, God's Promise of prosperity, is, Thou shalt eat the labour of thy hands, Pial. 128. 2. (And if many in England that have more, should eat no other than the labour of their hands, it would cure their fulness.) The diligent woman, Prov. 31. 27. doth not eat the bread of idleness. And Paul maketh it a Church-Canon, 2 Thes. 3. 6. 10, 12. and commandeth and exhorteth us, in the Name of the Lord Jesus Christ, that all work with quietness, and eat their own bread; and that the Church withdraw themselves from every Brother that walketh disorderly; and that if any would not work, neither should he eat.

16. The idle rob themselves and others: You rob your selves of the fruit of your own labours; and you rob your Masters,
or your Families, or whomsoever you should labour for, Prov. 18. 9. He that is slothful in his work, is Brother to him that is a great waster, Prov. 21. 25. The desire of the slothful killeth him, because his hands refuse to labour; that is, 1. The sluggishness of the wiser famisheth him: And 2. The hunger or desire tormenteth him when he hath not the thing desired, Ecclus. 10. 18. By much sloth the building decayeth; and by idleness of the bands, the house droppeth through, Prov. 19. 15. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. And he that provideth not for his own (kindred and relations) but especially for those of his family, hath denied the Faith, and is worse than an Infidel, 1 Tim. 5. 8. Hath no one need of you? hath no one hired you? hath no one any right to your labours, that you are so long idle? If none have need of you, what do you in the world?

17. The idle are drones and burdens of the Common-wealth: And the best ordered Governments have made Laws against them, as they did against other pernicious crimes, 2 Thess. 3. 8. Paul laboured day and night, that he might not be chargeable to any. And you think because you have enough, that other men must labour for you, but you may live idly without any blame. You live then upon the labours of others, but who liveth upon yours? Yea I have known some lazy persons, that because they are professors of zeal in Religion; or because they are Ministers or Scholars, live idly in their callings, and take their ease, and think that all others that have riches are bound to maintain them (like the Popish begging Fryers) and they say, He is covetous that cherisheth not them in idleness; and he that giveth not to them, doth them wrong; when Paul commandeth that they should not eat: And when we ask them how they live, they say, Upon the providence of God: And when the tenderness of people causeth them to contribute to relieve these drones, they hypocritically admire the providence of God, who provideth for them, and live in idleness, and call it living upon providence.

18. Idleness depriveth you of the great delight of doing good. There is no such pleasure in this world, as is found in succes-ful doing good: No man knoweth it but he that tryeth it, (and that without any conceits of merit, in commutative Justice.)
Justice.) To do good in Magistracy for the piety, peace and safety of the people; to do good as Ministers, for the saving of souls; to do good as Parents, to educate a holy seed; to do good as Physicians, to save men's lives, &c. It is a pleasure exceeding all voluptuousness. And this the idle willfully reject.

19. You lose all the reward of well doing at the last, and fall under the doom of the unprofitable servant, Mat. 25. who must be cast into outer darkness. You must answer for all the talents of time, and health, and strength, and parts, to him who will judge all according to what they have done in the body: And where shall the idle then appear?

20. Idleness will destroy your health and lives: Nothing but fulness (which is its companion) doth bring so many thousands unseasonably to the grave. And do you neither love your souls, nor your lives? Are you only for your present case?

21. Idleness breedeth melancholy, and corrupteth the fantasies and mind, and so unsuiteth you for all that is good. Therefore the Idle that will do no good, are fain to devise some vanity to do; some game, or play, or dress, or complement, &c. or else they would grow addle-brained, and a shame and burden to themselves. The constant labours of a lawful calling is one of the best cures of melancholy in the world, if it be done with willingness, success and pleasure.

22. Lastly, Idleness is the Nursery of a world of vices. It is the field of temptation, where Satan soweth his tares while men are sleeping. When they are idle, they are at leisure for lustful thoughts; for wanton dalliance; for idle talk; for needless sports, and plays, and visits; for gaming, and riotous feasting, drinking and excess; for pride, and an hundred vain curiosities: Yea for contentions and mischiefous designs: Needless and sinful things must be done, when necessary duties are laid by.

And if they are poor, idleness prepareth them to murmur and be discontent, and fall out, and contend with one another; to defraud others, and to steal. These and more are the natural fruits of Idleness.

But here I must annex two Cautions.

1. That none make this a pretence for a worldly mind and life; nor think that Religion is a fruit of Idleness; nor say
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as Pharaoh did of the Israelites, when they would go sacrifice to God, Ye are idle, Exod. 5. 17. It is Idleness that maketh most men ungodly: They are convinced that it is better to meditate on God's Word, and call upon his Name, and give all diligence to make our calling and estate sure: But they are idle, and say, There is a Lion in the way; what a weariness is it? we shall never endure it: As if their souls and Heaven were not worth their labour, and as if they would go to Hell for ease; and as if the feast of joy and glory were not worth the labour of eating or receiving it.

2. Make not this a pretence to oppress your servants with unmerciful labours, beyond their strength; or such as so weary them, and take up all their time, that they have not leisure so much as to pray. It is God's great mercy to servants, that he hath separated the Lord's day for a holy rest; or else many would have little rest, or means of holiness. Some think that others can never labour enough for them, because they pay them wages; and yet that they are bound to do nothing themselves, even because God hath given them more wages and wealth than he hath given to others.

More particular Directions are as followeth.

1. Give up your selves by absolute submission to God as his servants; and then you can never rest in an idle unserviceable life.

2. Take all that you have, as God's talents, and from his trust; and then you dare not but prepare in the use of them, for your account.

3. Live as those that are certain to die, and still uncertain of the time, and that know what an eternal weight of joy or misery dependeth upon the spending of your present time: And then you dare not live in Idleness. Live but as men whose souls are awake, to look before them into another world, and you will say (as I have long been forced to do) O how short are the days! how long are the nights! how swift is time! how slow is work! how far am I behind-hand! I am afraid left my life will be finished before the work of life; and left my time will be done, while much of my work remaineth undone.

4. Ask
4. Ask your selves what you would be found doing if death now surprize you? and whether work or idlenes will be best in the review?

5. Try a laborious life of well-doing a while, and the experience will draw you on.

6. Try your selves by a standing resolution, and engage your selves in necessary business, and that in a set and stated course: that necessity and resolution may keep you from an idle life.

7. Forfake the company of the idle and voluptuous, and accompany the laborious and diligent.

8. Study well how to do the greatest good you can, that the worth of the work may draw you on. For they that are of little use, for want of parts, or skill, or opportunity, are more liable to be tempted into idleness, as thinking their work is to no purpose: when the well-furnished person doth long to be exercising his wisdom and vertue in profitable well-doing.

CHAP. XVIII.

How by Faith to overcome unmerciffulness to the needy.

IV. T

HE fourth sin of Sodom, and of Prosperity, mentioned, Ezek. 16. 49. is, They did not strengthen the band of the poor and needy. Against which at the present I shall give you but these brief Directions.

Direct. 1. Love God your Creator and Redeemer, and then you will love the poorest of your Brethren for his sake. And love will easily perswade you to do them good.

Direct. 2. Labour most diligently to cure your inordinate self-love, which maketh men care little for any but themselves, and such as are useful to themselves: And when once you love your neighbours as your selves, it will be as easie to perswade you to do good to them as to your selves; and more easie to dissuade you from hurting them than your selves: (because sensuality tempteth you stronger to hurt your selves, than any thing doth to hurt them.)

Direct. 3. Overvalue not the things of the world; and then you will not make a great matter of parting with them, for another's good.

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Direct. 4.
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Direct. 4. Do as you would be done by: And ask your selves how you would be judged of and used, if you were in their condition your selves.

Direct. 5. Set the life of Christ and his Apostles before you; and remember what a delight it was to them to do good: And at how much dearer rate Christ shewed mercy to you and others, than he requireth you to shew mercy at to any.

Direct. 6. Read over Christ's precepts of Charity and Mercy, that a thing so frequently urged on you, may not be sensibly despised by you.

Direct. 7. Remember that Mercy is a duty applauded by all the world: As humane interest requireth it; so humane nature approveth it in all. Good and bad, even all the world do love the merciful: Or if the partial interest of some proud and covetous persons (as the Popish Clergy for instance) do call for cruelty against those that are not of their mind, and for their profit; yet this goeth so much against the stream of the common interest, and the light of humane nature, that mankind will still abhor their cruelty, though they may at first a few that are near them from uttering their detestation. All men speak well of a merciful man, and ill of the unmerciful.

Direct. 8. Believe Christ's promises which he hath made to the merciful, so fully and frequently in Scripture: As in Matt. 5. 7. Luke 6. 36. Prov. 11. 17. Psal. 37. 26. &c. And believe his threatenings against the unmerciful, that they shall find no mercy, Prov. 12. 10. James 2. 13. And remember how Christ hath described the last Judgment, as passing upon this reckoning, Matt. 25.

Direct. 9. Live not in fleshly sensuality your selves: For else your flesh will devour all; and if you have hundreds and thousands a year, will leave you but little or nothing to do good with.

Direct. 10. Engage your selves (not by rash vows, but by resolution and practice) in a stated way of doing good, and take not only such occasions as fall out unexpectedly. Set a part a convenient proportion of your estates, as God doth bless you; and let not needless occasions divert it, and defraud the poor, and you of the benefit.

Direct. 11. Remember still that nothing is absolutely your own,
own, but God who lendeth it you hath the true propriety, and will certainly call you to an account. And ask your selves daily, How shall I wish at the day of reckoning, that I had expended and used all my estate? and do accordingly.

Direct. 12. Forget not what need you stand in daily of the mercy of God; and what need you will shortly be in, when your health and wealth will fail you. And how earnestly then you will cry to God for mercy, mercy, Prov. 21. 13. Whoso stoppeth his ears at the cry of the poor, be also shall cry himself, but shall not be heard.

Direct. 13. Hearken not to an unbelieving heart, which will tell you that you may want your selves, and therefore would restrain you from well doing. If God be to be trusted with your souls, he is to be trusted with your bodies. God tryeth whether indeed you take him for your God, by trying whether you can trust him. If you deal with him as with a bankrupt, or a deceitful man, whom you will trust no further than you have a present pawn or security, in case he should deceive you; you blaspheme him, instead of taking him for your God.

Direct. 14. Let your greatest mercy be shewed in the greatest things; and let the good of mens souls be your end even in your mercy to their bodies. And therefore do all in such a manner as tendeth most to promote the highest end. Blessed are the merciful, for they shall obtain mercy.

CHAP. XIX.

How to live by Faith in Adversity.

If I should give you distinct Directions, for the several cases of poverty, wrongs, persecutions, unkindnesses, contempt, sickness, &c. it would dwell this Treatise yet bigger than I intended. I shall therefore take up with this general Advice.

Direct. 1. In all Adversity remember the evil of sin, which is the cause, and the Holiness and Justice of God which is exercised; and then the hatred of sin, and the love of Gods Holiness and Justice will make you quietly submit. You will then say, when

Repentance.
Repentance is serious, I will bear the indignation of the Lord, because I have sinned against him, Micah 7. 9. And, why doth grieving man complain, a man for the punishment of his sins ? Lam. 3. 39. Let us search and try our ways, and turn again unto the Lord; for he hath smitten, and he will heal, &c. v. 40, 41.

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

Answ. No; it only telleth us that the reason why Job is chosen out at that time, to suffer more than other men, is not because he was worse than others, or as bad; but for his trial and good. But 1. Affliction as it is now existent in the world upon mankind, is the fruit of Adam's sin at first, and contained in the peremptory unremitting sentence. 2. And this general state of suffering mankind, is now in the hand and power of Christ, who sometimes indeed doth let out more on the best than upon others, and that especially for their trial and good; but usually some sins of their own also have a hand in them, and procure the evil, though his mercy turn it to their benefit.

Direct. 2. Deal closely and faithfully with your hearts and lives in a suffering time, and rest not till your consciences are well assured that no special provocation is the cause, or else do testify that you have truly repented, and resolved against it.

Otherwise you may lengthen your distress, if you leave that thorn in your soul which causeth it. Or else God may change it into a worse; or may give you over to impenitency, which is worst of all. Or at least, you will want that assured peace with God, and solid peace of conscience, which must be your support and comfort in affliction; and so will sink under it, as unable to bear it.

Direct. 3. Remember that the sanctifying fruit of Adversity is first and more to be looked after, than either the comfort, or the deliverance. And therefore that all men, no nor all Christians, must not use the same method, in the same affliction, when as their spiritual cases differ.

A cleared conscience, and one that hath walked faithfully with God, and fruitfully in the world, and kept himself from his iniquity, may bend most of his thoughts to the comfort-
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ing promises, and happy end. But one man hath been bold with wilful sin, and his work must be first, to renew repentance, and see that there be no root of bitterness left behind, and to set upon true reformation of life, and reparation of the hurt which he hath done.

Another is grown into love with the world, and hath let out his heart to pleasant thoughts and hopes of prosperity, and alienated his thoughts more than before from God. This man must first perceive his error, and hear God's voice which calleth him home, and see the characters of vanity and vexation, written on the face of that which he over-loved; and then think of comfort when he hath got a cure.

Another is grown dull and careless of his soul, and hath lost much of his sense of things eternal, and is cold in love, and cold in prayer, and liveth as if he were grown weary of God, and weary of well doing. His work must be to feel the smart of God's displeasure, so far as to awaken him to repentance, and set him again with former seriousness, upon his duty: And when he mendeth his pace, he may desire to be eased of the rod and spur. But to give unseasonable cordials to any of these, is but to frustrate the affliction, and to hurt them, and prepare for worse. Nay, and when they are comforted in season, it must be with due caution: Go thy way, and sin no more, left a worse thing come unto thee. It is pernicious unskillfulness in those comforters of the afflicted, who have the same customary words of comfort for all; and by their improper cordials unseasonably applied, delude poor souls, and hinder that necessary repentance which God by so sharp a means doth call them to.

Direct. 4. Remember that your part in affliction is to do your duty, and to get the benefit of it: but to remove it is God's part: Therefore be you careful about that part which is your own, and then make no question but God will do his part. Let it be your first question therefore [What is it that I am obliged to in this condition?] What is the special duty of one in this sickness, this poverty, imprisonment, restraint, contempt, or slander, which I undergo?] Be careful daily to do that duty, and then never fear the issue of your suffering: Nothing can go amiss to him that is found in the way of his duty.
And let it be your next question, What spiritual good may be got by this affliction? May not my repentance be renewed? My self-denial, humility, contempt of the world, patience, and confidence on God, be exercised and increased by it? and is not this the end of my heavenly Father? Is not his rod an act of love and kindness to me? Doth he not offer me by it all this good?

And let your next question be [Have I yet got that good which God doth offer me? Have I any considerable benefit to show, which I have received by this affliction since it came?] If not, why should you desire it to be taken away? Play not the Hypocrite in speaking that good of an afflicting God, which you do not seriously believe: If you believe that God is wiser than you, to know what is fittest for you, and that he is better than you, and therefore hath better ends than you can have; and that really he offereth you far greater good by your sufferings, than he taketh from you: Let your afflictions then be agreeable to this belief: Are you afraid of your own commodity? Do you impatiently long to be delivered from your gain? are you so childish as to pull off the plaster, if you believe that it is curing the sore? and that it cannot be well and safely done without it? Do you call it the fruit of God's Wisdom and Love, and yet be as weary of it, as if there were nothing in it but his wrath? Trust God with his work who never faileth; and be careful of your own, who are conscious of untrustiness.

Direct. 5. Look principally to your hearts, that they grow not to an over-valuing of the prosperity of the flesh, nor to an under-valuing of holiness and the prosperity of the soul. For this unhappy carnality doth both cause affliction, and make us unprofitable and impatient under it.

1. He that is a worldling, or a voluptuous flesh-pleaser, and favoureth nothing but the things of the flesh, will think himself undone, when his pleasure, and plenty, and honour with men, is taken away. Nothing maketh men grieve for the loss of any worldly commodity, so much as the over-loving of it. It is Love that seeketh it when you are in hope, and Love that mourneth when you are in want, as well as Love which delighteth in it when you possess it: As sick men use to love health better than those that never felt the want of it; so it is too common
common with poor men to love riches better than the rich that
never needed: (And yet, poor souls, they deceive themselves,
and cry out against the rich, as if they were the only lovers of
the world, when they love it more themselves, though they
cannot get it.) Never think of bearing affliction with a patient
and submissive mind, as long as you over-love the things which
affliction taketh from you: For the loss of them will tear
those hearts which did stick so inordinately to them.

2. And if you grow to an undervaluing of Holiness, you can
never be reconciled to afflicting providence. For it is for our
profit that God correcteth us; but for what profit? that we
may be partakers of his holiness, Heb. 12. 10, 14. If therefore you
undervalue that which is God's end, and goeth for your gain,
you will never think that you are gainers or savers by his rod.
In correction God doth as it were make a bargain with you;
he will take away your riches, or your friends, or your health,
and he will give you (if you refuse it not) increase of patience,
and mortification in the stead of them: he will exchange so
much heavenly-mindedness, for so much of the treasures or
pleasures of the world. And now, if you do not like the bar-
gain, if really you had rather have more health, than more ho-
liness; more of the world, than more heavenly-mindedness;
more fleshly pleasure, than more mortification of fleshly desires,
you will never then like the correcting hand of God, nor right-
ly profit by it: You will grudge at his dealing, and wish that
you were out of his hand, and in your own; and that your
estates, and health, and friends, were not at his disposal, but at
yours; and you will lose the offered benefit, because you value
it not, and accept it not as it is offered you.

3. And those that have some esteem of Holiness, and yet
neglect the duty which should procure the exercise and in-
crease of grace, do make correction burdensome by making it
unprofitable to them. For to hear that they may be gainers by
affliction, and to find that they are not, will not reconcile
them to it. Whereas if they had really got the benefit, it
would quiet them, and comfort them, and make them patient,
and thankful to their Father. What have you to shew that
you gained by your sufferings? Are you really more mortifi-
ced, more penitent, more humble, more heavenly, more

R is obedient.
obedient, more patient than you were before? If you are so, you cannot possibly think that it hath been to your loss to be afflicted: For no one that hath these graces can so undervalue them, as to think that worldly prosperity or ease is better. But if you have not such gain to show, what wonder if you are weary of the medicine which healeth not? and if, when you have made it do you no good, you complain of it, when it is your selves, that you should complain of. If you could say, that before you were afflicted, you went astray, but now you have learnt and kept God's precepts, you might then say by experience, It is good for me that I was afflicted, Psal. 119.67,71. And men are taught by natural self-love, not to think ill of that which doth that which doth them good, if by experience they know it. You will then confess that God in very faithfulness afflicted you, Psal. 119.75.

Direct. 6. Remember that nothing can be amiss which is done by God: For where there is perfection of Power, and Wisdom, and Goodness, no actions can be bad. And there is nothing done by any of your afflicters, which is not governed by the will of God, Amos 3.6. Shall there be evil in a City, and the Lord bath not done it? 2 Chron. 10.15. So the King hearkened not to the people; for the cause was of God, that the Lord might perform his Word———God who would not cause the sin, is said to be the cause of the event as a punishment, because he wisely permitted it for that end, Acts 2.23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain——Acts 4.28. The people of Israel were gathered to do, whatsoever thy hand and thy counsel determined before to be done: That is, he willed by his antecedent will, that Christ should be a sacrifice for sin; and he willed by his consequent will, (as a Judge and punisher of man's sin) that the rebellious Jews should be left to their malicious wills, to execute it. And that God which moderate the wills and actions of the most malicious men and Devils, will restrain them from violating any of his promises for his servants good.

Direct. 7. Always keep before your eyes the example of a crucified Christ, and of all his holy Apostles and Martyrs which have followed him. Look still to Jesus, the author and finisher
of your Faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the Throne of God. Consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your mind, Heb. 12. 2, 3. If you did determine to know nothing but Christ crucified, and by his cross had crucified the world, (1 Cor. 2. 2. Gal. 6. 14.) you would be able to say, I am crucified with Christ, yet I live, that is, not I, but Christ liveth in me, Gal. 2. 20. And to look on the pleasure and glory of the world, as the world did look on a crucified Christ, when they shook the head at him as he hanged on the cross. You would love the narrow suffering way, where you see before you the footsteps of your Lord, and of so many holy Martyrs and Believers: You would say, sure this is the safe and blessed way, in which Christ, and all the heavenly Army have passed hence unto their Crown: You would say, Is the servant greater than his Lord? If thus the innocent Lord of life, and Master of the house was injured and afflicted, am I better than he? Though he suffered to save me from Hell, yet not to save me from the purifying trials here on earth. Doubtless you would count all things but loss, for the excellency of the knowledge of Jesus Christ, and count them but dung that you might win him—and that you might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, Phil. 3. 8, 10.

Direct. 8. Keep the eye of Faith still fixed on the eternal glory; that you may understand what affliction is, when you take it with its end. Remember what eternal Joys it leadeth to; and what thoughts you will have of all your pain, when you find your selves in the everlasting rest. Remember where all tears shall be wiped from your eyes; and who dare blame that way as narrow or foul, which bringeth us to such an end, Psal. 126. 5, 6. They that sow in tears, shall reap in joy: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Mat. 5. 4. Blessed are they that mourn, for they shall be comforted. Is not eternal joy sufficient for you? When you are suffering with the Church militant, look up to the Church triumphant; and remember that they were lately as low, as sad, as sorrowful as you.
you, and you shall shortly be as high, as glad, as joyful as they. Look into Heaven, and see what you suffer for, and think whether that be not worthy of harder terms than any you can undergo, Rom. 8. 17, 18. If we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, 2 Cor. 4. 16, 17, 18. For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. Heaven well believed, will enable us patiently and cheerfully to bear all things. He will account the very reproach of Christ, to be greater riches than the treasures of the world, who looketh believingly to the recompence of reward, Heb. 11. 26.

Direct. 9. Learn to die, and then you have learned to suffer. Me that can bear death, by the power of faith, can bear almost any thing. And he that is well prepared to die, is prepared for any affliction; and he that is not, is unprepared for prosperity.

Direct. 10. Remember still that life being so very short, the afflictions of Believers are as short. We have so little a time to live, that we have but a little while to suffer. And if thou faint in the day of adversity, when it is so little a while to night, thy strength is small, Prov. 24. 10.

Direct. 11. Remember that thou bearest but the common burden of the Sons of Adam, who are born to sorrow as the sparks fly upward: And that thou art like to all the members of Christ, who must take up their cross, and suffer with him, if they will reign with him: And that thou art but going the common way to Heaven, which that heavenly society hath trod before thee: And canst thou expect to be exempted both from the lot of human lapsed nature, and from the lot of all the Saints? If thou wouldest be carried to Heaven in the Chariot of Elias, and couldst expect to escape the jaws of death,
death, yet must thou endure the persecution, weariness and
hunger of Elias before such a change.

Direct. 12. Think also how unreasonable it is, for one that
must have eternal glory, to grudge at a little suffering in the way,
and for one that is saved from the torments of Hell, to think it
much to be duly chastened on earth. For a Lazarus that must be
comforted in Abraham's bosom, to murmur that he waiteth
a while in poverty at the rich man's doors? Shall a wicked
worldling venture into endless pains, and put himself out of the
hopes of Heaven, and all this for a short and foolish pleasure?
And will you grudge to suffer so small and short a chastisement
in the way to an endless rest and joy?

Direct. 13. Think why it is that Christ bath so largely com-
mended, and bleft a suffering state, and chosen such a life for those
that he will save: And why he so often pronounceth a woe to
the prosperous world; It is not for want of love to his Dis-
ciples; nor for want of power to secure their peace, Matt. 5.
Blessed are the poor in spirit, for theirs is the Kingdom of Heaven:
Blessed are they that mourn, for they shall be comforted. Blessed
are they that are persecuted for righteousness' sake, for theirs is the
Kingdom of Heaven. Luke 6. 24, 25, 26. Woe to you that are
rich, for you have received your consolation: Woe to you that are
full, for ye shall hunger: Woe unto you that laugh now, for ye shall
mourn and weep: Woe unto you when all men shall speak well of
you, for so did their Fathers to the false Prophets, James 1. 2, 3.
My Brethren, count it all joy when ye fall into divers temptations
(that is, trying afflictions) knowing that the trying of your faith
worketh patience—James 1. 2. Go too now ye rich men,
weep and howl for the miseries that shall come upon you—
All these words are not for nothing: And judge how he should
think of adversity who believeth them.

Direct. 14. Mark well whether you find not that your selves
and others are usually much better in affliction, than in prosperity:
And whether there be not something in the one to make you
better, and in the other to delude men, and make them worse.
O look and tremble at the dangers and doleful miseries of
mortal that are lifted high! how they are blinded, flattered,
captivated in sin, and are the shame of nature, and the calamity
of the world! And mark when they come to die, or lie in

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fickness, how inlightened, how penitent, how humble, how mortified and reformed they then seem to be, and how much they condemn all sin, and justify a holy life: And observe your selves whether you be not wiser and better, more penitent, and less worldly in an afflicted state: And will you think that intolerable, which so much bettereth almost all the world? Alas, were it not for affliction, there are some Nebuchadnezzars that would never be humbled, and some Pharaohs that would never confess their sins, and some Manassehs that would never be converted. Many in Heaven are thankful for affliction, and so should we, Eccles. 7. 2, 3, 4, 5, 6. It is better to go to the house of mourning, than to the house of feasting: For that is the end of all men, and the living will lay it to heart. Sorrow is better than laughter; for by the sadness of the countenance, the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to bear the rebuke of the wise, than for a man to bear the song of fools: For as the crackling of thorns under a pot, so is the laughter of a fool.

Do you not perceive that a merry prosperous state inclineth to folly, levity, rashness, inconsiderateness, stupidity, forgetting the latter end, &c? And that a ladder frame is more awakened, illuminated, fixed, sensible, considerate and fit for great employments? Quarrel not then with your Physician, because he dyeteth you as tendeth to your cure, and turneth you not over to the dyet of desperate patients, or of fools.

Direct. 15. If God afflict you, add not causeless affliction to your selves. If he touch your friends, or body, or estate, do not you therefore touch and tear your hearts. If you have not enough, why do you complain of it? If you have enough, why do you make your selves more? He that hath said, Blessed are they that mourn, did never mean that those are blessed that mourn erroneously, for nothing, or for that which is their benefit, or that piewishly quarrel with God and man, or that willfully by pride or impatience torment themselves. He meant not to bless the sorrow of the covetous that grieveth because he is not rich, or because he is wronged, or is a loser in some commodity; nor to bless the sorrow of the proud, who is troubled because he is not observed, honoured or preferred: Nor the sorrow of the
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the sensual, who grieve when their lusts and pleasures are restrained; nor the sorrows of the idle, who grieve if they are called to diligent labour; nor the sorrows of the envious, who grieve to see another prosper; nor the sorrows of the cruel, who grieve when they cannot be as hurtful to God's servants, and their neighbours or enemies, as they desire. It is neither wicked sorrows, nor wilful self-vexation, which Christ doth bless: But it is the holy improving, and patient enduring the sufferings laid upon us by God or man.

Dir. & 16. Let Patience have its perfect work: He that believeth, will not make haste, James 1:3. Is. 28:16. God's time is best; and eternity is long enough for our care and comfort. It is by patient continuance in well doing, that glory, honour and immortality must be sought, Rom. 2. We shall reap in due season, if we faint not, Galat. 6:9. James 5:7, 8, 9. Be patient therefore Brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. When others by impatience lose themselves, do you in your patience possess your souls, Luke 21:19. Rom. 5:4. Patience worketh experience, and experience hope, which maketh not ashamed. If we hope for that we see not, then do we with patience wait for it, Rom. 8:25. Through patience and comfort of the Scriptures it is that we have hope, Rom. 15:4. Therefore we have need of patience, that when we have done the will of God, we may inherit the promise, Heb. 10:36:11.

CHAP. XX.

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

Having written a Treatise called, The Right Method for Spiritual Peace and Comfort, &c. upon this subject already, I must refer the Reader thither, and here only add these few Directions.
Direct. 1. Distinguish of the several Causes of these troubles; and take heed of those unskilful Mountebanks, who have the same cure for every such disease, and speak present comfort to all that they hear complain; and that think every trouble of mind is some notable work of the Spirit of God; when it is often the fruit of the manifold weakness or willfulness of the troubled complainers.

Direct. 2. When it is some heinous sin committed, or great corruption indulged, which doth cause the trouble, be sure that sound Repentance be never omitted in the cure; and that a real reformation prove the truth of that Repentance. For Christ never died to justify and save the impenitent sinner: And a deceitful Repentance is the common self-deceit and undoing of the world. And how can that be true Repentance, which changeth not the will and life? God will not give you peace and comfort, as long as you indulge your wilful sin.

Note here the difference between 1. The grossly impenitent: 2. And the mock-repentance of the Hypocrite: 3. And the true Repentance of sound Believers.

1. The grossly impenitent cannot bring his heart to a serious purpose to let go his sin, nor to a consent or willingness, that God should cure him, and change his mind: but he had rather have his pride, and covetousness, and sensuality, to be fully pleased, than to be mortified. Like a fool in a Feaver or a Dropifie, that had rather have drink, than have the cure of his thirst.

2. The mock repentance of the Hypocrite hath some purposes under an extraordinary conviction, to leave his sin; and for a time may seem to do it. But when the temptation is as strong again, he is the same, and returneth to his vomit; or else exchangeth his sin for a worse. And if you ask him whether he had rather have the mortifying of all his lusts, or the pleasing of them, his understanding and conviction may cause him truly to say at the present, that if God would presently mortifie his sin, or offer him this in choice, he would rather consent to it, than take the pleasing of them. But mark it: 1. That though he consent that God should do this himself; yet he will not consent to use the means, and do his duty to attain it. If a cold wish, or bare consent would change his soul, and take away all sinful inclinations
clinations at once, that he might never more desire the pleasure of sin, nor be put to any conflict to overcome it, nor any great difficulty to deny it, and all this might be done without any labour of his own, I doubt not but the Hypocrite would consent to be so mortified. But to watch, and pray, and read, and meditate, and use the means which God appointeth him, both to get mortification, and to use it for the conquering of every temptation; this the Hypocrite will not consent to.

2. And what he doth consent to at the present, he consenteth not to when his sinful pleasure is revived by the next temptation.

3. But the true penitent Christian is both willing to be changed and had rather have his lusts to be killed, than pleased; and also willing to use God's means both to mortifie the inward lust, and to overcome the outward sin: And this insincerity is his habitual state.

Direct. 3. Never forget that 1. The gracious nature of God: 2. The sufficiency of Christ's Sacrifice and Merit: And 3. The truth of the universal offer or promise of pardon to all (if they will accept the offer) are the foundation of all our faith and comforts; and are that universal grace which is before our special grace or faith, and is presupposed to it: On this foundation all our faith and peace is to be built.

Direct. 4. The particular application of this to our selves, is, 1. By Believing, and then by knowing that we do believe, and then by discerning our privileges upon believing.

1. Our believing itself is, 1. Our Acceptance to the truth of the Gospel: 2. Our Acceptance of the good (even Christ and life) which is offered in it, and consent to the Baptismal Covenant with God the Father, Son, and Holy Spirit: And 3. Our Alliance in Christ and his Covenant.

2. To know that we do believe (somehow) is easy, when we do it: But to be sure that this belief is sincere and saving, is more difficult, because of the deceitfulness of the heart of man, and the mixtures of unbelief, and other sins, and the weaknesses of grace where it is true, and the counterfeits of it, and the insufficient degrees which are in Hypocrites; so that it is not easy to discern whether the faith which we have be sincere, and predominant above our sense and our unbelief (as it must be.) But
yet it may be known by such means as these.

1. By labouring to strengthen and increase our faith and graci, that it may not by the smallness be next to undiscoverable. 2. By subduing all contrary inward corruptions, which obscure it. 3. By frequent exercising it, seeing habits are discerned only in their acts. 4. By resisting and conquering temptations, and doing all the good we can in the world, and living as wholly devoted to God, above all worldly fleshly interest; that so Faith may be evidenced by its fruits: 2. And God may reward the faithful soul with his assuring seal, and light and comfort. 5. By escaping all those lapses into heinous and wilful sin, which cause wounds, and fears, and hinder assurance, peace and joy. 6. By a wise and constant examination of the heart, and observation of it, in the time of trial, and finding the habits and strength of faith and of unbelief, in their several actions, and prevalencies in their conflicts. 7. And withal, escaping those ignorances and errors, about the nature, means, causes and signs of grace and assurance, which keep many from it, who have justifying faith. These seven are the true and necessary means to get assurance of your own sincerity, and that indeed you have the true seal, and earnest, and witness of the Spirit of Christ.

3. When you have first truly believed (or consented to the Baptistical Covenant of Grace) and next got assurance that you do this in sincerity, the last part is the easiest, which is to gather up the privileges, or comfortable conclusions which follow hereupon: Which are your pardon and justification, your adoption and right to life eternal, and to all the benefits promised by God, in that Covenant to which you do consent; which are all comprehended in the three great Relations established by the Covenant, viz. that God is your Reconciled God and Father, Christ is your Head and Saviour, and the Holy Spirit is your Life and Sanctifier.

These three works which make up assurance, are contained in the three parts of this syllogism. 1. He that truly believeth, is justified, and adopted, and an heir of life. But I do truly believe: Therefore I am justified, adopted, and am an heir of life.

Or thus to the same sense.
Every one who truly consenteth to the Baptifmal Covenant, hath right to the blessings of the Covenant; God is his Father, Christ is his Saviour, and the holy Spirit is his Sanctifier. But I do truly consent to the Baptifmal Covenant: Therefore I have right to all the benefits of it: God is my Father, &c.

Direct. 5. Remember that when you have got assurance, and have truly gathered this conclusion, the continual and lively exercise of faith, is still necessary to your actual joy.

For it is possible for a man to have no notable doubtings of his own sincerity or salvation, and yet to have such dulness of soul, and such diversions of his thoughts, as that he shall enjoy but little of the comforts of his own assurance. Therefore true joy requireth much more, than bare self examination, and discerning of our evidences, and right to life.

Direct. 6. When doubts and troubles are caused by ignorance or error, about the true nature and signs of grace, and the way of assurance (which is very common) nothing then is more necessary than a Sound and Skillful Teacher; to work out those mistakes, and to help the ignorant Christian to a clearer understanding of the terms of the Covenant, and the sense of the Promise, and the true methods of Christ in his gifts and operations. Otherwise the erring soul will be distracted and lost in a wilderness of doubts, and either sit down at last presumptuously on false grounds, or turn to one error to cure the troubles of another; or languish in despair; so lamentable a thing is it to be possessed with false principles, and to attempt to great a work in the dark.

Direct. 7. And here there are these two extremes to be carefully avoided: 1. That of the Infidel and Judicary, who teacheth and teacheth others to trust to his own virtues and works without a Saviour, or ascribes the part of a Saviour to them. 2. The Antinomian and Libertine, who teach men not to look at anything in themselves at all, no not as an evidence, or condition, or means, much less as any cause of life; but to trust to Christ's blood, to be to you instead of Faith, and Repentance, and Obedience, and all your use of means; and do ascribe the part of these duties of man, to the blood of Christ; as if it did belong only, to Christ to do that same thing which belongeth unto them.
Therefore here you must be sure to be well acquainted what is truly the office and part of Christ; and what is truly the office and part of Faith, of Repentance, of Confession, of Prayer, &c. And to be sure that you wholly trust Christ for his part, and joyn not Faith, nor any of your own works or duties in the least degree of that trust or honour which belongeth to Christ, and his office and work: And that you faithfully use (yea I will say, Trust too, though ignorance shall at it) your Faith, Repentance, Prayer, &c. in and for its own office and part; and do not foolishly blaspheme Christ, by ascribing the part and office of your duty unto him and his office, under pretence of giving him the honour of them. It is Christ's office and honour to be a sacrifice for sin, and a propitiation for us, and a perfect Saviour and Intercessor, and to give us the Spirit, by which we believe, repent, pray, obey, hope, love, &c. But not to be a penitent believing sinner, nor to accept of an offered Saviour, nor to be a consenting Covenanter with God the Father, Son and Holy Spirit, nor to be washed from sin in his blood, reconciled, adopted, nor to pray for pardon in the name of another, nor to trust upon a Saviour, nor to be a Disciple, a Subject, a Member of a Saviour, &c. Nor yet that his blood, or merits, or righteousness, should be to you instead of these. No, these are to be done by you.

Direct. 8. In this case also take heed of those ignorant guides, who know not the errors of fancy, melancholy, or disturbed passions, from the proper works of the Spirit of God: For they wrong the Spirit, when they ascribe mens sinful weaknesses to him: And they greatly wrong the troubled sinner many waies: 1. They puff up men with conceits that they are under some great and excellent workings of the Spirit, when they are the works of Satan, and their own infirmity or sin. 2. They teach them hereby to magnifie and cherish those distempers, and passions, and thoughts, which they should resist, and lament, and cast away. 3. And they set them in an Enthu- siastick, or truly Fanatical way of Religion, to look for Revelations, or live still upon their own fancies, and passions, and distempers, and Satan's temptations, conceiting that they live upon the incomes of God, and are actuated in all this by the Holy Ghost. And of what mischievous importance and con-
Enquiry all this is, and how much hurt such zealous ignorance doth, both in the Teachers and the people, the thing it self doth plainly shew; and the sad experience of this age doth shew it more plainly, in Ranters, Quakers, and other true Fanatics, and in many women, and other weak persons, of better principles than theirs.

And it is an unsafe course which many such weak persons use, to think in their troubles that every text of Scripture which cometh into their mind, or every conceit of their own is a special suggestion of the Spirit of God: You shall ordinarily hear them say, [Such a text was brought to me, or was set upon my heart, and such a thing was set upon my mind] when two to one, it was no otherwise brought unto them, nor set upon them, than any other ordinary thoughts are, and had no special or extraordinary operation of God in it at all. Though it is certain that every good thought which cometh into our minds, is some effect of the working of God's Spirit, as every good word, and every good work is; and it is certain that sometimes God's Spirit doth guide and comfort Christians as a remembrancer, by bringing informing and comforting texts and doctrines to their remembrance; yet it is a dangerous thing to think that all such suggestions or thoughts are from some special or extraordinary work of the Spirit, or that every text that cometh into our minds, is brought thither by the Spirit of God at all.

The reasons are these,

1. Satan can bring a text or truth to our remembrance for his own ends, as he did to Christ, Matth. 4. in his temptations.

2. Our own passions or running thoughts, may light upon some text or truth accidentally, as they do on other things which so come in.

3. When the Spirit doth in an ordinary way help us in remembring or meditating on any text or holy doctrine, he doth it according to our capacity and disposition, and not in the way of infallible inspiration, and therefore there is much of our weaknesses and errors usually mixt with the Spirit's help, in the product: As when you hold the hand of a child in writing, you write not so well by his hand, as by your own alone, but...
The Life of Faith.

Your skill, and his weakness and unskilfulness do both appear in the letters which are made; so is it in the ordinary assistance of the Spirit in our studies, meditations, prayers, &c. otherwise all that we do would be perfect, in which we have the Spirits help; which Scripture, and all Christians experience do contradict.

4. And to ascribe that to the Spirit which is not at all his work, or that which is partly our own work, so far as it is our own, and favoureth of our weaknesses and errors, is a heinous injury to the Spirit.

5. And it ofteth such mistaken Christians up and down in uncertainties; while they think all such thoughts are the suggestions of the Spirit, they meet with many contrary thoughts, and so are carried like the waves of the Sea, sometimes up, and sometimes down; and they have sometimes a humbling terrible text, and the next day perhaps a comforting text cometh into their minds, and so are between terrors and comforts, distracted by their own fantasies, and think it is all done by the Spirit of God.

6. And it is a perverse abusing of the holy Scripture, to make such remembrances the Rule of your application of it to your selves: that text which you remember had the same sense before you remembered it; and your spiritual state was the same before: If that text agree with your state, and either the terror or the comfort of it belong to you, this must be proved by solid reason, drawn from the true meaning of the text, and the true state of your souls; and not supposed merely because it cometh into your thoughts, or because it is set upon your hearts: Do you think that your remembering it will prove that it specially belongs to you? Do not many comfortable texts come into the minds of Hypocrites, who are unfit for comfort? And many terrible texts come into the minds of humble souls, that have right to comfort, and should not be more terrified? You may as well think that your money or estate is another mans, because he thinketh on it: Or that another mans dangers and miseries are yours, because you think of them: Or that you are either Kings, or Lords, or beggars, or thieves, or whatever cometh into your minds: Or that another mans Leaves or Deeds by which he holdeth his Lands, are
are all yours, because they are put into your hands to read.

7. And if you go this way to work, you are in danger to be carried into many other errors and sins, and think that all is of the Spirit of God, because you feel it set upon your hearts. And so you will feign the sanctifying Spirit to be the author of sin, and the lying Spirit shall be honoured and called by his name.

Mark well these following texts of Scripture, 2 Thes. 2. 1, 2, 3. We beseech you, brethren, by the coming of our Lord Jesus Christ---that ye be not soon shaken in mind, or troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand: Let no man deceive you.---You see here that Spirit, Word and Scripture may be pretended for an untruth.

Matt. 4. Satan often faith, It is written.

2 Cor. 11. 12, 13, 14, 15. False Apostles, and deceitful workers may transform themselves into the Apostles of Christ, and Ministers of Righteousness; and no marvel, for Satan himself is transformed into an Angel of light.

1 John 4. 1. Beloved, believe not every Spirit, but try the Spirits, whether they be of God.

Gal. 1. 7, 8. If we or an Angel from Heaven preach any other Gospel to you, let him be accursed.

Quest. But how shall I know when it is the Spirit which puteth any thing into my mind?

Ans. 1. The matter it self must be tried, whether it agree with the sacred Scripture, and must be proved true by the Word of God. 2. The end to which that truth is brought, must be proved to be just and good: For Satan pleadeth truth to sinful ends. 3. The application of them to your own case must be such as will hold trial, and it must be proved by sound argument, that indeed they do thus and thus belong to you: For God's Spirit will not belye you, nor make you better or worse than you are; no more than he will belye the Scriptures.

Objct. But is it not the same Spirit which spake to the Apostles, which speaketh to us? If they were to believe him immediately, so must we; and seeing the Spirit is above the Scripture,
we must try the Scriptures by the Spirit, and not the Spirit by the Scriptures.

Answ. Alas, how pitifully ignorancebeweildreth men! 1. It is the same Spirit which was in the Apostles, and is in the weakest Christian: But he worketh not in the same degree: He inspired them to infallibility; being promised to lead them into all truth, and to bring all things which Christ had spoken to their remembrance; and he enabled them to prove this by manifold miracles: Doth he do all this by you? or had you the same promises? 2. The same Spirit in them was given to one end, and to you for another. To them it was given to cause them by his inspiration to deliver all that Christ had taught them, and to leave it on record to all generations, as his infallible Word and Law, to be the Rule of doctrine and practice to the end of the world. But to you the same Spirit is given, to cause you to understand, and love, and obey this Law which is already written, and not to write or know another.

3. The Spirit indited the Scriptures before you were born: and we are sure that that is the Word of God; and we are sure that Gods Spirit contradiceth not itself: Therefore your after-pretended revelations, must be tried by the certain ancient Rule, which had the seal of miracles which yours hath not.

Obj. But how shall I know what application to make of Scripture to myself, but by the teaching of the Spirit of God?

Answ. But you must not take every thought and suggestion, or remembrance, to be the Spirits application. Gods Spirit teacheth men by the light of sound evidence, which may be proved, and will hold good in trial: He teacheth you by exciting you to rational studies and argumentation, and by blessing you in such sober use of Gods means: But he doth not teach you to know your state, by the bare remembrance of a text.

Direct. 9. Take heed also of misunderstanding what is the witness of the Spirit, that we are Gods children.

Many think it is like some voice, or suggestion, or inspiration within them, saying, Thou art the Child of God. And so many Christians languish in terrors, that feel no such persuading Spirit in them. And many Hypocrites are deluded by
by the perswafions of their own imaginations. But in Scripture, the word witness is oft taken for [evidence] or an ob-
jective testimony: And the Spirits being a witness, and being a
seal, an earnest, a pledge, a white stone, a new name, &c. are all
of the like signification: And the meaning is, By this we know
that we are the children of God, or that he abideth in us, by the
Spirit which he hath given us, 1 John 3. 10. 24. &c 4. 13. And
is any one have not the Spirit of Christ, the same is none of his,
Rom. 8. 9. As if he should say, have you the Spirit of Christ,
or have you not? if you have, that is a seal, an earnest, a pledge
of Gods Love, and of your heavenly inheritance, and a certain
evidence or witnesses that you are his children, Gal. 4. 6. He that
loveth God as his Father in Christ, and is sanctified to God,
hath the Spirit. Shew this Love, and this Sanctification, and
you produce the true witness that you are the heirs of life.
Holiness, and Heavenliness, and Love, is the witness, seal and
earnest; and not chiefly an inward perswafion that we are Gods
children.

2. Yet this much more the Spirit doth; when it hath san-
cified us, and given us the witness or evidence in our selves,
(1 John 5. 10, 11.) He also helpeth us to see and know that
grace which he giveth and acquateth in us.

3. And also to conclude from that evidence, that we are
Gods children: And also to feel the inward comfort of that
conclusion. But all this he doth by these means in a discursive
or rational way, and by blessing such reasoning to our com-
fort.

4. Also he comforteth the soul in another way, distinct from
the way of concluding from evidence; and that is by exciting the
Love of God and his praises in us, which are of themselves de-
lighting acts: But of this anon.

Direct. 10. Take heed of Heretical Seducers, who use to
fite in troubled waters, and to fall in with such perplexed con-
scious, to perswade them that all the cause of their trouble is
their opinions, and unsound Religion, and not in them; and
that the only way to comfort, is to change their Religion, and
to come over unto them.

No person fitter for a Quaker, a Papist, or any Sectary, to
work upon, than a troubled mind. For such are like the ignorant
Tet
Country
Country people in their sickness, who will hearken to any one who putteth them in hope, and promiseth them ease, and most confidently tells them, that he can cure them, and faith, I was just in your case, and such or such a thing cured me: So will the Formalist, and the Fanatik, the Papiff, and the Quaker say, I was just in your condition, [I was troubled, and could get no peace of conscience, no joy in the Holy Ghost, but was always held in fears and doubting, till I changed my Religion; and ever since that I have been well, and O what joyes I have to boast of!] And if it be an unsound Hypocrife that is thus tempted, perhaps God may give them over to find abundance of Bedlam joy, in the sudden change of their opinion: And falsehood may comfort that man, whom the truth which he was false to, would not comfort. But if it be a weak sincere Believer; if God shew him not so much mercy as to rescue him from the temptation, he will do as the foresaid Country patient; he will try one mans medicine, and another womans medicines, and hearken to every one that can speak confidently, and promise him a cure, till he hath tried, that their case and his were not the same, and that they were all but ignorant deceived deceivers; and when all fail him, he will come back again, to the faithful experienced directors of his soul.

Direct. 11. If weakness of grace be the cause of doubting (which is of all other, the commonest cause in the world) the way to comfort is that same which is the way to strengthen grace.

Such a one, if ever he will have joy, must be taught how to live the Life of Faith, and to walk with God, and to mortifie the flesh, and get looke from the world, and to live as entirely devoted to God; and especially how to keep every grace in exercise; and then grace will shew it self, as the air doth in a windy season, or as the fire when it is blown up and flameth. There is no surer or readier way to comfort, than to get Faith, Repentance, Love, Hope and Obedience, in a vigorous activity, and great degree, and then to keep them much in action. Mountebanks and Sectaries have other waies; but this is the constant certain way.

Direct. 12. If you perceive that trouble is caused by misunderstanding the Covenant of Grace, and looking at Legal Works of merit,
merit, as the ground of peace, and over-looking the sufficiency of
the Sacrifice, Merits, or Intervention of Christ, the principal thing
to be done with such a soul, is, to convince him of the im-
possibility of being justified by works, on legal terms; and to
shew him the necessity of a Saviour, and the design of God
in man's redemption, and that there is but one Mediator be-
tween God and man, and one Name by which we can be saved;
and that Christ is the way, the truth, and the life, and no man
can come to the Father, but by the Son; and that he was made sin
for us who knew no sin, that we might be made the righteousness
of God in him; and that of God be is made unto us, wisdom, and
righteousness, and sanctification, and redemption; and that God
bath given us eternal life, and this life is in his Son; and that he
that hath the Son, hath life, and he that hath not the Son, hath
not life; and that there is no condemnation to them that are in
Christ Jesus, who walk not after the flesh, but after the Spirit;
but he that believeth not is condemned already. Thus must Christ
crucified, the propitiation for the sins of all the world, be
preached to them, who are troubled as for want of a Saviour,
or an attonement, a sacrifice, or ransom, or propitiation for
sin; or because they are not instead of a Saviour to them-

But to tell a man only of the sacrifice and merits of Christ, who
doubted only of his interest in him, and of the truth of his
own Faith, Repentance and Sanctification, is to prate imperti-
nently, and to delude the sinner, and to deal injuriously with
Christ.

Direct. 12. If Melancholy be the cause of the trouble (which
is very ordinary) it will be necessary, 1. Well to understand it:
And 2. To know the cure: Of which, having spoken more
largely elsewhere, I shall now give you only this brief in-
formation.

1. The signs of this Melancholy are, overstretched, confused,
ugovernable thoughts; continual fear, and inclination to
despair, and to cry out, undone, undone; I am forsaken of
God; the day of grace is past; I have sinned against the Holy
Ghost; never any man's case was like mine! And usually their
sleep is gone or broken, and they are inclined to be alone, and
to be always musing, with their confounded thoughts; and at
last are tempted to blasphemous thoughts, against the Scriptures, and the life to come, and perhaps urged to utter some blasphemous words against God; and if it go to the height, they are tempted to famish or make away themselves.

2. The cure of it lyeth. In setting those truths before them, which tend most to quiet and satisfy their minds. 2. In engaging them in the constant labours of calling, in which both mind and body may be employed. 3. In keeping them in fit and cheerful company which they love, and suffering them to be very little alone. 4. In keeping them from musings, and that meditation or thoughtfulness which to others is most profitable, and a duty. 5. Keeping them from over-long secret prayer (because they are unable for it, and it doth but confound them, and disable them for other duties;) and let them be the more in other duties which they can bear. 6. And if the state of their bodies require it, Physick is necessary, and hath done good to many (if rightly chosen.)

Direct. 13. Take heed of foolish, carnal, hasty expectations of comfort from the bare words of any man; but use men's advice only to direct you in that way, where, by patience and faithfulness, you may meet with it in due season.

Nothing is more usual with silly souls, than to go to this or that excellent Minister, whom they deservedly admire, and to look that with an hour or twos discourse, he should comfort them, and set all their bones in joynt: And when they find that it is not done, they either despair, or turn to the next deceivers, and say, [I tried the best of them: And if such a man cannot do it, none of them can do it.] But, silly soul, do Physicians use to charm men into health? Wilt thou go and talk an hour with the ablest Physicin, and say, that because his talk doth not cure thee, thou wilt never go to a Physician more, but go to ignorant people that will kill thee? Thou hast then thy own deserving; even take the death which thou hast chosen, and drink as thou hast brewed. The work of a Minister is not to cure thee alwaies immediately, by comfortable words. (What words can cure an ignorant, melancholy, or uncapable soul!) But to direct thee in thy duty, and in the use of those means, which if thou wilt faithfully and patiently practice, thou shalt certainly be cured in due time: If thou wilt
will use the Physick, dye and exercise, which thy Physician doth prescribe thee, it is that which must restore thy health and comfort, and not the saying over a few words to thee. If thou lazily look that other mens words or prayers should cure and comfort thee without thy own endeavours, thou mayest thank thy self when thou art deceived.

Direct. 14. The principal means of comfort is to live in the exercise of comfortable duties.

Faith, Hope, and especially the Love of God, are duties which are also mans felicity: And the exercise of these in Praises and Thanksgiving, are the proper pleasure of the soul. Give up thy self wholly to study the Goodness and Love of God in Jesus Christ, till thou feel thy heart enflamed with his Love, and spend half thy godly conference in Gods praises, and half thy daily prayers in that, and in thanksgiving; and this will comfort thee not only by the reasoning way of evidence; but as a feast pleaseth thy taste, and as the fire warmeth thee, or as the loving of thy friend delighteth thee, or as health it self is the pleasure of thy flesh.

As the sins themselves of not knowing God, not loving him, nor delighting in him, are the greatest part of the penalty, or rather misery of the sinner (which hath its peculiar way of remission) to the knowledge, and love, and praise of God, and delighting in him, is instead of a reward unto it self, and a beginning of Heaven to the heavenly Believer.

Direct. 15. Dwell much in Heaven, if you would dwell in comfort. Comfort your selves and one another with these words, that we shall for ever be with the Lord. Heaven is the place or state of our everlasting comfort; and all that we have here must come from thence: And Faith, and Hope, and Love must fetch it: He that will have carnal joy, must go for it to pastime, or lusts and pleasure, to an Ale-house, or a Wbore, or to a Gaming-house, or a Play-house, or to his worldly honours: But he that will have heavenly joy, must go for it by Faith to Heaven; and dwell there every day by Faith, where he hopes to dwell for ever. Heaven will not comfort either them that believe it not, or them that remember it not; but them whose conversation and hearts are there, Phil. 3. 20, 21.
Dirct. 16. Set your selves wholly to do good. Resolve that you will be faithful to Christ, and do all the good that you can in the world, and let him do with you what he will: And in this way you shall quickly find, that the soundest consolation will come in to your souls, before you could expect it. Though no works of our own can add any thing to God, nor must be trusted to at all, in a legal sense; and though blind Libertines tell you, that all comfort is legal and unsound, which came by the thoughts of any thing in your selves, or any of your own doings; yet God is no such enemy to godliness, but he that will hereafter judge you to Heaven or Hell according to your works, will now judge you to joy or sorrow of heart, usually according to your works: Well doing shall afford you peace, and ill doing shall disquiet you, when all is said.

Dirct. 17. Lastly, Be sure, while you want the comforts of assurance, to hold fast those comforts which rationally belong to common grace, and to them that have the Gospel offers of salvation. When the Gospel came to Samaria, Acts 8. there was great joy in that City. It is glad tidings in it self, for guilty souls to have Christ and pardon freely offered to them. Can you not say, I am sure that I am regenerate, justified and adopted? For all that, if you be not Infidels, you can say, I am sure that Christ, and Pardon, and Heaven, are freely offered me, and Ministers are commissioned to intreat me to accept it; and nothing but my wilful and final refusal can deprive me of it, and shut me out. This is certain; take but so much comfort as this much should rationally infer.

To which I might add, the comforts of your probability, when you are in some degree of hope, that your faith and repentance are sincere, though you are not certain: But this I have more largely spoken of (and the rest which is needful to be spoken on this subject) in the fore-named Treatise long ago.

The ordinary and long troubles and unsettledness of honest Christians, are caused most 1. By unskilful Guides, who are most confident, where they are most ignorant, and revile those Truths and Methods which God hath appointed for the settling of mens peace: 2. And by their own lazy and unskilful course; who take up most with examining and complaining,
CHAP. XXI.

How to live by Faith in the Publick Worshipping of God.

May not be so tedious (nor do that which is done elsewhere) as to direct you in the several parts of Worship distinctly; but shall only give you some brief Directions about Publick Worship in the general.

Direct. 1. Come not before God with Pharisaical conceits of the wortliness of your selves, or Worship, as if you offered him something which did oblige him: But come as humble receivers, that need him and his grace, who needeth not you: and as learners that hope to be wiser and better by drawing near to God.

You know Christ's instance of the prayers of the Pharisee and the Publican: And remember that many a one's heart faith, I thank thee Lord that I am not as other men, or as this Publican, whose tongue can spend an hour or more in sad confessions; yea and that it is those very copious confessions of their badness, that puff them up as if they were so good.

Yea many a one that in opinion is most vehement against all our works in our Justification, or looking at anything in ourselves at all, to make us acceptable with God, as being against free grace in Christ, do yet look so much at that which is (or is conceived to be) in themselves, that few Churches on earth are thought worthy of their communion.

Note also that it is sacrificing which is commonly the Hypocrites Worship in the Old Testament, and hearing and obeying which he neglecteth, and God calls him to: As you may see at large in Isa. 1. throughout; and many other places, Psal. 40. 6. Sacrifice and offering thou didst not require: Mine ears hast thou opened, &c. So Psal. 50. 8, 9, &c. I will not reprove thee for thy sacrifices and burnt offerings, to have been continually before me; I will take no bullock out of thy house——For every beast of the forest is mine, &c. If I were hungry, I would not tell
tell thee, for the world is mine, and the fulness thereof—Offer
to God thanksgiving, and pay thy vows to the most High. And
call upon me in the day of trouble—But to the wicked, saith
God, What hast thou to do to declare my Statutes, or that thou
shouldst take my Covenant in thy mouth, seeing thou hastest in-
struction, and castest my words behind thee—

1 Sam. 15. 22, 23. Hath the Lord delight in burnt-offerings,
and sacrifices, as in obeying the voice of the Lord? Behold, to obey
is better than sacrifice, and to hearken, than the fat of Rams.

Psal. 43. 4, 5. Know, that the Lord hath chosen the man that
is godly for himself—Stand in awe and sin not—Offer the
sacrifices of righteousness—

Psal. 51. 17. The sacrifices of God are a broken spirit.

Matth. 9. 13, & 12. 7. Learn what this meaneth, I will have
mercy, and not sacrifice—

Ecclesi. 5. 1. Keep thy foot when thou goest to the house of God,
and be more ready to hear, than to offer the sacrifice of fools, for
they know not that they do evil.

All this telleth us, that fools and hypocrites, while they
disobey God's Law, do think to make up all with sacrifice, or
to appease God with offering him something that is excellent:
But the acceptable Worshipper cometh to God as a penitent,
a learner, resolving to obey; as a Receiver of mercy, and not
a meritor.

Dir. 2. Over-value not therefore the manner of your own
Worship, and over-vilifie not other mens, of a different mode: And
make not men believe that God is of your childish humour, and
valueth or vilifieth words, and orders, and forms, and ceremonies,
as much as self-conceited people do.

If one man hear another pray only from the habits of his
mind, and present desires, he reproacheth him as a rash pre-
sumptuous speaker, that talketh that to God which he never
fore-considered. As if a beggar did rashly ask an alms, or a
corrected child, or a malefactor did inconsiderately beg for
pardon, unless they learn first the words by rote; or as if all mens
converse, and the words of Judges on the Bench were all rash;
or the counsel of a Physician to his Patient, because they use
not books and forms, or set not down their words long
before.

And
And if another man hear a form of prayer, especially if it be read out of a Book; and especially if it have any disorder or defect, he ficketh not to revile it, and call it false Worship, and many Inventions, and perhaps Idolatry, and to fly from it, and make the world believe, that it is an odious thing which God abhorreth. And why so? Are your words so much more excellent than the words of others? Or doth the Book, or Press, or Pen, make them odious to God? Or are all words bad which are resolved on before-hand? Is the Lords Prayer and the Psalms all odious, because they are book-forms? Or doth the command of other men make God hate them? Let Parents take heed then of commanding their children prescribed words. (Nay rather let them take heed lest they omit such precepts:) Or, is it the disorder or defects that makes them odious? Such are not to be justified indeed wherever we find them: But woe to us all, if God will not pardon disorders and defects, and accept the prayers that are guilty of them.

Many a time I have heard such forms of prayers, whose disorders and defects I have much lamented (and done my part to have cured) and yet I durst not so reproach them as to say, God will not accept and hear them: Or that it is unlawful to joyn in communion with them. And many a time I have heard as sad disorder in extemporaneous prayers sometimes by wrong methods, or no method at all; sometimes by vain repetitions; sometimes by omitting the chiefest parts of prayer, and sometimes in the whole frame, by turning a prayer into a Sermon to the hearers, or a mere talk or narrative to God, that had little of a prayer in it, save very good matter, and honest zeal. And though this prayer was more disorderly than the forms which (perhaps in that prayer) were accused of disorder; yet durst I not run away from this neither, nor say, it is so bad, that God will not hear it, nor good men should have no communion in it.

It is easy (but abominable) to fall in love with our own, and to vilifie that which is against our opinion, and to think that God is of our mind, and is as fond of our mode and way as we are, and as exceptionless against the way or words of other men, as childish, pietish Christians are. Look on your Book, and read, or learn your prayer in words, faith one, or else

God
God will not hear you: Look off your Book, and read not or learn not the words, faith another, or God will not hear you. But oh lamentable, that both of them tremble, not thus to abuse God, and add unto his Word, and to prophesie or speak falsely against their brethren in his Name; nor to reproach the prayers which Christ presenteth from his servants to the Father, and which (notwithstanding their defects) are his delight!

Direct. 3. Offer God nothing as worship, which is contrary to the perfection of his Nature, as far as you can avoid it: And yet feign not that to be contrary to his nature which he commandeth. For then it is certain that you misunderstand either his nature or command.

Direct. 4. Never come to the Father but by the Son; and dream not of any immediate access of a sinner unto God, but wholly trust in Christ's mediation. Receive the Fathers will from Christ your Teacher, and his commands from Christ your King, and all his mercies from Christ your Head, and the Treasury of the Church, and your continual Intercessor with God in Heaven. And put all your prayers, praises, duties, alms, into his hand; that through him alone they may be accepted of God.

Direct. 5. Understand well how far the Scripture is a particular Rule (as to the substance of God's Worship) and how far it is only a general Rule (as to the circumstances) that so you may neither offer God a Worship which he will not accept; nor yet reject or oppose all those circumstances as unlawful, which are warranted by his general commands: (Of which I have said enough elsewhere.)

Direct. 6. Look first and most to the exercise of inward grace, and to the spiritual part of Worship (for God will be worshipped in spirit, and in truth, and hateth the Hypocrite, who offereth him a carkass, or empty shell, and ceremony, and pomp, or length of words, instead of substance; and draweth near him with the lips, without the heart.) And yet in the second place, look carefully also to your words, and order, and outward behaviour of the body: For God must be honoured with soul and body. And order and reverend solemnity is both a help to the affections of the soul, and a fit expression of them.
Never forget that hypocritical dead formality, and ignorant, self-conceited, fanatical extravagances, are the two extremest by which the Devil hath laboured in all ages, to turn Christ’s Worship against him, and to destroy the Church and Religion by such false Religiositie.

The poor Popish Formalists on one side, mortifie Religion, and turn it into a carkafs, and a comely Image that hath any thing crave life. And the Fanaticks on the other side, do call all the enormities of their proud and blustering fancies by the name of spiritual devotion; and do their worst to make Christianitie to seem a ridiculous fancy to the world: Escape both these extremest, as ever you will escape the dishonouring of God, the dividing, and disturbing, and corrupting of the Church, the deluding of others, and the disappointing and deceiving of your selves.

Direct. 7. Neglect not any helps which you can have, by the excellent gifts of any of Christ’s Ministers or flocks; and yet take heed that through prejudice, or for the faults of either, you vilifie or reject nothing which is of God. But carefully distinguish between Christ’s and theirs.

Communion with the holiest and purest Assemblies, is more desirable than with the less pure. But yet all that is less desirable comparatively, is not simply unlawful, nor to be rejected: The labours of an abler and more faithful Minister, are much to be preferred before theirs that are less able and faithful: For God worketh usually according to the aptitude of the means, and of the receiver. To the recovery and salvation of a soul it is necessary, 1. That the Understanding be made wise: 2. That the Heart or Will be sanctified by Love. 3. That the Life be holy and obedient.

To the first of these there are three things needful: 1. That the Understanding be awakened: 2. That it be illuminated: 3. That it be preserved from the seduction of temptations to deceit.

Now an able and faithful Pastor is suited to all these effects: 1. He is a lively Preacher to awaken the understanding: He is a clear, intelligent, methodical and convincing Teacher, to illuminate it: 3. He can confute gainsayers, and refute objections, and shame the cavils of tempters and deceivers to preserve it.

And
And 2. He speaketh all from the unseign Love of God and men; and as all his words do breathe forth Love; so they are apt to kindle such love in the hearers: For every active nature tendeth to propagation.

3. And the holiness of his life, as well as doctrine, tendeth to win the people to a holy life: So that he that loveth his own soul, must not be indifferent what Pastor he chuseth for the help and conduct of his soul; but should most carefully seek to get the best or fittest for such necessary ends.

But yet it followeth not that a weaker or worse may not be heard, or may not be accepted or submitted to, in a case of necessity; when a better cannot be had, without more disturbance and hurt than the benefits are like to recompence. And when we live under such a weak, or cold, or faulty Pastor, our care must be so much the greater, that we may make up that in the diligence of our attention, which is wanting in his manner of expression; and that we make up that in a care of our own souls, which is wanting in his care: And that our knowledge of his failings tempt us not to flight the truth which he delivereth; and that we reject not the matter for the manner: The Sheep of Christ do know his voice, and they know his words, and reverence and love them, from what mouth soever they proceed. A Religious zealous man that preacheth false doctrine, is more to be avoided, than a cold or scandalous man who preacheth the truth. If you doubt of this, observe these texts.

**Matth. 23. 2, 3.** The Scribes and Pharisees sit in Moses seat; All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works, for they say and do not.

**Acts 1. 17.** For he (Judas) was numbered with us, and had obtained part of this Ministry. Judas the thief and traitor was an Apostle, called and sent out by Jesus Christ.

**Phil. 1. 15, &c.** Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;—what then? Notwithstanding every way, whether in presence, or in truth, Christ is preached, and I do therein rejoice, yea and will rejoice.

**Rom. 16. 17.** Now I beseech you brethren, Mark them which cause
cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.——

Acts 20. 30. Of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.

Gal. 1. 7, 8. If we or an Angel from Heaven bring another Gospel, let him be accursed.——

Is not all this a plain decision of the case?

Direct. 8. While you prefer local communion with the purest Churches, and best taught and ordered, for your own edification, take heed that you disown not a distant and mental communion with any part of the Church of Christ on earth, which Christ himself disowns not. But first remember that you are members of the Universal Church, and as such in mental communion with the whole, present your selves and services to Christ; and next as members of your Particular Church.

It is true, that you must not own the corruptions of any Church, or of any of their Worship; but you must own the Church itself, and own all the substance of the Worship which is good, and which God owneth. God doth not reject the matter for the manner, nor the whole, for a faulty part, where the heart is sincere that offereth it: nor no more must you. And if they force you not to any actual sin (as by false speaking, subscribing, or the like) you must sometimes also locally joyn with such Churches, when occasion requireth it: (As when you have no better to go to, or when it is necessary to shew your mental communion, or to avoid schism, scandal or offence.) As you must not approve of your own failings in God's Worship (as in the manner of praying, preaching, &c.) and yet must not give over worshipping God, though you are always sure to fail; even so must you do by your communion with others.

And here I would earnestly intreat all those that are inclined to sinful separation, to think but of these few things.

1. What is more contrary to Christianity than Pride? and what is a plainer sign of Pride, than to separate from whole Churches (and perhaps from most part of the Christian world, for such faults as are no greater than others of our own?) and to say, They are too bad for such as you to communicate with?

2. Whether
2. Whether it be not much contrary to that clemency of Jesus Christ, by which he pardoneth the failings of Believers? and which we have need of our selves as well as others? And whether it be not an horrid injury to our Lord, to ascribe his inheritance to the Devil, and to cast those out of his Church whom he himself receiveth, and to deny so many of his servants to be his?

3. How great a loss is it, to lose your part in all those prayers of the Churches (how weak forever) which you disown? And how can you justly expect the benefit of such prayers?

I would not take all their riches for my part of the benefit of those prayers of the Churches of Church, which some reject because they are extemperate, and others because they are forms, or book-prayers, or imposed; nor would I take all their wealth and honour, for my part in all the prayers of the Universal Church, which are guilty of more disorders, tautologies, unmeet expressions, and manifold defects, than any that I ever yet heard from those Ministers that pray either by habit or book.

Direct. 9. Take heed both of carelessness and curiosity in the worshipping of God. Avoid carelessness, because it is profaneness and contempt: Therefore watch against idleness of mind, and wandering thoughts, and remember how great a work it is, to speak to God, or to hear from him about your everlasting state.

And yet curiosity is a heinous sin: When men are so nice, that unless there be quaint phrases, and fine cadencies and jingles, or at least a very laudable style, they nauseate all, and are weary of hearing a homely style, or common things: when every unmeet expression, or tautology of the speaker, doth turn their stomachs against the wholesome food. This curiosity cometh from a weak and an unhealthful state of soul.

Direct. 10. Lastly, Let your eye of Faith be all the while upon the heavenly Host, or Church triumphant: I remember how they worship God: with what wisdom, and purity, and servour of Love, and sacred pleasure, and with what unity, and peace, and concord? And let your Worship be as much composed to the imitation of them, as is agreeable to the likeness of our condition unto theirs.
The Life of Faith.

There is no hypocritical, dulness, darkness, errors, self-conceitedness, pride, division, faction, or uncharitable contention: Oh how they burn in Love to God? and how sweet that Love is to themselves? and how those souls work up in heavenly Joys to the face of God, in all his praises. Labour as it were to join your selves by faith with them, and as far as standeth with your different case, to imitate them. They are more imitable and amiable, than the purest Churches upon earth. Their love and blessed concord is more lovely, than our uncharitable animosities, and odious factions and divisions are.

And remember also the time when you must meet all those upright souls in Heaven, whose manner of Worship you vili-fied, and spake reproachfully of on earth, and from whose communion you turned away: And only consider how far they should be disowned, who must be dear to Christ and you for ever.

The open disowning and avoiding the ungodly and scandalous, is a great duty in due season, when it is regularly done, and is necessary to cast shame on sin and sinners, and to vindicate the honour of Christiannity before the world. But otherwise it is but made an instrument of pernicious pride, and of divisions in the Church, and of hindering the success of the Gospel of Christ.

CHAP. XXII.

How to pray in Faith.

Address by all the other particular parts of Worship as handled elsewhere (in my Christian Directory) I shall only briefly touch the duty of prayer; especially as in private.

Direct. 1. Let your heart lead your tongue, and be the fountain of your words; and suffer not your tongues in a customary volatility to over-run your hearts. Desire first, and pray next; and remember that desire is the soul of prayer; and that the heart-searching God doth hate hypocritic, and will not be mocked, 

Matth. 6. 1, 3, 4.
Direct. 2. Yet do not forbear prayer, because your desires are not so earnest as you would have them. For 1. Even good desires are to be begged of God: 2. And such desires as you have towards God, must be exercised and expressed. 3. And this is the way of their usual increase. 4. And a profligate turning away from God, will kill those dear desires which you have, when drawing near him in prayer, may revive and cherish them.

Direct. 3. Remember still that you pray to a heavenly Father, who is readier to give, than you are to receive or ask. If you knew his Fulness and Goodness, how joyfully would you run to him, and cry Abba, Father? John 20. 17. Luke 12. 30, 32. Mark 11. 25. Matt. 6. 8, 32.

Direct. 4. Go boldly to him in the Name of Christ alone. Remember that he is the only Way and Mediator. When guilt and conscience would drive you back, believe the sufficiency of his sacrifice and atonement. When your weakness and unworthiness would discourage you, remember that no one is so worthy, as to be accepted by God on any other terms, than Christ's Mediation. Come boldly then to the Throne of Grace, by the new and living way, and put your prayers into his hand, and remember that he still liveth to make intercession for you, and that he appeareth before God in the highest, in your cause, Heb. 10.19. Ephes. 3. 12. Rom. 5. 2. Heb. 9. 24. &c. 7. 25, 26.

Direct. 5. Desire nothing in your hearts which you dare not pray for, or which is unmeet for prayer: Let the Rule of Prayer, be the Rule of your Desires. And undertake no business in the world, which you may not lawfully pray for a blessing on.

Direct. 6. Desire and pray to God, first, for God himself, and nothing lower; and next for all those spiritual blessings in Christ, which may fit you for communion with him. And lastly, for corporal mercies, as the means to these, Matt. 6. 33. Psal. 42. 1, 2, 3, &c. Psal. 73. 25, 26.

Direct. 7. Pray only for what is promised you, or you are commanded to pray for: And make not promises to your selves, and then look that God should fulfil them, because you confidently believe that he will do it; and do not so reproach God, as to call such self-conceits and expectations, by the name of a particular Faith: For where there is no word, there is no faith.

Direct.
The Life of Faith.

Direct. 8. What God hath promised, confidently expect; though you feel no answer at the present. For most of our prayers are to be granted (or the things desired to be given) at the harvest time, when we shall have all at once. Whether you find your selves the better at present for prayer, or not; believe that a word is not in vain, but you shall reap the fruit of all in season, Luke 18. 1, 7, 8. James 5. 7, 8.

Direct. 9. Let the Lords Prayer be the Rule, for the matter and method of your desires and prayers. But with this difference: It must always be the Rule which your desires must be formed to, both in matter and method. You must always first, and most desire the hallowing of Gods Name, the coming of his Kingdom, and the doing of his will on Earth as it is in Heaven, before your own being, or well-being: But this is only a Rule for your General Prayers (which take in all the parts): For when you either intend to pray only, or chiefly for some one particular thing, you may begin with that, or be most upon it.

Therefore all Christians should specially labour to understand the true sense and method of the Lords Prayer (which God willing, I hope elsewhere to open.)

Direct. 10. Be more careful in secret of your affections, than of the order of your words (yet chusing such as are aptest to the matter, and fittest to excite your hearts:) But in your families or with others, be very careful to speak to God, in words which are apt, and orderly, and moving; and to do all with such skill, and reverence, and seriousness, as tendeth (not to encrease, but) to cure the dulness, hypocritie and un reverence of others, Eccles. 5. 1, 2. Matth. 6. 7, 8, 9, 10, &c.

Direct. 11. Pray as earnestly as if God himself were to be moved with your prayers: Yet so as to remember, that the change is not to be made upon him, but upon you. As when the Boat-man layeth hold upon the bank, he draweth the Boat to it, and not the bank unto the Boat. Prayer fitteth you to receive the mercy; both naturally as it excitest your desires after it, and morally as it is a condition on which God hath promised to give it: when you pray, you tell God nothing which before he knew not better than you: But you tell him that in confession and petition, which he will bear from your own mouths, before he will judge you meet for the mercies which you are to pray for.

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In summ, pray, because you believe that praying Believers shall have the promised blessing: And believe particularly and absolutely, that you shall have that promised blessing through Christ, because you are praying Believers, and therefore the persons to whom it is promised.

**CHAP. XXIII.**

How to live by Faith towards Children, and other Relations.

**Direct. 1.** Believe God's Promises made to Believers and their seed: (of which I have written at large in my treatise of Infant-baptism.) And labour to understand how far those promises extend, both as to the persons and the blessings. There was never an age of the world, in which God did not distinguish the holy seed, even Believers and their Children, from the rest of the world, and take them as those that were specially in his Covenant.

**Direct. 2.** Let not your conceits of the bare birth-privileged, make you omit your solemn, solemn and believing Dedication of them unto God, and entering them into his Covenant.

For the reason why your seed is called Holy, and in a better case than the seed of Infidels, is not merely because they are the offspring of your bodies, and have their natures from you; much less as deriving any grace or virtue from you by generation: But because you are persons your selves who have dedicated your selves with all that you have, absolutely to God by Christ. And they being your own, and therefore at your disposal, your wills are taken for their wills, so far as you act in their names, and on their behalf: And therefore when you dedicate them to God, you do but that which you have both power and command to do: And therefore God accepteth what you do dedicate to him. And Baptism is the regular way in which this dedication should be solemnly made: But if through the want of a Minister, or water, or time, this be not done, your believing dedication of your child to God, without Baptism shall be accepted. For it is the substance, and not the sign, the will, and not the water, which God requireth in this case.
Queft. But what then fhall we think of the children of godly Anabaptifts, whose Judgement is againft fuch dedication?

Anfw. Many whofe Judgement is againft baptizing them, is not againft an offering or dedicating them to God. And thofe who think that they are not allowed solemnly to enter them into Covenant with God, yet really do that which is the fame thing: For they cannot be imagined, to be unwilling, to dedicate them to God, to the utmost of that interest and power, which they understand that God hath given them: and doubtles they moftearnfly defire that according to their capacity, they may be the children of God, and God will be their God in Chrift. And this vertual dedication femeth to be the principal requisite condition.

But yet as the unbaptified are (ordinarily) without the visible Church and its priviledges; fo if any be fo blind, as neither explicitely nor vertually to dedicate their seed to God: I know no promife of their childrens salvation, any more than of the feed of Infidels.

Direct. 3. If the children of true Christians dedicated by the Parents will to God, through Christ, fhall die before they come to the ufe of reafon, the Parents have no caufe to doubt of their salvation.

It is the conclusion of the Synod of Dort in Artic. 1. And the reafon is this.

If the Parent and child be in the fame Covenant, then if that Covenant pardon and adopt the Parent, it doth pardon and adopt the child: But the Parent and child are in the fame Covenant: Therefore, &c.

God hath but one Covenant on his part, which is sealed by baptism (as I have proved at large to Mr. Blake.) Indeed some are only externally in Covenant with him on their part, that is, they did covenant only with the tongue, and not the heart: And consequently God is no further in covenant with them, than to allow and command his Ministers to receive them into the Visible Church, and give them its priviledges; and is not as a Promiter in Covenant with them at all himself, either for inward, or for outward blessings. He hath not one Covenant which giveth outward, and another which giveth inward blessings.
And it is here supposed, that the only condition requisite on the Infants part, that he may have right to this Covenant, and its blessings, is that he be the seed of a true Believer; and dedicated in Covenant to God by the Parents will or act. Actual Faith is not requisite: Seminal grace may be inherent, but 1. Not known to the Baptist: 2. Nor requisite as a condition; but liker to be given by vertue of the Covenant. Nothing else therefore being requisite as a condition, it followeth, that as the Parents dedicating themselves to God, if baptized at age, is the condition of their certain title to the present blessings of the Covenant (viz. that God be their Father, Christ their Saviour, and the Spirit in Covenant to operate in them to sanctification, and their sins are all pardoned, and they are heirs of Heaven) even so upon the Parents dedication of their children to God, they have right to the same blessings; else why do we baptize them, seeing Baptism in the true nature and use of it, is a solemn dedicating them to God, in that same Covenant, and a solemn investing them in the relations and rights of that same pardoning Covenant, and not in any other.

I do not say that all baptized Infants, so dying, are saved, be they the children of Infidels, or Heathens, and remaining their true propriety; nor those that are offered and baptized never so wrongfully, or hypocritically; nor will I say to dispute for what I have asserted. But 1. I exhort Christians believingly to dedicate their children in Covenant with God in Christ: And 2. To believe that if they so dye, that Covenant of Christ forbiddeth them to doubt of their salvation.

Direc&. 4. Let your Duty be answerable to your hope: And do not only pray for your childrens sanctification, but if they live, endeavour it by all possible care, in a wise and godly education.

Remember that nature, and your dedicating them to God, do both oblige you to this care for their salvation. And that the education of children, is one of the greatest duties in the world, for the service of Christ, and the prosperity of Church and State: And the neglect of it, not the smallest cause of the ruining of both, and of the worlds calamity.

Many a poor, foolish, lazy Professor have I known, who cry out against ignorant, dumb and unfaithful Ministers, as guilty of the blood of souls, and are so religious, as to separate from
the Assemblies that have Ministers that are but partly such; when as their own children are almost as ignorant as Heathens, and they only use them to a few customary formal duties (while they think they are enough against forms) and turn over the chief care of their instruction to the Schoolmaster. And are themselves so ignorant, dumb and idle; unfaithful and unnatural to their poor children's souls, as that it is a doubt whether in a well-ordered Church they ought not to be denied communion themselves. They so little practice, Deut. 11. 18, 19. &c. 6. 7. Ephe. 6. 4, &c.

Direct. 5. If your children live to the flesh in an ungodly course of life, contrary to the Covenant which by you they made, they forfeit all the benefits of the Covenant: And you can have no assurance by any thing that you can do for them, that ever they shall be converted (though it is not past hope.) And if they be converted at age, their pardon and adoption will be the effect of God's Covenant, as then it was newly entered with themselves, and not as it was made before for them in infancy.

Direct. 6. It because that still while there is life, there is hope, you ought not by despair or negligence to omit prayer, exhortation, or any other duty which you can perform in order to their recovery: And though now they have wills of their own, their salvation is not laid so much upon you, as it was in Infancy, at their first covenanting with God; yet still God will shew his love to his servants in their seed; and faithful endeavours are not vain nor hopeless; and therefore it is still one of your greatest duties in the world, to seek their true recovery to Christ.

Direct. 7. If God make your children a scourge, or a heart-breaking to you, bear and improve it as becomes Believers: That is;

1. Repent of your own former sin; your own youthfull lusts; your disobedience to your Parents; your carnal fondness on your children; your loving them too much, and God too little; the evil examples you have given them; and your manifold neglect of a prudent, seasonable, earnest, unwearied instructing them in godliness; your bearing with their sin, and giving them their own wills, till they were masterless, &c. Renew your Repentance, and you have got some benefit.

XXX 3 2. Think
2. Think how unkindly and unthankfully you have dealt with a gracious Saviour, and a heavenly Father.

3. Let it take off your affections from all things under the Sun, and call them up the more to God: For who would love a world, where none are to be trusted, and where all things are vexatious, even the children of your love and bowels.

Direct. 8. If they die impenitently, and perish, mourn for them, but with the moderation of Believers: That is, 1. Consider that God is more the owner of your children, than you are; and may do with his own as he list. 2. And he is more wise and merciful than you; and therefore not to be murmured at as wanting either. 3. And it is an unvaluable mercy that your own soul is sanctified, and shall be saved. 4. And the most godly have had ungodly children before you. Adam had a Cain, Noah had a Cham, Isaac had an Esau, David had an Absalom, &c. 5. And if all the godly that pray for their childrens salvation must be therein gratified, all the world would then have been saved. For Noah would have prayed for all his children, and they for theirs, and so to the worlds end.

Object. Ob but my conscience telleth me, that it is my own sin which hath had a band in their undoing.

Ans. Suppose it be so; it is certainly a pardonable sin. Do you then repent of it, or not? If you repent; as you mourn for your relations; so you should rejoice that God hath forgiven you. For repented sin is certainly pardoned to you, and pardoned sin to you, is as great cause of joy, as unpardoned sin in your relations is cause of sorrow. Therefore mourn with such moderation, and mixed comfort and thanksgiving, as becometh one that liveth by faith. The affliction indeed is near and great; and heavier than any calamity that could have befallen their bodies, and is not to be slighted by an unnatural insensibility: But yet you have a God who is better to you than a thousand children; and your cross is but as a feather, if you set it in the balance against your blessings, even the Love of God, and your part in Christ, and life eternal.

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

Direct. 1. Take heed that you lose not that common Love which you owe to mankind, nor that desire of the increase of the Kingdom of Christ, which must keep up in you a constant compassion to the unconverted world, viz. Idolaters, Infidels, and ungodly Hypocrites.

It is pittiful to obserue the unchristian senselness of most zealous Professors of Religion in this point: Though God hath purposely put the three publick Petitions first in the Lords Prayer, to tell them what they must first and most desire, that is, the ballowing of his Name, and the coming of his Kingdom, and the doing of his Will on Earth as it is in Heaven; yet they seem not to understand it, or to regard it: But their thoughts and desires are as selfish, and private, and narrow, as if they knew nothing what the World or the Church is, or cared for neither. Their mind and talk is all of their own matters, for body or soul, or of their several Parties, and particular Churches; or if any extend his care as far as this spot of Land in Britain and Ireland, or some of the Reformed Churches, they go further than their companions; their selves, and their side or party is almost all that most regard: Perhaps the poor scattered Jews have a few words in the prayers of some; but the miserable case of the vast Nations of the Earth, who seem to be forsaken of God is neglected by them. Five parts in six of the earth are Heathens and Mahometanes: and of the sixth part, the Protestants are but about a sixth, compared with the poor ignorant Abbassines, Armenians, Syrians, the Greek Churches, and the Papists; (to say nothing what the most of the Protestants themselves are.) Yet are almost all these put by, with a word or two, or none at all, in the daily prayers of most Professors: And it is rare to hear any to pray with any importunity for their conversion. Is this mens love to mankind? Is this their love to the Kingdom of Christ? or to God and Godliness? Is God of as narrow a mind as you? Are you and your party all
all the world, or all the Church? or all that is to be regarded
and prayed for?

Direct. 2. Do not only pray for them, but study what is with-
in the reach of your power to do for their conversion. For though
private men can do little in comparison of what Christian
Princes might do who must not be told their duty by such as
1.) Yet somewhat might be done by Merchants and their Chap-
lains, if skill and zeal were well united; and somewhat might
be done by writing and translating such books as are fitted for
this use: “And greater matters might be done, by training
“up some Scholars in the Persian, Indian, Tartarian, and
“such other languages, who are for mind and body fitted for
“that work, and willing with due encouragement to give up
“themselves thereto. Were such a Colledge erected, natives
“might be got to teach the languages: and no doubt but
“God would put into the hearts of many young men, to de-
“vote themselves to so excellent a service; and of many rich
“men, to settle Lands sufficient to maintain them; and many
“ Merchants would help them in their expedition. But wheth-
“er those that God will so much honour, be yet born, I
know not.

Direct. 3. Pray and labour for the Reformation and Concord
of all the Christian Churches; as the most probable means to win to
Christ the world of Heathens and Unbelievers.

If the Protestant Churches were more pure and peaceable,
more holy, and more unanimous and charitable to each other,
it would do much to win the Papists that are near them: And
if the Papists, and Greeks, and Armenians, and Abassines were
more reformed, wise and holy, it would do much to win the
Heathens and Mahometanes round about them. They would
be the salt of the earth, and the lights of the world, and the
leaven which must leaven the whole lump: The neighbouring
Mahometanes, and Heathens, would see their good works, and
glorify God, Matt. 5. 16. A holy, harmless, loving conversa-
tion, in a Sermon which men of all languages can understand: Thus
as Apostles we might preach to men of several tongues, though
we have but one. O that the sanctifying Spirit would teach
Christians this art, and reform and unite the Churches of
Christ, that they might be no longer a scandal, to hinder the
aving
faving of the world about them! It is the sense of Christ's prayer before his death, John 17. 21, 22, 23, 25. that they all may be one, as thou Father art in me, and I in thee, that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in One, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Direct. 4. Be sure at least that your holy, loving and blameless lives, be an example to those that are about you. If you cannot convert Kingdoms, nor get other men to do their duty towards it, be sure that you do your part within your reach: And believe that your lives must be the best part of your labours, and that good works, and love, and good example must be the first part of your doctrine.

Direct. 5. When you see that the world lyeth still in wickedness, and there seemeth to be no possibility of a cure, yet search the Scripture, and so far as you can find any Prophecy or Promise of their conversion, believe that God in his time will make it good.

Direct. 6. But take heed that on this pretence, you plunge not your selves into any inordinate studies, or conceited expositions of the Revelations, and other Scripture Prophecies, as many have done, to the great wrong of themselves, and the Church of God.

By inordinate studies, I mean, 1. When you begin there where you should end, and before you have digested the necessary greater truths in Theology, you go to those that should come after them. 2. When an undue proportion of your zeal, and time, and study, and talk, is bestowed upon these Prophecies, in comparison of other things. 3. When you are proudly and caurfebyly conceited of your singular expositions: That when of ten of the learnedest and hardest studied Expositors of the Revelation, perhaps in many things scarce two are of a mind: yet when you differ from them all, or all five one, you can be as peremptory and confident in your opinion, as if you were far wiser, or more infallible than they. 4. When you place a greater necessity in it than there is; as if salvation, or Church-communion lay upon your conceits. Whereas God hath made the points that are of necessity to salvation, to be few and plain.

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Direct.
Direct. 7. When you look on the sin and misery of the world, and see small hope of its recovery, look up by Faith to that better world, where all is Light, and Love, and Peace. And pray for the coming of Christ, when all this sin shall be brought to Judgment, and wisdom and godliness be fully justified before all the world. Let the baseness of this world drive up your hearts to that above, where all is better than you can wish.

Direct. 8. When you are ready to stumble at the consideration of God's desertion of so great a part of the world, quiet your minds in the implicit submission to his infinite wisdom and goodness. Dare you think that you are more gracious and merciful than God? Or that it is meet you should know all the secrets of his providence, who must not know the mysteries of Government, in the State or Kingdom where you live? He that cannot rest in the wisdom, will and mercies of infinite Goodness it self, but must have all his own expectations satisfied, shall have no rest.

And think withall, how little a spot of God's Creation this earthly world is: and how incomprehensibly vast the superiour Regions are in comparison of it. And if all the upper parts of the world be possessed with none but holy Spirits, and even this lower earth, have also many millions of Saints, prepared here for the things above, we have no more reason to judge God to be unmerciful, because this lower world is so bad, than we have to judge the King unmerciful, when we look into the common Jaile; nor to judge of his government by the Rogues in a Jaile, but by his Court, and all the subjects of his Kingdom.

If God should forsake no place but Hell, of all his Creation, you could not grudge at him as unmerciful: And it is a very hard question whether this earth, and the air about it, be not the place of Hell; when you consider that the Devils are cast down from Heaven, and yet that they dwell and rule in the Air, and compass the Earth, and tempt the wicked, and work in the children of disobedience, Eph. 2. 1, 2; Job 1. 2 Tim. 2. 26. And that Satan is called, the God and Prince of this world, Joh. 12. 31. & 14. 30. & 16. 11. 2 Cor. 4. 4. Eph. 6. 12.

But if it be not the place of final execution, it is the place where
where they are kept in prison till the great Aflizes, and where they are reserved in chains of darkness, to the Judgment of the great day, and where they are tormented before the time, 2 Pet. 2. 4. Jude 6. Matth. 8. 29.

Look then from this Dungeon, to the glorious incomprehensible mansions of the holy ones; and judge by them, and not by this prison, of the goodness and infinite benignity of God. And if he will give so many obstinate despisers of his grace, a place with those Devils that did seduce and rule them, think not God to be therefore unmerciful; but behold his mercy in the innumerable vessels of honour and mercy, that shall posses the higher mansions for ever.

CHAP. XXV.

How to live by Faith in the love of one another, against Self-love.

Direct. 10. Let Faith first employ you in the knowledge of God: and when you know him who is Love itself, you will best learn of him to love. You will see that that is best, which is likest unto God; and that is worst, which is most unlike him. And when you consider how universally, though variably, he loveth his creatures, and how he expresseth it, and how he loveth benevolently, because he is good, and loveth complacently, because also the thing is good which he loveth, you will learn the art of love from God, Rom. 9. 13. Deut. 4:37. & 7: 8. & 23: 5. & 33: 3. 1 John 3: 16, 17. & 4: 7, 9, 11, 12, 19, 20, 21.

Direct. 2. Study Jesus Christ aright, and you will also learn to love him. There you will see Self-denying Love; which stooped to earth, to reproach, to sufferings, to labours, to death, and spared not life or any thing to do good: It is the chief Lesson which you go to School to Christ to learn: And it is as proper to go to him to learn to love, as it is to go to the Sun for light, Rom. 5. 8. John 13: 34. 1 Thes. 4: 9. John 11: 36. 5. & 15: 1. & 15: 9. Ephes. 5: 2, 25. John 15: 12.

Direct. 3. Know God in his Works and Image, and then you will
will see him in his natural Image, in all men as rational, and in his moral Image in all his Saints; and then you will see what to love, and why. He that cannot see God in a glass in this world, cannot see him at all, and cannot love him. Remember that it is in his servants and creatures, that he exposeth himself to be seen, and known, and loved, 1 Job. 2. 10. & 3. 10, 14. & 4. 7, 8, 20, 21. & 5. 1. Matth. 25. 40.

Direct. 4. Abhor that proud malignant censoriousness, which is apt to make the worst of others, and to deny, and extenuate, and overlook God's graces in them (as the Devil did by Job:) and which can see no goodness in them that are not eminently good. For this is but the Devils artifice, to kill mens love to one another. Though he pretend the honour of Godliness, and the hatred of sin, when he telleth you, [such an one is an Hypocrite, and such an one hath nothing but a form, and no power of Godliness: I can see nothing of God in him; alas, they are poor carnal people;] all is but to destroy your Love. And thus he mightily prospereth in the malignant spirit of separation; by which he can make you unchurch whole Churches, and unchristen whole Towns and Parishes, and all because that you that are strangers to them, and see not their godliness, or bear of nothing eminent in them. But the world of dividers will take no warning, any more than the world of the profane. Satan doth deceive them all.

Direct. 5. Abhor therefore the sin of backbiting and evil-speaking; and when you hear a malignant censurer thus unchristen and unchurch men without proof, behind their backs, if gentler reproofs will not serve the turn, frown them away, and say [Get thee behind me Satan:] the accuser of the brethren, and the spirit of hatred, maketh it his work in the world to destroy mens love to one another; and he hath no such way to do it, as by making them seem unlovely to one another: And he that persuadeth me that my neighbour is not good, persuadeth me that he is not lovely, and so persuadeth me from loving him, Prov. 25. 23. Rom. 1. 30. Psal. 15. 3. 2. Cor. 12. 20. Rom. 14. 3, 4, 10, 13. James 4. 11, 12. Matth. 7. 1, 2. 1 Cor. 4. 5.

Direct. 6. Above all, seek to mortifie selfishness, which is the great enemy of love to God and man. A selfish man can faithfully love.
love none but himself; for he loveth all others but for himself: His own opinions, interests and ends, are the disposers of his Love. Therefore he never heartily loveth his enemy: no nor the best, that do not honour him, but seem to fligbt him. If any should negl. & him, or speak hardly of him, or do him any real or seeming wrong, or be of another side, against his party, or his cause, no censures are too sharp, nor no love too little for such a one. And yet these that can love none heartily but themselves, will find that they had no greater enemies than themselves, and that Hell and Earth did not so much as themselves against them.

Direct. 7. Subject your selves truly to God's authority, and his commands will further Love: For it is the sum of them all, and the fulfilling of his Law, both old and new, Gal. 5. 14. Rom. 13. 8, 9, 10. John 13. 34. & 15. 12, 17. Matt. 12. 30, 32, 33.

Direct. 8. Remember that Love is the bond, and life, and interest of the Church, and of the world. Without Love the world would have neither unity, peace or safety: What were a family without it? Were it not for Love, men that were not kept fettered in Jayles, or Bedlams, would be as Robbers, or Wolves, or mad Dogs to one another. Were it not for Love, the Church would be crumbled into malicious Sects, that would spend their time in prating and militating against each other; and preach and talk down Love to one another; and would call this devilish work, the preaching of the Gospel, or the worshipping of God; while they blaspheme him by offering him a sacrifice of hatred and reviling, as they do that offer him a sacrifice of man's blood, Ephes. 4. 15, 16. But speaking the truth in Love, you may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplyeth, according to the efficient working in the measure of every part, makes increase of the body to the edifying of itself in Love.

Yea their own Sects would turn to dust and atoms, if Love, which is there confined, did not hold them together, when it is dead in them as to all others, or as to the most.

Direct. 9. Love is our spiritual health, and Selfishness is our sickness, sin and death. When we fell from the Love of God to our selves,
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...we fell also from the Love of others to our selves: The individual creature was contracted in himself, and all together set upon Propriety, and forgot his relations to God and man: And when grace destroyeth this selfish privateness of spirit, it setteth us again in love with God and man together; and the better any man is, the more publick spirit he is of, and the less difference he maketh between his neighbours interest, and his own (when God and his interest make not a difference.) And this is to Love our neighbour as our selves; that is, without the vice of partial selfishness; not setting up our own interest against his, but equally measuring both by Gods; and referring them thereunto, Levit. 19. 18, 34. Matth. 19. 19. Gal. 15. 4.

Direct. 10. Remember that loving others as our selves is our own interest and benefit, as well as our duty.

And a notable instance it is, how much our duty is our own interest and good: and how merciful God is in his strictest Laws. As the Love of God is Heaven itself, and sinners that love him not, do damn themselves, and put themselves from Heaven and happiness (and to pardon them, is to sanctifie them) even so it is an unspeakable loss and misery which sinners draw upon themselves, by not loving their neighbours, as themselves, but only in a subordination to themselves, and for their proper private ends. I pray you mark but these few particular instances.

1. If I love my neighbour as my self, my very love is my delight and ease. The form of Love consisteth in complacency or pleasedness; and therefore it must needs be pleasant to every one that useth it (However bad Love hath bitter fruits.) And whenever wrath, or envy, or hatred, comes instead of Love, it is my sickness, I feel my self diseased by it.

2. If I love others, others will love me. They are scarce free to do otherwise. You may almost constraint any man to love you, if you love him heartily, and shew it plainly, and were with- in his view to make him see it. All men love a loving nature; but especially if they be loved by such themselves.

3. If I love my neighbour as my self, to do good to him will be as easie and pleasant as to myself. I can ride, and run, and labour contentedly for my self: I can stoop to the most fordid employment
employment for my self: And so I should as easily do for others: Whereas want of Love doth make all tedious that I do, and maketh my duty a continual burden, and too often tempts me to omit it. Love made both Christ and his Apostles to do so much for souls with ease and pleasure, which else they could not have undergone, John 15. 13, 9. 2 Cor. 12. 15. Ephes. 3. 17. &c. 5. 2 Col. 2. 2.

4. If I love my neighbour as my self, I can as easily suffer any thing from him, as from my self. I can easily bear that in my self, as to sight or smell; the loathsomest sores or ulcers, which others cannot bear. I am easily brought to forgive my self, and to forbear self-hurting, and self-revenge; and so should I do to others, if I thus loved them. And then how easie would my life be among all the injuries of the world!

5. If I loved my neighbours as my self; if my flesh did want, my mind (which is my self) could never be in want: Because all that my neighbours have is mine, as to my comfort and content. My house is homely, but my neighbours is comely and convenient; and to my mind that is as comfortable, as if it were my own: My Land is small, but my neighbours is large: my grounds are barren, but my neighbours fruitful: my corn is bad, but his proves good: my cattel die, or prosper not, but his do well: I am low and despicable, and no man careth for me; but others are Lords, and Princes, and honourable: and if I love them as my self, their corn, their cattel, their houses and lands, their Kingdoms and honours, are as much my comfort, as if they were my own. I know these are Paradoxes to depraved selfish nature; but thus it would be if Love were perfect; and thus it is in that measure that we love. And should that duty be taken for a burden, which as to my comfort maketh all the wealth, and honour, and Kingdoms of others to be my own?

Obj. If you love your neighbours as your selves, you must mourn with them that mourn; and all the calamities and sorrows of the world must be yours; which will overcome your joys.

Answ. 1. I am not to sorrow as much as they do sorrow, but as much as they rationally ought to do. And men are not to think that a loving correction, which worketh for their good and salvation, is worse than the shares of prosperity: The brother of high
high degree must rejoice when he is made low, as well as the
brother of low degree must rejoice when he is exalted, Jam 19.10.
And why should that be my sorrow, which is his benefit, and
should be his joy? If Paul and Silas sing in the stocks, why
should not I sing with them? Patience and rejoicing are the
duty of all Believers in affliction.

2. The mercies and happiness of every one that feareth God:
is far more than his misery: Therefore his joy and gratitude
should be more than his sorrows and complaints. If a man's
tooth doth ache, and all the rest of his body be well, should not
he and I be more thankful for the health of all the rest, than
troubled for a tooth? A Believer hath always the Spirit of
God, and a part in Christ, and the pardon of sin, and a right
to Heaven: And then how much greater should his joy be
than his sorrows, and mine also on his behalf?

3. The Goodness and Love of God is manifested to the world
more abundantly than his justice and severity. We know of
no afflicted Saints but on this spot of earth: And we know of
no damned ones, but Devils and wicked men: But we know
that the worlds above us are incomparably more vast than
this, and that the glory of the celestial Spirits, is far greater
than our sufferings and sorrows here: Therefore our joy
which Love procureth, should be a thousand-fold greater than
our sorrows.

4. And as for the wicked, as the consequent Will of God layeth
by compassion; so consequentially, considering them as the obsti-
nate final refusers of grace, they are not those neighbours whom
we are bound to love as our selves: For they are enemies to
God, and deprived of his Image; and therefore our obligations
to mourn for them, are abated (as Samuels for Saul, when he
knew that God had rejected him (1 Sam. 15. 35. & 16. 1.)
And we are obliged to rejoice in the declarations of the Just ce
and Holiness of God, and the universal benefit which redound-
eth from his Judgments, Rev. 18. 20. & 12. 12. Esther 8. 15.
So that it still remaineth clear, that loving our neighbours as our
selves, doth entitle us to the comforts of all men's health, estates,
prosperity, honours; yea and their holiness and wisdom too;
and this without any such participation of their sorrows,
as should be any considerable eclipse of our delights;
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if we do it all regularly, as God requireth us.

6. If I love my neighbour as my self, I am freed from all the trouble of cross interests; in buying and selling, in trespassing, in Law suits: It will comfort me as much if be get by me, as if I get by him: If his bargain prove the better, as if mine did; if be have the better at Law, as if it were judged to my self. Yea all his successes, prosperity, and whatever good betideth any that I know of in the world, will all be mine.

7. And I shall never be lott by death to leave the world (while I have no cause to fear the missing of salvation) because whatever I leave behind me, will be possessed by such as I love as my self. They will have life, and time, and health, and comforts, and whatever my nature is loth to leave: Therefore whilst I live, why should it not be as comforting to me to think that so many shall live and prosper, whom I love as my self, as if I were my self to live and prosper.

8. Yea, more than so, I have by Love a part in the Joys of Heaven, before I am actually there. For the Joys of all those blessed souls, and of those holy Angels, are mine by participation, so far as to cause me to rejoice in their felicity, as if it were my own, as far as I can now apprehend it.

Yea the Glory of the Lord Jesus, and the eternal blessedness of God himself, would rejoice us more than our own felicity, if we loved him as much above our selves, as we ought to do, we should partake of our Masters joy.

And now judge whether loving God as God, and our neighbours sincerely as our selves, would not cure almost all the calamities of our minds, and give us a kind of Heaven, and be a cheap and certain way, to have what we can wish in all the world, and even to make all the world our own. And whether it be not fin if self, which is the first part of all mens hell and misery?

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

AnsW. The flesh hath got the dominion indeed, when men cannot distinguish between soul and body, between the pain and pleasures of the body and of the mind. I do not say that Love will change the pain or pleasure of your bodies, but of your minds. Your appetites will not be satisfied with your neighbours
food, but your minds may be comforted to see his welfare. Your pain is not eased by your neighbours health; but your minds may be pleased by it, as much as if it were your own, if you loved him as much as you do your self. And therefore many in a danger have saved the life of a Prince, a Captain, a Parent, a Child, a Friend, with the voluntary loss of their own.

ObjecT. This is all true; but who is there in the world that doth it, or findeth it possible to love another as himself? And how can that be a duty, which is to nature itself an impossibility? Therefore let us first know what this duty is, of loving our neighbours as our selves.

Answe. Doubtless if it be the summ of the Law, all true Christians do it in sincerity, though not in perfection. And as to the sense of it, 1. You must distinguish between that sensitive and passionate affection, which is in the soul as sensitive, and is common to beasts with men, and that rational appetite, which doth will, and chuse, and is pleased according to the conduct of pure reason. The first we doubt not will be still more to our selves than others; and it is not the use of grace to destroy it, but to rule and moderate it.

2. You must distinguish between Love and outward actions, which are the expressions of it. When our Love is due as much to one, as to another, yet our outward actions may be under a particular Law, which obligeth us to do that for one, which we are not bound to do for others. As to maintain our own children, families, servants, and so ourselves rather than others. And the reason is, because the difference of individuals maketh that fit for one, which is not fit for another; and so maketh every man the fittest chuser for himself, and those that are nearest to him; and nature instigateth him to the greatest care in doing it: And all good must be done in a regular order, or else confusion will destroy it. And nature maketh this most orderly As every Parish must keep their own poor, and yet must love other poor as well.

3. You must know that Love is formally nothing but complacency (as aforesaid) but Love joyned with a will and purpose to do good to another, is called Love of benevolence; when yet the Love there is one thing, and the doing good, or purpose to do
do it, is another; and I may in obedience to God, purpose and
so more good to one whom I am bound to Love, not more but
less.

And now you may see what it is to love our neighbours as
our selves.

1. God must be loved above our neighbours and our selves; and
both must be loved purely as related and subordinate to him, and
for his sake. There is a double respect which all things have
to God: 1. As they contain that excellency which he hath
put upon them, which is some likeness, representation or sig-
nification of himself; and is called his Glory shining in the
creature; that is, it's derived Goodness. 2. As they conduce to
his further service, and may honour him, and please him. Thus
all creatures must be loved only as means, even a means de-
claring God, being derivatively and significationally good and useful,
and as a means to serve and please him.

2. Therefore this being the formal reason of our Rational
Love, must also be the measure of it (a quatenus ad quantum.)
As it is certain that I must love that best which is best, because
I must love it only as good; so it is certain that that is best
which hath most likeness to God, and most of his Glory upon it,
and that which is most pleasing to him, and useful to his service.
Therefore if my neighbour be better than I am, I must judge
him better, and love him better.

3. Though natural self-appetite, and self-preservation, by
which all creatures are for themselves only (not feeling the
hunger, cold, pain of others) be not sinful, but the effect of
creating individuation, yet Reason was perfect, and the Will
could perfectly follow Reason, in its complacency and choice, till
sin corrupted it: Reason could judge that best which was best,
and the Will could love that best which was best. Therefore
where ever any of this is wanting, it is sin.

4. The principal part or summ of positive sin, doth consist
in selfishness. Man is fallen from the Love of God and man,
to himself; and grace recovereth him from this. Therefore it
is, that this duty is not only unperformed, but hardly discerned
by unrevived men: so far as they are selfish, they hardly be-
lieve that they should love their neighbours as them-
selves.

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5. To love our neighbours as our selves, in point of duty, containeth these two things: First, To love them simply according to their goodness, without any hinderance of selfishness or partiality: Not to, forbear loving them, because they are not our selves, or because they are against any immoderate selfish interest or appetite of our own. And also comparatively, to love them in the same degree with our selves, if they have the same degree of liveliness; so that it cannot extend to the kind, and the end, and reason of the Love, but it must needs also extend to the degree. If I love him less than myself, who is better than myself, I love him not as myself, as to ends and reason.

6. Yea I am bound by this Law to love every man better or more than myself, who is really better, and is so manifest to me: Or else I love him not as myself, that is, on the same true Reasons as I must love myself (for God and the goodness of the object.)

7. But as all men fail in the degree of this Love (and therefore none perfectly keep the Law;) so the sincerity which all Gods servants have, doth consist in this; that 1. Our love to others is for Gods sake, and for the goodness which he hath endued them with, and the service they may do him. 2. That this God and his service, for whose sake we love them, be preferred before our selves, and every creature, and loved better than all our sinful pleasures. 3. That our love to them for Gods sake and graces be such, as ordinarily in the exercise and effects will prevail against our Love of sensual interest and delights; and will bring us effectually to succour, relieve, and do them good, though to our fleshly loss, when God requireth it. He that cannot love Christ in his servants, better than his carnal pleasures, loveth him not at all sincerely. Gods Image and interest in his servants, and in mankind, must be practically more precious to us, and more beloved by us, than all our carnal sinful pleasures. (For as for our own spiritual good, it standeth in such a connexion with Gods will and glory, and our neighbours good, that I know not how to put them into comparison in the tryal, much less in opposition.)

4. That all carnal self-love and uncharitableness contrary to this, be banned, resisted, repented of, and subdued, and be not predominant
predominant in us, against the Love of God and man.

8. The meaning of the Command is not that we shall love our neighbours as we inordinately and sinfully love our selves; but as we ought to love our selves; and as we regularly and justly do love our selves. He that loveth himself too much and sinfully, must not therefore so love his neighbour.

9. He that loveth his neighbour as himself (that is, without selfish partiality, and for the same reasons as he must love himself, viz. for the Image and Interest of God) is obliged by this very rule, to love himself more than his neighbour, when he is better, and more pleasing and serviceable to God. (Therefore he that would warrantably love himself most, must labour to be himself the best, and then he may lawfully do it, so far as his own goodness, and other mens defects are truly known to him.

10. As a Father's Love may consist with the correction of his children, and self-love with blood-letting, purging, labour, and other unpleasing things; so we may love our neighbours as ourselves, and yet correct and punish evil doers: For sometimes their own good requireth it; and ordinarily the publick good requireth it (Exa debetur Reipublicae) and also Gods command requireth it; so that this is not loving our selves more than our neighbour; but loving him more than his ease, or his favour and loving God, and the Common-wealth, more than him.

11. Our love of our neighbours as our selves, doth not at all make our natural selfish appetites and senses, or desire of food, health, ease, rest, &c. to be sinful: Nor oblige us to have such natural senses and appetites for others; but only rationally to equal them in estimation and complacence, and to do them so much good as God requireth us.

12. And it doth not oblige us to do as much for them as for our selves, for the reasons before alledged; but to do them good without the hinderance of self interest: That selfishness be not to us as a Bile or Impotthume, which draweth the humours and spirits unequally and disorderly from the rest of the body to it self.

By all this it is evident, 1. That no man hath an inequality in his love to himself and his neighbour, beyond the inequality
of goodness, but it is sinful (speaking of Rational Love.)

2. That all Love to our neighbour is not sincere: There is a real Love to them, which bad men may have, which is not the sincere love which God requireth.

3. Every man that loveth another for his goodness and godliness, loveth him not sincerely: For he may have a love to goodness it self, which is not sincere: As if he love his lusts and pleasures more.

4. Every man that doth good to another in Love, doth not therefore sincerely love him. A Dives may give Lazarsus his scraps: And the veryest sensualist may give another some of the leavings of his fleshly lusts. And though the giving of a cup of cold water to a Disciple, when we have no better to give, doth shew sincerity, and shall have its reward (because God accepteth it, according to mens will, and to what they have, and not according to what they have not;) yet it is certain that an unhappy worldling may give much more. And if Christ had bid him Luke 18.23. sell part, instead of selling all, it's like he might not have gone away sorrowful.

5. It is not therefore the value or proportion of the gift, which is it that must try our love to others, in it self considered; for it may oft fall out that a Widders mistake may signify truer charity, than the substance of some others. But it is the prevalency of the Love of God in man, and of man for the sake of God, against our sinful self-love, and carnal interest.

And now I will add a little more evidence, to the principal thing in question, viz. that in the very degree the Rational Appetite or Will should love another equal with our selves.

And 1. The forementioned reason is undeniable, that the Will should love that best which is best, and must measure that by the respect which things have to God, and not to our own commodity in the world.

2. No man can deny this principle but by setting up natural self-love or appetite, and making the rational froward to that, which would infer as well, that we may love our selves better than God himself; and that our sense is nobler than our reason, and must rule it.

3. We find our own reason tells us much more of our duty in this, than our corrupted wills do follow. The best way therefore
fore to discern the truth, is to treat with reason alone, and leave out the will, till we have dispatcht with reason. And you will find that the common light of nature justifieth this Law of God.

1. He that would not confess that it is better he had no being, than that there were no God, or no world besides him, is a monster of selfishness. And if a man say never so much [I cannot do so] yet while he confesseth that this should be his desire, it sufficeth to the decision of our present case.

2. He that will not confess that it is better that he himself should die, than all the Church of Christ, or the whole Kingdom die, is unreasonably selfish in the eyes of all impartial men. The gallant Romans and Athenians had learnt it, as one of their plaintif greatest Lessons, to prefer their Country before their lives: And is not that to love their Countryes better than themselves.

3. For the same reason many of them saw, that it was the duty of a good subject, or a gallant soldier, to save the life of his King or General, with the loss of his own: Because their lives were of more publick utility. And the ground of all this was these natural verities.

[The best should be best loved: Goodness must be measured by a higher rule than personal self-interest: Multitudes, are better than one. &c.]

4. All men acknowledge that a man of eminent Learning, Piety, Wisdom, and Usefulness to the Church or World, should be loved and preserved rather than a wicked, fottish, worthless child of our own. Yea God himself requireth that Parents procure the death of their own children, by publick Justice, if they be obstinately wicked, Deut. 21.

5. The same Reasons plainly infer, that I ought rather to desire the life of a much more worthy useful instrument for the Church and State, than my own; and to love a better man better than my self, if I be acquainted sufficiently with his goodness.

And if this be all so sure and plain, hence observe,

1. How much humane nature is corrupted.

Alas, how rare is this equal Love!

2. How few true Christians are; and how defective and imperfect
imperfect grace is in the best. Alas! how strange are many Christians to the extent of this duty, and how far are we all from practise it in any eminent degree?

3. Wherein it is that natures corruption most consisteth; and what is the chief part of the nature and work of sanctifying grace and reformation.

4. Whence come all the oppressions, injuries, persecutions, frauds and cruelties on the earth: For want of loving mens neighbours as themselves: Otherwise how tenderly would they handle one another? How easily would they pardon wrongs? How patiently would they bear the different of honest, upright Christians, who cannot force their judgments to be of other mens mould and size? How apt would men be to suspect their own understandings, of weakness, presumption or error, rather than to rave with the fury of the Dragon against all others, who think them to be mistaken? How safely and quietly might we live by them in the world, if they loved their neighbours as themselves? I do not say now, How plentiful would men be in doing good to others? I am but pleading a lower cause, How seldom they would be in doing hurt? But, alas, miserable Brittain! It was in thee that one extraordinary Emperour, Alexander Severus was betrayed and murdered, who made that Christian precept his Motto, and wrote it on his doors, and books, and goods [Do as you would be done by.] In thee it is that Love hath been beheaded, while nothing hath been more acknowledged and professed. If Love be treacherous, hurtful, envious, scandalous, ensnaring and plotting for mens destruction: If Love teach proud and vicious sorts, to take themselves for Deities, and Oracles, and all for Vermin that must be hunted unto death, who bow not to their carnal erroneous conceits, and do not with the readiest prostituted consciences, serve their carnal interests and ends: If Love be known by reviling those that are much better than our selves; and stigmatizing the faithfulst servants of Christ with the most odious character that lyes can utter: If it was Love that called Paul a pestilent fellow, and a mover of sedition among the people, and represented Christ as an enemy to Cesar and his followers, as the filth and off-scouring of the earth; then happy age in which we live; and happy they
that are possessed with the proud and seditious spirit. But if all be otherwise, alas, where be they, and how few that love their neighbours, or betterr, as themselves?

5. You see here what a plague fin is to the earth, and how great (a punishment may I call it, or rather) a misery to the sinner, and to the world.

6. And you see how joyful and heavenly a life we should live, if we did but follow God's commands: And what a felicity Love it self is to the soul.

7. And you see by what measure to try mens spirits, and to know who are the best among all the pretenders to goodness in the world. Certainly not the most censorious, contemptuous, backbiters and cruel, that seek to make all odious that are not for their interest: But those that most abound in Love, which Faith it self is given to produce.

Objec. All this is true; but still we find it a thing impossible to love our neighbour equally with our selves: Can you teach us how to do it?

Answ. It is that I have been teaching you in the ten Directions before set down: But it is this which I have reserved to the close that must do the work indeed, and without it nothing else will do it.

Direc. 11. Make it the work of all your lives, by Faith in Christ, to bring up your souls to the unsigned Love of God, and then it will be done. For then you will love God above all, and love God in all; and love your selves and your neighbours principally for God: Then Gods Image, and Glory, and Will, will be Goodness or Amiableness in your eyes; and not carnal pleasure, honour or commodity. And then it will be easy to you to love the most which hath most of God. You will then easily see the reason of this seeming Paradox, and that the contrary is most unreasonable. You will then be as Timothy, who had a natural Love to others, as others have to themselves, and who fought the things of Jesus Christ, when all others (even the best Ministers too much) fought their own.

Phil. 2. 20, 21. You will understand Pauls charge, Phil. 2. 3. 4. In lowliness of mind, let each esteem others better than themselves. Look not every man on his own, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.
You will learn of Christ to take your nearest friend for a Satan, that would persuade you to save or spare yourself (yea your life) when you ought to lay it down for the Glory of God, and the good of many, Matth. 16. 22, 23. SELF and OWN are words which would then be better understood, and be more suspected: And the reason of the great Gospel duty of SELF-DENIAL would be better discerned.

Therefore set your selves to the study of God, especially in his Goodness; study him in his Works, and in his Word, and in his Son, and in the Glory where you hope everlasting to see him: And if you once love God as God indeed, it will teach you to love your Brethren, and in what sort, and in what degree to do it. For many waies are we taught of God to love one another: Even 1. By the great and heavenly teacher of Love, Jesus Christ: 2. And by Gods own example, Matth. 5. 44, 45. 3. And by the shedding abroad of his love in our hearts by the Spirit of Love, Rom. 5. 4. And by this actual loving God, and so loving all of God in the world.

Obje&. But by this doctrine you will prepare for the Levellers and Fryers, to cast down, or cry down Propriety.

Answ. 1. There is a propriety of food, rayment,&c. which indivdudation hath made necessary. 2. There is a propriety of Stewardship, which God causeth by the various disposal of his talents, and which is the just reward of humane industry, and the necessary encouragement of wit, and labour in the world: None of these would we cast down, or preach down. 3. But there is a common abuse of propriety to the maintenance of mens own lusts, and to the hurt of others, and of all Societies: This we would preach down if we could: But it is Love only which must be the Leveller: In the Primitive Church, Love shewed its power by such a voluntary community, Acts 4. And all Politicians, who have drawn the Idea of a perfect Common-wealth, have been fumbling at other waies of accomplishing it: But it is Christian Love alone that must do it. Unfeignedly love God as God, and love your neighbours really as your selves, and then keep your proprieties as far as this will give you leave.

I will conclude with this considerable observation; that though it is false which some affirm, that indivdudation is a punishment
punishment for some former sin (for how could a soul not individuate sin?) And though sensitive self-love, which is the principle of self-preservation, be no sin it self; nor doth grace destroy it; yet the inordinacy of it is the sum and root of all positive sin, and an increaser of privative sin: And this inseparable sensitive self-love, was made to be more under the power of reason, and to be ruled by it, than now we find it in any the most sanctified person: even as Abraham's love of the life of his only Son, was to be subject to his Faith.

And holiness lyeth more in this subject than most men well understand. And the inordinacy of this personal self-love, hath strangely perverted the mind it self, that it is not only very hard to convince men of the evil of any selfish principles or sins; but it greatly blindeth them, as to all duties of publick interest, and social nature: Yea and maketh them afraid of Heaven it self; where the union of souls will be as much nearer than now it is, as their Love will be greater and more perfect: And though it will not be by any cessation of personal individuation, and by falling into one universal soul; yet perfect Love will make the union nearer than we who have no experience of it, can possibly now comprehend. (And when we feel the strongest Love to a friend, desiring the nearest union, we have the best help to understand it.) But men that feel not the divine and holy love, are by inordinate self-love, and abuse of individuation, afraid of the life to come, lest the union should be so great as to lose their individuation, or prejudice their personal divided interests. Yea true believers, so far as their holy Love is weak, and their inordinate sensitive self-love is yet too strong, are from hence afraid of another world, when they scarce know why; but indeed it is much from this disease, which maketh men still desire their personal felicity, too partially, and in a divided way, and to be afraid of losing their personality or propriety, by too near a union and communion of souls.

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CHAP.
How by Faith to be followers of the Saints, and to look with profit to their examples, and to their end.

The great work of living in Heaven by Faith, I have said so much of as to the principal part in my [Saints Rest] that no more of that must be expected here. Only this subject which is not so usually and fully treated of, to the people as it ought (being one part of our heavenly conversation) I think meet to speak to more distinctly at this time.

As we are commanded first, to look to Jesus the Author and perfecter of our faith, Heb. 12. 2, 3. so are we commanded to remember our guides, and to follow their faith, and consider the end of their conversation, Heb. 13. 7. And not to be slothful, but followers of them who through faith and patience inherit the promises, Heb. 6. 12. To which end we have a cloud of witnesses set before us, in Heb. 11. that next to Jesus whom they followed, we should look to them, and follow them, Jam. 5. 10. My Brethren, take the Prophets for an example.—

The Reasons of this duty are these.

1. God hath made them our examples two ways: 1. By his graces, making them holy and fit for our imitation. He gave them their gifts, not only for themselves, nor only for that present generation, but for us also, and all that must survive to the end of the world. As it is said of Abrahams Justification, Rom. 4. 23, 24. It was said that Faith was imputed to him for righteousness, not for his sake alone, but for us also to whom it shall be imputed if we believe—So I may say in this case; their faith, their piety, their patience was given them, and is recorded, not for their salvation, or their honour only; but also to further the salvation of their posterity, by encouragement and imitation. If all things are for our sakes, 2 Cor. 4. 15. then the graces of Gods Saints were for our sakes: For the Churches edification it is that Christ giveth both offices; gifts and graces to his Ministers, Ephef. 4. 5, 12, 14, 15, 16. yea and sufferings too, Phil. 1. 12, 20. 2 Cor. 1. 4, 6. 2 Tim. 2. 10, I endure all things for the elects sake.

2. By
The Life of Faith.

2. By commanding us to follow them, 2 Thes. 3. 7, 9. For your selves know how ye ought to follow us.—To make our selves an example for you to follow us, Phil. 3. 17. Be followers together of me, and mark them that so walk, as ye have us for an ensample, 1 Cor. 4. 16. I beseech you be followers of me, 1 Thes. 1. 6. Ye became followers of us, and of the Lord: So well are both examples consistent.

2. The likeness of other men's cases to ours, is greatly useful to our direction and encouragement. If we are to travel in dangerous ways, we will be glad to hear how others have sped before us; and if we were to deal with a crafty deceiver, we would willingly advise with others that have dealt with him. If we be to learn any Trade or Artifice, we would learn it of them who with best success have practised it before us. If we are sick of any disease, we are glad to talk with them that have had the same, and have been cured of it; to hear what means they used for their cure. In all such cases reason teacheth us, both to observe how others were affected; whether their case and ours were the same; what course they took; and how they sped; especially if they were persons known to us, and the likeness of their case well known; and if they were such as for wisdom and fidelity we could trust: So is it in this great business of our salvation. We have nothing to do, but what many thousands have done before us; nothing to suffer but what they have suffered; no temptation to resist, but what they have been assaulted with, and overcame, 1 Cor. 10. 13. and we want no grace, no help or comfort, but what they did attain: And the glory which we seek and hope for, they posses. To look to them therefore, must needs be useful to us in this our wilderness state.

3. And as experience is a powerful Teacher, so to be the Master of other men's experiences, and so many, and so wise, and in such various cases, and in so many ages, must needs be very useful to us. We that are born in the last ages of the world, have the benefit of the experience of all the world that have gone before us: Therefore is the Scripture written so much historically; that all who are there mentioned, may fall before our instructors. Even the first brethren that were born into the world, were so plain a discovery of the nature of sin and grace,
The Life of Faith.

Grace, and of the difference of the womans and the Serpents feed, that their history is useful to all generations. And Abel by his faith, and sacrifice, and righteousness, being dead (by malignant cruelty) yet speaketh, Heb. 11. 4. He that will but soberly look back to all the worlds experience, may quickly be resolved, whether wisdom or folly, labour or idleness, godliness or ungodliness, temperance or sensuality, furthering the Gospel of Christ, or persecuting it, have sped better at the last, and hath proved bell to the actors upon full experience.

I shall therefore here give you some directions how you may believingly follow the Saints. And first observe that the duty hath these parts, which you must distinctly mind; 1. To take them for your examples under Christ, and so to fix your eyes upon them, and look at them, and mind them as examples, must be minded: 2. To improve these examples which you look upon: And that is, 1. For your direction in duty, and for your warning against sin: 2. To your encouragement and consolation.

Direct. 1. Look after them to their end, and consider whether they are gone: We see nothing of them after death, but the corpse which we leave in dust and darkness: But Faith can attend their souls to glory, and see where they now are; even with Christ, according to his promise, John 12. 26. Phil. 1. 23. John 17. 24. with Angels, and with one another, in the heavenly society, the City of God.

2. What they are doing: And Faith can see that they are beholding God, and their glorified Redeemer, Matt. 5. 8. Heb. 12. 14. 1 John 3. 2. They are loving God with perfect Love, 1 Cor. 12. & 13. 1, 2, &c. They are praising him with perfect alacrity and joy; saying, Holy, Holy, Holy, Lord God Almighty, &c. Rev. 4. 8. They are so far minding the state of the world, as to cry, How long, O Lord, holy and true, dost thou not judge and avenge our blood on the inhabitants of the earth? And they are waiting in white Robes, till their fellow-servants also, and their brethren that shall be killed as they were, shall be fulfilled, Rev. 6. 10, 11. They are rejoicing when the enemies of Christ and his Church are subdued, Rev. 18. 20. And they shall judge the malignant Angels and the world, 1 Cor. 4. 2, 3. And this seemeth not
not to be only an approbation of Christ's final Judgment: For
1. Judging is very often put in Scripture for governing: As
in the book of the Judges, it is said, such and such a one judged
Israel; that is, ruled them according to the Laws of God.
2. And a Kingdom and Reign is often promised to the Saints:
To him that overcometh will I grant to sit with me in my Throne,
even as I also overcame, and am set down with my Father in his
Throne: Rev. 3. 21. Which must needs signify some participa-
tion in power of Government, and not only in splendor of
Glory. And so Christ expoundeth, Matth. 19. 28. Luke
12. 30. Ye which have followed me, in the regeneration shall sit
on twelve Thrones judging the twelve Tribes of Israel. (And of
God it is said, Psal. 9. 4. Thou sittest in the Thrones judging right.)
It is too jejune and forced an exposition of them that say
this is spoken only of the power which the Apostles had in
their ministration on earth: And as absurd is the other, that
it is spoken only of Apostles, Pastors, and Saints, and Martyrs
in specie that their successors shall be Popes and Prelates, and
great men in the world, and the Saints be uppermost after
Constantines conversion. As if the promise meant only to re-
ward one man, because another suffered for Christ, and God had
promised these great things, not to the persons mentioned, but
to others that should be their successors; yea as if that Venom
then poured into the Church, were all the benediction. And
though I know not what changes are yet to come before the
final Judgment, yet the Millenaries opinion, who restrain all
this to an earthly temporal reign of some Saints for a thousand
years, doth seem as unsatisfactory on many accounts. It is
most likely therefore that as the wicked (who are now very
like them) must be hereafter of the same Region and Society
with the Devil and his Angels, (Matth. 25. 41.) And as the god-
ly shall be like and equal to the Angels, Luke 20. 36. so we shall
be of the same Society with the Angels; and consequently shall
have their employment. And as the Angels have a Ministerial
Stewardship or Superintendency over men and their affairs
(as many Scriptures fully shew) so also shall the Saints: And
it is not likely that this is wholly deferred till the resurrection;
but as they have a Glory before that with Christ and his An-
gels; so they have now their part in this Superintendency
before;
before; though both will be greater at the Resurrection. If any say, what w[i]ll there be of our superiority, after the world is destroyed? I answer, 1. The Apostle Peter plainly telleth us (though some would force his words into the dark) that we according to his promise, expect a new Heaven and a new Earth, in which dwelleth righteousness. And the Creation groaneth to be delivered from the bondage of corruption into the glorious liberty of the Sons of God, Rom. 8. 21. And the Heavens must contain Christ, till the times of Restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began, Acts 3. 21. 2. And he that said, the Saints shall judge the Angels, seemeth to intimate, that the Devils with the wicked will be in a state of subjection or servitude to them hereafter. Certain it is, that Michael and his Angels shall be the conquerors of the Dragon and his Angels, Rev. 12. 7, 9. And that the Serpents head shall be bruised by all the womans seed, though chiefly by the Captain of our salvation. But this shall now suffice concerning their employment.

3. Behold also by Faith what the departed Saints are now enjoying. And what is said of their place and work will tell you that. They enjoy the sight of their glorified Head, Joh. 17. 24. They are with him in Paradise, and therefore also enjoy the sight of the Glory of God: Being absent from the body, they are present with the Lord, 2 Cor. 5. 8. They see not as in a glass, as here they did, but with open face. They enjoy the pleasures of a more perfect knowledge of God and all his wondrous works; than this world affords. They are happy in their works, in the perfect Love and Praises of God; and they are filled with the pleasures of his Love to them. This is their fruition.

4. Let Faith also behold what evils they are delivered from. 1. From a heavy drossy body which since the fall hath been an enemy, a prison and letters to the soul: and therefore they here groaned to be better clothed, 2 Cor. 5. 4, 5. Rom. 8. 21. 2. From the worlds temptations: 3. From wicked mens malice and persecutions: 4. From sickness, pain, necessities, labours, weariness, and all the troublesome effects of sin: 5. From all troublesome passions, desires, anger, discontent, disappointments, griefs, and cares, and fears of evil. 6. Specially from the fears of Hell, and the doubts of their own sincerity and
and salvation; and from the defeptions of God, and the ter-
rible sense of his displeasure. 7. From the troubles and er-
rors of ignorance, and all our natural imperfection. 8. From
the fears of death, which now is more painful than death it
self. 9. From the suggestions of Satan, and his malicious vex-
ing disquieting temptations, and from his flattering allure-
ments, which are much worse. 10. From the company, and
the tempting or grieving examples of ungodly men. 11. From
all sin it fell, and all our moral imperfections and defects.
12. And finally from all danger, and fear of ever losing the
felicity they possess. These are the immunities of the
blessed.

2. When Faith hath seen the Saints in Glory, look back and
think next what they were lately here on earth, that it may
help you to compare your state and theirs. And here you
will see 1. That they were lately in flesh, as we now are. They
had bodies as drostic, as vile, as frail, as burdensome as ours
are. It cost them as dear (not as it doth the sensual, but) as it
doth the temperate person now to keep them up a while for the
service to which they were appointed. 2. They had pains
and sicknesses as we have. The souls in Heaven have escaped
thither from bodies which have lain as long tormented with
the Stone, with Stranguries, Collicks, Gripes, Convulsions,
Consumptions, Feavers, and other the most tedious, painful
and lothsome diseases, as sober men on earth now feel. 3. Satan
was as malicious to them, as he is to us; and to many of them
as troublesome: he haunted them with as ugly temptations,
to the greatest sins, to unbelief, and pride, and despair, and
self-murder, and horrid blasphemy, as he doth any of us. (Yea
he did so by Christ himself, Matt. 4.) 4. They met with as
many allurements to worldliness, sensuality, pride and luft in
the worlds deceiving baits, and flatteries, as now we do; and
were lorn to proceed every step towards Heaven, by conflict
and conquest as we must do. 5. They were in as many wants
and straits; in as poor, and low, and despised a state, as we
are now: They were tempted to cares, and murmuring, and
discontents, through their wants and crosst, as well as we.
6. They have been in dangers, and in fears, and many a time
at the brink of death, before it came: and put to cry to God

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for deliverance in the terrours and anguish of their hearts. Their flesh, and heart, and friends have failed them, and all the creatures call them off. 7. They have gone through far greater persecutions for the sake of Christ and righteousness, than ever we did: So persecuted they the Prophets before you, Mat. 5. 11, 12. Which of the Prophets did not your Fathers kill and persecute? even of them for whom their posterity erected Monuments? Matt. 23. 36, 37, 38. We have not resifted unto blood, as many of them did, Heb. 11. The same and greater afflictions which we have undergone, were accomplished on our brethren in this world, 1 Pet. 5. 9. We go through the same conflicts as they did, Phil. 1. 30. We are no more falsely nor odiously slandered in any of our sufferings than they were, Mat. 5. 11, 12. 8. They were men of like passions as we are; for so James faith even of Elias, that was carried to Heaven without our kind of death. They had their ignorances, uncertainties, doubts, mistakes; their dark thoughts of God, and that world where they now are. Many of them knew as little of it, till they saw it, as we do now. Many a fearful trembling hour, many a thought that God had forsaken them, and that the day of grace was past, have many of them had as well as we. 9. Yea they were imperfect in all their graces; they had an imperfect faith, an imperfect hope, an imperfect Love to God and man, and many an hour in such groans as ours now are, O when shall we be saved from our darkness and unbelief! when shall we better love the Lord! 10. They had their actual sins also. (Though none that were regnant after conversion) their obedience was imperfect as ours now is. Many of their faults and falls are left on record for our warning. There is not one humane soul in Heaven besides our Saviours, that was not once a sinner: They all came thither by a Redeemer as we must do. They had their too great selfishness, Phil. 2. 21. They had their pufillanimitie and scars of men (as Peter and the Apostles.) They had their sinful controversies, as Paul and Barnabas; and sinful separations in compliance with the censorious, as Peter and Barnabas had, Gal. 2. 16, 17. They had their carnal sides, factions and divisions in the Church, 1 Cor. 1. & 3. Many a time have they been put to groan, O wretched man, who shall deliver me from this body of death, Rom.
Rom. 7, &c. 11. They had as difficult duties to go through, as any of us: They were put upon as many tears and troubles, watchings and travels, fastings and self-denial, as the most laborious and suffering Christians now. 12. They had as long delays of the accomplishment of their desires, as any of us. 13. And lastly, they past through death itself, as we must do. They lay gasping on their beds of languishing, and death broke in upon every part, and they underwent that separation of soul and body, as we must do: Their flesh was turned to rottenness and dust, and laid out of the sight of man in darkness, and remaineth to this day as common earth.

All this the Saints in Heaven have undergone. This was their case a while ago, who are now in glory. And this was not only the case of some few, but of thousands and millions, and that in the most of these particulars, even of all that are gone before us unto blessedness: It is not we that are tempted first, that are persecuted or afflicted first, that have sinned first, that must die first; but all this host hath broke the Icc, and are safely past through this Red Sea, and are now triumphing in felicity with their Saviour.

Direct. 3. Let Faith next look back, and see by what way these Saints have come to this felicity; I mean, by what means they did overcome, and win the Crown. And briefly, you will find, 1. That they all came to Heaven by the Mediation, the Sacrifice, the meritorious Righteousness of a Redeemer, Jesus Christ (either as promised, or as incarnate) none of them were justified by the works of the Law, or the Covenant of Innocency.

2. That their common way was by Faith, Repentance, Love and Obedience; Not by works of Righteousness, which we have done, but according to his mercy be saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed upon us abundantly through Christ, Titus 3. 5. Even by the triple Image of the Divine perfections, Power, Love and Wisdom,

2 Tim. 1. 7. They lived soberly, righteously and godly in the world, and were zealous of good works, looking for the blessed hope which they have attained, Titus 2. 14, 15. Knowing that Repentance towards God, and Faith towards our Lord Jesus Christ, are the sum of saving doctrine and duty, Acts 20. 21. And
that to fear God and keep his Commandments, is the whole duty of man, Eccles. 12. 13. And that the end of the Commandment is Charity, out of a pure heart, and a good conscience, and of faith unfeigned, 1 Tim. 1. 5. and that Love is the fulfilling of the Law.

3. They studied the Word of God, or such means of knowing him as God afforded them, in order to the attaining and maintaining of these graces, Psal. 1. 2. and sought the Lord with all their hearts, while he might be found, and called upon him while he was near, Isa. 55. 6, 10. And did not presumptuously neglect God's helps, and despite his Word, while they trusted for his mercy.

4. They lived in a continual conflict against the temptations of the Devil, the world and the flesh, and in the main did conquer as well as strive. They made it their work to mortify those fleshly lusts, which others make it their interest and work to please, Gal. 5. 17, 21, 22. & 6. 14.

5. They suffered afflictions and persecutions patiently; and being reviled, they did not revile: They loved their enemies, and blessed those that curse them, and prayed for those that despitefully used and persecuted them, Matt. 5. 44, 45. 1 Cor. 4. 11, 12, 13. 2 Cor. 1. 6, 7. Heb. 11. They would not accept of deliverance from imprisonment, torments and death, upon sinning terms.

6. They endured to the end, and did not fall off and forsake the Covenant of their God, Rev. 2. & 3.

7. Lastly, They did all this by the motive of their hopes of Heaven, and by a confidence in the promises of it, and in a heavenly mind and conversation, as knowing that they did not labour or suffer in vain, 1 Cor. 15. 58. 2 Cor. 4. 17. 1 Tim. 4. 10. Rom. 8. 18. Matt. 5. 11. 2 Thes. 1. 6, 7. Heb. 12. 2.

This was the way by which the Saints have gone to Heaven; the only true successful way.

Direct. 4. Consider next what helps and means God gave them for this work, and compare our own with them, and see whether ours be not as great.

1. We have the same natural capacity as they: we are intellectual free agents, made for another world, and capable of all that they attained. There is no difference in our natural faculties.

2. We
2. We have the same God to shew us mercy, 1 Cor. 12. 5. There are divers operations, but the same God, Ephes. 4. 4. 5. There is one God, one Lord, &c. even the Lord over all, good to all that call upon him, Rom. 10. 12. The same mercy which called them, and waited on them, calleth us, even a God who hath no respect of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted of him, Acts 10. 37. Though he be a free benefactor, he is a righteous Judge, and he is good to all, and the Father of every member of his Son.

3. They had the same Saviour as we have; the same sacrifice for their sins; the same Teacher, and the same example; the same intercessor with the Father: For though there be divers administrations, there is the same Lord, 1 Cor. 12. 5. Ephes. 4. 4. For other foundation can no man lay, than him who is the chief corner stone, 1 Cor. 3. 11. They all did eat of the same spiritual meat, and drank of the same rock as we do, which is Christ, 1 Cor. 10. 3, 4. It was the reproach of Christ which Moses in Egypt esteemed better than their treasures, Heb. 11. 26. The same Physician of souls who hath us in cure, did cure all them: The same Captain who is conducting us to salvation, is he that saved them. The same Prince of the Covenant, and Lord of life, who conquered death and all their enemies, hath conquered them for us, and is preparing us for life with them. They had no greater, or better High Priest and Mediator with God than we have.

4. They had the same Rule to walk by, and the same way to go, as all we have, Gal. 1. 7, 8. & 6. 16. Phil. 3. 14, 15. The same Gospel and Word of God, in the main, though under various promulgations and administrations: Those before the flood were under the Covenant of the promised seed, made universally to mankind in Adam. Those after the flood were under the same Covenant renewed universally to mankind in Noah. The Israelites were under the same Covenant renewed to them specially in Abraham, with special additions; and after under that Covenant seconed with the Law, which was given to Moses; And all Christians after Christ's Resurrection are under the perfected Covenant of Grace, and have the same word of salvation for their rule; even the Gospel of Christ, which is the power of God, to the salvation of every one that believeth, Rom. 1. 16.

5. They
5. They had but the same Promises in this Covenant to believe, and to assure them of the salvation which they now possess. They had no other charter from God to shew, nor any but this universal act of obligation to trust to for the pardon of all their sins, which we have to trust to for the pardon of ours, John 3. 16, 18. Mark 16. 16. The promise which was made to the Jews, and to their children, was made also to them that are afar off, and to as many as the Lord shall call, Acts 2. 39. For the promise that he should be heir of the world, was not to Abraham or his seed through the Law, but through the righteousness of faith, Rom. 4. 13. And therefore it was of faith, that it might be by grace, to the end the promise might be sure to all the seed, not only to that which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, v. 16. That it might appear that God justified not Abraham for any peculiar carnal privilege, but as a Believer, which is a reason common to him with all Believers: To whom also their faith shall be imputed for righteousness, v. 24. Godliness still is profitable to all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.

Yea what difference there is in both these aforementioned respects, it is to our advantage: we have the most perfected Rule, and the fullest Promises; and we have many Promises fulfilled to us, which were not fulfilled to them in their days, Heb. 11. last. And we are nearer the final accomplishment of all the promises.

6. They had the same Motives to faith, and patience, and godliness as we have: They could have no greater happiness offered them, nor any greater punishment threatened, to drive them from sin by fear: They could have no higher ends than ours; nor any nobler reasons to be religious. The same reasons and ends did bring them through all temptations and difficulties, to everlasting life, which we have also to satisfy us, and to carry us on, 2 Tim. 4. 8.

7. The same spirit did illuminate, sanctify and quicken them, which is illuminating, sanctifying, and quickening us. All the most excellent and heavenly endowments and workings of their souls, were wrought by the same operator who is still at work in all the Saints, Rom. 8. 9. There are diversities of gifts,
but the same Spirit, 1 Cor. 12. 4. We have the same Spirit of Faith, 2 Cor. 4. 13. All that are Sons have the same Spirit of the Son, even the Spirit of Adoption, Gal. 4. 6. Rom. 8. 16. 26. which is the Spirit of Power, of Love, and of a sound mind, 2 Tim. 1. 7. We have the same Almighty Power within us, to destroy our sins, to raise our sluggish hearts to God, to keep us in his Love, to overcome the flesh, which did all these excellent works in them. We are sealed with the same seal, and are known by the same mark, 1 John 3. 24. and are actuated by the same heavenly principle as they were.

8. We are members of the same universal Church, which is the body of Christ: For there is but one body, whatever diversity of the members there be, Ephes. 4. 4, 5, 6, 7, 12. 1 Cor. 12. We are members of the same City and Family of God, Ephes. 2. 19. We are in the same Ship which conveyed them to the Haven: We are Disciples in the same School, where they learnt the way to life eternal: We are workmen in the same Vineyard, where they procured their reward.

9. They had the same work to do as we have; the same God to love and serve; the same Christ to believe in; the same Spirit to obey; the same things to believe (in the main) the same things to desire and pray for; the same things to love, and the same to hate; the same things (in the main) which are sin to us, were sin to them, and the same life of holiness, temperance and righteousness, which is commanded us, was commanded them. They had the same temptations to resist, and the same fleshly mind to overcome, and the same senses, and appetites, and passions to rule; the same enemies to overcome; and the same or greater sufferings to bear, as is said before.

10. They had but the same means and helps as we have (except some Prophets and Apostles, and extraordinary persons in one age:) And what they received of the Lord, they have delivered unto us, 1 Cor. 11. 23. We have the same Gospel to teach us; the same Sacraments to initiate and confirm us; the same Pastors and Teachers, for office, to instruct us, Ephes. 4. 12, 13, 14, 16. Matt. 28. 20. Fasting, and Prayer, and Thanksgiving, and Church-communion, and mutual Exhortation, which are our helps and means, were theirs.

11. The same method of Providence which carried them on,
is still on foot for all the Saints, Psal. 145. 9, 18. & 86. 5. He
broke them, and bound them up; he cast them down, and
raised them, as he doth us now: He made them contrite, and
then did comfort them: He led them through as rude a wil-
derness, and they had as many wild beasts to assault them, and
as many dangers round about them as we have: They had
seasons of adversity, and seasons of prosperity; their stormy
and their sunshine dates; their troubles, which quickened
their cries to God, and the gracious answer of those cries;
and were led to Heaven in the same course of providence as
we are.

12. And, to conclude, the same Heaven is prepared for us,
and offered, yea given to us, which they possess. It is ours
in right, though our title be not absolutely perfect, till we have
finally preserved and overcome: We are heirs of God, and co-
heirs with Christ, having his seal and earnest; if so be that we
suffer with him, that we may be glorified with him, Rom. 15.
16. 17. The Kingdom is prepared for all them that love him.
Christ prayed for all that the Father had given him; and for
all that should believe by his Word, John 17. 2, 20, 27. even
that they may have eternal life, and may be with him where
he is, to see his glory: Whosoever believeth shall not perish,
but have everlasting life, John 3. 16.

In all this you may see, how like their condition in this
world was unto ours, and that our way is the same which all
those have gone, that are now past all these snares and dangers,
fins and miseries, in the presence of their Lord.

Direct. 5. When you have made these comparisons, think
next what an excellent benefit it will be to you, to look thus be-
lievingly and frequently to the Saints, that are gone before you
into glory. All these unspeakable benefits will follow it.

1. It will much quicken and confirm our faith: As we do
the more easily trust the boat, and boat-man, when we see
many thousand passengers safely landed by him: And we easily
trust the Physician, when we see many thousands cured by him,
who were once in our case; so it will greatly satisfy the soul
against the suspicions and fears of unbelief, when faith seeth all
the glorified Saints, that are actually, saved by Christ already,
and have obtained all that we believe and seek: Methinks I
hear
hear Henoch, Joshua, Abraham, Peter, Paul, John, Cyprian, Macarius, Augustine, Melancthon, Calvin, Zanchius, Rogers, Bradford, Hooper, Jewel, Grindal, Usher, Hildersham, Ames, Dod, Baines, Bolton, Gataker, with thousands such, as men standing on the further side of the river, and calling to us that mult come after them [Fear not the depths, or storms, or streams; trust boldly that vessel, and that faithful Pilot; we trusted him, and none of us have miscarried, but all of us are here landed safe: We were once in storms, and doubts, and fears, as you now are; but it is our diffidence, and not our confidence, which proved our infirmity and shame.] Who would not boldly follow such a multitude of excellent persons, who have sped so well?

2. It will also much confirm our hope (that is, our glad expectation of the Crown) when our apprehensions of it grow dull and slack, and our fears do grow upon us, and we are ready to question whether ever such a happiness will be our lot, the sight of these that are now triumphing in the actual possession, will banish despair, and much revive us: We cannot but think, they were once as low and bad as I, and had as many difficulties to overcome; and why may not I then be as holy and as happy as they?

3. Such a sight will greatly quicken our desires, to attain their happiness, and to go their way: As when worldlings see the grandeur, and honours, and power of great men (as they are yet called) it maketh them think, how brave a life is this? And as the sensual, when they see their companions in the Tavern, or Gaming-house, or Play-house, or the merry fool-house, as Solomon accounteth it, Eccles. 7. 4. do long to be with them, and to partake of their beloved pleasure: so when by faith we see the departed Saints in glory, and think where our old acquaintance are, and the multitudes of wise and holy souls, that are gone before, it will greatly stir up our sluggish desires, and make us long for the same felicity, and to be as near to God as they are.

4. And it will do much to direct us in the way: For we must follow them as they followed Christ. As the history of the Wars of Alexander, Caesar, Tamurlane, &c. will teach men how to fight for temporal tyrannical domination; so the history
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History of the Saints do teach us how to fight against spiritual wickednesses and powers, and how to take the prospering way. It is easy there to find, whether laziness or labour, whether sensuality or spirituality hath always been the way to Heaven? Whether Saints were gluttons, drunkards, whoremongers, riotous, licentious and proud, or temperate, chaste, mortified and humble? whether the Saints were the scorners, or the scorned, the oppressors, or the oppressed, the persecutors, or the persecuted; the burdens, or the blessings of the times they lived in: When the world is divided about matters of Religion, and every Party hath a several way, for the Unity, and the Reformation, and the Communion of the Churches, and the right Government, Discipline and Worshiping of God; how easy and safe is it (in the main, and in all things of necessity) to look back and see which way it was that Peter and Paul did go to Heaven by; and what terms they were on which their Union, Communion, Government, Discipline and Worship were performed.

5. The sight of blessed souls by faith, will also increase the Resolution and Fortitude of the mind. Faintingness and pusillanimity seize upon us when we look only on the difficulties and dangers: But when we see the thousands that have overcome them all, by the same means which we are called to use; it steeleth our courage; and maketh us resolve to break through all: When we think only how mortal our diseases are, our hearts do fail us: But when all that were cured of the very same, do call to us, and say, [Never fear; there is no disease too hard for your Physician; he hath cured us of the very same, and cureth all that ever trust him, and use his remedies.] This will embolden a fainting mind. Therefore in the fore-cited text, Heb. 6. 12. It is said, Be not slothful (which there meaneth, such as faint with despondency, despair or fears) but followers of them who by faith and patience inherit the promises.] When we look on the Saints tribulations for the faith, we are apt to faint (as some do that stand by another that is under the Surgeons hands.) Ephes. 3. 13. But when we see them in triumph, it cureth our cowardize (and it is they only that labour and faint not, that are crowned, and that reap in due season, &c. Rev. 2. 3. Gal. 6. 9.) that is, who faint not into cessation,
cessation, or so as to be overcome.) Do you think when the Israelites passed through the Red Sea, that the Leaders had not the greatest trial? and that it was not an exceeding increase of their courage, who came after in the rear, when they saw most of their brethren safely passed through? Look believingly upon the souls in Heaven, and you will do or suffer any thing to follow them.

6. And it will greatly provoke us to diligence in well doing: Look up to your Brethren, and you will mend your pace. If a horse be going towards his Pasture, he will go cheerfully; especially when he feeth his companions there. It will make us pray hard, and meditate studiously, and work laboriously, and watch diligently, that we may be with Christ, where our Brethren are, and receive the end of our faith and labour.

7. And to see our Brethren in Heaven before us, will greatly help us to suffer for Christ, and to be patient in any tribulation which befalleth us. When we see them in glory, we shall scarce stay to complain of the foulness or narrowness of the way: but look before us, and go on through all. Or if the flesh do repine, and our hearts begin to fail us, it will make us lift up the bands which hang down, and the feeble knees, and make straight paths for our feet, Heb. 12. 12, 13. and to gird up the loins of our minds, and be sober, and hope to the end, 1 Pet. 1. 13. When we look forward to the end of former sufferers, it will caufe us to possess our souls in patience, and to let it have its perfect work.

8. It will much overcome the fears of death: It is no small abatement of them that Cicero, and such honest Heathens had, to think of the thousands of their worthiest Ancestors, and that they were to go the common way of all mankind: But how much more may it encourage a Believer, to think that he is not only to go the way of all the world, through the gate of mortality; but the way also which all Gods Saints have gone (save Henoch and Elias) who are now in Heaven. Tim died all the Prophets, and the holy men of God; yea Jesus Christ himself, before us; that death might be conquered when it seemed to have conquered, Heb. 2. 14.

9. It will do much to raise us from hypocritical reserves, and temporizings, and from lukewarmness, and resting in low degrees,
degrees. When our conversation is with the holy ones above, we shall have upon our minds an ambition to attain to their degrees; and to do God's will on Earth, as it is done in Heaven. It will much encline us to the highest and noblest sort of duty, which the spirits of the just made perfectly do perform. He that converseth only with his own sad, tempted, sinful heart, and with tempted, faulty, mourning Christians, may learn to confess, and mourn, and weep, and pray: But he that also converseth with glorified spirits, will be so rapt up with their heavenly melody, that he will learn and long to love God more fervently, to praise him more cheerfully, and to give him thanks more abundantly for his mercies. Heaven-work is learnt by a heavenly mind, in the use of a heavenly conversation.

10. And to look much at our Brethren that are now in glory, will also fill our lives with pleasures, and make our Religion our continual joy; and will help us to a foretaste of Heaven on Earth: For we shall as it were take our selves to be almost with them; and their melodies will be our delight; and love to them, will make their joyes to be our own. And though it is the sight of God and our Mediator by faith, which must be our chiefest hope and joy; yet while we are here men in flesh, yea more when we have laid by flesh and blood, the presence of all the blessed spirits, and heavenly host, will be a great, though subordinate part of our heavenly felicity and delight.

Direct. 6. When you have gone thus far, consider what obligations lie upon you to converse by Faith with your Brethren in Heaven, and to look up frequently to their state and work.

1. Your necessary Love to God requireth it: For as your Love to him must be shewed by your loving his Image in your Brethren; so it requireth you, to love them most that are liket God: or else you love them not for his likenes. And it requireth you to love them most whom God loveth most; and that is those that are liket him, and nearest him. And he that loveth God in his creatures, and loveth any one truly for God, must love the Angels and perfected Spirits best, because they love him best, and are nearest him, and liket to him, and are also most beloved by him.

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2. The common nature of Love and Humanity requireth it: For it requireth us to love that best which is best; (as is said) but the blessed ones in Heaven are better than any here on Earth; and therefore should be better loved.

3. The nature of our Love to the Saints requireth it: For if we love them as Saints and Godly, we shall love those most that are most holy; and that is the blessed ones above. And if we love them most, we shall certainly mind them, and converse with them by Faith, and not be voluntary strangers to them.

4. It is part of that heavenly conversation, which is commended to us, Phil. 3. 20, 21. When it is said, that our conversation is in Heaven, it signifieth that our Business is there, and our interest and great concerns are there, and our dwelling is there, and our trading and thriving business is there, and for it; and our friends and fellow-citizens, and those that we daily trade and converse with, in love and familiarity, are there; even as our God, and our Head, and our Inheritance is there. He never knew a heavenly conversation, that pretending there to know God alone, hath no converse with his holy ones that attend him; and doth not live as a member of their society in the City of God; that doth not with some delight behold their holiness, unity and order, &c.

5. The honouring of God and our Redeemer doth require it, (that we daily converse with the Saints in Heaven:) Because it is in them that God is seen, in the greatest glory of his Love; and it is in them that the Power, and Efficacy, and Love of our dear Redeemer most appeareth. You judge now of the Father by his Children, and of the Physician by his Patients, and of the Builder by the House, and of the Captain by his Victories. And if you see no better children of God, than such children, crying, feeble, froward, diseased, burdensome ones as we are, you will rob him of the chief of this his honour. And if you look at none of the Patients of our Saviour, but such lame and languid, pained, groaning, diseased, half-cured ones as we; you will rob him of the glory of his skill and cures. And if you look but to such an imperfect and broken fabric, as the Church on Earth, you will dis honouour the Builder. And if you look to no other Victories of Christ and his Spirit, but what

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is made in this confuted, dark, and bedlam world, you will be tempted to dishonour his conduct and his conquests. But if you will look to his Children in Heaven, who are perfected in his Love and Likeness, and to Christ's Patience which are there perfectly cured, and to his Building in the heavenly unity and glory, and to all his Victories as there compleat, then you will give him the glory which is his due, Rev. 21. &c. 22. 2 Thes. 1. 10, 11, 12.

6. So also you will dishonour Religion, and the Church, if you converse not with the Saints above. For the reasons last given: For you will judge of the Church, and of Religion, by such imperfect things as here you see, where men turn Religion to the service of their worldly interests and ends, and fight for ambition, faction, tyranny, usurpation, and worldly lusts, under the sacred names of Religion and the Church; and for the pretended Love of Christ, and one another, do tear the Church into shreds, and worry, and hunt, and devour one another: You will be tempted to be Infidels, if you do not here converse with the sincere, humble, holy, charitable Christians, and look up to Heaven to perfect souls: And then you will see a Church that is truly amiable, holy, unanimous and glorious in perfect Love.

7. If you look not up to those in Heaven, you will quite misunderstand the providences of God, in the prosperity of the wicked, and the sufferings of the Saints, and the changes that are usually made on Earth: You will begin to think, that sin is safe, and the wicked are not so miserable as they are, nor godly diligence so profitable a thing; you will not know the reasons of providence, unless you can see unto the end: And the ultimate end is not on Earth. But go into the Sanctuary, and take the prospective of the promise, and look to the blessed souls with Christ, and all the riddle will be expounded to you, and you will be reconciled to all the providences of God: You are strange to truth, if you are strange to the triumphing Saints in Heaven.

8. The progressive nature of your faith and godliness requireth it. You are travelling to Heaven, where the blessed are, and are nearer to them than when you first believed: And the nearer you are to them, the more you should mind them, and
and by Faith and Love be familiar with them: And when you are almost at home, you should be ever ready to embrace your friends at the meeting.

9. Your Relation to the blessed Spirits doth require it; and your Christian and ingenuous disposition towards them. 1. Are they not such as were lately near you in the flesh; some of them your dearest companions and friends; and should you calllessly forget them? 2. Are they not now your friends who love you better than they could do on earth? Doubtless their knowledge and memory is not grown less, to forget you, if once they knew you; but they are like to know much more: And their Goodness being increased, their Love is increased, and not diminished. 3. And you belong to the same Society with them; even to the Body or Church of Christ, whose nobler part above, and inferior part on Earth, do make up the whole. Is it not expressly said, Heb. i. 2. 22, 23. that we are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the general Assembly, and Church of the first born, which are written in Heaven? (that is, to those which as the first born, are most noble, and possessed of the heavenly inheritance, and are there entered inhabitants already:) And to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, &c. And what is it to come to them, but to come, or be joined to that Society, of which they are the nobler part? Will you be Fellow-Citizens with them, and have no communion with them, nor seriously remember them? How can you remember God himself, and not remember those that are his Courtiers, and nearer to him than you are? And how can you think of Christ, and not think of his Body? Or how can you think of his Body, and forget the most excellent and honourable parts? Or how can you remember your selves, and forget your chiefest Friends and Lovers?

10. The very nature of the Life of Faith requitet us, to look much to the departed Saints: The Life of Faith consisteth in our conversing with the things unseen; as the life of sight or sense is, our conversing with things seen. If you love, and think on none of the Saints, but those that are within your sight,
fight, you live (so far) but as by fight: Though Faith live not
up in Saints properly, but on God, and our Redeemer; yet it
liveth and converseth with the Saints: If it work aright, it
will as it were set you among them, and make you live on
Earth, as if you heard their songs of praise, and saw their
Thrones of Glory.

11. The present necessities of your condition in this world, do
require you to look much to the Saints above (as is before
shewed in the benefits recited:) We live here among such
persons and things as are objects of continual sorrow to us: And
have we not need of some more comfortable company? If you
had nothing at home but chiding, and discontent, and poverty,
you will be willing of so much recreation, as to be invited to
sealt sometimes, where there is plenty, pleasure and content. If
you lived among groaning, sick, or melancholy persons in an
Hospital, you would be glad sometimes of merryer company,
a little to refresh your minds. Alas, what a deal of sin do we
daily see or hear of? and what a deal of sorrow is round about
us? What are our News-books filled with, or the daily re-
ports which come to our ears, but sin, and sorrow, vanity and
vexation? what is the employment of most of the world?
what is it that Court and Country, City, and all Societies ring
of, but vanity and vexation, sin and sorrow? And is not a walk
in Heaven with better company, a pleasure desirable in such a
cafe? What grief must needs dwell on the minds of sober Ca-
tholick Christians, to see the Church on earth so torn, so
worried, so reproached as it is throughout the earth? so torn
in pieces by its zealous ignorant self-conceited Pastors and
Members? so worried by its open and secret enemies; even
by the usurping tyrannizing Wolves in Sheeps clothing, who
spare not the flock? Matth. 7. 15. & 10. 16. Acts 20. 29. So
reproached by the world of Infidels and Heathens, who fly
from it as from an infected City, and say [Christians are
drunkards, and deceivers, and liars; they are all in pieces
among themselves; they revile and persecute one another;
we will therefore be no Christians.] How fad is it to see the one
part of the world professing Christianity, to make it odious by
their wickedness, and their divisions; and the rest of the world
abhorring it, because these have made it seem odious to them?
How said it to hear all Christians speak of Love and Concord, Unity and Peace, while few of them knew the way of Peace, or how to hold their own hands from tearing the Church into more pieces, while these peaceable words are in their mouths? To see the Pastors and People, as if it were for Unity and Peace, contriving the ruin of all that are not of their Party and Way, and studying how to extirpate one another; and multiplying snares and stumbling blocks, as necessary means to heal the Church! How said it to see to great a faction as the Roman Kingdom (for it is more properly a Kingdom than a Church) to lay the necessary Unity and Communion of all the Churches, upon so many forgeries of their own; upon the supposed certainty of the falseness of all men's senses (in the point of Transubstantiation) and upon the subjection of the Church to an universal usurper; and to keep up ignorance, left knowledge (by reading the translated Scriptures, and such Books as do detect their frauds) should mar their markets, and spoil their trade? To see their Prelates take their own domination, wealth and greatness, to be really the prosperity of the Church, and the interest of the Gospel and Kingdom of Christ; and to promote the Gospel by silencing or prohibiting the most able, zealous, faithful Preachers of it; and to go with a drawn sword among the people, and say, Love us, or we will kill you: Love Christ and us, or the inquisition and wrack shall teach you love: To see them take the terrifying of men by corporal penalties, to be their chiefest work, and the way of Love to be but such popularity as destroyeth the Church: Will not now and then a walk in Heaven, be a great refreshing to the mind that hath been long haunted with such hideous and ugly specters as all these? Will not some converse with the most wise, and holy, and peaceable Society, whose Life is Love, be a great recreation to your minds, when such fights as these have made them sad?

Moreover, you have many burdens of your own to bear: your own ignorance, your own temptations, your passions, your wants, and worst of all, the relicks of your sin, which you cannot bear with that hope and support which is needful to you, without oft looking to the happiness of those that have...
have overcome all these, and are now at rest.

And you have many excellent duties to perform, which will not be so well done without looking oft on such a Copy. Yea you have the fears of death to overcome, which will not be so easily done, as by looking to all the world of souls, that have already gone that way before you.

Yea in your converse with God himself, though you have one only sufficient Mediator, you will cast your selves upon great disadvantages, if your thoughts leave out the blessed society of Saints and Angels, who are nearest to him: You cast away your stepping-stones, or stairs of ascent, and you will but tempt your selves to look at God, as through the great interposing gulf, and hinder the needful familiarity of your thoughts above. Neglect not then a help so needful to you in your present state.

12. Lastly, The remembrance and observation of the heavenly inhabitants, is the way that is commended and commanded to all Believers, and that as part of their ordinary duty, in their prayers to God. He hath not only minded us that Abraham, Isaac and Jacob are still living, to prove the resurrection, Matt. 12. 27. but hath also comforted the expectants of Heaven, by describing the joy of Lazarus as in Abrahams bosom, Luke 16. 22, 23. and introduced Abraham as pleading Lazarus's cause, v. 25, 26. And hath made it a part of the comfortable description of his Kingdom, that we shall sit down with Abraham, Isaac and Jacob in it, Matt. 8. 11. And when he would appear transfigured in a glimpse of his glory, to Peter, James and John, he would not do it alone, but with Moses and Elias talking with him, Matt. 17. And the comfort which Paul giveth to the suffering Thessalonians, is, Rest with us, 2 Thes. 1. 6. not only Rest with Christ, but with his servants: And when he describeth the glory of Christs appearing, it is, that He shall come to be glorified in his Saints, and admired in all them that do believe, ver. 11, 12. As himself describeth his appearing as with his glorious Angels, Mat. 25. 31. All the holy Angels with him. Whether it be all the blessed Spirits of the higher worlds, or only all those of them, who were deputed to the service of the Church on earth (Matt. 18. 10.) and so were made Angels to man, I pass over. And Henoch the seventh from Adam prophesied, saying, Behold the Lord cometh with
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with ten thousands of his Saints, &c. Jude v. 14. Many other Scriptures tell us, that we must not leave out the Saints and Angels, when we look towards Heaven by faith, and when we converse and walk above.

But this is but as on the by: That which I intend for your special observation, is, the third Petition of the Lords Prayer, where the annexed clause (which seemeth to refer to all the three first Petitions) doth set the heavenly Church before us, as the Pattern of that obedience to the will of God, which both we, and all the world must imitate, and pray to God that we may imitate. [Thy Will be done on Earth, as it is done in Heaven.]

Here Christ requireth all Christians in Prayer, to look up to the Heavenly Society, and to consider how they do the Will of God, and to make it their Pattern, and in their daily Prayers, as men that long for their celestial perfection, to pray that they may become their imitators: even as the Scholars in the lower form in the School, must look at those in the highest form, and desire and endeavour to attain to their degree. You see then that this is a commanded ordinary duty.

Direct. 7. Consider next wherein it is that your converse with Angels, and the perfected spirits of the just consisteth; that you may neither by your mistake, neglect it, nor carry it too far.

1. Negatively: 1. It is not a Deifying them, as the Heathen did their Hero's, and their Divi: They are still but Gods Ministers, and must have nothing ascribed to them of the Divine Prerogative.

2. Nor doth it consist in building Temples and Altars to their honour, which favoureth at least of a compliance with Idolatry.

3. Nor doth it at all consist in praying to them. 1. Because, as we know that they are not omnipresent, or omniscient; so 2. We know not at all when they are present, and when they do hear us, and when not. 3. Nor do we know which of them it is that is at any time present with us. 4. Nor have we any precept, president, promise, or other encouragement to such prayers in Gods Word, but rather much to keep us from it.

4. Nor yet is it in desiring them to pray for us: For that
which is their duty, they better know than we; and it is little that we know of their capacities or opportunities. And we have no Word of God neither to encourage us to this.

5. Nor doth it consist in abusing any one of them above the rest, for our guardian and protector; and so committing ourselves to their care. For we have no reason to be so presumptuous, as to think that we have the choice of our own protector; or that it is a matter at all referred to us; or that they will undertake it ever the more for our choice.

6. Nor yet may we pretend to know what particular Saint or Angel is deputed of God to our protection: For there is not the least discovery of it in Nature, or in the Word of God: And he that pretendeth extraordinary revelation of it, must be sure to prove it.

7. Nor may we pray for them, as if they were in purgatory, or in any misery or danger which did need our prayers for them: For we have neither reason to believe the thing, nor any precept or encouragement to the work.

And as all these seven are unlawful things; so these also that follow must be medled with very tenderly and cautelously.

1. Our Praises of them, must be sober and wary; and such as are in a plain tendency to the praises of God and godliness, left before we are aware, we kindle superstition in the minds of the auditors. Praise them we may; but with a care of the manner, measure and consequents, and with a due respect to the praise of God.

2. Our Prayers for the Resurrection of their bodies, and their solemn Justification at the day of Judgment, though lawful in itself, yet must be done with very great caution. And it is fitter that we pray together in general for the Resurrection of All the members of Christ, both those that are dead, and those that will be, than to fix upon the dead distinctly; because as we have no precept or example for it in the Scriptures; so the minds of the hearers (if it be publick) may easily abuse our example to error and excess.

3. Our thankfulness to them for their love and benefits, must be very cautelously expressed: Not by a verbal thanksgiving to them, of whom we are uncertain when they bear us: Nor yet in any such language as tendeth to encroach upon the honour
honour of our great Benefactor; nor to acknowledge any more as from them, than as the Ministers of Christ.

4. And in our acknowledgements of their general prayers for the Church, we must take heed of feigning them to be more particular than we can prove that they are.

5. And we must take heed of all such Rhetorical Prosopopeia's as tend to delude the hearers or the readers; as if we would draw them to believe the presence and audience of those spirits which we intend not to express.

6. And our honouring of the memory of their Martyrdom or Holiness, must be so cautious, that it tend not to Idolatry or Superstition: It is lawful in itself to keep the relics of a Saint or a Friend, and to keep a solemn thankful memorial of God's mercy to his Church, in her most excellent helpers, and successfullest instruments of her good: But in a time when these are commonly abused to superstition, the consequents may make that evil, which in other circumstances might be good. When the Primitive Pastors led their people, sometimes to the places where their neighbours suffered Martyrdom for Christ, and there praised God for their praised constancy, to encourage the people, and engage themselves to be true to Christ, and die as constantly as others did; this then had good effects; and if it had been used more cautiously, had been laudable: But they did not foresee the great inconveniencies of relics, pilgrimages, prayers to Saints, &c. which in after-ages it introduced: And now, it must be with very great caution indeed, if we will imitate them.

7. To pray to God to hear their general prayers for the Church, (such as those mentioned, Rev. 6.9,10.) doth intimate no false doctrine that I know of. But it is a practice that hath danger, and no Scripture precept or example to encourage it, nor solid reason, that I remember: And if God would have had us used it, it's like he would have made it known.

II. Affirmatively: Our converse with those in Heaven consisteth in all these parts.

1. We must acknowledge our Relation to them, and not think that they are nothing to us.

2. We must not forget them, but esteem by faith, and take it as part of our daily business to have some daily conversation with them.
3. We must love them with a peculiar love; even better than we love the godly upon earth: because they are better, and liker unto God, and love him more, and are more beloved by him.

4. We must specially rejoice that God is glorified in and by them; and look often to them as the more illustrious representatives of the Divine Perfections, than any of the Saints on Earth.

5. We must greatly rejoice in their own felicity and glory; even as if it were our own. If we did see with our eyes our old dear friend, as Lazarus in Abraham's bosom, triumphing now in the glory of the blessed, we could not chuse but be daily very glad on their behalf; to see and think, O what felicity do my friends enjoy! And faith should make it in some measure to you, as if you saw it.

6. We must have a grateful sense in our minds of their love to us; and must give God thanks for his Angels' ministrations for us. For doubtless, as they are wiser and better than any of our friends on earth; so they have a better, a purer and diviner kind of Love to us, than these below have. And the Angels disdain not to be Christ's servants for our good; yea for our salvation, Heb. 1. 14. For, are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Matth. 18. 10. Their Angels always behold the face of my Father in Heaven, Psal. 34. 7. The Angel of the Lord compassed them round about, that they saw him, and delivered them, Psal. 91. 11. He shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone, Luke 15. 10. There is joy in the presence of the Angels of God over one sinner that repenteth, Luke 16. 22. The beggar dyed and was carried by Angels into Abraham's bosome. Though the great Love is that of God, our Creator, Redeemer and Saviour, and our chiefest gratitude is due to him; even for the benefit which we have by any of his creatures; yet love and mental thankfulness is due to the rational creatures which are his voluntary instruments; because they do what they do out of real love to us; otherwise we should owe thankfulness to none, either benefactor, friend or parent.

7. And our believing converse with the blessed spirits, must make
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make us earnestly desire to be like them; even to be as like them here as possibly we may, and to be with them, that we may be perfect as they are perfect. We must long to be near God, as they are, and to know him, and love him, as they do; and this holy ambition is well pleasing to God: Though we must not desire to be as God, we must desire to know and love him perfectly.

8. And hence we must proceed to a sober imitation of them as they are now employed in Heaven: Not in those particulars wherein their case and ours differ (as to thank God for that conquest which they have made, and that glory which they do possess, &c.) But in all those duties, which in some degree, belong to us as well as them.

For instance, Ask what kind of Religion is likeliest to that which is in Heaven? Is it studying bare words, and disputing about things unprofitable, or contending and quarrelling about precedence, preeminence or domination? Or is it not rather the clearest knowledge, and the ferventest Love of God, and all his holy ones, and the fullest content, delight and rest of the soul in God, and the highest praises and thanksgivings, with the readiest and cheerfulest obedience.

And what kind of Religious performances are most excellent which we must principally intend? Groans, and tears, and penitent confessions, and moans, are very suitable to our present state, while we have sin and suffering: But surely they are duties of the lower rank: For Heaven more aboundeth with praises and thanksgivings; and therefore we must labour to be fitter for them, and more abundant in them; not calling off any needful humiliations, and penitent complaints; but growing as fast as we can above the necessity of them, by conquering the sin which is the cause.

So ask, what is it that would make the Church on Earth to be likeliest to that part which is in Heaven? Is it striving what Pastors shall be greatest, or have precedence, or be called gracious Lords or Benefactors? Luke 22. 24, 25, 26. 1 Pet. 5. 3, 4, 5. Or is it in making the flock of Christ, to dread the secular power of the Shepherds, and tremble before them, as they do before the Wolf? Or is it in a proud conceit of the people's power to ordain their Pastors, and to rule them and themselves by
by a major vote? Or in a supercilious condemning the members of Christ, and a proud contempt of others as too unholy for our communion, when we never had authority to try or judge them? Is it in the multitude of Sects and divisions; everyone saying, Our party, and our way is best? Surely all this is unlike to Heaven: It is rather in the Wisdom, and Holiness and Unity of all the members: When they all know God, especially in his Love and Goodness, and when they fervently love him, and cheerfully and universally obey him; and when they love each other fervently, and with a pure heart, and without divisions do hold the unity of the Spirit in the bond of peace; and with one heart, and mind, and mouth, do glorify God and our Redeemer. Leaving that Church-Judgment to the Pastors which Christ hath put into their hands; and leaving God's part of Judgment unto himself. This is to be like to our heavenly exemplar, and to do God's Will on Earth as it is done in Heaven, Ephes. 4. 2, 3, 4, 11, 12, 16.

9. And we must also look back to the examples of their lives, while they were on earth; and see wherein they are to be imitated as the imitators of Jesus Christ: which way went they to Heaven before us?

10. Lastly, We must give God thanks on their behalf; for making them so perfect, and bringing them so near him, and saving them from sin, and Satan, and the world, and bringing them safe to Heaven, through so many temptations, difficulties and sufferings: For making them such instruments of his glory, in their times, and shewing his glory upon them and to them in the Heavens? For making them such blessings to the world in their generations, and for giving us in them such patterns of faith, obedience and patience, and making them so great encouragements to us, who may the more boldly follow them in faith, duty and sufferings, who have conquered all, and sped so well: For, shewing us by faith their present state of glory with Christ, for our confirmation and consolation. Thus far, in all these ten particulars, we must have a heavenly conversation with the glorified by Faith.

Direct. 8. Consider next wherein your imitation of the example of their lives on earth consisteth.

And it is 1. Not in committing any of their sins, nor indulging
indulging any such weaknesses in ourselves, as any of them were guilty of. 2. Nor in extenuating a sin, or thinking ever the better of it, because it was theirs. 3. Nor in doing as they did in exempted cases, wherein their Law and ours differed (as in the marriage of Adams children, in the Jews Polygamy, &c. 4. Nor in imitating them in things indifferent, or accidental, that were never intended for imitation, nor done as morally good or evil. 5. Nor in pretending to, or expecting of their extraordinary Revelations, Inspirations, or Miracles. 6. Nor in pretending the high attainments of the more excellent, to be the necessary measure of all that shall be saved, or the Rule of our Church-Communion: Our imitation of them consisteth in no such things as these.

But it consisteth in these.

1. That you fix upon the same ultimate Ends as they did. That you aim at the same Glory of God, and chuse the same everlasting felicity.

2. That you chuse the same Guide and Captain of your salvation; the same Mediator between God and man; the same Teacher and Ruler of the Church, and the same sacrifice for sin, and Intercessor with the Father.

3. That you believe the same Gospel, and build upon the same Promises, and live by the same Rule, the Word of God.

4. That you obey the same Spirit, and trust to the same Sanctifier, and Comforter, and Illuminator, to illuminate, sanctifie and comfort your souls.

5. That you exercife all the same graces of Faith, Hope, Love, Repentance, Obedience, Patience, as they did.

6. That you live upon the same Truths, and be moved by the same Motives as they lived upon, and were moved by.

7. That you avoid the same sins as they avoided; and see what they feared, and fled from, and made conscience of, that you may do the same.

8. That you chuse and use the same kind of company, helps and means of grace (so far as yours and theirs are the same) as they have done: And think not to find a nearer, or another way to that state of happiness which they are come to, Phil. 3. 16. Walk by the same Rule, and mind the same things;
and if in anything ye be otherwise minded, God shall reveal even this unto you. If any preach another Gospel, let him be accursed, Gal. i. 7, 8. Mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them, Rom. 16. 17. Heb. 6. 11. We desire that every one of you do shew the same diligence, to the full assurance of hope to the end, that you be not slothful, but followers of them, &c.

9. That you avoid, resist, and overcome the same temptations, as they did, who now are crowned.

10. That you bear the same cross, and exercise the same faith, and hope, and patience, unto the end, 1 Pet. 4. 1. Arm your selves with the same mind, &c.

In brief, this is the true imitation of the Saints.

Direct. 9. Never suffer your life of sense to engage you so deeply in sensible converse with men on earth, as to forget your heavenly relations and society; but live as men that unfeignedly believe, that you have a more high, and noble converse every day to mind.

If you are Believers indeed, let your faith go along with the souls of your departed friends, into glory: And if you have forgot them by an unfriendly negligence, renew your acquaintance with them. Think not that those only that live on earth, are fit for our converse, and our comfort: Will you converse with none but ignorant, selfish, worldly sinners? Are you more contemptuous of the heavenly inhabitants, than the Gentleman in hell torments was, Luke 16. 26, 27. that thought one from the dead, though it had been but a beggar, would have been reverenced even by his sensual brethren on earth, so far as to have persuaded them unto saving Repentance. I tell you, a dead mans skull is oft-times a more profitable companion, than most that you shall converse with in the common world. The dust of your departed friends, and the clay that corpses are turned into, is a good medicine for those eyes that are blinded with the dust of worldly vanities. Much more should you keep your acquaintance with the soul, which may, for all the distance, be perhaps more useful to you, than it was in the flesh. Alas, how carnally, and coldly, or seldom, do most Professors look at their Brethren, and at the Angelical hosts that are above. They long for our conversion, and mind
our great concerns, and rejoice in our felicity, and shall we be so wilfully ungrateful, as seldom to look up, and remember their high and blessed state?

Many think that they have no more business with their deceased friends, than to see them decently interred, and to mourn over them, as if their removal were their los; or to grieve for our own los, when we perceive their places empty; but we scarce look up after them with an eye of faith, much less do we daily maintain our communion with them in Heaven: When Christ was taken up, his Disciples gazed after him, Acts 1. 10. Stephen looked up steadfastly into Heaven, and saw Christ sitting at the right hand of God, Acts 7. 55. And how seldom, how slightly do we look up, either to Jesus, his Angels, or his Saints.

I tell you Sirs, you have not done with your friends when you have buried their flesh. They have left you their holy examples: They are entered before you into rest: You are hastening after them, and must be quickly with them, if you are true Believers: You must see them every day by faith: When you look to Christ, you must look to them, as his beloved friends, entertained by him in his family of glory. When you look up to Heaven, remember that they are there: When you think of coming thither, remember that you must there meet them. You must honour their memories more than you did on earth, because they are more honourable, being more honoured of God. You must love them better than you did when they were on earth, because they are better, and so more lovely: You must rejoice much more for their felicity, than you did whilst they were on earth; because they are incomparably more happy than they were. Either you believe this, or you do not. If you do not believe that the dead are blessed that die in the Lord, and rest from their labours, and are with Christ in Paradise, why do you seem Christians? If you do believe it, why do you not more rejoice with your glorified friends, than you would have done, if they had been advanced to the greatest honours in the world? It is the natural duty of friends, to mourn with them that mourn, and to rejoice with them that rejoice; and if one member be honoured or dishonoured, the rest of the body are accordingly affected.
affected. Do not your sorrows then instead of joyes, tell all men that you believe that your friends are gone to sorrow, and not to joy? If not, you are very selfish or inconsiderate.

Direct. 10. Lastly, Let not your aveslation to Popery, turn to a factionious partial forsaking of Gods Truth, and your own duty and consolation, in this point. Abundance of Christians have taken up opinions in Religion, upon the love and honour of the parties that they took them of; and being possessed with a just dislike of Popery in the main, they suspect and cast away, not a few great truths and duties upon a false information, that they are parts of Popery. It hath grieved me more than once to hear religious persons come from hearing some Ministers with disdain and censure, saying that they prayed for the dead; and all their proof was that [Thanksgiving is a part of prayer: but they gave God thanks for the glorification of the spirits of the just; therefore they prayed for them.] And so have they argued, because they have read the 1 Cor. 15. at the grave; or because they have preached a Funeral Sermon while the Corpse was present, or because they prayed then for themselves, or for the Church. Alas, for the childish ignorance, and pietishness, and foolish wranglings of many Christians, who think they are better than their neighbours! How much is Christ's family dishonoured by his silly forward children? And they will not be instructed by their friends; and therefore they are posted up, and openly reproached by their enemies. Have Angels or heavenly Saints deserved so ill of God or us, that we should be so shy of their communion? Are they nothing to us? Have we nothing to do with them? Have we cause to be ashamed of them? Is their honour any dishonour to God or us; if it be no more than what is their due? Can we give so much love, respect and honour to Magistrates, Ministers, and Friends on earth (imperfect, sinful, troublesome mortals:) and shall we think that all is idolatrous, or cast away, which is given to them that so far excel us? Is it your design to make Heaven either contemptible or strange to men on earth? Or would you persuade the world, that the souls of the Saints are not immortal, but perish as the bruits? Or that there is no Heaven? Or
that God is there alone without any company? Are so many fond of the opinion of a Personal Reign on Earth, for Christ with his holy ones; and yet is it Popery so much as to speak honourably and joyfully of the Saints in Heaven? My Brethren, these things declare you yet to be too dark, too factious, and too carnal, and to hold the faith of our Lord Jesus Christ, with respect of parties, sides and persons. Christ taketh not his Saints as strangers to him: He that judgeth men as they love and use him, in the least of his Brethren upon Earth, will not so soon censure and quarrel with us as the Sectary will do for loving and honouring him in his Saints in Heaven; for it is his will and prayer that they be with him where he is to behold his glory, John 12. 26. & 17. 24. And he will come with his holy Angels to be glorified in his Saints (who shall judge the world and Angels) and to be admired in all them that do now believe, 2 Thes. 1. 10, 11, 12.

CHAP. XXVII.

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

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

1. For the first Case, before sickness cometh:

Dirct. 1. Be sure that you settle your Belief of the life to come, that your Faith may not fail.

Dirct. 2. Expect Death as seriously all your life, as wise Believers are obliged to do: That is, as men that are always sure to die; as men that are never sure to live a moment longer; as men that are sure that life will be short, and death is not far off; and as foreseeing what it is to die; of what eternal consequence; and what will then appear to be necessary to your safe, and to your comfortable change.

Dirct. 3. All your days habituate your souls to believing.
sweet enlarged thoughts of the infinite Goodness and Love of God, to whom you go, and with whom you hope to live for ever.

Direct. 4. Dwell in the studies of a crucified and glorified Christ, who is the way, the truth and life; who must be your hope in life and death, Ephes. 3. 17, 18, 19.

Direct. 5. Keep clear your evidences of your right to Christ, and all his Promises; by keeping grace or the heavenly nature, in life, activity and increase, 2 Pet. 1. 10. 2 Cor. 13. 5. John 15. 1, &c. 1 John 3.

Direct. 6. Consider often of the passion which your nature in Christ hath already of Heaven; and how highly it is advanced, and how near his relation is, and how dear his love is to his weakest members upon earth: And that as souls in Heaven have an inclination and desire to communicate their own felicity to their bodies; so hath Christ as to his body the Church, John 17. 24. Ephes. 5. 25, 27, &c. Direct. 7. Look to the Heavenly Host, and those who have lived before you, or with you in the flesh, to make the thoughts of Heaven the more familiar to you (as in the former chapter.)

Direct. 8. Improve all Afflictions, yea the plague of sin itself, to make you weary of this world, and willing to be gone to Christ, Rom. 7.

Direct. 9. Be much with God in Prayer, Meditation, and other heart-satisfying duties; that you may not by strangeness to him be dismayed.

Direct. 10. Live not in the guilt of any wilful sin, nor in any slothful neglect of duty, lest guilt breed terror, and make you fly from God your Judge. But especially studly to redeem your time, and to do all the good you can in the world, and to live as totally devoted to God, as conscious that you live to no carnal interest, but desire to serve him with all you have; and your consciences testimony of this, will abundantly take off the terrors of death (whatever any erroneous ones may say to the contrary, for fear of being guilty of conceits of merit.) A fruitful life is a great preparative for death, 2 Tim. 4. 8. 2 Cor. 1. 12, &c.

Direct. 11. Fetch from Heaven the comforts which you live
live upon through all your life: And when you have truly learned to live more upon the comforts of believed glory, than upon any pleasures or hopes below, then you will be able to die in and for those comforts, Matt. 6. 20, 21. Col. 3. 1, 4. Phil. 3. 20, 21. 1 Thes. 4. 18. Phil. 1. 21, 23.

Dir.& 12. The Knowledge and Love of God in Christ is the beginning or foretaste of Heaven, (John 17. 3. 1 Cor. 13. &c.) and the foretastes are excellent preparations: Therefore still remember that all that you do in the world, for the getting and exercising the true Knowledge and Love of God in Christ; so much you do for the foretastes (and best preparations) for Heaven, 1 Cor. 8. 3. If any man love God, the same is known of him (with approbation and love.)

II. In the time of sickness, and near to death.

Dir&. 1. Let your first work, when God seemeth to call you away, be, to renew a diligent search of your hearts and lives, and to see left in either of them that should be any sin which is not truly hated and repented of.

Though this must be done through all your lives, yet with an extraordinary care and diligence when you are like to come so speedily to your tryal. For it is only to Repenting Believers, that the Covenant of Grace doth pardon sin: And the impenitent have no right to pardon. Though for ordinary failings which are forgotten, and for sins which you are willing to know and remember, but cannot; a general Repentance will be accepted; (as when you pray God to shew you the sins which you see not, and to forgive those which you cannot remember or find out;) Yet those which you know must be particularly repented of: And Repentance is a remembering duty, and will hardly forget any great and heinous sins, which are known to be sins indeed. If your Repentance be then to begin, alas it is high time to begin it: And though if it be found, it will be saving (that is, If it be such as would settle you in a truly godly life, if you should recover;) yet you will hardly have any assurance of salvation, or such comfort in it as is desirable to a dying man: Because you will very hardly know whether it come from true covert a version,
version, and contain a Love to God and Godliness; or whether it be only the fruit of fear, and would come to nothing if you were restored to health: But he that hath truly repented heretofore, and lived in uprightness towards God and man, and hath nothing to do, but to discern his sincerity, and to exercise a special Repentance for some late or special sins; or to do that again which he hath done unseignly before, will much more easily get the assurance and comfort of his forgiveness and salvation.

Direct. 2. Renew your sense of the Vanity of this world: Which at such a time one would think, should be very easy to do. When you see that you are near an end of all your pleasures, and have had all (except a grave to rot in) that ever this world will do for you, may you not easily then see, whether the godly or the worldly be the wiser and the happier man? And what it is that the life of man should be spent in seeking after? Matt. 6. 33. Isa. 55. 1, 2, 3. Eccles. 7. 3, 4, 5, 6.

Direct. 3. Remember what Flesh is, and what it hath been to you, that you may not be too loth to lay it down.

Of the dust it was made, and to the dust it must return: Corruption is your Father, and the Worm is your Mother, and your Sister, Job 17. 14. Drought and heat consume the Snow-waters; so doth the grave those which have sinned: The womb shall forget him; the Worm shall feed sweetly on him. Job 24. 20. Flesh and blood shall not inherit the Kingdom of God; but this mortal must put on immortality, by being made a spiritual body, 1 Cor. 15.

And this flesh hath cost you so dear to carry it about; so much care and labour to provide it food, to repair that which daily vanisheth away; and so many weary, painful hours; and so many fearful thoughts of dying, that methinks you should quietly resign it to the grave, which hath been so long calling for it.

Especially considering what it hath done, by the temptations of a vitiated appetite and sense, against your souls: into how many sins it hath drawn you, and what grief and shame it hath procured you; and what assurance and heavenly pleasures it hath hindered; and how many repentings,
and purposes, and promises it hath frustrated, or undone: Methinks we should conceive that we have long enough dwelt in such an habitation.

Dir. 4. Foresee by Faith the resurrection of the body, when it shall be raised a spiritual body unto Glory; and shall be no more an enemy to the soul.

Dir. 5. Renew your familiarity with the blessed ones above. Remember that the great Army of God (the souls of the just from Adam till now) are all got safe through this Red Sea, and are triumphing in Heaven already; and that it is but a few straglers in the end of the world that are left behind: And which part then should you desire to be with? And remember how ready those Angels which rejoiced at your conversion, are to be your Convoy unto Christ.


Dir. 6. But especially think with greatest confidence and delight, that Jesus your Head is entered into the Heavens before you, and is making intercessions for you, and is preparing you a place, and loveth your company, and will not lose it. You shall find him ready to receive your souls, and present them spotless unto God, as the fruit of his mediation: He will have you be with him to behold his glory; and none shall take you out of his hands. Let his Love therefore draw up your desires, and establish your hearts in confidence and rest.

Dir. 7. Remember, that all that are living must come after you; and how quickly their turn will come; and would you wish to be exempt from death alone, which the whole world below must needs submit to?

Dir. 8. Think still of the Resurrection of Christ your Head, that you may see that death is a conquered thing, and what a pledge you have of a life to come.

Dir. 9. Dwell still in the believing forethoughts of the blessedness of the life to which you go, as it is your personal perfection, and the perfect Love and fruition of God, with his perfect joyous praise.

Remember still what it is to see and know the Lord, (and all things else in him, which are fit for us to know.)
And labour to revive your Love to God, and then you revive your desires and preparations.

Direct. 10. Give up your selves wholly to the Will of God; and think how much better it is for upright Souls to be in Gods hand, than in your own. The Will of God is the first and last, the Original and End of all the creatures. Besides the Will of Infinite Goodness, there is no final Rest for humane souls. But mans will is the Alpha and Omega, the beginning or first efficient, and the ultimate end of all obliquity and sin: Be bold then and thankful in your approach to God, remembering how much more safe and comfortable it is to be (for life and death) at Gods disposal, than our own.

Besides these, read the Directions against the fear of death, in my Book of Self-denial; and what is said in my Saints Rest, and other the Treatises before mentioned.

CHAP. XXVIII.

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

Because I have said so much of this also, in my Saints Rest, and in many other Treatises, I will now pass it over with these brief Directions.

Direct. 1. Delude not your souls, nor corrupt your faith and hope, by placing Christs Kingdom in things too low, or that are utterly uncertain.

Think not so carnally of the second coming of Christ, as the Jews did of the first, who looked for an earthly Kingdom, and despised the spiritual and heavenly: And make not the unknown time, or other circumstances of his coming, to be to you the certain and necessary things; lest you do as many of those called Millenaries, or Fifth-Monarchy men among us, who have turned the doctrine of Christian hope into an outrageous fury, to bring Christ down before his time, and to make themselves Rulers in the world, that they might presently
sent"ly reign under the name of the Reign of Christ; and have by teditious, rebellious railing at Christ's Ministers, and hating those that are not of their mind, done much to promote the Kingdom of Satan, while they cried up nothing but the Kingdom of Christ.

Direct. 2. Do all that you can in this day of grace, to promote Christ's present Kingdom in the world, and that will prove your best preparation for his glorious coming.

To that end labour with all your might, to set up Life, and Light, and Love, abhorring Hypocrisy, Ignorance, and Uncharitableness; turn not Religion into a ceremony, carkals or dead Imagery or Form: Nor yet into Darkness, Error, or a humane wandering, distracting maze: Nor into selfish, proud, censorious affection: Build not Christ's Kingdom as the Devil would do, by hypocritical dead shews, or by putting out his Lights, or by schism, division, hatred and strife. Read James 3.

Direct. 3. Yet leave not out of your faith and hope, any certain part of Christ's glorious Kingdom. We know that we shall for ever be with the Lord, and in the presence of the Father in heavenly glory; and withall, that we shall be in the New Jerusalem; and that there shall be a new Heaven, and a new Earth, in which shall dwell righteousness; and that we shall judge the Angels and the world. And if we know not the circumstances of all these parts, let not therefore any of them be denied, 1 Thes. 4. 11. 2 Cor. 5. 1, 3, 8. Rev. 20. & 22. 2 Pet. 3. 13.

Direct. 4. Think what a day of Glory it will be to Jesus Christ, Matth. 25. 31. O how different from his state of humiliation! He will not come again to be despised, spit on, buffeted, blasphemed and crucified: Pilate and Herod must be arraigned at his bar; it is the marriage-day of the Lamb; a day appointed for his glory, Rev. 21. & 22.

Direct. 5. Think what a day of honour it will be to God the Father; how his Truth will be vindicated, his Love and Justice gloriously demonstrated, Matth. 25. 2 Thes. 1. 8, 9.

Direct. 6. Think what a day it will be to all the children of God; to see their Lord, when he purposely cometh to be admired
The Life of Faith.

admired and glorified in them, 2 Thes. 1. 11, 12. To see him in whom they have believed, whom they loved and longed for, 2 Pet. 3. 11, 12, 13. & 1 Pet. 1. 8. To see him who is their dearest Head and Lord; who will justify them before all the world, and sentence them to life eternal: To see the day in which they must receive the end of all their faith, and hope; their prayers, labours and patience to the full, 1 Pet. 1. 8, 9. Rev. 2, & 3. Matt. 25. 2 Pet. 4. 13.

Direct. 7. Think what a day it will be to the shame of sin, when it shall be the reproach and terror of the world; and to the Honour of Holiness, when faith, obedience and love shall be the approved honour of all the Saints: And what a day of admirable Justice it will be, when all that seems crooked here, shall be set right: O the difference that there will then be in the thoughts of sin and holiness, in comparison of those that men have of them now!

Direct. 8. Think what a confounding day it will be to the infernal Serpent, and all his seed, Matt. 25. 41, 16. When impudent boasters shall then be speechless, and all iniquity shall stop her mouth, Matt. 25. 44. & 22. 12. Psal. 107. 42. And when Lazarus shall be seen in Abraham's bosom; and the enemies of the Saints shall see them advanced (as Haman did Mordecai, and rejoicing when the Glory of Christ is revealed, 1 Pet. 4. 13. When every scorner's mouth shall be stopped, and all stand guilty before their Judge, (Rom. 3. 4. 19.) and the wretched unprepared souls must for departing from God, be sentenced to depart into misery for ever, Matt. 25. 41, 46. Jude v. 6.

Direct. 9. And think what a change that day beginneth both with the Saints, and with the world: What a glory is it that we must immediately possess, in body and soul; and how we must partake of the Kingdom of our Lord: Saints shall be scorned and persecuted no more: The threatenings and promises of Christ shall be no more denied by unbelievers: Sin will be no more in honour, nor pride and sensuality bear sway: The Church will be no more eclipsed, either by its lamentable imperfections, and diseased members, or by the divisions of sects, or the scatterings of the cruel, or the flanders of
of the lying tongue; Ephes. 5. 27. Satan will no more tempt or trouble us (Rev. 12. 9.). Matt. 25. 41. Sin and death will be excluded; and all the fears and horrors of both: For the face of Infinite Love will perfectly and perpetually shine upon us, and shine us into perfect perpetual Glory, Love and Joy; and will feed these, and the thankful and pious expressions of them, to all eternity, Matt. 5. 46. 2 Cor. 4. 17. Rev. 2, & 3.

Direct. 10. Lastly, Think how near all this must needs be: If the day of the Lord was near in the times of the Apostles, it cannot be far off to us. If the worlds duration be to six thousand years (the time which arrogant presumption most plausibly guizeth at) it will be less than 350 years to it. Though we know not the time, we know it cannot be long.

And let me conclude with a warning to both sorts of Readers: And 1. To the ungodly unprepared sinner. Poor soul! dost thou believe this dreadful day or not? if not, why dost thou dissemble, by professing it in thy Creed? if thou do, how canst thou live so merrily or quietly in a careless unprepared state? Canst thou possibly forget so great, so sure, so near a day? Alas, it will be another kind of meeting, than Christ had with sinners upon earth; when he came in meekness and humiliation, not to judge and condemn the world, but to be falsely judged and condemned by them, John 3. 17. & 12. 47. Nor will it be such a meeting as Christ had with thee, either by his Ministers that called thee to repent, who were men whom thou couldst easily despise; or by his Spirit which thou couldst resist and quench; or by his afflicting Rod, which did but say to thee, Go, sin no more, lest worse befall thee, Joh. 5. 14. Heb. 12. 10, 12. 1 Tim. 5. 24. Nor as the Judgment of mans Adize, which passeth sentence only against a temporal life, Luk. 12. 4. Nor like the treaty of a Judas with his new awakened confidence here. O no! It will be a more glorious, but more dreadful day: It will be the meeting, not only of a creature with his Creator; but of a sinner with a just and holy God, and of a despiser of grace, with the God whom he despised: O terrible day to the unbelieving, ungodly, carnal and impenitent! Heb. 10.31, 2.3, & 10.12. Fffs 3

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Luke 19. 27. There must thou appear to receive thy final doom; to hear the last word that ever thou must hear from Jesus Christ (unless his everlasting wrath be called his Word.) And O how different will it be from the words which thou waitest to hear! Thou wait want to hear the calls of grace: Mercy did intreat thee to return to God: Christ by his Ministers did beseech thee to be reconciled: But if thou intreat him for pardon and peace, with the loudest cries, it would be all in vain, Matt. 7. 21, 22, 23. Prov. 1. 27, 28. Now the voice is, Behold the Lamb of God, who taketh away the sins of the world, John 1. 29. But then it will be, Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail, because of him, Rev. 1. 7. And behold the Lord cometh with ten thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him, Jude 14, 15. Now he entreateth you to come to him that you may have life, John 5. 40. But then you will cry to the Mountains to fall upon you, and the hills to cover you from his presence, Luke 23. 30. Rev. 6. 16. Now he saith, Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and be with me, Rev. 3. 20. But when once you hear that midnight cry, Behold the Bridegroom cometh, go ye forth and meet him; then they that are ready shall go in, and the door shall be shut against the rest, Matt. 25. 9, 10. The door of mercy shall be shut: Your Reprobation will be then made sure, Rom. 9. 22. & 2. 5. The day of thy visitation is then past, (Luke 19. 41, 42.) No more offers of Christ and mercy: No more intreaties to accept them: No more calls to turn and live: Ministers must no more preach, and persuade, and intreat in vain. Friends must no more warn thee, and pray for thee. All is done already that they can do for thy soul for ever. No more strivings of the Spirit with thy conscience: and no more patience, health or time to be abused upon fleshly lusts and pleasures: All these things are past away, 1 Cor. 7. 31. 2 Cor. 4. 17. And the door of Hope will be also shut: No more hope of
of a part in Christ: No more hope of the success of Sermons, of Prayers, or of any other means: No hopes of pardon, of justification, of salvation; or of any abatement of thy woe, Luke 16. 25, 26. Behold this is the accepted time; behold this is the day of salvation, 2 Cor. 6. 2. Heb. 6. 4, 5, 6, 8. Psal. 5. 4, 5 & 9. 7. James 1. 15.

By this time, methinks you should better know what the use and meaning of the Gospel, and Grace, and Ministers is; and what is the design of Preaching, and in what manner it should be done. Would you have us silent, or talk to you as in jest, while we see such a day as this before us? Every true Preacher spaketh to you with Judgment and Eternity in his eye. Our work is to prepare you, or to help you to prepare to meet the Lord, and to be ready for your final sentence: O then with what seriousness should we speak, and should you hear, and should both we and you prepare! It's pity to see people hear Sermons many years, and not so much as know what a Sermon is; or what is the use and nature of it. If our business were to draw away Disciples after us, and to make our selves the admired heads of factions, then we would speak those perverse things contrary to the doctrine which you have been taught, by which our ends might be carried on, Acts 20. 30. Rom. 16. 17. Or if our design were to be high, and great, and rich, we would flatter the great ones of the world, that we might rule you with violence instead of love: Or if we consulted our ease, we should spare much of this labour, and let you silently alone, at cheaper rates to the flesh, than now we speak to you. But O who can be silent, who is engaged in this sacred office, when he foreseeth what will shortly be the issue of our prevailing, or not prevailing with you! Now as we love Christ, we must feed his sheep; and necessity is laid upon us, and woe be unto us if we preach not the Gospel, 1 Cor. 9. 16. Our preaching Christ is to warn every man, and teach every man, that we may present every man perfect in Christ Jesus, Col. 1. 22. And to persuade men as knowing the terrors of the Lord, 2 Cor. 9. 10, 11. Heb. 12. 25, 29. If it were only that we loved so to hear our selves talk; or to be cried up by many followers, we deferred to pay dear indeed for such Preaching. But when our Lord loved and pitted souls at the rate of his sufferings and bloody death,
death, surely our rates are not above the worth of souls. O what a doleful sight is it to us, to foresee by faith how loud, how earnestly you would knock and cry, when the door is shut, and hope is gone! And what you would then give for one of these daisies which you now are aweary of; and for a drop of that mercy which you now doth beg your entertainment!

What then remaineth, but as ever you believe that day, and as ever you care what becometh of your souls and bodies for ever; and as ever you would not be charged and condemned, as final and obstinate refusers of mercy and salvation; yea and for wronging the Ministers of Christ, by making them study and preach in vain: That you harden not your hearts, but hear Christ's voice, to day, while it is called to day, before the door of grace be shut: O cry while crying and begging may do good: Meet Christ now as may best prepare you to meet him then. Meet him now as the Prodigal met his Father, Luke 15. Saying, I have sinned, and am no more worthy to be called thy Son, make me one of thy hired servants.

Meet God as Abigail met David, 1 Sam. 25. 32, 34. with an offering of peace (even Christ apprehended by an obedient faith :) When the heard from David, Except thou hadst hastened and come to meet me, all had been destroyed.

Meet him to enquire of his sacred Oracle, what is like to become of thy soul; as the King of Syria sent Hazael with a present to Elisha, to meet him, saying, Shall I recover of this disease? 2 King. 8. 8. Or as Paul met with Christ when he humbled and converted him, saying, Who art thou, Lord? and what wouldst thou have me do? Acts 9.

Meet him as the men of Israel and Jude did David their King, 2 Sam. 19. striving who should first own and honour him, Amos 4. 12. Meet God thus now when he calleth you by his Word, when he persuadest you by his Ministers, when he moveth you by his Spirit, when he allureth and obligeth you by his mercies, while he driveth you by affliction, while he waiteth on you by his patience, and by all these calleth you to repent, to love him, and to obey; to set your hearts on Heaven if ever you hope it should be your portion: Meet him thus now, and then you may joyfully meet him in his glory.

II. And
II. And O all you that are true Believers, lift up your heads with hope and joy, for your final deliverance draweth nigh. The world hath but a little while longer to abuse you: Satan hath but a little while more to molest you: The blinded Sodomites shall not long be groping for your doors: You shall not long walk among snares and dangers; nor live with enemies, nor with troublesome unsuitable friends: You have not long to bear the burden of that wearisome body, of that seducing flesh, of those unruly passions, or those disordered thoughts; you have not long to groan under the misery of that troubled and doubting conscience, that darkened mind, those dull affections, those remnants of unbelief, stupidity and carnality; nor to cry out with weariness from day to day, O when shall I know God better, and love him more! Death is coming, and quickly after, Christ is coming: One will begin, and the other perfect your full deliverance, and put an end to these complaints.

And remember, that though Death hath somewhat in it, which to nature is terrible (God having made the love of Life to be the pondus, or spring of motion to the great engine of the sensitive world) yet what is there in the second coming of Christ, that should seem unwelcome to you? You shall not meet an enemy, but a friend; your surest, and your greatest friend; one that hath done more for you than all the world hath done; and one that is ready now to do much more, and shew his love and friendship to the height. One that will be then your surest friend, when all the world shall cast you off. You go not to be condemned, but to be openly justified; ye be honoured before all the world, and sentenced to endless glory. You go not to be numbered with the enemies of holiness, or with the slothful and unprofitable servants; but to be perfectly incorporated into the heavenly society, and to see the glorified faces of Henoch, Moses and Elias, of Peter, and John, and Paul, and Timothy, and all the Saints that ever you knew, or whose writings you have ever read, or whose names you ever heard of, & millions more. You go to be better acquainted with those Angels that rejoiced at your repentance, and that ministred for your good, and that bore you in their hands, and were your continual guard both night and day. You go to 

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joy in comfort with all these, in those seraphick praises which are harmoniously founded forth continually, through all the intellectual world, in the greatest fervours of perfect Love, and the constant raptures of perfect Joy, in the fullest intuition of the glory of the Eternal God, and the glorified humanity of your Redeemer, and the glory of the celestial world and society, and under the streams of Infinite Life, and Light, and Love, poured forth upon you to feed all this, to all Eternity: And all this in so near and sweet an union with the glorified ones, who are the body and Spouse of Christ, that it shall be all as one Praise, one Love, one Joy in all.

Oh for a more lively and quick-lighted faith, to foresee this day in some measure as affectingly, as we shall then see it! Alas, my Lord, is this dark prospect all that I must here hope for? Is this dull, and dreaming, and amazing apprehension, all that I shall reach to here? Is this senseless heart, this despondent mind, these drowsie desires, the best that I must here employ in the contemplation of so high a glory? Must I come in such a sleepy state to God, and go as in a dream to the beatific vision? I am ashamed and confounded to find my soul, alas, so dark, so dead, so low, so unsuitable to such a day and state, even whilst I am daily looking towards it, and whilst I am daily talking of it, and persuading others to higher apprehensions than I can reach myself; and even whilst I am writing of it, and attempting to draw a Map of Heaven, for the consolation of my self, and fellow-believers. Thou hast convinced my Reason of the truth of thy predictions, and of the certain futurity of that glorious day: And yet how little do my affections stir? and how unanswerable are my joys, and my desires, to those convictions? when the light of my understanding should cure the deadness of my heart, alas, this deadness rather extinguisheth that light, and cherisheth temptations to unbelief; and my faith, and reason, and knowledge, are as it were asleep, and useless, for want of that Life which should awaken them into exercise and use. Awakened Reason serveth Faith, and is always on thy side; But sleepy Reason in the gleams of prosperity, is ready to give place to flesh and fancy, and
hath a thousand distracted, incoherent dreams. O now reveal
thy Power, thy Truth, thy Love and Goodness effectually
to my soul, and then I shall wait with love and longing, for
the revelation of thy Glory: Thy inward, heavenly,
powerful Light, is kin to the glorious brightness of thy
coming; and will shew me that which books and talk only,
without thy Spirit, cannot shew. Thy Kingdom in me, and
my daily faithful subjection to thy Government there, must
prepare me for the glorious endless Kingdom: If now thou
wouldst pour out thy Love upon my soul, it would flame
up towards thee, and long to meet thee, and think with
daily pleasure on that day: And my perfect Love would
cast out that fear, which maketh the thoughts of thy com-
ing to be a torment: O meet me now when my soul doth
seek thee, and secretly cry after thee; that I may know
thou wilt meet me with love and pity at the last. O turn
not now thine ears from my requests: For if thou receive
me not now as thy humble suppliant, how shall I hope that
thou wilt receive me then? And if thou wilt not hear me
in the day of grace and visitation, and in this time when
thou mayest be found, how can I hope that thou wilt
hear me then, when the door is shut, and the seeking and
finding time is past? If thou cast me out of thy presence
now, and turn away thy face from my soul and my sup-
plication, as a loathed thing, how can I then expect thy
smiles, or the vital embraces of thy glorifying Love? or
to be owned by thee before all the world, with that cor-
dial and consolatory Justification, which may keep my con-
science from becoming my Hell. If thou permit my flesh
and sense to conquer my faith, and to turn away my love
and desire from thee; how shall I then expect that Joy, that
Heaven, which consisteth in thy Love: And if thou suffer
this unsatisfied heart to depart from thee now, will it not be
the forerunner of that dreadful doom, Depart from me ye
workers of iniquity, I know you not: And if for the love of
transitory vanity, I now deny thee, what can I then expect
but to be finally denied by thee? Come Lord and dwell by
thy Spirit in my soul, that I may have something in me to
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take
take my part, and may know that I shall dwell with thee for ever: If now thou wilt make me thy temple and habitation, and wilt dwell by faith and love within me; I shall know thee by more than the hearing of the ear, and thy last appearing will be less terrible to my thoughts: Thou wilt be health to my soul, when my body lyeth languishing in pain: And when flesh and heart fail, my failing heart will find reviving strength in thee: And when the portion of worldlings is spent, and at an end, I shall find thee a never-ending portion. Why wouldst thou come down from Heaven to Earth in the days of thy voluntary humiliation, but to bring down grace to dwell where God himself hath dwelt? If the Eternal Word will dwell in flesh, the Eternal Spirit will not disdain it, whose dwelling is not by so close an union, but by sweet unexpressible inoperations: This world hath had the pledge of thy bodily presence, when thou broughtest life and immortality to light: O let my dark and fearful soul, have the pledge of thy illuminating, quickening, comforting Spirit, that life and immortality may be begun within me! Thy word of promise is certain in itself; but knowing our weakness, thou wilt give us more: Thy seal, thy pledge, thy earnest, will not only confirm my faith, as settling my doubting mind; but it will also draw up my love and desire, as suited to my intellectual appetite; and will be a true foretaste of Heaven: How oft have I gazed in the glass, and yet overlooked, or not been taken with the beauty of thy face? But one drop of thy Love, if it fall into my soul, will fill it with the most fragrant and delicious odour, and will be its life, and joy, and vigour. I shall never know effectually what Heaven is, till I know what it is to love thee, and to be beloved by thee: For what but Love will tell me what a life of Love is? If I could love thee more ardently, more absolutely, more operatively, I should quickly know and feel thy Love. And O when I shall know that prosperous life, and live in the delicious entertainments of thy love, and in the sweet and vigorous exercise of mine, then I shall know the nature of Heaven, the wisdom of believers, and the happiness of enjoyers.
enjoyers! And then foretaste will do more than foresights
alone, and will make me love the day of thy appearing, and
long to see thy glorious Love!

But alas, this feeble sleeping Love, doth threaten, if not
the thrusting of me out of doors (for none but friends and
hearty Lovers dwell with thee) at least, that I shall be set
behind the door, and be one of the lowest in thy Kingdom, as
I was in thy Love. For if I have the least degree of Love,
I must needs have the least degree of Glory, seeing that blef-
福德 is Love itself: And if I have the least in this life,
how can I hope to have proportionably with others, the
most in that? I know that it is better to be a door-keeper in
thy house, than to reign in the Palaces of earthly fordid and
polluting pleasures: And that the least in thy Kingdom,
is greater than Emperours in the Kingdoms of darkness.
But how can I have faith indeed, and not desire intuition?
or grace, and not desire glory? Or who can love thee truly,
and yet be contented to love thee but a little?. Or who
ever tasted truly of thy Love, that desired not the fulness of it?
If sincerity consist in the desire of Perfection; and if mutual
Love be heaven it self, I am not sincere then, if I desire
not the highest place in Heaven, which is suited to the mea-
sure of my natural capacity, and with the freedom and wis-
dom of thy bounteous Will. Did I grudge at my natural ca-
cacity, and my rank among my fellow-creatures, and aspired
after the Divine Prerogatives, or a Greatness without Good-
ness, or any prohibited station or degree, I might then ex-
tend the reward of Pride, and to fall into Satans condem-
nation for falling into his sin. But when wist thou ever
offended at the ambition of loving thee with the most perfect
Love? Thou forbiddest our carnal Pride, as our self-abasing
folly: Not thinking preferments, Lordships and domina-
tion to be things too high for us, but too low: Thou allow-
ext and commandest the poorest Lazarus to seek and hope
for things ten thousand times more high; in comparison with
which these pleasures are pain, these Lordships are lobbies;
this wealth is dung; these Courts are dens of uncleanness;
wild and ravenous beasts; and all this earthy pomp is
Thou didst not the pleasures and glory of the world, as too good for thy servants, but as too bad, and base; and hurtful.

O therefore encourage in my drooping soul, that holy ambition which thou commandedst! Disappoint not the desires which thy self, by thy Precepts and thy Spirit hast excited. I know thou hast promised to satisfy them that hunger and thirst after Righteousness: And (if my soul be acquainted with itself) it is Righteousness which I desire. Though the soliciting calls of vanity have drawn me too often to look aside, it is the Knowledge and Love of my Creator, and Redeemer, and Sanctifier, which I pursue; and my prayer is, that thou wilt turn away mine eyes from beholding vanity, and quicken me in thy way. But it is the dullness of my desires which I fear; left they are not the hungering and thirsting which have thy promise; and left they should prove but as the desires of the slothful, which kill him, because his hands refuse to labour: But thou knowest that I hate the sluggishness and indifference of my soul, and the coldness and interruptions of my desires: And what is there in this world which I desire more, than more desires after thee; even more of that Desiring, Seeking Love, which is the way to enjoying and delighting Love. O breath upon my soul, by thy quickening Spirit, that it may pant, and gasp, and breath after thy presence! The most dolorous motions of Life and Love, have more contenting sweetness in them, than my dead insensibility and sleep. When I can but long to love thee, or when I lie in tears for want of love, or when I am hating and reviling, this sluggish, carnal, disaffected heart, even in my very doubts, and fears, and moans, I find my self nearer to content and pleasure, than when I neglect thee with a dead and drowsie heart. If therefore my vileness make me unfit to enjoy that pleasure in the daily prospect of thy Kingdom, which reason itself adjudgeth to a serious lively faith; O yet keep up the constant fervour of desire, that I may never grow in love with vanity and deceit, nor never be indifferent whether I stay on earth, or come to thee! And that in my greatest health I may never think
think of Thee without desiring; nor never kneel in prayer to Thee with such an unbelieving, and unprayer-like heart, which doth not unfeignedly say, Let thy glorious Kingdom come: That so when on the bed of languishing, I am waiting for the dissolution of this frame, I may not draw back, as flying from thy presence; nor look at Heaven as less desirable than Earth; nor be driven unwillingly from a more beloved habitation; but with that Faith, Hope and Love which animateth all thy living members, I may in comfort with thy Saints to the last sincerely break forth, our common suit;

Come Lord Jesus, come quickly. Amen.

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FINIS.
THE
Crucifying of the world,
By the
Cross of Christ.

With a Preface to the Nobles, Gentlemen, and all the Rich, directing them how they may be Richer.

By Richard Baxter.

1 John 2.15.
Love not the world, nor the things that are in the world: If any man Love the world, the Love of the Father is not in him.

LONDON,
Printed by R.W. for Newill Simmons, Bookseller in Kedermister, and are to be sold by him there; and by Nathaniel Ekins at the Gun in Pauls Church-Yard. Anno Dom. 1658.
To my Worthy FRIEND
THOMAS FOLEY, Esquire.

SIR,

Upon a double account I have thought it meet to direct this Treatise first to you: First because the first Embrio of it was an Affize Sermon preached at your desire, when you were high Sheriff of this County, which drew me to add more, till it swell'd to this, which some of my Brethren have perswaded to venture into the open world. Secondly, because God hath given you a heart to be exemplary in Practising the Doctrine here deliver'd: And I think I shall teach men the more successfully, when I can shew them a Living Lesson for their imitation. I never knew that you refused a work of Charity that was motioned to you; but oft have you offered me A? that
The Epistle Dedicatory.

that for the Churches service, which I was not ready to accept and improve. I would not do you the displeasure as to mention this, but that forward Charity is grown so rare in many places, that some may grow shortly to think that we preach to them of a Chimera, a non-existent thing, if we do not tell them where it is to be seen: Especially now Infidelity is grown up to that strength, that seeing is taken by many for the only true informer of their Reason, and Believing for an unreasonable thing. And I take my self to owe much thankfulness to God, when I see him choose a faithfull Steward for any of his Gifts. It's a sign he meaneth good by it to his Church.

Some Rich men sacrifice all they have to their Bellies which are their Gods, even to an Epicurean Momentany delight, and cast all into the filthy sink of their sensuality; These are worse then Infidels, defrauding their posterity; and swine alive, but worse then swine when they are dead. Some rich men are provident, but its only for their posterity. The ravenous bruits are greedy for their young. Some will begin to be bountifull at death, and give that to God which they can keep no longer, as if he would be thus bribed to receive their
their souls, and forgive their worldly hearts and lives. Some will give in their life time; but it is but part of their sinfull gains; like the Thief that would pay Tythes of all that he had stolen. Some give a part of their more lawfull increase; but it is against their Will; it being forced from them by Law, for Church and Poor; and therefore properly it is no gift. Some will give freely; but it is on some corrupt design, to strengthen a party or a carnal Interest, or make their way to some preferment. Some give, but only to those of their own opinion; & not to a Disciple in the name of a Disciple. Some give in Contention, as the trouble of the Church of Corinth preacht, to add affliction to our bonds. As many of the Papists, that think by their works of Charity, they are warranted uncharitably to slander almost all besides themselves: as if we were all enemies to good works, or Solifidians that took them for indifferent things, or made them not our busines. Yea the best work that the Jesuits ever did, even the preaching of the Gospel to the Heathens, they would not endure us to join with them in, where they could hinder us, unless we would do it in their Papal way. Some will do good, to stop the cries of a guil-ty
ty conscience, for some secret odious sin which they live in. Some will be Liberal with the Hypocrite for applause. And some will give with a Pharisaical conceit of merit (even ex condigno, from the Proportion of their work to the Reward, as the greatest Popish Doctors teach.) Some through meer fears of being damned, will be liberal, especially out of their superfluitics; choosing rather to forsake their money then their sin. Some do pretend the highest ends, and that it is Christ himself to whom they do devote it: but they will part with no more then the flesh can spare: And that they may yet seem to be true Christians, they will not believe that any thing is a duty, which requireth much self-denial, and standeth not with their prosperity in the world. And some will give much out of a meer natural kindness of disposition, or upon meer natural motives, though not as to Christ, nor from the Love of God, nor from that Spirit of Christian Special Love, by which the members of Christ have their Communion. What excellent Precepts of Clemency and Beneficence hath Seneca? Yea what abundance of self-denial doth he seem to join with them? And yet so strange was this highest naturalist, to the truest
trueft Charity or self-denial, that it is self that is his principle, end, and all: For a man to be sufficient for himself and happy in himself, without troubling God by prayer, or needing man, was the summ of his Religion. Pride was their master vertue, which with us is the greatest vice. And for all his seeming contempt of Riches and Pleasures, yet Seneca keeps up in such a height of riches and greatness, as that he was like to have been Emperour. And sometime to be Drunken he commends, to drive away cares and raise the mind; pleading the example of Solon and Arceleslaus: confessing that Drunkenness was objected even to Cato, their highest pattern of vertue; affirming that the objectors may sooner make the crime honest, then Cato dishonest.

Among all this seeming Charity and self-denial, that proveth not a sanctified heart, how excellent (but too rare) is the true self-denial and charity of the Christian, who hath quit all pretence of Title to himself, or any thing that he hath, and hath consecrated himself and all to God: resolving to employ himself and it entirely for him; studying only to be well informed, which way it is that God would have him lay it out. And among these Saints them-
The Epistle Dedicatory.

themselves, how rare is that excellent man, that is Covetous and Laborious for God, and for the Church, and for his Brethren! And that doth as providently get and keep, and as painfully labour, (how rich soever he be) and as much pinch his flesh (in prudent moderation) that he may have the more to give and to do good with, and make the best of his Master's stock, as other men do in making Provision for the flesh, and laying up for their posterity.

Sir, as far you have proceeded in this Christian Art, you are yet in the world among the snares and lime-twigs of the Devil in a station that makes salvation difficult: and therefore have need of daily watchfulness, and to proceed and persevere in an enmity to the world, and a believing Crucifixion of it, if you will be saved from it, and restore it to its proper use, and captivate it, that captivateth so many. As some help hereunto, I crave your perusal of this Treatise. And that it may do you good, and the many blessings promised to the charitable may rest upon you, and on your Yoakfellow, (that hath learned this Crucifying of the world) and upon your Posterity, shall be the Prayers of

_Feb. 20._ Your fellow soldiour against the flesh and world, 1657

The Preface: To the Nobility and Gentry, and all that have the Riches of this world.

Honourable, Worshipful, &c.

Having written here of a subject that nearly concerneth you, I have thought it my duty to give you a place, and according to your Dignity, the first place in the Application of it. Of which I shall first tender you my Reasons, and then set before you the matter of this address.

1. You are among us the most eminent and honoured persons, and therefore not to be neglected and past by: you are first, and therefore should first be served. You hold your selves most worthy of any temporal honour that's to be had; and therefore I shall honour you so much more, as to judge you fit to be first spoken to by the Ministers of Christ, in a case that doth much more concern you: As you have and would have the precedence in worldly matters, here also you shall have (a)
The Preface.

the precedency: It's pity that you should be first in Hell, that are first in a Christian State on earth; or that you should be least in the Kingdom of Heaven, that are Greatest in that which is esteemed in the world. 2. You are Pillars in the Common-wealth: and the stakes that bear up the rest of the hedge. Your influence is great in lower bodies: You sin not to your selves only: nor are you Gracious only to your selves. The spots in the Moon are seen by more, and its Eclipses felt by more, than the blemishes or changes of many of us inferior weights. You are our first figures, that stand for more in matters of publick concernment, than all that follow. You are the Copies that the rest write after, and they are more prone to Copy out your vices than your graces. You are the first sheets in the Press: you are the Stewards of God, who are entrusted with his talents for the use of many. You are the noble members of the Body Politick, whose health or sickness is communicated to the rest: If you be ungodly, the whole body languisheth: If you live and prosper, it will go the better with us all: For your Wisdom, and Holiness, and Justice, will be operative: and your flat on alloweth them great advantage, to work upon many, and to emulate a kind of universal Causality. Interest is the worlds byas, and all Power hath respect to use: You that have possession of the Treasure that is so commonly and highly esteemed, may do much to lead the sensual world by it, which may you please: Be it better or be it worse: they will follow him that bears the purse. If money can do wonders, you may do wonders. As money can persuade the blind, to part with God and life everlasting, and to renounce Religion and Reason it self, so no doubt but it might do something, were it faithfully used, though not directly to sanctify the heart, yet somewhat to incline it to the means by which it may be sanctified. You that have Power to Help or Hurt, to make it Summer or Winter to your subjects, and to promote or cross the interest of the flesh, are hereby
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hence become a kind of Gods in the eyes of them that mind
this Interest, (as in higher respects you are unto Believers.)
Especially seeing they want that eye of faith, by which they
should know the Sovereign Majesty, who at his pleasure doth
dispose both of you and them; these purblind sinners can
reach no further, but are contented to be ruled by you, as ter-
restrial Deities: They see you, but they see not God: they
know you, and perceive the effects of your favour and dis-
pleasure: but being dead to God, and favouring only fleshly
things, they scarce observe his smiles or frowns. They see that
which is visible to the eye, which they have the use of; but
the Objects of faith are to them as Nothing, because they
have no eye to see them. And seeing you have such publick
interest and influence, it is our duty first to look after your
souls; and to see that you receive the heavenly impress. To
which I may add, that no men have usually more need of ad-
vice and help than you. For your temptations are the strong-
est: The world killeth by its flatteries: It is not the having
it, but the Loving it that undoes men: And he is much liker
to over-love it, that hath what he would have, and liveth in
plentiful provisions for his flesh, then he that hath nothing
from it but trouble and vexation. It is not poverty, and
prisons, and sickness, that are the flattering panders of the
world, but prosperity and content to the flesh. Though I know
that many of the poor do most of all over-value the world,
because they never tried so much of its vanity, but standing
at a distance from prosperity, do think it a greater felicity
then it is: For those are most in love with the world that
least know it: as those that least know him are least in Love
with God and eternal glory. But yet it is pleasing and not
displeasing, flattering rather then buffeting, that is the
means of deceiving silly souls, and stealing their hearts from
God to the world. Your mountains be open to stronger winds
then our vallies do: And your gulfs and greater streams are

( a 2 )
not so fordable as our more shallow waters. He never found God and Heaven, nor his own heart, that knoweth not that it is a very difficult thing, to have an heavenly mind in earthly prosperity, and to live in the desires of another world, while we feel all seem to go well with us in this. How hard to be weaned from the world, till we suffer in it: yea till we are plunged into an utter despair, of ever receiving here the satisfaction of our desires? 4. And truly we have too much sad experience of the sensuality and ungodliness of most of the Rich, to suffer us to think that you have least need of our admonitions: Which leadeth me up to the Matter of my Address, which is first to complain of you to your selves, and then to Admonish you, and lastly to Direct you.

1. I know I speak to those (for the most part) that profess to believe a life to come; but O that you had the honesty to live as you do profess! You durst not put it into your Creed, that you believe that earth is more desirable than Heaven, and that it is better to seek first after Carnal prosperity and delight, then for the Kingdom of God, and the Righteousness thereof. You would be ashamed to say that it is the wisest course first to make provision for the flesh, and to put off God and your salvation with the leavings of the world. And do you think it is not as bad and as dangerous to do so, as to say so? Would it bring you to your journeys end, to be of the Opinion that you should be up and going, as long as you sit still? Right Opinions in Religion are so unlikely to save a man that cresseth them in his Practice, that such shall be beaten with many stripes. I had rather be in the case of one a Popish Fryer, that renounces the world, though in a way that hath many errors, then in the case of many an Orthodox Gentleman, that is drowned in the cares and pleasures of this life: Though I think it will be easier for Socrates, Plato, in the day of Judgement, then for such. Christianity is a practical Religion: It is a devoted seeking for another life, by
by the improvement and contempt of this: Put not that into your Life, that you are ashamed to put into your Profession or Belief. If you do as Inconfiders, you will be as miserable as if you Believed but as Inconfiders. And Præfifing a while against your Confcience, may cause God to forfate your judgment also, and give you over to Believe as you Live, because you would not Live as you Believed. And I fear that this is the case of some of you: Nay I have too much reason to know it, that some of our Gentry, even persons of note and honour among us, have forfaken Christ and are turned Inconfiders; and by the Love of this world, have carnally adhered to it so long, till they are so far forfaken of God, as to think that there is no other Life for them hereafter. God hath an eye on these wretches; and men have an eye on some of them. I shall now leave them in their slippery fation, till a fitter opportunity. Some we have of our Nobility and Gentry that are Learned, Studious and Pious, and an honour and blessing to this unworthy Land: or else it were not like to be so well with us as it is. But Oh how numerous are the fensual and prophanef which provoked that heavenly Poet, of Noble extract (Mr. G. Herbert, Ch. porch) to fay,

O England full of sin, but moft of floth,
Spit out thy flegm, and fill thy bref with glory:
Thy Gentry bleats, as if thy native cloth,
Transfus'd a sheepinefs into thy ftory:
Not that they all are fo; but that the moft,
Are gone to grafs and in the pasture loft.

Gentlemen, I have no mind to dishonneur you; but compaflion on your souls and on the Nation, commands me to com-plain, in order to reform you: And yet if you finned and perifhed alone, we were the lefs unexeeufable if we let you alone. What abundance of you are fitter to swill in a battery.
or gorge your selves at a feast, or ride over poor mens corn in hawking and hunting, then to govern the Common-wealth, and by judgement and Example to lead the people in the waies of life! What abundance of you waste your precious hours in feasting, and sports, and idleness, and complementing, and things impertinent to your great business in the world, as if you had no greater things to mind? Had you been by another commanded to a Dung-cart, or like a Carrier to follow pack-horses, (an bonefier and more honourable life then yours) you would think your selves enslaved and dishonoured: And yet when God hath set before you an Eternal Glory, you debase your own souls by wilful drenching them in the pleasures, and cares, and vanities of the world, and have no mind of that high and noble work, which God appointed you. So that when many poor men are ennobled by an Heavenly Disposition, and an Heavenly Conversation, you enslave your selves to that which they tread under-feet, and refuse the only noble life: That which they account as loshs, and dross, and dung, that they may win Christ and be found in him, (Phil. 3, 7, 8.) that do you delight in and live upon as your treasure. When once you know whether God or your money be better, whether heaven or earth, whether eternity or time be better, you will then know which is the noblest life.

Nay what abundance are there among you, that make a very trade of sensuality, and turn your sumptuous houses into sties, and your gorgeous apparel into handom trappings, if the appurtenances may receive their names from the possessors: that never knew what it was to spend one day or hour of your lives, in a diligent search of your hearts and waies, and heart-breaking lamentation of your sin and misery, and in serious thoughts of the life to come: but go on from feast to feast, and company to company, and from one pleasure to another, as if you must never hear of this again; and as if you
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you were so drunken and besotted with the world, that you had forgotten that you are men, or that you have a God to please, and a soul to save or lose for ever. Nay how many of you hate a faithful Preacher, and an holy life, and make them the ordinary matter of your scorn; and cheat your souls with a few ceremonies and formalities, as if by such a Carnal Religiousness, you could make all whole, when you have yielded to the flesh and loathed the Spiritual worship of God that is a Spirit, and the heavenly lives of his sanctified ones; and consequently the Law that commandeth such a life, and the God that is the Maker of that Law. I call not your Civil Controversies your Malignity; but it is the proper title of your Enmity to Holiness: And is it not enough that many in Honour will be without understanding, and make himself like the beasts that perish, Psal. 44. 20. but you must also take up the Serpentine nature, and hissing and stinging must be the requital that you return to Christ for all your Honours? Think, if you have yet a thinking faculty, whether this be kindly, or honestly, or wisely done, and what its like to be to your selves in the end. Your Riches and Honours do now hide a great deal of your shame; but will it not appear when these raggs are torn from your backs, and your souls are left in naked guilt? Saith Chrysostom, [If it were possible to do Justice on the Rich as commonly as on the poor, we should have all the Prisons filled with them but Riches with their other evils have also this evil, that they save men from the punishment of their evil. ](O but how long will they do so?) This was plain dealing of an Holy Father: and is it not such as is as needful now as then? Is it not Greatness more then Innocency that saves abundance of you from shame and punishment?

Nay many of you think, that because you are rich, it is Lawful for you to be Idle, and Lawful voluptuously to give up your selves to pleasures and recreations, and you think that you
you may do with your own as you list: as if it had been gi-
vlen you to gratifie the flesh: The words that converted
Austins, never sunk yet into your hearts, Rom. 13.13,14.
[ Let us walk honestly as in the day: not in rioting and
drunkenness, not in chambering and wantonness, not in
strife and envying, but put ye on the Lord Jesus Christ,
and make no provision for the flesh, to fulfill the lusts
thereof.] You never felt the meaning of those words, Rom.
8. 13. It ye live after the flesh ye shall die: but if by the
Spirit ye mortifie the deeds of the body ye shall
live.]

But to turn my Complaint into an Admonition, I be-
seech you consider what you are, and what you do. 1. How
unlike are you to Jesus Christ your pattern, that denied him-
self all the Honours, and Riches, and Carnal delights of the
world. Read over his Life, and Read your own, and judge
whether any man on earth, be more unlike to Christ, then a
voluptuous, worldly Gentleman? Especially if Malignity be
added to his Sensuality.

2. How unlike are you to the holy Laws of Christ? Are his
precepts of Mortification and Self-denial imprinted in your
hearts, and predominant in your life? Is a beast any
more unlike a man, then your hearts and lives are unlike
Christ’s Laws?

3. How unlike are you to the Antient Christians, that
forsook all and followed Christ, and lived in a Commu-
nity of Charity? And how unlike to every gracious soul,
that is dead to the world, and hath mortified his mem-
bers upon earth, and hath his conversation in another
world? Are you not such as Paul wept over, Phil. 3,18.
whose god is their belly, who glory in their shame,
and who mind earthly things, and that are enemies to
the Cross of Christ? ] though perhaps you are no enemies
to his Name. Believe it, Gentlemen, whatever your thoughts
of your selves may be, you will find that no Religion will save you; that it stoopeth to the world, and is but an underling to your fleshly interest.

4. How unlike are you to your Profession and your Covenant with God? and to your Confessions, and Prayers to him? Did you not renounce the flesh, the world and the Devil in your Baptism? Do you not still profess that heaven is best, and God is to be preferred, and yet will you not do it, but let your own Professions condemn you? Do you not ordinarily confess that the world is vain, and yet will you shew your selves such Dissemblers, as to love and seek it more then God? As if there were no more Power in the Spirit of Christianity, then in the Opinion of Zeno the Philosopher, who having oft said that Poverty and Riches were neither good nor bad, but things indifferent, was yet dismayed when he heard that his farms were seized on by the enemies, the Prince having sent one with the report to try him; telling him when he had done, that Now Riches and Poverty were not things indifferent. How oft have you prayed to be saved from Temptation? And yet will you still dote upon your snares and fetters; and shew your selves such hypocrites as to love the temptations which you pray against?

5. You are guilty of a double injury to God; in that you are obliged to him as his Created subjects, and yet more obliged by your Riches and Honours, which he hath given you for your Masters use, [To whom men give much, from them will they expect the more, Luke 12. 48.] For a servant that hath double wages to abuse you: for a friend that hath received double kindness to prove false to you; for a Commander in the Army to betray his General, is sure an aggravation of the crime. Must God advance you highest, and will you thrust him lowest in your heart? Must he feed you with the best, and cloath you with the best, and will you put him off with the worst? Have you ten times, or an hundred times, or an hundred...
dred times more wealth from him, then many an honest heavenly Believer; and yet will you love and Serve him less?

6. Is it not pity and shame, that you should thus turn Mercies themselves into sin, and draw your bane from that which might have been a blessing? Will ye be the worse, because God is so good to you? Must he give you health and time for his service, and give you such plentiful provision and assistance, and will you be worse in health then others are in sickness, and worse in Plenty then others are in want? Is not this the way to dry up the streams of Mercy, when the more you have, the worse you are?

7. You exceedingly wrong the Church and Commonweal: For it is for the publick good that you are advanced, and you should be a blessing to the Land. And will you cast away that time and wealth upon the flesh, which you have received for such noble ends? Rob not the Church and Commonweal, of what you owe it; by engrossing it to your selves, or consuming it on your lusts.

8. Great men have a great account to make: You shall shortly hear, [Give account of thy Steward-ship, for thou shalt be no longer Steward.] If God have entrusted you with a thousand pound a year, it is not the same reckoning that must serve your turn, as would serve his turn that had but an hundred. Your improvement must be somewhat answerable to your receivings. Do you need to be told, how sad a reckoning will it then be, to say, [Lord, I employed most of it in maintaining the Pomp and Pleasure of my self and family, even that Pomp of the world, and those sinful lusts of the flesh, which in my Baptism I forswore; and the rest I left to my children, to maintain them in the same pomp and pleasure, except a few scraps of my Revenews which I gave to the Church, or poor?]

9. Your
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9. Your wealth and greatness do afford you great opportunities to do good, and to further the salvation of your selves and others: and worldliness and sensuality will rob you of these opportunities. O how many good works might you have done, to the honour of your Lord, and the benefit of others and your selves, if you had made the best of your interest and estates? The loss of the Reward will shortly appear to you a greater loss, than that which you now account the loss of your estates.

10. Your worldliness and sensuality is a sin against your own experience and the experience of all the world. You have long tried the world; and what hath it done for you, that you should so over-value it. You know that it is the common vote of all that ever tried it, sooner or later, that it is vanity and vexation. And have you not the wit or grace, to learn from so plain a teacher as Experience, yea your own experience, yea and all the worlds Experience?

11. You sin also against your very Reason itself, and against your certain knowledge. You know most certainly that the world will serve you but a little while. You know the day is hard at hand when it will turn you off; and you shall say, I have now had all that the world can do for me: Naked you came into it, and naked you must go out of it. Haudullas portabis opes Acherontis ad undas. And then you shall more sensibly know what you now so over-valued, and what you preferred before God and your salvation, then now I am able to make you know. O what low thoughts will every one of you have of all your pomp and pleasure, your vain-glory and all your fleshly accommodations, when you perceive that they are gone. & leave your souls to the Justice of that God, whom for the love of them you wilfully neglected? If poor men of mean and low education, were so fittish as not to know these things, me thinks it should not be so with you, that are bred to more understanding than they.

(b2) 12. Lastly,
12. Lastly, you sin against the most plain and terrible passages of Scripture, seconded with dreadful judgements of God, inflicted either upon your selves, or at least on others of your rank before your eyes. You have read or heard the words of Christ, Luk. 9. 25. [For what is a man advantaged, if he gain the whole world, and lose himself, and be cast away? ] And Luke 12. 33, 34. Sell all that you have, and give alms: provide your selves baggs which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your hearts be also. ] You have heard there the terrible Parable of the Rich man, Luke 12. 16, 17, 18, 19, 20. which endeth with [Thou fool, this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided] with this general application, [So is he that layeth up treasure for himself, and is not Rich towards God ] And you have heard that more dreadful Parable, Luke 16. of the Rich man that was cloathed in purple and fared sumptuously, and what was his endless end. You have heard the difficulty of the salvation of the Rich. Luke 18. 24, 25. [How hardly shall they that have Riches enter into the Kingdom of God? Because they are so hardly kept from loving them inordinately, and trusting in them. You have heard how fully Christ is resolved that no man can be his Disciple that forsaketh not all that he hath for him, Luke 14, 33, 26, 27. And if you go never so far in your Obedience, and yet lack this one thing to part with all (in affection, and resolution, and practice when he requireth it) and follow Christ in sufferings and wants in hope of a treasure in heaven, its certain that Christ and you must part. Luke 18. 22. You have heard the terrible passages in Jam. 5. 1, 2, &c. and abundance such in the word of God: And yet are you not afraid of worldliness or
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or sensuality? You have seen in England the riches of abundance quickly scattered, that were long in gathering; and God knows how many lost their souls, to build that which a few years wars pull’d down. And yet when you have but a little breathing time, you are at it again as eagerly as ever; as men that knew no greater good, and are acquainted with no better and more gainful an employment.

Gentlemen, do you know indeed, what it is that you make so great a stir for? which you value at so high a rate? which you hold so fast? which you enjoy so delightfully? You do not know: I dare say by your using of it that you do not know it. Or else you would soon have other thoughts of it, and use it in another manner. Come nearer, and see it through: and look into the inside. Consult not with blind and partial sense: but put on a while the spectacles of faith: go into the sanctuary, and see the end. Nay reason it self may tell you much of it. When you must part with it, you’ll wish it hang’d loose from you, and had not been so glued to you, as to tear your hearts. You feel not what the Devils’ lime-twigs have done, till you are about to take wing, either by an heavenly contemplation, or by death; and then you’ll find your selves entangled. The world is like to bad Physitians, quo- rum succedimus Sol intuetur, errores autem Tellus operit. The earth beareth yet all the good it doth you, but Hell hath hidden from you the mischief that it hath done to millions of your Ancestors: and therefore though this their way was their folly, yet do their posterity approve their sayings, Psal. 19. 13. Dic mihi, faith Bernard, ubi sunt amatores mundi, qui ante paucá tempora nobiscum fuerunt? Nihil ex eis remanívit, nisi cineres & vermes. Attendite diligenter, qui sunt & fuerunt, scut tu, comederunt & biberunt, riferunt, duxerunt in bonis dies fuos, & in puncto ad inferna descenderunt. Hic caro eorum ver- mibus, illic anima eorum flammis deputatur, donec rursus.
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rursus infelici collegio colligati sempiternis ignibus involvantis. Who would so value that which he must internally complain of, and not only say, It hath done me no good, but also say, It hath deceived me and undone me? I would not thank you to make me the Owner of all your Lands and Honours to day, and take it from me all to morrow. What the better now are your Grand-fathers, and great Grand-fathers, for living in those houses, and possessing those lands, and honours and pleasures, that you possess? Unless they used them spiritually, and holily for God, and heaven, and the common good, they are now in hell for their sensuality upon earth, and are reaping as they have sown, (Gal. 6. 7, 8,) and paying dear for all their pleasures. Their bones and dust do give you no notice of any remainants of their honours or delights; and if you saw their souls, you would be further satisfied. It may be there stands a gilded Monument, over their rottenness and dust; and it may be they have left an honourable name with those that follow them in their deceit, (and so might the tormented Rich man with his brethren, Luke 16, who were following him towards that place of torment.) A just judgement of God it is, to give up men that choose deceit, to be thus befooled. That they should not only despise the durable Riches, and choose a dream of honour, wealth and pleasure here; but also, that their end may answer their beginning, they should also take up with a picture of honour and felicity when they are dead, That their deceived posterity may see a gilded Image bearing an honourable mention of their names, and hear them named with applause, and so may be allure the more boldly to go after them. And so a shadow of wisdom and virtue, hath a shadow of surviving Honour for its Reward; which alas, neither soul nor body is the better for. You see that all your wealth and honour will not preserve your Honourable Corpse from loathsome putrefaction. How much less will it keep
keep your guilty souls, from the place that you have here been purchasing by your Mammon?

Sic metit Orcus
Grandia cum parvis non exorabilis auro.

If this be your Wealth, and Honour, and Delight, the Lord deliver me from such a felicity

Hæc aliæ capiant; liceat mihi paupere cultu
Securo, charo numine posse frui.

For what is the hope of the hypocrite, though he hath gained, (or scraped together, as the Hebrew may be turned) when God shall take (or pull) away his soul? Job 27.8. [The triumphing (or praise) of the wicked is short, (or but at hand) and the joy of the hypocrite is but for a moment, Job 20. 5.

Tea one would think that the very troubles and smart that in this life accompanyeth your wealth and honour, in the getting and keeping, and the gripes of conscience, that the fore-thoughts of the parting hour, and your heavy reckoning, must needs mix with all your pleasure and vain glory, unless you have laid asleep your wits; besides your experience of the emptiness and deceit of all that you have over-valued; I say, one would think that this much should somewhat alloy your thirst, and calm your minds, and make you think of a better treasure. Sure I am that God would do ten thousand fold more for you, and be better to you; and yet because of some fleshly arguments, you are turned away from him. He cannot be thus loved and delighted in, and sought, and yet be offereth more for you then the world doth. Saith Augustine, Ecce mundus turbar, & amatur; quid si tranquillus esset: formoso quomodo hæreres, qui
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And it is just that they should have a bed of thorns, that wilfully make choice of it. Seneca thus justifieth God, that though he give men such perplexities and vexations, it is nullis nisi optantibus only to them that will needs have it so, and are choosers of their own destructions: Choosers do I say? Tea and will compass Sea and Land for it: Stretch conscience for it till it tear or can stretch no further: Oppress and defraud for it (some of them:) break Vows and Covenants for it: Sell God and Heaven for it: Scrambling with such distracted violence for the smoky honours, the nominal wealth, the intoxicating pleasures of a few hasty daies, that they care not what they part with for them, nor who they bear down that standeth in their way. Quid non mortalia pectora cogit Auri Sacra fames?—And is Christ worth no more then to be sold with Judas for so base a price? Is our heavenly birth-right a thing so base, or the promise of our immortal Crown so uncertain, as to be parted with on Esau's termes? Is God and Endless Glory worth no more, then this comes to! Propter numinos Deum contemptere, saith Hierom, to despise and cast off God for a thing so base, is the basest kind of despising him. The Idolaters that vilified him by making images of him, were aske, To whom will you liken me, saith the holy One, Isa. 40. 18, 25. And these sensual and covetous idolaters must be asked, [Whom will you match with God? or set up against him, and prefer before him? What will you choose, if you choose not him? What shall be your portion instead of heaven?] Doth it excuse you that the world hath so lovely an aspect? Yes, if God be not more amiable then it, and if his face and favour be not more desirable. Doth it excuse you that the Baits of the world are pleasant, and that it offered you fair? Yes if
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God had not out-bid it, and offered you ten thousand times more. Doth it excuse you that the world is near and certain, and heaven uncertain or out of sight? Yes, if you are beasts that have no reason to know what will be, but only sense to feel what is; or if God have not given you an infallible promise, befriended by reason, sealed by multitudes of uncontrolled miracles, and transcribed on his servants hearts; and if the greatness of the glory promised were not sufficient to do more at a distance with a man of faith and reason, then childish trifles near at hand; as the Sun at a distance giveth us more light than a glow-worm that is hard by. Yes and if the world which you think so certain, were not certainly transient and vain; so that he that gets it, is certain shortly to be no gainer: and he that loseth it, to be no loser. You look on a poor praying, self-denying believer; but you look not before you, on a saint that shall reign with Christ, and judge the world, when he cometh to be glorified in his saints, and admired in all them that believe, 2 Thes. 1. 10. You see them bow their head in tears, but see it not springing up, nor do you foresee the joyful harvest. You see them following Christ through tribulations, bearing his cross and despising the shame; but you see them not yet set down with him on their thrones. The sight you see, but the triumph you see not. You see them toss at Sea, but you know not how sure a Pilot they have; nor do you see the riches of their freight. You see sickness or persecution unpinning their corruptible rags, and death undressing them, but you see not the clothes which they are putting on. You see them laid asleep by death; but you see not their awaking; nor the rising of their Sun, when the righteous shall have dominion in the morning. The man that is dead to the world you see: but you see not the life that is hid with Christ in God, nor their appearing with him in glory, when Christ who is their life appears. Your unbelieving souls imagine there will be no
May or harvest, because it is now Winter with us: You think the rose and beauteous flowers which are promised us in that Spring, are but delusions, because you know not the virtue of that life that is in the root, nor the powerful influence of that Sun of the believers. You see the dead body, but you see not the soul alive with Christ, retired into its Root. You see the Candle put out, and know not whether the flame is gone, and think not how small a touch of the yet living soul will light it again.

And so on the other side, you look on the swaggering Gallant, but you look not on the ulcerous soul; you hear them laughing and jesting in their joviality; but you hear them not yet groaning in their pains: you see them clambering into the seat of honour, but see them not cast into the grave: you see them run and ride in pomp and pleasure, following the delights of the flesh, attended by their followers that honour and applaud them: but you see them not yet gasping under the pangs of death, nor laid in the dust as still as stones. You see their beauty and glittering attire, but you see not the pale and ghastly face that death will give them, nor the skulls that are stript of all those ornaments: you smell their perfumes, but you smell not their putrefaction: you see their lands and spacious houses and sumptuous furniture: but you see not how narrow a room will serve them in the grave: nor how little there they differ from the most contemptible of men. Nay more; you see them with Ahab going forth to battle, and leaving the Prophets with the bread and water of affliction: but you see them not returning with the mortal blow: you see them in their honours and abundance, but see them not on Christ’s left hand in judgement: you see them clothed richly and faring deliciously every day: but you see them not in hell torment, wishing in vain for a drop of water to abate their flames: you hear them honoured, and hear their words of pride and ostentation: but you hear them
them not yet crying out of their folly, and bewailing their loss of present time, and lamenting in vain the unhappy choice that now they make. Sirs, believe it, future things are as sure as present: These things are no fables, because they are not visible yet: You see not God, and yet he is the Principal Intelligible object: you see not your own Intellectual souls; and yet you know you have them, by the Intelligence of other things. You see not your own eye-sight: and yet you know that an eye-sight you have, by the seeing of other things. If there were not an Invisible God, there would have been no visible creatures. Visibles are more vile, and are for Invisibles that are more noble. Our visible Bodies, are for our invisible Souls. This visible life is the womb of everlasting life that is Invisible: we are hatched by the Spirit in this shell, till we are ready to pass forth into that glorious light that here we see not. I beseech you Gentlemen awake, and be not so lamentably deceived, as to think that your honourable Pleasant Dreams are the only Realities. O no! it is the last awaking hour that will shew you the now unconceivable Realities. You are now but as in jest in your pomp and pleasure: but you shall then be in good sadness in your pains and loss, if Sanctifying Grace do not prevent it, by putting you out of your jeasting vein, and making you in good sadness to be men of Real Faith and Holiness, and lay about you for the Real Foyes. Believe it Sirs, the life of Christianity is not a bare Opinion: it is a living by faith upon a life invisible: and so serious resolving a Belief of the Truth of the everlasting blessedness (as purchased and given by Jesus Christ to persevering Saints) as effectually turneth the affections and endeavours of the man to the Loving and seeking it above all this world. Its one thing to take God and heaven for your portion, as Believers do: and another thing to be desirous of it as a reserve, when you can keep the world no longer. Its one thing to sub-
mit to Heaven as a Lesser evil than hell; and another thing to desire it as a greater Good than earth. Its one thing to lay up your Treasures and Hopes in heaven, and to seek it first: and another thing to be contented with it in your Necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the Religion of serious Christians, and of Carnal worldly hypocrites. But I shall break off my Admonition and end with some Advice.

Direct. I. Look upon this world and all things in it, with the fore-seeing eye of Faith and Reason, and value it but as it deserves: And then you will neither be eager after it, nor too much delighted in it, nor puffed up by it, nor will it so prevalently entice you to venture or neglect eternal things. Did you know and well consider but what an empty fading thing it is, you could never be satisfied with so poor a portion, nor quiet your souls till you had assurance or sound hopes of better things: Nor would you take such pleasure in childish trifles: nor debase your selves, to be so inordinately employed about such low and sordid matters, while God and your eternal happiness are laid by. You take not your selves for the basest of men, much less for brutes or ideots: O then do not make your selves the basest, and do not human your selves, and brutifie your immortal souls. A heathen could say, [Nemo alius est Deo dignus, nisi qui opes contemptus.] If you would be Rich, choose that which will make you Rich indeed: make sure of his favour that is the absolute Lord of all; and then you can want nothing, whatever you may be without. And if yet you thirst for worldly Riches, or inordinately Love them, and tenaciously keep them from your Masters use, remember that this discovereth your disease: and therefore should mind you rather to cure it then to feed it. It is not money nor anything in this world, that will cure such an empty depraved soul. As Seneca faith, If a sick man be carried about, whether in...
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a bed of gold or a bed of wood, his disease is carried with him. It is not a golden bed that will cure a diseased man: Nor is it all the gold or honour in the world, that will help such a deluded soul, as thinks this world will make him happy. Get but the cure of your Carnal minds, and a little will serve you. For it is your sinful fancy that would have much, and not your nature that needs much. Saith Seneca, Si ad naturam vives, nunquam eris pauper: si ad opinionem, nunquam eris dives: Exiguum natura desiderat, Opinio immensurum. He is not the poor man that hath but little, but he that would have more: Nor is he the Rich man that hath much, but he that is content with what he hath. If you pray but for your daily bread, be not such hypocrites as by the bent of your desires to cross your prayers. The nearest way to Riches, saith the Moralist, is the contempt of Riches: and saith the Christian, to be Rich in faith and heirs of the Kingdom which God hath promised all that Love him, Jam. 2. 5. The greatest Riches are God (proportionably) on the easiest terms: Loving the world will not procure it: but Loving God will procure the everlasting fruition of his Love. Millions love the world that miss of it: but no man misth of God that loveth him above the world. Buy not these goods, then at a dearer rate then you may have the Kingdom. If you have not enough, make sure of heaven, and that will be enough for you: and get a cure for your diseased minds, which is easier and more profitable then to fulfill them. No man, saith Seneca, can have all the world, but he may have a mind that can contain all the world. No man can have all that he will: but he may be content to be without it. The disease is within you, and there must be the Cure.

Direct. 2. Be sure to fix with a serious faith upon the Invisible glory as your portion: and then look at all things in this world, as good or bad as they respect (c3) your
your end: and judge of them as they help or hinder you in the main. Nothing but a truly heavenly mind is the saving cure of an earthly mind. No man will rightly let go earth, till he have the powerful Light that hath shewed him the greater good, and given him a taste of the world to come. Had you not been strangers to God and heaven (in heart, whatever you were in tongue and fancy) you could never have so fallen in love with earth. None are so much disposed to travel into other Countries, as they that are fallen out with their own. Remember that you have not one penny or pennyworth in the world, but what you had from God, and must be accountable to God for; and must employ with an eye upon his will, and your salvation. I do not call you to cast away your Riches, but to see that you use all that ever you have, as will be most comfortable to you in your last review. I know, as Seneca saith, He is a wise man that can make use of earthen vessels, as if they were all silver: and he is wise too, that can make use of silver vessels as if they were but earth. Infirma est animi pati uion posse divitias: but its one thing to Bear Richs, and Use them for God; and another thing to Enjoy them with delight. I neither take the Monasticks to be the only or the highest in perfection: nor yet do I condemn necessitated retirements. For I know it is hard to most to converse with God in tumults, and to hear the still voice of his Spirit, in the murmuring noise of a crowd: I know that the commons are usually more barren and fruitless then inclosures: and that the fruit-tree that groweth by the high-way side, shall have many a stone and cudgel thrown at it, which those that are in your Orchard scape. But still look to your end, and secure the main: Dream not that you have any full Property: Remember that you are Gods Stewards: Set therefore your Masters name and not your own upon every penny-worth you possess: Let Holiness to the Lord be written upon all. Possess nothing but what is
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is Devoted to him, to be used as he would have you. Put him not off with scraps and leavings, that gave you all. So much as you save from him, you lose, and worse then lose; and so much as you lose for him, and surrender to him, and improve for him, you save and more then save. For Godliness with content is great gain. And he that is faithful in a little, shall be made ruler over much. Its thus that all things are sanctified with the Saints.

Direct. 3. Think not that your Riches are given you to fulfill the least inordinate desire of the flesh: Or that you may take ever the more sensuous ease or pleasure, if you had all the world: But remember that better wages obligeth you to more work: And therefore rise as early, and labor as hard in your own employment (the more for the common good, the better) yea and deny your flesh as much as if you had but food and raiment. If you have much, give the more, and use the more, but enjoy never the more; and let not your sensuous desires find ever the more provision: A rich man that is wise, and a faithful Steward, may live in as much self-denial, and labor as hard, and humble his flesh as much as he that hath but his daily bread. God sent you not in provision for his enemy: All that is made the food of sin, or that doth not help you up to God, is employed contrary to the end that you received it for.

Direct. 4. Be sure that you deal with the world as a Deceiver: Be very suspicious of all your Riches, and Hono- nurs and Delights. Feed not on these luscious summer-fruits too boldly, or without fear. Remember how many mil- lions the world hath deceived before you. None come to Hell but those that are cheated thither by the flesh and the world. With what exceeding vigilancy then have you need to deal with such a dangerous deceiver; when all your happi- nesses, and all your hopes is at the stake, and if you be deceived, you are undone. Its force is nothing so perillous as its fraud.

— Ubi
They that have to do with such a cheater in a case of such everlasting consequence, should be suspicious of every thing, and trust the world as little as is possible, when, Qui caver ne decipiatur, vix caver, cum etiam caver.

Et cum cavisse ratus est, sæpe is cautor captus est (ut Plaut.)

As Bucholcer was wont to say when his friends extolled him, terrerii etiam laudationibus illis, ut fulminibus; so should you possess your Honours and Riches in the world.

And as the same Bucholcer said to Hubner when he went to be a Courtier: Fidem diabolorum tibi commendo: credere & contremiscere: vix promissionibus aulicis credere, sed caute, sed timide: so should you be affected to the world: Trust and tremble: or rather Trust it not all: Nay, have you not been deceived by it already? And will you be more foolish then the silly fish, that will scarcely take the book that he was once pricked by: or, then the silly fowls that will be afraid of the net that once they have escaped from, and of the Kite that once had them in her claws? Tranquillas etiam naufragus horret aquas. Nay at the present, if you take any heed of your souls, you may easily perceive what a clog the world is: We are commonly better when we have least of it, or are leaving it, then when we have it at our will. A man may see the utmost visible part of the earth, and the Horizon at once: but if he look on the earth that is near him, he cannot see the heavens at that time, much less the Zenith. Our Own Riches, our Present Riches, our Nearest and Dearest temporal good, is the greatest awerter of the mind from heaven. We are commonly like Antigonus's sick soldier, that fought well because he looked to die: but grew a Coward as soon as he was cured. So that most
most of us have need of the counsel which the Bishop of Co-
len gave the Emperor Sigismund that asked him, What
he should do to be happy? [Live, saith he, as you pro-
mised to do, when you were last sick of the stone and
gout. ] Even the most notorious sinners seem Saints when
they see the world is leaving them. And doth not common
reason that tell us that which will so move us then, should
prevail with us as much before, when we are certain all our
life time that this parting time will come? Indeed the crea-
ture, as it is annexed unto God and subservient to him, may
have an answerable trust and love: the smallest twig that
is fast to the tree, may help you out of the water if you lay
hold of it; But if it be broken from the tree, it will deceive
you, though you hold it never so fast. O therefore look for surer
footing: A handful of water will not save you from being
drowned. Build on the Rock of ages, that never faileth them
that trust him; though yet the blind unbelieving world be
more distrustful of him, than of that which they have tried
is not to be trusted. A wise man should know him to be truly
that he trusteth in a case that concerneth his salvation. And
true Believers, and none but they, may say with Paul, I know
whom I have trusted, 2 Tim. 1. 12.

Direct. 5. Let it be your daily care to keep clear ac-
compts between God and you, of your Receivings and
Disbursements. It's time to bewail the expense of that, if
it be but a great, that you cannot give a comfortable account
of. When ever you have severall waies before you, for the
laying out of your money or your time, let the question be se-
riously put to your heart, Which of these waies shall I wish at
death and judgement that I had expended it? and let that
be chosen as the way.

Direct. 6. Be sure to watch those thieves that would
rob you of your Masters talents that should be em-
ployed for his use. And will you give me leave to be
plain with you in instancing in a few of them.

1. How many ungodly Gentlemen do waft that in a thing that they call Great House-keeping, (that is, the inordinate provisions for the flesh, and a freedom for men to play the gluttons or drunkards in their houses) which might have been expended to their greater honour and commodity?

2. How many be there that spend that in unnecessary feasting of their friends, that might have been far more advantageously improved?

3. How many be there that spend more in the excess of one or two suits of apparel, then would have sufficed to the relief of a distressed family for a twelve moneths space?

4. How many be there that lay out more in needless buildings, walks and gardens, then would have saved the lives of an hundred or a thousand of the poor that perish by hunger, (or by diseases bred by want:) They will not spare from their own superfluities, to supply the necessities of their Brethren?

Is this loving their neighbours as themselves, and doing as they would be done by?

5. How many be there that spend more needlessly on horses, dogs, or hawks, and cast away more at one game at Dice, or at a Cock-fight, or an Horse-race, then would keep a poor Scholar at the University? (But I hope the Parliament hath cured this.)

6. But the principal and least lamented abuse of Riches, is Childrens excessive portions; For children are as a surviving self: Men think themselves but half dead, while their children live: And therefore as self is that Idol of the wicked, to whom all the creatures of God are sacrificed, so they employ all one way or other for themselves as long as they live, and then leave it when they die, to themselves in their posterity. When they have like unfaithful Stewards, detained Gods due from him as long as they live, they leave it to their children to detain it after them. Mistake me not:
I persuade you not to be unnatural. Your children must be provided for, if you be not worse then Infidels. But I tell you by what Rules I should proceed, were it my case. 1. If I had never such ungodly children, I should provide for them, if I could, their daily bread, and leave them enough for food and rayment, unless they were such as ought not to live, or be maintained. 2. If I had better children, that were likely to use what they had for God, I should leave them all, that could be spared from more necessary uses, that their lives might be more free from care, and they might be serviceable to God with their wealth when I am dead: And the more confident I were, that they would be faithful Stewards of it, the more I should commit to their trust. 3. I should not take it to be my Duty to levell my posterity with the poorer sort, unless some special Call of God, or extraordinary publick exigence did require it. So much for the Affirmative, What I should do for them. But (for the Negative, What I should not do for them) 1. I should think that in a case of some extraordinary Necessities to the Church or Common-wealth, I were bound to alienate all from my posterity, at least, except their food and rayment. 2. I should still in the General conclude that all must be for God, as he is the Owner of me and all: and therefore I should enquire which way it is his will that I should dispose of it. And where my conscience tells me he would have me use it, I should do it; though to the denial of my self or my posterity. 3. I should alway prefer the Publick Good of Church or Common-wealth, before the personal wealth of my posterity, and therefore should provide for them in a Subserviency to the greater good, and not prefer their wealth before it. 4. I should think my self bound, to expend all that I had, in that way as might most promote the principal Interest of my Lord, unless in cases where he had ied me by any special Obligation to a more private expence of it. 5. I should judge that the ordinary Necessities of the Church and (d2) poor
poor are so great, as should command me very much to abate of full provisions for my posterity. And for the proportion, I should labour to discern, whether the times were such, and my posterity such, as that the stock of my estate would be more serviceable to God in their hands, or otherwise laid out. For the times and quality of children may make a great alteration in the case. 6. Had I an only son that were notoriously ungodly, I would leave him no more then food and rayment, if I had ten thousand pound a year, but would give it to God for the works in which I might promote his interest. My Reasons are many, which I have touched upon in another discourse. As, 1. Such as forfeit their very daily bread, should not have any more then their daily bread: But such notorious wicked ones forfeit their daily bread. He that will not labour, saith Paul, let him not eat, 2 Thes. 3. much more in such greater cases. 2. According to Gods antient Law, Deut. 21. they forfeit their lives, and the parents there were to cause them to be put to death, that were obstinately unreformed. And is the case so altered think you now, as that you are bound to make such children rich, that parents then were bound to put to death? 3. I am not bound to give unnecessary provisions to an enemy of God, to mis-employ it, and strengthen him to do mischief, and be more able to oppress Gods servants, or oppose his Truth, or serve the Devil.

I forbear to mention the proportions of mens estates, that I think they are ordinarily bound to alienate, but shall leave you to Prudence and the General Rules, lest I seem to you to go beyond my line. But in general I must say, that it is a selfish and an haireous errour, to think that men should lay up all that they can gather for their posterity, and all to leave them rich and honourable, and put off God, and all charitable uses, with the crums that fall from their Tables, or wish some inconsiderable driblets. If the Rich man in Luke
Luke 18. might have followed Christ on such terms as these, he would hardly have gone sorrowfully from him.

1. By this men shew that they prefer their children before God. 2. And that they prefer them before the Church and Gospel, and the Common-wealth: When an heroick Heathen would have confessed that his estate, and children, and his life were not too good to be sacrificed to his Country; as the case of the Decii and many other Romans that gave their lives for their Countrywitnesseth. 3. These men prefer the worldly riches of their children before the souls of men: When they have so many calls to employ their wealth to the furthering of men's salvation, and put by all that their children may be rich. 4. They prefer their children's riches before their own everlasting good: Or else they would not deny themselves the reward of an holy improvement of their talents, and cast themselves upon the terrible sentence that is past upon unprofitable servants, and all to leave their children wealthy. 5. They prefer the bodily prosperity of their children before their spiritual: Or else they would not be so eager to leave them that riches, which Christ hath told them is such a snare, and hinderance to men's salvation. 6. They would teach all the world the facile art of never doing good in life or death. For if all must follow their principles, then the Parents must keep almost all for their children, and the children must do the like by their children, and so it must run on to all generations, that their posterity may be kept as rich as their predecessors. 7. How unlike is this to the antient Saints; and how unlike to the general precepts of self-denial, and doing good to all while we have time, &c. which Christ hath left us in the Gospel. Enable your children to be serviceable in the Church and Common-wealth, as far as you may; but prefer them not before the Church or Common-wealth. Wrong not God, nor your own souls, nor the souls or bodies of other men, to procure your children
children to be rich, it will not ease your pains in hell, to think that you have left your children rich on earth. It's few of the great and noble that are called. They will have an easier way to heaven in a mean estate. Their nurses milk contented them when first they lived in the world: and will nothing but lands, and lordships, and superlative matters now content them, when they have a shorter time to use it? Poor men can sing as merily as the Rich, and sleep as quietly, and live as comfortably, and die as easily: Cantab 1. vacuus— They are free from abundance of your cares and fears. The Philosopher that had received a great gift of Gold from a Prince, sent it back to him the next morning, and told him that he loved no such gifts as would not let him take his sleep (for thinking what to do with it.)

Direct. 7. Lastly, Study the Art of doing Good, and making your selves friends of the Mammon of unrighteousness, that when you go hence, you may be received into the everlasting habitations. Remember how much of your Religion doth consist in the Devoting of your selves and all to God, and improving his stock, and being Rich in good works, ready to distribute and communicate, 1 Tim. 6. 18. And how much will be laid upon this at judgment, Mat. 25. God doth not call upon you for your charity, as if he would be beholden to you, or needed any thing that you can give him; but because he will thus difference his hearty followers from complementing hypocrites. The poor you shall have always with you: and the Church shall always want your help, and Christ will be still distressed in his members, to try the reality of mens professions, whether they love him above all, or else dissemble with him, and whether they have any thing that they think too good for him. It is a certain mark of an hypocrite, to have anything in this world so dear to you that you cannot spare it for Christ.

Remember...
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Remember then that it is your own concernment: If you would be ever the better for all your wealth, nay if you would not be undone by it, study how you may be most serviceable to God with it. Cicero could say, that to be Rich is not to possess much, but to use much. And Seneca could rebuke them that so study to encrease their wealth, that they forget to use it. If really you be Christians, heaven is your portion and your end: And if so, you can love nothing else, nor use any thing else, rationally, but as a means to attain that end. See therefore in all your expences, how you attain or promote your end. Alas men are so busily building in their way, that they shew us that they take not themselves for travellers: They are so familiar with the world, that they shew us they are not strangers, but at home. They make their garments so fine, and lay such mountains on their backs, that we see they mean not to be serious Runners in the Christian race. The thorny cares, that chock Christ's seed, do shew that they are barren, and nigh to burning. If you gather Riches for your selves, (Luk. 12. 21.) you are standing pits: If you are Rich to God, you will be running springs, or cisterns. There is a blessed Art of sending all your Riches to Heaven before you, if you could learn it, and were willing to be happy at those rates: It is not for your Riches that God will either condemn or save you; but for the Abasing or improving them. Though Lazarus was a beggar, yet Abraham had been Rich whose bosom he was in. Rich men must know, saith Ambrose, that the fault is not in Riches, but in them that know not how to use them: Nam divitiae ut impedimenta sunt improbis, ita bonis sunt adjuncta virtutum. O that you could but be sensible of the difference, betwixt them that can say at last, [We have used our stock for the service of our Lord: We studied his Will and Interest, and accordingly employed all that we had in the world.]
and them that must say, [ We gave now and then an alms to the poor; but for the substance of our estates, we spent it carnally for the flesh, to bear up our pomp and greatness in the world, and then we left it to our children to do the like when we were dead. ] There is as wide a difference between the end of these two ways, as there is betwixt Heaven and Hell: And surely the way is connexed to the end. Think not either that you can serve God and Mammon, or that you may live to the world, and die to God. When one was asked whether he had rather be Cæsars or Socrates, he answered, that he had rather be Cæsars while he lived, and Socrates when he came to die: But dream not you of such a choice, Gal. 6. 7, 8. Be not deceived; God is not mocked: Whatsoever a man soweth, that shall he also reap. If you sow to the flesh, of the flesh you shall reap corruption: but if you sow to the Spirit, of the Spirit you shall reap everlasting life. ]

And this much more let me add, that if you intend your wealth for God, you must not think of evil getting it: For God will not accept a sacrifice that is got by falsehood, rape or injustice. Nay if you intended it indeed for God, you would not dare to procure it by sin. For God needeth not fraud, perfidiousness or injustice, to promote his service. Pietas sua federa servat. As Austin saith, Ream linguam non facit, nisi reamens: So I say here. Your mind is first guilty of denying God, whatever you pretend, when you dare thus by your deeds deny him.

Tea let me add, that so far should you be from yielding to any temptation to be covetous, for God, for your family, or any good end that may be offered you, that you should make an advantage of such temptations, to watch the world and your deceitful hearts the more narrowly hereafter. And if in all temptations to worldliness, you could turn them to a gain and
and duty, and over-shoot the tempter in his bow, it were a point of singular zeal and prudence. When he would put any covetous motion into your mind, or work it into your hands, give them more liberally, or do more good then you did before. Let this be all that the deceitful flesh and world shall get by you: Fallite fallentes—Et in laqueos, quos poluiere, cadant.

I know that flesh and blood will stand in your way with abundance of dissuasive, and make you believe that, this so plain and great a duty, is no duty. In the verbal part of godliness it would allow God but little: but in the more costly practical part, much less. Sometime it will tell you that men are so naught that they deserve not your charity: But Christ deserveth it: give it therefore to him. Sometime it will tell you of men's unthankfulness: but satis est dedisse; you have done your duty: God accepteth it. Other men's thankfulness is not your reward. You are more unthankful your selves to God. You are called to imitate him that causeth his Sun to shine, and his rain to fall on the just and on the unjust, and that daily bestoweth his mercies on the unthankful. Sometime it will tell you of the uncertainty of reaching the end of your charity: That if you maintain Scholars to Learning, they may prove ungodly: if you leave any considerable gift to pious uses, sacrilegious and rapacious hands may alienate it. But you are sure of succeeding in your ultimate end, which is the pleasing of God and your own salvation: It is not loss to you if it be to others. Cast your bread upon the waters; if you cannot trust God, you cannot obey him. Do your part, and leave his part to himself. Its your part to give; and its Gods part to succeed it for the attainment of the end. He that is worst is likest to fail: And whether think you is better, God or you? and which should be more suspected? He is unworthy the name of a servant of God, that will run no hazard for him. Venter your charity
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in a way of duty, or pretend not to be charitable. Will you not sow your Master's corn, till you are certain of a plenteous increase? And do you think that he will take this for a good account? This is the foolish excuse that Christ hath told you. You shall have a terrible sentence: you will hide God's talent for fear of losing it; but no to such unprofitable servants.

Sometime the flesh will tell you that you may want your selves, or your posterity at least; and that you were best gather till your stock arise to so much, or so much, and then God shall have some. A fair bargain! Just like ungodly men by their Repentance and Conversion; They will sin till they are old, and then they will turn. But few turn that delay with such resolutions. If God have not right to all, he hath right to none. If he hath right to all, will you give him none but your leavings. A swine will let another eat when his belly is full. What if you are never richer, will you never do good? therefore with what you have?

And for the impoverishing of yourself, if you fear being a loser by God, you may keep your Riches as long as you can, and try how you can save your self and them. A man's life consisteth not in the abundance that he possesseth. Do not imagine that you need more than you do. If Monasticks think it their perfection to be wilfully poor, and Seneca thought it the Cynicks wisdom, quod efficit nequid sibi eripi posset; you may much more rejoice in such an estate if God bring you to it by or for well-doing. You live in dangerous times: Wars and thieves may soon level your estates; Can there be greater wisdom then to send it all to heaven, and lay it up with God, and put it into the surest hands; and put it to the only use? Aut ego fallor; aut regnum est, inter avaros, circumscriptores, latrones, plagiarios, unum esse, cui noceri non posse. Cannot a man live think you without wealth and honour? Siquis de talium
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talium felicitate dubitat, potest idem dubitare & de deorum immortaliwm statu, an parum beate degant, quod illis non prædia, nec horti sint, &c. Sen. As it is the honour of God the first mover, omnia movere ipse non motus; So it is the honour of the greatest Benefactors, omnia dare nihil habentes: He that hath it to Give, hath it more transcendently, then he that hath it but to Use. He that hath most, hath most care, and trouble, and envy, and danger, and the greatest reckoning. Neither Poverty nor Riches, was the wise man's wish, but Convenient food. Optimus pecuniæ modus est, qui nec in paupertatem cadit, nec procul a paupertate dilicedit. Sen. No man doth dissimble, lie, oppress, defraud for love of Poverty; but thousands do it for love of Riches. Neminem vidi tyrannidem gerere propter Paupertatem, plurimos vero propter divitias, saith the Cynick, citante Stob. Poverty is one of the cheapest medicines for the mind, and Riches a dear deceit. A Philosopher calls Poverty a self-taught vertue, and Riches a vice to be acquired with great labour and diligence: Poverty is a Natural Philosophy: an effectual doctrine of temperance: and Riches a Nursery of Pride, voluptuousness and every vice. And Paul comes near it, and speaketh more cautiously, yet home enough, that The love of money is the root of all evil, 1 Tim. 6. 10. and therefore is it self a transcendent evil.

Sweet healthful Temperance is cheap, and may be maintained without any great revenues: it is killing luxury, excess and pride that are so dear, and require so much for their maintenance. Our journey is not of such small moment, nor our way so fair, nor our day so long, nor our strength and patience so great, as to encourage us to load our selves with things unnecessary. Christian living is daily fighting; And we use not to fight with our Riches on our backs, but for them. He that swimmeth with the greatest load, is likeliest to sink.

(e 2) Men
Men fancy that evil in a low estate which else they would not feel; and when they have pickt a canless quarrel with it, and undeservedly fallen out with it, they speak abusively of it, and of God himself for casting it upon them. Men love Riches so well, because they love sin so well. Did poverty accommodate mens vices, and feed and satisfy their sinful lusts as well as Riches, it would be loved as well. And if Riches did starve up luxury and voluptuousness as much as Poverty, they would be as much abhor'd. Few men speak highly of Honours, or Riches, or Pleasures at the last; nor hardly of a low or suffering state. And the last judgement is commonly the wisest.

Let not therefore the fear of Poverty deter you from good works. Tea rather give speedily, and do good while you have it, before all be gone and you be disabled. Saith Nazianzen (Orat. de Amor. Pauper.) Deo gratitudinis ergo aliquid tribue, quod ex eorum numero sis, qui de aliis bene mereri possunt, non qui aliorum benificentia opus habent: quod in alienas manus non oculos conjectos habeas, sed aliis in tuas: Da operam, ut non solum opibus, sed etiam pietate, non solum auro, sed etiam virtute sis locuples. Cura ut proximo tuo idcirco praetantior sis, quia benignior. Fac calamitoso sis Deus, Dei misericordiam imitando. Nihil enim tam Divinum homo habet, quam de aliis bene mereri.] If you have no pity on others, have some on your souls. Give not all your Lands and wealth to your flesh and your posterity: Give some of it to your souls, by giving it to God. Shall your bodies have it, and your souls have none, or but a little? [Hoc solum quod in opibus bonum est, lucremur; nempe ut animas nostras in eleemosynis acquiramus, facultates nostras pauperibus impertiamus, ut coelestibus ditemur. Animae quoque partem da; non carni duntaxat: Deo quoque partem da, non mundo tantum: Ex ventre, aliquid subtrahe,
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trahe, & spiritui consecra: Ex igne al quid eripe, ac procul a depascente flamme reconde, a tyranno eripe, ac Domino committere — Da exiguum ei a quo multa habes: Da etiam omnia ei, qui omnia donavit: Nunquam Dei munificentiam vinces, etiam si omnia tua bona projicias, etiam si te etiam ipsum bonis suis adjungas. Nam hoc quoque ipsum Accipere est, nempe Deo donare. Saith Gregory Nazianaz. ubi sup.

Of any kind of covetousness, there is none more plausibly pretended against works of Charity, than that of some Ministers, that can spare no money, because their Libraries are yet unfurnished with many Books which they would fain have. Yet here we must see that greater works be not for this omitted. Saith Seneca (de Tranquil.) Studiorum quoque quae liberalissima impensa est, tam du rationem habebo, quam du modum. Quo mihi innumerabiles libros & bibliothecas, quorum Dominus vix tota vita sua indices perlegit? Onerat discentem turba, non instruit: multoque satiis est paucis te authoribus tradere, quam errare per multos. — Studio sa hæc luxuria, imo ne studiosa quidem, quoniam non in studium, sed in spectaculum. — Parecur librorum quantum satis fit; nihil in apparatum — Vitiosum est ubique quod nimium est.]

Yea more, let me tell you all, and beseech you to consider it: It is your duty even to pinch your flesh, and spare it from your back and belly, that you may have wherewithall to do good. Its not thanks to you to relieve others out of that which you need not your selves; and to give God that which your flesh can spare. Such liberality may stand with little suffering or self-denial, and therefore will be but a poor proof of your grace. Had I ten thousand pound a year, I should think it my duty for all that, to pinch my flesh, that I might spare as much of it as is possible for God. David would
would not offer that to God which cost him nothing, 2 Sam. 24. 24. If you fare the hardlier, and go the plainer in your attire, and deny your selves that which is for any needless pomp or ostentation, or splendor in the world, that you may have so much the more to do good with; you deal then like good husbands for God and your souls, and faithful Stewards. Why should a covetous Miser pinch his flesh more to gather Riches for himself and his posterity, then you should do to gather it for God, and to expend it on the Church and poor? Be as frugal as they, but not to the same end; so you use it for God and your poor Brethren, an honest parsimonie and gathering is a duty; and such an holy covetousness is so far from condemnable, that it is the truest Charity, which God and all wise men will most applaud. I do not mean only to deny your flesh in gross excesses, but to pinch it by a just frugality and abstinence: And yet you shall not say that I am drawing you to extrems. I would not have you so far pinch your flesh as to disable it for duty, but to deny it whatsoever doth not some way help it for duty, that we may not feed our own unnecessary delights, though with a seeming decorum and moderation, while so many about us are pinched with the want of necessaries, and so many publike excellent works are calling for our help. The flesh is to be tamed, and humbled, and brought in subjection, and scantled when greater things require it, but not to be destroyed and made unserviceable. [Infido huic corpori quomodo conjunctus sim, haud equidem scio, quodque pacto simul & imago Dei sim, & cum coeno voluer: quod & cum pulchra valetudine est, bello me lacessit. & cum bello premitur, mare ore me afficit: quod, & ut conservum amo; & ut inimicum odi atq; averfor: quod, & ut vinculum fugio, & ut cohares vereor. Si debilitare illud & conficere studeo, jam non habeo quo soci & opitulatore ad res praclarissimas utar; nimium haud ignorans quam ob causam procreatus
What remains now Gentlemen, but that you be up and doing, and look about you where you may have the best bargain to lay out your money on for God and for your souls? Stay not till the Market is over, till thieves have rob'd you, till God in judgement have impoverished you; till meer necessity do constrain you to part with that which you cannot keep; or till the souls or bodies that need your help are removed from your sight. Seek after an object for your Alms as diligently as beggars seek the Alms; you have more cause, for you get more by Giving, then they do by receiving: If you believe not this, you believe not Christ; and so are Infidels.

The summe of my Advice is, that as men that are drawing near to their account, and love Christ in his members, and believe the promise of Reward, you would Devote your selves and your estates to Christ, and study to do good, and make it your daily trade and business, as men that are zealous of Good works, and created to walk in them, (Tit. 2:14, Eph. 2:10.) and not as dropping a little upon the
Say not that you have not wealth, or interest, or opportunity; the rich have full opportunities, the poor have their motives, or their cup of cold water to give to a disciple. And he that hath neither, may have a Will to give thousands a year: And this is our comfort that have but little, that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8. 12. But where [there is a readiness to will, there will also be a performance out of that which you have] if you be sincere, Vers. 11. Et Nunquam usque eo interclusa sunt omnia, ut nulli actioni honestae locus sit. — Nunquam inutilis est opera civis boni: Audita enim, visu, valtu, nutu, obtinatiorne tacenti, incessuq; ipso prodeft. Ut salutaria quædam citra gustum tætumque odor proficiunt; ita virtus utilitatem etiam ex longinquo & latens fundit: sive sparitur, & utitur suo jure; sive precarios habet excessus, cogitur, vela contrahere: sive otiola mutaq; est, & angusto circumscripta: sive adaperta: in quocunque, habitu est, prodeft. Seneca de Tranq. (I give you not these passages of strangers to Christ, as if his Doctrine needed any such patches: but as imagining that the temper of those I speak to, may need such a double testimony, and to see the Book of Nature as well as of Grace: and to let you understand, how unexcusable a Professed Christian is that is worse then an Infidel.)

I have been long, and yet I would I had done. I have taught you, and yet I fear lest you have not learned. I have told you what you knew before (unless it be because you will not know it:) and yet have more need to hear it, then a thousand things that you never knew. I have set you an easy Lesson, hard to be Learnt. Were but your senses Rational, or were your Will but disengaged and morally Free, the work were done, and that would be learnt in an hour, that the Church
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Church and Common-wealth might rejoice in till the Sun shall be no more. O had we but such Princes, Nobles and Gentlemen, as were thus Zealous and Studious of God works, and wholly Devoted and Dedicated unto God, what a Resemblance should we have of Heaven on Earth? How then would our Princes and Nobles be both Loved and Honoured, when their Add Estdeness to God did make them so Divine? How Honourable then would our Parliament be, and how cheerfully should we flock together for their Election? How dear would our Judges and Countrey Magistrates be to all that have anything of piety or humanity in them? Kings then would reign in Righteousness, and Princes Rule in judgement; and a man should be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary Land: And the eyes of them that see should not be dim, and the ears of them that hear should hearken; the heart also of the rash should understand knowledge, and the tongue of the stammerers should be ready to speak elegantly. ] Isa. 32. 1, 2, 3, 4, 5. what help then should Ministers have in their work, and the souls of all the people for their happiness! and what a baking would Satans Kingdom feel? Then neither seducers should have this presence, nor the seduced this temptation as now they have, to call their various Models of Kepublicks by such splendid names, and to think Christ Reigns when they Reign; or that it is the only Government, to have all to be Governors, or to have the greatest Liberty to be bad. No forms will reform us and heal our maladies, till we are healed and reformed within. Lead will not be cold, what form soever you mold it into. And though some waiies may be more effectual to restrain the evil, and improve the good, that is among them, yet still the wicked will do wickedly. The Swordshih and the Thresher would be the Tormentors (f) of
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of Leviathan, and God himself would be impatient of his Tyrannie. And his Brother would mend the matter, who by giving the Power to the vast tumultuous Ocean it self, may find that his Republick is not only inconsistent with a Clergy (an high commendation) but may possibly be as injurious to his moral Honesty, as any other sort of Tyranny: & might have learned of his chieuest Master, Seneca, (de Tranquil. Anim.) that the free City of Athens could less endure Socrates then the Tyrants, and did put him to death, whom they had tolerated. [ Nunquid potes iuvenire urbem miseriorem quam Atheniensem sicut cum illam triginta tyranni divelleferit: Mille trecentos cives, optimum quemque occiderant. — — — Socrates tamen in medietat. — Et imitari volentibus, magnum circumferebat exemplar, cum inter triginta dominos liber incederet. Hunc tamen Athenæ ipsæ in carcere occiderunt: Et qui tuto insultaverat agmini tyrannorum, ejus Libertatem libera civitas non tulit. — — ]

Gentlemen, for the Lords sake, for your soul's sake, for the Churches and the Gospels sake, for your Countrie's sake, and the spiritual and corporal good of thousands awake now from your sloth and selfishness, from your Ambition, Voluptuousness and sordid Worldliness, and give up your selves and all that you have to God by Christ, and to the Common Good, and make the best of all your faculties and interest, for the high and noble Ends of Christians: And convince all self-conceited founders or troubleurs of the Common-wealth that you have hit the way of a true Reformation, without any alteration of the form, by correcting your selves the principal Materials. And let them see by your seeking the weale of all, that your form is as truly a Common-wealth as theirs, and that they absurdly appropriate the Title to their own. If you deny us this, on you shall lie the blame and shame, and not on our want of a Popular form.
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But because I have gone so far with you by persuasion,
(though yet I doubt whether indeed you will be persuaded)
I shall not leave you till I have added the last part of my task,
which is to set some Rules and Matter for Good works before you,
that if you are but willing, you may set your money to the happiest usury,
and that upon the best security.

1. (For General Rules.) Aim at no lower an ultimate
End in your Charity, then the Pleading of God,
and move from no lower a first moral Principle than the Love of God
within you. Seek not self while you seem to deny it. Give and
do good to Christ in his servants.

2. Consider therefore of mens Relations to Christ,
and understand where his Interest lyeth in the world. Avoid
both their extremes, that would have you do Good to none but
Saints, and that would have you do it to all alike. As God
bath a special Love to his children, and yet doth Good to all,
his mercy being over all his works; and as he is the Saviour
of all men, but especially of them that Believe; so must
you Love all men as men, and Saints as Saints; and do good
to all men, but especially to them of the household of Faith.

Gal. 6. 10. The New command of special Love, must not
be thought to abrogate the old Commandment of common
Love, even of Loving our neighbour as our selves. You
must do good to a Disciple in the name of a Disciple; and to
a Prophet in the name of a Prophet, Mat. 10. 42. and yet
take the wounded man for your neighbour, that you see lie in
your way, Luke 10. 30. I know the Serpentine seed had ra-
ther you would kick against the Pricks, and tread down
Christ's interest, then there to lay out your greatest Charity.
But it's God that you have to reckon with, who judgeth not as
they. The Philosopher being asked, Why all men were
more ready to give to the halt and blind, then to Philo-
sophers; answered, that They thought they might
come to be halt and blind themselves, but were never
(f2)
like to be Philosophers: So I may say of many that would be content that you feed the common poor with bread, but the Disciples of Christ with stones. They think they may be poor themselves, but they are never like to be Christ's Disciples: Nay some of them (such as Clem. Writer in his mock-divides divina) will persuade you that it's a sottish thing to conceive that any have Christ's Spirit now, that work not Miracles, and that he hath no Church, Ministry or Saints, that is, that Christianity is not the right Religion, unless it had present Miracles to warrant it. And then you might be excused rather for your uncharitableness to it, then for your Charity. But wisdom is justified of all her children: And the mouths of her enemies will be quickly stopped: and they shall then know that Christ is Lord and Judge, without either faith or further Miracles.

3. When you have two Good Works before you, prefer the Greater, and choose not the less.

4. Caeteris Paribus, let Works of Spiritual and everlasting concernment, be preferred, to those that are merely temporal.

5. And let Works for the Publick Good, of Church or Common-wealth, be preferred before private Works.

6. Let God have All in one way or other: even that which your selves and families receive: Take it but as your daily bread to support you in his service. Do not limit God, or tie him to any part. Take heed of Reserving any thing from him, or of halving with him, as Ananias and Saphira. He deserveth and he expecteth all. That which he hath not, you have not, but Satan hath it. You lose it, if you return it not to him.

And now in the Conclusion, I shall presume (though I foresee I may incur a censure for it) to give you a Catalogue of some of those good works which are seasonable in our days, by which you may make your reckoning comfortable. And do not think that God is beholden to you for it, if you perform them all:
The Preface.

all: but take it as the happiest bargain that you can make: and thankfully take the opportunity while it is offered you, remembering that there is no such security, nor advantage to be made of your money in any way as for God: and that it is more blessed to give then to receive: Say not another day but that you had a price in your hands: if you have not an Heart, you must suffer with the unfaithful.

A Catalogue of Seasonable Good Works, presented to them that are sanctified to God, and dare trust him with their Riches, expecting the everlasting Riches which he hath promised, and are zealous of Good Works, and take it for a precious Mercy that they may be exercised therein.

1. Enquire what persons, burdened with children, or sickness, or on any such occasion labour under necessities, and relieve them, as you are able and find them fit. And still make advantage of it for the benefit of their souls, instructing, admonishing, and exhorting them, as they have need. If you give them any annual gift of clothes, bread or money, engage them to learn some Catechism withall, and to go to the Minister and give him an account of it. Some I know that set up a Monthly Lecture to be fitted to the poor, and give six pence or twelve pence to a certain number of poor that hear it.

2. As far as Law will enable you, bind all your Tenants in their Leaves to learn a Catechism, and read the Scripture, and be once a year at least accountable to the Minister, of their Profiting. If you cannot do this, (f 3)
this, at least, use your Interest in every Tenant you have to do it, and to seek God and worship him in their families (in which let your own families be eminently exemplary.) It is very much that Landlords might do for God if they had hearts. Discountenance the ungodly: Encourage the good: Give them back some little, when they pay their Rent, to hire them to some duty. And think not too much to go to their houses for such ends.

3. Buy some plain and rowzing Books, that tend to Conversion, and are fittest for their Condition, and give them to the families that most need them, getting them to promise you to read them twice over at least, and then to give their Teachers an account of the effect, and receive Instructions from them for their further profit. Many have this way received much good. Or you may buy the Books, and trust the Ministers to distribute them, and engage the receivers to read them, or to hear them read.

4. Take the children of the poor, and set them Apprentices to some honest trade, & be sure you choose them Godly Masters; that may take care of their souls as well as of their bodies: Or if you are able, settle a perpetual allowance for this use, entrusting the Minister with the choice of a Godly Master for them, and whom you see meet with the choice of the boyes.

5. In very great Congregations that have but one Minister, nor are able and willing to maintain another, it is a very good work to settle some maintenance for an Assistant, without whom the flock must needs be much neglected: Impropriations may be bought into that use.

6. To settle Schools in the more rude parts of the Countrey:
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Countrey, where they use not to teach their children to read, or in Market Towns where people are humberous, is a very good work.

7. It is one of the best works I know within the reach of a mean mans purse, to maintain Scholars (in Sizers places) at about 10. l. per annum charge, till they are capable either of the Ministry, or of some other station in order to it, where they can maintain themselves. As also to maintain some of the choicest parts for some special studies. There is an Intent of some to propound this work in a method fit for the whole Nation to concur in. Till that be done, any Rich man that is willing to do Good, may entrust some able Godly Ministers with the choice of the fittest youths (which is the greatest matter) and may allow them necessary maintenance. How many souls may be saved by the Ministry of one of these? And how can money be better husbanded?

8. It will be a very Good work also conjuntly to encourage Manufactures or other trades, and Piety too, if in Cities and Corporations, some yearly rents be given on these terms: That severall of the honestest tradesmen, may have 5. l. or 10. l. a piece yearly of this Rent, lent them freely for four or five years to trade with, putting in security to repay it: And so the stock will encrease, and more Land may be bought by it after certain years, to go on to the same use: (only let the Trustees have power to rent all or part where there is an extraordinary unexpected failing.) And that the fittest men may still receive it, some godly Trustees may be chosen who may choose their successors, the Minister being one, as fittest to choose the fittest subjects of this beneficence. If Honest men be kept up, they will better relieve.
lieve the poor, then if it were left to their own hands.

9. It would be a blessed Work for our Rulers and some Rich men to erect a Colledge (at Salop, I think the only fit place, for many Reasons) for the education of Scholars for the use of Wales; a Countrey, whose present misery, and antient honour, and readiness to receive the Gospel, and zealous profession of what they know, should encourage all good men to help them. Too few will send their sons to our present Universities, and too few of those that come thither are willing to return. But if this may not be done, the next way, will be to add some Charitable help for them in Oxford, obliging them to return to the service of their Countrey.

10. Were I to speak to Princes, or men so Rich and Potent as to be able to do so good a Work, I would provoke them to do as much as the Jesuites have done, in seeking the Conversion of some of the vast Nations of Infidels, that are possest of so great a part of the world: viz. To erect a Colledge for those whom the Spirit of God shall animate for so great a Work, and to procure one or two of the Natives out of the Countries whose Conversion you design, to Teach the Students in this Colledge their language (which its like might be effectu'd.) And when they have learned the Tongues, to Devote themselves to the Work, where by the Countenance of Embassadors, Merchants, Plantations or any other means, they may procure access and liberty of speech. Doubtless God would stir up some among us, to venture on the labour and apparent danger, for so great a work: If we be not better principled, disposed & resolved to do or suffer in so good a cause, then the Jesuites
Jesuites are, we are much too blame. And where we can but have opportunity, we are like to do much more good then they. 1. Because they are so importunate everywhere for the Interest of the Pope, that the People presently smell it to be but a selfish secular design. 2. Because when they have taken them from their Heathenish Idolatry, and taken down their Images, they set up the Divine Worship of the Host, and the Cross, and the Religious worship of the Virgin Mary and the Saints, with prayers to them, in the stead, with such abundance of Ceremonious additions, that the people think it is as good be where they are, as if it were but the taking down one Daimon or Divus to set up another in a kind of emulation, and they think that every Countrey should continue the worship of their antient Patrons or Daimons. Whereas if we went among them, with the plain & pure Gospel, not sophisticated by these superstitions, with a simple intention of their spiritual good, without any designs of advantage to our selves, its like we might do much more, and might expect a greater blessing from God, as Mr. Eliot and his helpers find of their Blessed labours in New England, where if the languages, and remote habitations (or rather no habitations but dispersions) of the inhabitants did not deny them opportunity of speech, much more might be effected. And though the Mahometans are more cruel then the Heathens against any that openly speak against their superstition and deceit, yet God would persuade some, its like, to think it worth the loss of their lives to make some prudent attemp in some of those vast Tartarian or Indian Countries, where Christianity hath had least access and audience. As difficult works as these are, the Christian Princes and people are
The preface.

are exceedingly too blame, that they have done no more in attempting them, and have not turned their private quarrels, into a common agreement for the good of the poor uncalled world.

I have told you of Divers ways, in which you may secure your wealth from loss, and make an everlasting advantage of it. Those that have power and not a Will, shall lose the Reward, and have the condemnation of unfaithful Stewards. Those that have power and an envious evil Will, that desire not the Churches good shall moreover have the Punishment of Malignant enemies. Those that have neither Power nor Will, or are both Impotent and Malignant, shall be judged according to what they would have done, if they had been able. Those that have an unfeigned Will, but not Power, shall be accounted as if they had done the works: for God accepteth the will for the deed: All these Good Works are yours, poor Christians, that never did them, if certainly you would have done them, notwithstanding the difficulty, cost and suffering, if you had been able. But it is the godly Rich, that are both Able and Willing, and actually perform them, that will profit both themselves and others, that both their own and others souls may have the comfort of it. I shall lay some of the words of God himself before your eyes, and heartily pray for the sake of your own souls, and the publick Good, that you may excell Papists as far in Works of Charity, as you do in the soundness of Doctrine, Discipline and Worship.

Gentlemen, excuse the necessary Freedom of speech, and Accept the Seasonable, Honourable, Gainful Motion, pronounced to you from the word of God, by

Feb. 20.

Your faithful Monitor,

1657

Sophronius Bishop of Jerusalem (Prat. spir. c. 195: referente Baronio ad an. 411.) delivereth this History following to posterity, as a most certain thing:

THAT Leontius Apamienis a most faithful Religious man that had lived many years at Cyrene, assured them, that Synesius (who of a Philosopher became a Bishop) found at Cyrene one Evagrius a Philosopher, who had been his old acquaintance, fellow-student and intimate friend, but an obstinate Heathen: and Synesius was earnest with him to become a Christian, but all in vain: Yet did he still follow him with those Arguments that might satisfy him of the Christian verity; and at last the Philosopher told him, that to him it seemed but a meer fable and deceit that the Christian Religion teacheth men, that this world shall have an end, and that all men shall rise again in these bodies, and their flesh be made immortal and incorruptible, and that they shall so live for ever, and receive the Reward of all that they have done in the body, and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy shall have Treasure in heaven, and shall receive an hundred-fold from Christ, together with eternal life. These things he derided. Synesius by many arguments assured him that all these things were certainly true: and at last the Philosopher and his Children were Baptized. A while after he comes to Synesius, and brings him (g 2) three
three hundred pound of Gold for the poor, and bid him take it, but give him a Bill under his hand that Christ should repay it him in another world. Synesius took the money for the poor, and gave him under his hand such a Bill as he desired. Not long after the Philosopher being near to death, commanded his sons that when they buried him, they should put Synesius Bill in his hand in the Grave; which they did: And the third day after, the Philosopher seemed to appear to Synesius in the night and said to him, [Come to my Sepulchre, where I lie, and take thy Bill, for I have received the Debt and am satisfied: which for thy assurance I have subscribed with my own hand.] The Bishop knew not that the Bill was buried with him, but sent to his sons, who told him all; and taking them and the chief men of the City, he went to the Grave, and found the Paper in the hands of the Corpse, thus subscribed, [EGO EVAGRIUS PHILOSOPHUS, TIBI SANCTISSIMO DOMINO SYNESIO EPISCOPO SALUTEM: ACCEPI DEBITUM IN HIS LITERIS MANUTUA CONSCRIPTUM; SATISFACTUMQUE MIHI EST: ET NULLUM CONTRA TE HABEO JUS PROPTER AURUM QUOD DEDI TIBI, ET PER TE CHRISTO DEO ET SALVATORI NOSTRO.] that is, I Evagrius the Philosopher, to thee most Holy Sir, Bishop Synesius greeting: I have received the Debt which in this Paper is written with thy hands, and I am satisfied, and I have no Law (or Action) against thee for the Gold which I gave to thee, and by thee to Christ our God and Saviour.] They that saw the thing, admired and glorified God that gave such wonderful evidence of his promises to his servants: And, saith Leontius, this Bill subscribed.
Though we have a sure Word of Promise, sufficient for us to build our Hopes on, yet I thought it not wholly unprofitable, to cite this one History from so credible Antiquity, that the Works of God may be had in remembrance. Though if any be causally incredulous, there are surer Arguments that we have ready at hand to convince him by.

**Blessed are the merciful: for they shall obtain Mercy,** Mat. 5.7.

*Read Mat. 6.19: to the end of the Chapter.*

Not every one that faith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven, Matt. 7.21.

Whosoever heareth these saying of mine and doth them, I will liken him to a wise man that built his house upon a Rock, &c. Mat. 7.24.

Let your Light so shine before men, that they may see your Good Works, and Glorifie your Father which is in Heaven, Mat. 5.16.

I have shewed you all things, how that so Labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give then to receive, Acts 20.35.
Give to him that asketh thee, and of him that would borrow of thee, turn thou not away. Mat. 5.42.

All these have I kept from my youth up — yet lackest thou one thing. Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the Kingdom of God? Luke 18:21, 22, 23, 24.


Luke 14.33, 26, 27, 28. So likewise whosoever he be of you, that foraketh not all that he hath, he cannot be my Disciple.

Eph. 2.10. We are his workmanship created in Christ Jesus to Good Works, which God hath before ordained that we should walk in them.

Jam. 2.14. What profiteth it my brethren, if a man saith he hath faith, and have not works? Can faith save him?

Tit. 2.14. Who gave himself for us that he might redeem us from all iniquity and sanctifie to himself a peculiar people zealous of Good Works:

1 Tim. 6.17, 18, 19. Charge them that are rich in this world, they they be not high-minded, not trust in uncertainty of Riches, but in the living God, who giveth us richly all things to enjoy: that they do Good: that they be rich in Good Works; ready to distribute; willing to communicate: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.]

Heb. 13.16. But to do Good and to Communicate, forget not; for with such sacrifice God is well pleased.
Luke 16. 9,13. I say unto you, Make you friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Riches? ye cannot serve God and Mammon.

Psal. 41. 1, 2, &c. Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble, &c.

Read Deut. 15. 7, 8, 9, &c. 2. Cor. 9. 8, 9, &c. Dan. 4.27. Lev. 23. 22. Prov. 22. 9.

Prov. 28. 27. He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse.

Read Isa. 58. throughout.

Jam. 1. 27. Pure Religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted of the world.

Jam. 5. 1, 2, 3, 5. Go to now ye Rich men, weep and howl for your miseries that shall come upon you: your Riches are corrupted, and your Garments moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: Ye have heaped treasure together for the last days— Ye have lived in pleasure on earth, and been wanton; you have nourished your hearts as in a day of slaughter—

1 Joh 3. 16, 17, 18. We ought to lay down our lives for the Brethren: but who so hath this worlds good, and seeth his brother have need, and shuteth up his bowels from him, how dwelleth the Love of God in him? My little children, let us not love in word, nor in tongue; but in deed and in truth.

Gal. 6. 6, 7, 9, 10. Let him that is taught in the word communicate unto him that teacheth in all his goods (or good
good things.) Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

Let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore Opportunity, let us do good unto all men: especially to them who are of the household of faith.

Eph. 4.28. Let him Labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Mat. 10.41,42. He that Receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give drink to one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.]

Read 1 Cor. 9.4,5 to 16.

Mat. 25.40,45. Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me— Verily I say unto you, in as as much as ye did it not to one of the least of these, ye did it not to me.

Mat. 6.3,4. But when thou dost alms, let not thy left hand know what thy right hand doth; That thy alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.

But this I say Brethren: the time is short: it remaineth that both they that have wives be as though they had none——— and they that buy as though they possessed not: and they that use this world as not abusing it: for the fashion of this world passeth away,

1 Cor. 7.29,30,31.
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The Crucifyng of the world,

BY

The Cross of Christ.


But 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.

SECT. I.

V E R since mankind had a being upon earth, the malicious Apostate spirits have been their enemies: If it was the will of our Creator that we should be Militaries in our Innocency, and keep our standing, and attain our Confirmation and Glory by a Victory, or else come short of it if we lost the day: No wonder then that our lapsed condition must be militant, and that by conquest we must obtain the Crown. But there is a great deal of difference between these combats. In our first state we were the sole Combatants against the Enemy ourselves, and we fought in
that sufficient strength of our own which was then given us, and by our wilful yielding we were overcome. But since our fall we fight under the banner of another, who having first conquered for us, will afterward conquer in us and by us. All the great transactions and battles of the world, which our Fathers have reported to us, which have filled all the Histories of ages, and which our eyes have seen or our ears have heard of, are nothing but the various actions or successes of this great war: and all the persons in the world are the soldiers of these two Armies, whereof the Lord of Life, and the Prince of Darkness are the Generals: The whole inhabited world is the field. The great on-set of the Enemy was made upon the person of our Lord himself. And as oft as he was assaulted or did assault, so oft did he overcome. In the wilderness he had that first appointed conflict with Satan himself hand to hand; Through his whole life after, he was assaulted by the inferior sort of enemies: And a leader in his own Army, even Peter himself: is once seduced to become a Satan, Mat. 16. 22. and a Traytor Judas is the means of his apprehension, and then the blinded Jews and Rulers of his Crucifixion, and there had he the last and greatest Conflict, in which when he seemed conquered he did overcome, and so his personal war was finished. When the Captain of our salvation was thus made perfect through sufferings, Heb. 2. 10. that he might bring many sons to glory, his next work was to form his Army; which he did, by giving first Commission to his Officers, and appointing them to gather the common soldiers, and to fill his bands. No sooner did they set themselves upon the work, but Satan sendeth forth his bands against them: Persecutors assault them openly: and Hereticks are Traytors in their own Societies, and make mutinies among the soldliers of Christ, and do them more mischief by perfidiousnefs, then the rest could do by open hostility. The first sort of them took advantage, 2. By the reputation of Moses Law, & the zeal of the blinded Jews for its defence. And 2. From the dangers, sufferings & flefhy tenderness of many professors of the Christian faith, which made them too ready to listen to any Doctrines that promised them peace and safety in the world: and as they were themselves a Carnal Generation, that looked after worldly glory and felicity, and could not bear persecution for Christ, and so were enemies to his Cross, while they.
they profest themselves to be his Disciples, so would they have persuaded the Churches to be of the same mind, and to take the same course as they: that so they might not be noted for carnal and cowardly professors themselves, while they brought others to believe the justness of their way, but rather might have matter of glorying in their followers, instead of being either sufferers with the true Christians, or rejected by them whose profession they had undertaken.

These were the persons that Paul had here to deal with, against whom having opposed many arguments through the Epistle, in the words of my Text he opposeth his own Resolution [God forbid that I should glory, &c. —]

The words contain Paul's renouncing the carnal disposition and practice of the false Apostles, and his professed Resolution of the contrary. Where you have, 1. The terms of Detection and Renunciation [God forbid] or, [be it far from me.] 2. The thing Detected and Renounced, viz. To glory in any thing save the Cross of Christ. His own positive profession containeth, 1. His Resolution to Glory in the Cross of Christ.

2. The effects of the Cross of Christ upon his soul: which being contrary to the disposition and doctrine, and endeavour of the false Teachers, is added as a Reason of his abhorring their wares, and as the ground and principle of his contrary course [Here-by the world was crucified to him, and he to the world.]

The difficulties in the words being not great, I shall take leave to be briefer in their explication. The verb [συνεφέσω] signifieth not only externall boasting, but first internal confidence and acquiescence: By [the Cross of our Lord Jesus Christ] we are to understand both his Cross as suffered by him, and as considered by us, and as imitated by us, or the Cross we suffer in conformity to him: For I see no reason to take it in a more restrained sense.

By [the world] is meant, the whole inferior Creation, or all that is objected to our sense, or is the bait or provision for the flesh, or by the tempter is put in competition with God: both the things and the men the world.

To have [the world crucified to him] doth signify. 1. That it is killed and so disabled from doing him any deadly harm, or from being able to steal away his affections, as it doth theirs that
are unsanctified. 2. That he esteemeth it but as a dead and contemptible thing. So that this phrase expresseth both its disdaining, and his positive contempt of it.

The other phrase that Paul was [ crucified to the world ] doth signify on the other side, 1. That his estimation and affections were as dead to it; that is, he had no more esteem of it, or love to it; nor did he further mind or regard it, (so far as he was sanctified ) then a dead man would do. 2. It signifieth that he was also contemned by worldly men, and lookt on as his Crucified Lord was, whom he preached.

This is said to be done [ by Christ ] or [ by his Cross : ] For the relative may relate to either antecedent. But I should rather refer it to the later, though in sense the difference is small, because the one is implied in the other.

The further explication of the Nature of this Crucifixion, and the influence that Christ and his Cross have thereinto, and how they are the Causes of it, must be further spoke to in the handling of the Doctrines, which are as followeth.

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**SECT. II.**

Doct. 1. *The carnall Glorifying of worldly professors, is a thing detested and renounced by the Saints.*

Doct. 2. *A Crucified Christ, or Christ and his Cross, is the Glorifying of the Saints.*

Doct. 3. *The world is Crucified to the Saints, and they to the world.*

Doct. 4. *It is by a Crucified Christ, or by Christ and his Cross that this is done.*

But because our limited time will not allow us to handle each of these distinctly, I shall reduce them all to one General Doctrine, which is the sense of the Text:

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Doct. *The world is Crucified to the Saints, and the Saints are Crucified to the world, by the Cross of Christ; and therefore in it alone must they Glory, abhorring the Glorifying of carnal men.*
The Method which I shall observe as fittest for your Edification in handling this Doctrine is this; 1. I shall more fully shew you Negatively what it is not, and Affirmatively what it is, to have the world Crucified to us, and to be Crucified to the world. 2. I shall shew you, How this is wrought by the Cross of Christ. 3. I shall give you the Reasons, which prove that so it is. 4. I shall give you the Reasons why it must be so. 5. I shall make application of this first part of the Doctrine. And then handle the latter part as time shall permit.

I. Here are few Doctrines of faith, or ways of holiness, but have their extremities, which men will reel into from side to side, when few will confit in the Sacred mean. The purblind world cannot cut by so small a thred, as the word of God directeth them to do, and as all must do that will be conducted into Truth. We have much ado to take men off these vanities, but yet when many of them are convinced, and see that the world must be cast aside, they mistake the nature of holy mortification, and embrace instead of it some superstitious and cynical conceits; in which they are as fast bemired almost as they were before. I shall therefore first tell you what is not the Crucifixion which we are to treat of.

1. It is not to think that the world is indeed Nothing; and that in a proper sense our life is but a dream: Nor yet sceptically to take the being and modes of all things as uncertain: Nor to imagine that sense is so far fallible, that a man of sound sense, and understanding, may not be sure of the objects conveniently presented to his sense. There still remaineth one Argument which the Scepticks were never able to confute, but will make them at any time to yield the cause; even to scourge them, as fools, till they are sure they feel it. But we have few of these to deal with; the Scepticism of our times being restrained to those things which closely concern the matter of Salvation.

2. Nor is it any part of the meaning of this Text, that we should entertain a low and base esteem of the world or any thing therein,
therein, as in its Natural state considered, it is the work of God. For though man be eminently created in his image, yet all his works are like him in their measure, and therefore have all an excellency to be admired. It cannot be that infinite wisdom can make any thing which shall not have some impressions and demonstrations thereof. Nor can goodness make any thing but what is Good. And never did the Almighty make any thing that is absolutely contemptible; nor any thing so mean, which can be done by any other without him; so far unimitable is he in the smallest of his works. Nor did he ever make any thing in vain; but those things which seem small and useless to us, have an unsearchable excellency and usefulness which we know not of. If the unskilful have the modesty to believe that the smallest string in an Instrument of Musick, and the smallest pin in a Watch, have their use, though he know not of it, we have great reason to think as modestly of the frame of all the works of God. And those things that in themselves considered are small, yet respectively and virtually may be very great. The heart may do more to the preservation of life than a part much bigger; and the eye may see more than all the rest of the body besides. And the order, location and respects of several parts, doth give them such an admirable usefulness and excellency, which none can know that feeth not the whole frame.

Yet our own selves, souls or bodies considered as the workmanship of God, must not be thought or spoke contemptibly of. For so by all that we say against the work, we do but reproach and dishonour the work-man. In all our self-accusations and condemnations, we must take heed of accusing or condemning our Creator. Our Naturals therefore must be honoured, while our Corrupt Morals are vilified. We must disgrace nothing that is of God, but only that which may be truly called our own: nor in the accusation of our Own, must we by reflexions and consequences accuse that which is Gods, as if the fault in the Original were his. By giving us our Natural free-will, which is a self-determining power, he made us capable of having somewhat in Morality which we may too justly call our own: and our loss and want of Moral freedom, (which is but our right Dispositions and Inclinations) were not to be charged ultimately on our selves, if the foresaid Natural freedom did not make us capable of
of such a culpability. It's a strange way that some men have devised, of magnifying the Creator by vilifying his works: and its a strange conceit that all the praise that is given to the creature is taken from God: they would not do so by man: the praise of an house is taken to be no dishonour to the Carpenter; nor the commendation of a watch a dishonour to the Watch maker. God did not dishonour himself, when he said, his works in the beginning were all good: he would never have been a Creator, if all the Good which he made and communicated had been to his dishonour: when there was nothing but himself in being, there was nothing but himself to be commended: but doubtless God intended his Glory by his Works; and all that is in them proceeding from himself, the praise of them redoundeth to himself. In a word, we must be very careful of Gods interest in his creatures, and take heed of any such contempt or vilifying of them, which may reflect upon himself.

3. The Crucifying of the world to us, doth not consist in our looking upon it as an useless thing, or laying it aside as to all spiritual improvement. No; so far is this from being any part of our duty, that it is none of the least of our sins: the creature was the first book that ever God did make for us, in which we might read his blessed perfections; and the perverting it to another use, with the neglect of this, was man's first sin. As it was the great work of the Redeemer, to bring us back to God that made us, and restore us to his favour, so also to restore us to a capacity of serving him, even in that imployment which he appointed to us in our innocency; which was to see God in the face of his creatures, and there to love and honour him, and by them to serve him. Though this be not our highest felicity, yet is it the way thereto: till we come to see face to face, we must be glad to see the face of God in the glass of his works. But of this we have more to say anon in the application.

4. Our Crucifying of, or to the world, requireth not any secession from the world, nor a withdrawing our selves from the society of men, nor the casting away the propriety or possession of the necessaries which we possess. It is an easier thing to throw away our Masters Talents, then faithfully to improve them. The Papists glory in the holiness of their Church, because they have many among them that have vowed never to marry, and have no propriety.
propriety in Lands or Houses, and have separated themselves into a Monastical society. An high commendation to their Church, when men must be Sainted with them, if they will do no mischief, though they make themselves useless to the rest of the world. The servant that hid his Talent in a Napkin, was condemned by Christ as wicked and sloathful; and shall he be commended by us for extraordinarily devout? Will you reward that servant that will lock up himself in his chamber, or hide his head in a hole when he should be busie at your work? Or will you reward that soldier that will withdraw from the Army into a corner, when he should be fighting? The world swarms on every side with multitudes of ignorant and impenitent sinners, whose miserable condition cryeth loud for some relief, to all that are any way able to relieve them. And these Religious Monks make haste from among them, and leave them to themselves to sink or swim, and they think this cruelty to be the top of piety. Unworthy is that man to live on the earth, that liveth only to himself, and communicateth not the gifts of God to others. And yet do these idle unprofitable droans esteem their course the life of perfection. When we must charge through the thickest of our enemies, and bear all the unthankful requitals of the world, and undergo their scorns and persecutions, these wary soldiers can look to their skin, and get out of the reach of such encounters; and when they have done, imagine that they have got the victory. To live to our selves, were it never so spiritually, is far unlike the life of a Christian: a good man is a common good, and compassionate to the miserable, and desirous to bring others to the participation of his felicity. To withdraw from the world to do God service, is to get out of the Vineyard or Shop, that we may do our Masters work.

If you have riches, it is not casting them away that shall excuse you, instead of an holy improving them for God. If you have possessions, it is not a renouncing of propriety that shall excuse you from the prudent and charitable use of them. The same I lay also of Relations, of Offices in the Church and Commonwealth. God calleth you not to renounce them: to crucifie the world is not to disclaim all the relations, possessions, or honours of the world. These are not yours but Gods: and as he put them into your hand, and commanded you faithfully to
ne them as his Stewards, so you must do it: and not think it a good account of your Stewardship, to tell God that you threw away the talents that he trusted you with, because they were temptations to you, or because he was austerer. I should have no great need to speak of this, were there not such a multitude of deluded souls that have lately received the Popish dotages here-in. Its one thing to creep into a Monks Cell, or an Anchorets Cave, or an Hermits Wildernes, or Diogenes Tub; and another thing truly to be Crucified to the world; and in the midst of the creatures to live above them unto God; as we are anon to shew.

5. To be Crucified to the world, is not to forbear our lawfull trades and labours in the world. He that bids us eat our bread in the sweat of our brows, and would not have him eat that will not labour, Gen. 3. 19. 2 Thes. 3. 6, 10, 12. did never call men to be begging Fryers, nor licentious Prodigals, nor idle Gentlemen, nor lazy unprofitable burdens of the earth. All idle-ness that's wilfull, is sinfull; but that which is cloaked with the pretence of Religion, is a double sin. When some servants grow lazy, they will pretend piety for it, and accuse their Masters of worldliness for setting them to work. And some that have fami- lies will neglect their duty for them, and all upon pretences of a contempt of the world. But he that bid us use the world as not abusing it, 1 Cor. 7. 31. did never mean to forbid us the use of it. While such Hypocrites will need be more then Christians, they become in Pauls judgement worse then Infidels, 1 Tim. 5. 8. They should not labour with a desire to be rich, yet must they labour to give to him that needeth, Eph. 4. 28. Idlenes is not Mortification.

6. To be crucified to the world, or the world to us, containeth not an unthankful undervaluing of our Mercies. It will not warrant us to say, Health, and Riches, and Honours are con- temptible; and therefore I owe God but little thanks for them; nor will it excuse any ingratefull insensibility of our deliver- ances.

7. To Crucifie the world, is not to take away the lives of the men of the world, nor actually to use them as they used Christ. Though the Magistrate must bring a false Prophet to Capital Pun- nishment that fought to turn the People from God, yet every one might
might not do so: nor is that any part of the sense of this Text; nor was it thus that Paul did crucifie the world.

8. Much less may it encourage any poor Melancholy tempted souls to be weary of their lives, and to seek to make away themselves. This horrid sin is far from the duty here required: To be crucified to the world, is not to rid our selves out of the world; nor to do that to our selves, which were so baimous a sin, if we did it to another, as not here to be lightlyer punished then with death.

And thus I have shewed you Negatively, What it is, not to have the world crucified to us; which I do both to prevent extremes, and to prevent your unjust censures of the Doctrine which I must next deliver, that you may see that I am not leading you into extremes, but insisting on a plain and needfull truth.

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**SECT. III.**

I Am next Affirmatively to shew what this Crucifixion is. And first of the former branch: What it is to have the world to be Crucified to us. Where we shall speak of the object, and then of the acts.

**Qu. 1. In what respects is it that the world must be Crucified to us?**

**Ans.** In general. 1. In those respects in which men fell to the world from God. The state of mans Apostacy is an adhesion to the creature, and a departure from God; and the state of his recovery must be a departing from the creature, and an adhering unto God. 2. In those respects in which Christ himself hath opposed and overcome the world, in those must his people oppose and overcome it.

More particularly; though it be but one and the same thing which they all import, yet I think it may the better infinuate into your understandings, if I present it to you in these various notions.

1. *As the creature would be mans felicity, or any part of his true felicity, so it is to be hated, refilted and crucified. If the world would know its own place, it might be esteemed and used in*
By the Cross of Christ.

in its place; but if it will needs pretend to be what it is not, and will promise to do what it cannot, and so would not only be used but enjoyed, we must take it for a deceiver, and rise up against it with the greatest detestation. For else it will be the certain damnation of our souls. For he that hath a wrong End, is wrong in all the means: and doth much worse then lose his labour in every step of his way. It is the greatest and most pernicious error in the world, to mistake in our very end, and about our chiefest good. When once the world would seem to be your home, and promiseth you content and satisfaction, and is indeed the condition that you would have: so that you do not heartily and desirously look any further, but would with all your heart take this for your portion, if you knew but how to keep it when you have it, and begin to say, It is good to be here: and with that stigmatized fool [soul take thy rest] then hath the world perniciously deceived you, and if you be not effectually recovered, will be your everlasting ruine: Whatever it be that presenteth it self to you (of this world) as your felicity, is to be hated, opposed and crucified.

Yea if it would but share in this office and honour, and would seem to be some part of your happiness, thus also must it die to you, or your souls must die: You can have but one ultimate principal end and happiness. If you take the world for it, you can expect no more. The Covetousnes of such is said to be Idolatry, Col. 3. 5. and their bellies to be their God, Phil. 3. 18, 19. and their gain to be their Godliness, 1 Tim. 6. 5. and their portion is in this life, Psal. 17. 14. and so they are called Men of the world; Here they lay up a treasure to themselves, and therefore here is their hearts, Mat. 6. 19, 20, 21. and verily they have their reward, Mat 6. 5.

2. As the creature is set in competition with God, or in the least degree of Co-ordination with God, so it is to be hated, rejected and crucified. It is Gods prerogative to have Sovereign Interest in the soul: To be esteemed and loved as our chiefest good, and to be depended on as the principal cause of our well-being. The heart he made for himself, and the heart he will have; or else whoever hath it shall have it to its woe. He will be its Rest, or it shall never have Rest: and he will be its Happiness, or it shall be miserable everlastingly. If now the presumptuous world will play
play the Traytor, and seek to dispossess the Sovereign of your souls, its time to use it as a Traytor should be used. If it will needs usurp the place of God, down with that Idol, and deal with it as it deserves. O with what indignation and scorn may the Lord of glory look down upon the dirty worth-less creature, when he feeth in it his throne! What! an earthen God! an aery God! Is gold, and honour, and fleshly pleasures, fit matter to become your God! And with what indignation and scorn should a gracious soul once hear the motion of entertaining such a God! It should be odious to us once to hear a comparison between the living God and the world! as if it would be to us what he would be, or could procure our safety and felicity in his stead. As the Jews would not endure to hear of Christ being their King, but cried out, Away with him, Crucifie him, we have no King but Cesar: So must we think and speak of the world when it would be our King; Away with it, crucifie it, we have no King but God in Christ. And as the rebellious world faith of Christ, Luke 19.27. We will not have this man to rule over us; so must we lay of the flesh and the world, we will not have them to rule over us. As the churlish Isralite asked Moses (the Prophet like Christ) so must we do the flesh and world; Who made thee a Ruler over us? We may value a very dunghill for the manuring of our Land: but if any man will say, This dunghill is the Sun, which giveth light to the world; the assertion would rather cause derision then belief: Or if you would perswade a Man to put it in his bosom or his bed, he would cast it away with abhorrence and disdain, who would not have refused it if you had laid it in his field. The poorest beggar may be regarded in his place; but if he will proclaim himself King, you will either laugh at him as a fool, or abhor him as a Traytor; subjects do owe much honour and obedience to their Princes; but if Caligula will needs be Jupiter, or if they must hear as the Pope, Dominus Deus nostrer Papa, or if they will usurp Gods prerogatives, and undertake his proper work, or will set themselves against his truth and interest, and grow jealous of his power on which they must depend, and of his Gospel and Spiritual Administrations and Discipline, lest it should eclipse their glory or cross their wills, this is the ready way to make them become base, and lay both them and their glory in the dust. The Jews ought to reverence Herod their King, but
but if once they begin to say, [It is the voice of a God, and not of a man] no wonder if he be smitten by the hand of Divine vengeance, and he that would be a God, become the food of worms; and God shews them what a God they had magnified, that cannot keep the lice or worms from eating him alive. God useth to pour contempt upon Princes, when they will not know and submit to the everlasting King. He taketh himself as engaged to break down all that would usurp his honour, and tumble down the Idols of the world; therefore hath he alway so abhorred the two grand abominations, Pride and Idolatry, above other sins: For he will not give his glory to another: He will not with patience hear it spoken of an Idol, [These are thy Gods O Israel, that brought thee out of Egypt:] The first Commandment is not meerly a precept for some particular act of obedience, as are the rest: but it is the fundamental Law of God, establishing the very Relations of Sovereign and Subject: And as this is the first and great command, and that which virtually containeth all, [Thou shalt have no other Gods before me] or, [Thou shalt love the Lord thy God with all thy heart.] So he that breaketh this is guilty of all. When the Parent of the world would needs become as God, he made himself the slave of the Devil.

You see then I hope sufficient reason why the world must be abhorred and crucified, when it is made an Idol, and would become our God; and why this Crucifixion of it is of absolute indispensible necessity to salvation. If it had kept its place and distance, and would have been only a stream from the infinite power, and wisdom, and goodness, and a Messenger to bring us the report of his excellencies, and a book in which we might read his name, and a glass in which we might see his face, then might we have esteemed and magnified it. But when the Devil and the flesh will make it their bait to draw away our hearts from God, and to steal that love, desire, and care, which is due to him, and begin to tell us of Rest, or Satisfaction, or Felicity here, its time to cry out, Crucifie it, crucifie it. When it would infinuate it self into our bosom, and get next our hearts, and have our most delightfull and frequent thoughts and become so dear to us, that we cannot be without it; when it is the very thing that our minds are bent upon, and that lifts us up when we have it, and casts
cast us down when we want it: and thus disposeth of our affections and endeavours, its time to lay such an Idol in the dust, and to cast our such a Traitor with the greatest detestation. As we our selves shall be exalted if we humble our selves, and brough low if we exalt our selves: so must we cast down the world when it would exalt it self in our esteem, and the right exaltation of it is by the lowest subjecting of it unto God. For whoever hath to deal with Infinite Power, must think of no other way of exaltation.

3. The world must be abhorred, and crucified by us, as it standeth at enmity to God and his holy maies. It is become, through mans corruption, the great seducer, and an impediment to our entertainment of heavenly Doctrine, and a means of keeping the soul from God. Yea It is become the Interest of the flesh, and is set in fullest opposition to our spiritual Interest. In what degree soever the world would turn your hearts from God, or stop your ears against his word, or take you off from the duty which he prescribeth you, in that measure you must seek to crucifie it to your selves. If Father or Mother would draw us away from Christ, though as parents they must be honoured still, yet as enemies to Christ they must be contemned. When your honours would hinder you from honouring God, and your credit doth contend against your conscience, and your worldly business contradicteth your heavenly business, and your gain is pleaded against your obedience; it is time then to use the world as an enemy, and to vilifie those honours, and businesses, and commodities. A tender conscience that is acquainted with a course of universal obedience, will take notice when these worldly interpositions and avocations would interrupt his course: and a soul acquainted with an holy dependance upon God and Communion with him, can feel when these enticing and deluding things would interrupt his Communion, and turn his eye from the face of God: and therefore he can feel by the advantage of his holy experience, when the world becomes his enemy, and calleth him to the conflict.

4. The world is to be crucified, as it is the matter of our flesh-pleasing, or the food of our carnal affections, and the fuel of our concupiscence. The grand Idol that is exalted against the Lord, is Carnal-Self: This is the God of all the unregenerate;
This hath their hearts, their care, their labours. The pleasings of this flesh is the end of the unsanctified, and therefore the summary capital sin, which virtually containeth all the rest; Even as the Pleasing of God is the End of every Saint, and therefore the summary capital duty which virtually containeth all other duties: The world is an Idol subservient to the flesh, as being the matter of its delight, and the means by which its End is attained; as in the contrary state, the Mediator is subservient to the Father, as being the matter of his delight, in whom he is well-pleased, and the means by whom he obtaineth his Ends, in making his people also well-pleasing in his eyes. The devil also is an Idol of the ungodly; but that is in a subserviency to the world and to the flesh, as by the bait of worldly things he pleaseth the flesh: as in the contrary state the Holy Ghost is in office subordinate to the Son and to the Father, in that he bringeth us to Christ, by whom we must have access to the Father. In the Carnal Trinity then you may see, that as the flesh is the Principal and Ultimate End, and hath the first place, so the world is the nearest means to that End, and hath the second place: and as there is no coming to the Father or Pleasing him but by the Son, so there is no way of Pleasing the flesh but by the world. So that by this you may perceive in what relation we stand to the sensual seducing world, and on what grounds, and how far it is necessary that we crucifie it: The fixed determination of our Soveraign is, that if we live after the flesh we shall die, but if by the Spirit we mortifie the deeds of the body, we shall live, Rom. 8. 13. To live after the flesh, is by loving the world, and enjoying it as our felicity: and to mortifie the deeds of it by the Spirit, is by withdrawing this fuel and food that doth maintain them, and by crucifying and killing the world as to such ends. Our work is to put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof, Rom. 13. 14. It is the world that is this provision for the fulfilling of our fleshly lusts. So far therefore as the flesh must be mortified, the world also must be mortified.

5. Moreover the world must be Crucified to us, as far as it is presented to us as an independent or separated Good, without its due relations unto God. It is God only who is the Absolute, Necessary, Independent Being; and all creatures are but secondary.
The Crucifying of the world,

dary, contingent, dependent Beings, (whether Univocally or Equivocally, or Analogically so called, with God, let the Schools debate.) To look on the creature as a separated or simple Being or Good, is to look upon it as God. And here came in the first Idolatry of the world. When Adam had all his felicity in God, and had the creature only as a stream and means, and when all his affections should have been centred in God, and he should not have viewed one line in the volume of nature, without the joint observance of the Center where it was terminated; Contrarily he withdraws his eye from God, and fixeth it on the creature as a separated Good; and desiring to know Good in this separated sense, he made it an Evil to him, and knew it to his sorrow: And so forsaking the true and Al-sufficient Good, he turned to a Good which indeed as conceived of by him was no Good, and knew it by a knowledge, which as to the Truth of it was not Knowing, but Erring. And in this course which our first progenitors have led us into, the carnall world proceedeth to this day. The creature is near them, but God is far off: A little they know of the creature, but they are utter strangers to God: And therefore think on the creature as an independent separated Good. And you must carefully note, that the dependence of the creature on God, is not to be fully manifest by the dependence of any creature upon another. The line is locally distant from the Center; and the streams are locally distant from the spring, though they are contiguous, and have the dependancy of an effect: But God is not local, and so not locally distant from us. The nearest similitude is that of the bodies dependence upon the soul (which yet doth fall exceeding short.) In God both we and every creature do live, and move, and have our being. As no man of reason will talk to a corpse, nor dwell and converse with any man meerly as corporeal, without respect to the soul that doth animate him, nor will he fall in love with a corpse; so no man that is spiritually wise (so far as he is so) will once look upon any creature, much less converse with it, or fall in love with it, barely as a creature, conceiving of it as a thing that is separated from God, or not positively conceiving of God as animating it, and as being its Alpha and Omega, its Beginning and End, its principal efficient, and ultimate Final cause, at least: For this were to imagine the carpkaife of a creature, and to conceive of it as
as such a thing as is not in being. For out of the God of Nature the creature is Nothing, nor can do anything; for there is no such thing; even as out of Christ the Lord of Spiritual Life, and Grace, the new creature is nothing, and we can do nothing: for there is no such new creature.

You have here the very difference between a Carnal and a Spiritual life. The Carnal man doth see only the carcase of the world, and is blind to God, and feeth not him, when he seeth that which is animated by him. But the Spiritual man seeth God in and by the creature, and the creature is nothing to him but in God. As an illiterate man doth look upon a Book, and seeth only the letters, and taketh pleasure in their shape and order, and falls a playing with it as children do: but he seeth not, nor understands the sense: and therefore if it contained the noblest mysteries or the greatest promises, even such as his life did depend upon, he loveth it not in any such respect; nor doth he for that delight in it: but let a learned man have the perusing of the same Book, and though he may commend the clearness of the character, yet it is the sense that he principally observeth, and the sense that he loveth, and the sense that he delighteth in: and therefore as the sense is incomparably more excellent then the character simply considered, so it is an higher and more excellent kind of knowledge and delight which he hath in the Book; then that which the illiterate hath: And indeed it is an imaginary annihilation of the Book, and of every character of it formally considered to conceive of it as separated from the sense: for the very essence of it, is to be a sign of that sense: and therefore as the illiterate cannot see the sense for words and letters, the wood for trees, so the literate can see no such thing as words without sense, nor would regard the materials but for this signifying use.

I have expressed the similitude in more words then I use in such cases, because it much illustrateth our present matter. It was never the mind of God to make the great body of this world to stand as a separated thing, or to be an Idol. He made all this for himself: The whole creation is one entire volume, and the sense of every line is God. His name is legible on every creature, and he that seeth not God in all, understandeth not the sense of the Creation. As it is Eternal Life to know God, so this God is Et
the Life of the creature which we know, and the knowing of him in it is the Life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the out-side and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the sense they do annihilate the world to themselves, as to its principal use and signification.

There are two Texts of Scripture among many others, of which I have often thought, as notable descriptions of a carnal mans life; the one as to the privative part, and the other as to the positive. One is, Ephes. 2. 12. which calleth them [Atheists, or without God in the World.] They see and know somewhat of the world, but God they neither see nor know: They converse with the world, but not with God: All their affections are let out upon the world, but God hath none of them: All their business is about the world, but they live as if they had nothing to do with God. As a Scholler, if his Master should stand in a corner of the School to watch what he will do, will behave himself while he seeth him not, as if he were not there; he will play with his fellows and talk to them, as if there were no Master in the School: So do the ungodly live in the world, as if there were no God in the world: They think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God they know him not, but carry themselves as if they had nothing to do with him: and ask in their hearts as Pharaoh once did, Who is the Lord that I should serve him? And perhaps this made David say, Psal. 14. 1. [The fool hath said in his heart there is no God.] Though he speak it not positively, yet there is a privative Atheism, which is interpretatively to say, [ There is no God.] For he seeth him not, nor taketh any great notice of him: but liveth as without him in the world: Not without him efficiently considered; for so nothing can subsist without him, but without him objectively considered: For God is not in all his thoughts, Psal. 10. 4. 5. and his judgements are far above, ought of his sight. God looketh down upon the children of men, to see if there be any that will understand and seek after God: but they are gone aside, and are become filthy, and observe not him that observeth them, Psal. 14. 2. 3. This is the case of poor worldlings from the highest Prince to the lowest beggar:
beggar: A great deal of business they have in the world, some in seeking what they want, and others in holding and enjoying what they have: but they all live as without God in the world. [Now consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. For the wicked shall be turned into hell, and all the Nations that forget God, Psal. 9. 17.]

The other Text that describeth the life of a meer natural man, is, Psalm 39. 6. to which you may joyn, Psal. 73. 20. The former faith, [Surely every man walketh in a vain show; surely they are disquieted, or make a tumult and stir in vain.] Though the brevity of life it fell may be something here intended, yet that seemeth not to be all: but also the vanity of it as it is a worldly life, and imploied meerly about transitory creatures: For even on earth our Spiritual life of Grace, and Communion with God in Christ by the Spirit, is not vain. The word which we translate a vain shew, signifieth the image, or shadow, or appearance, or figure of a thing: a thing that is nothing, or not the thing it seems to be, but the shew of it; or as the Prophet himself expoundeth it, a dream: Men do but seem to live that live only on and to the creature; they do but seem to be Rich, and have no other Riches; and seem to have Pleasure, that have no higher Pleasures: and seem to be Honourable, that have but the Honour that comes from man. A great stir they make in the world, to little purpose. They thrust themselves into tumults, and quarrel, and fight, and some are conquered, and others conquerors, and some lament, and others rejoice; some walk dejectedly, and others domineer: and all is but a vain shew or thing of nought. Its but like childrens games, where all is done in jest, and wise men account it not worthy their observance. Its but like the acting of a Comedy, where great persons and actions are personated and counterfeited: and a pompous stir there is for a while, to please the foolish spectators, that themselves may be pleased by their applause, and then they come down and the sport is ended, & they are as they were. The life of a worldling is but like a Poppet-play, where there is great doings to little purpose: Or like the busy gadding of the laborious Ants, to gather together a little sticks & straw, which the Spurn a of mans foot will soon disperse. Thus do all worldly sensual
sensual men, walk in a vain show. By separating the creature from God, they make it nothing: and then they study it, and dispute of it, and seek, and run, and labour for it, when they have in a sort annihilated it. I speak still of their Objective separation in esse cognito & volito: for a real separation is impossible, but as a real annihilation may be so called. When they have separated the characters of the great Book of Nature from God who is their sense, and made nothing of it, as to the form of a Book, then do they fall a playing with it, who could not endure to learn on it. But when their Master comes to take an account of their Learning, the play will be at an end, and the sorrow begins: and then they must remember and feel that their Book was given them to another use.

And this seems to be the sense of that other Text, Psal. 73. 20. 

[As a dream when one awaketh, so O Lord when thou awakenst,
( or in awaking ) thou shalt despise their image. ] Though many learned interpreters rather apply the word [in awaking] to the sinners awaking at Judgement, out of the forefald dream of sensual life. They do but labour, and care, and gather as in a dream; They fight, and conquer, and possess, but as in a dream. They dream that they are rich, and honourable, and happy, and how proudly do they carry it out in this dream? One dreameth that he is a great man, and he is lifted up: another dreameth that he is poor and undone, and he is troubled: But when God awaketh the dreaming world, he will shew them the vanity and despicable nefs of this image or show that here they walked in: They shall see that as in a game at Chess, though one was imaginably a King and another a Queen; yet it was but imaginary: and when the tedious game is ended, they have laboured hard to do nothing, and are all alike: so will it be with them; the meaning is not only that God himself will despise this their show or imaginary employments and enjoyments: but that he will make them appear despicable to themselves and all the world.

Truly Brethren, all that we have to do with the world in a separated sense, as without God, is such a game, a dream, a show. When Schollars are thus studying their Physicks or Mathematicks, or anything of the creature, as separated from God, yea.
yea, or as not studying God in that creature, they are but playing the children and fools: they are like a Printer that cannot read, (if there were such a man) that studies how to shape his letters when he knoweth not what a letter meaneth. When they are disputing in the Schools about Gods works, in this separated fort, as without God, they are busily playing the idiots, and taking the name of God in vain, and making a learned stir about nothing.

And here I pray you mark the different successes of a sensual, and of a sanctified study and knowledge. The first sinner by seeking to know and enjoy the creature in a separated sort, did lose God who was his All, and made the creature his All, and thereby as to its signification and principal use, did to himself annihilate it. And in this path do all his posterity walk, till faith recover them; and this is their vain fame, and their living without God in the world. But when faith hath opened a mans eyes, and shewed him God in every creature, who was hid from him before, then is the creature who was before his All, annihilated to him in that separated sense, and God becomes his All again: and this annihilation of the creature, is indeed its restoration objectively to its primitive nature and use: and it was not indeed known or respected as a creature till now. So that sensual men, by making the creature an imaginary God, or chiefeft Good, or All, do make it indeed objectively to become Nothing and so their All, their God, their felicity is Nothing; and so all their life is a Nothing. When as the faithful by Crucifying or Annihilating the creature, as it would appear a felicity to us, or any Good, as separated from God, do restore it to its true objective being and use, by returning to God who is truly All; and in whom the creature is a Derived Imperfect something, and out of whom it is indeed a Nothing.

I will further illustrate it by one other similitude. God gave the Ceremonial Law by Moses to the Israelites, to be an obscure Gospel, and to lead them unto Christ. The sacrifices, and other typical Ceremonies were the Letters of the Law, and Christ was the sense. The true Believers thus understood and used them; but the Carnal Jews lookt only on the letter and lost the sense: and thus separating the bare Letter from the sense, that is, the. Legal works from Christ, they thought to be Justified by those works,
works, and by the Law, in that separated sense. But the Apostle Paul doth plead against this error, and tells them that Christ is the end of the Law to all Believers, and that be is the fulfilling of it, and that through him it is fulfilled in those that walk not after the flesh, but after the Spirit; and that by the deeds of the Law, in this separated sense, no flesh can be justified; and that the Letter separated from the sense of it killeth: but Christ by his Spirit, who is the sense of it, giveth life. If these Jews had taken and used the Law as God intended it, and had taken the sense and spirit with the Letter, and had understood that Christ was the very life, and end, and all of the Law, Paul would never have cryed down the Law, nor Justification by it in this sense: for that had been to cry down Justification by Christ. But it was Justification by the Letter, or the Law as separated from Christ who was the meaning of it. So is it in our present case. The creature is the letter, and God the sense; and Carnal men do understand only the Letter of the creature, and fall in love with it: and thus God cryeth down the world, and vilifieth, and speaketh contemptuously of the world: when as if it had not been for the separation, he would never have cryed it down, nor spoken an hard word of it. As the Law had never been so hardly spoken of, if the mis-understanding Jew had not separated it from Christ. So the world had never been so often called Vanity, and a Lie, and Nothing, and a Dream, and that which is not bread, and that which profiteth not, a shadow, a Deceiver, with abundance of the like contemptuous terms, if carnal sinners had not in their minds and affections separated it from God.

And thus have I shewed you in what Respect the World must be Crucified.

And let me add in the Conclusion, as most necessary for your observation, that there is in the world an inseparable aptitude to tempt us dangerously to the forefaid abuse: and therefore when we have done all that we can in Crucifying and sublimating it, we must never imagine that we can make it so wholesome or harmless a thing, as that we may feed upon it without great caution and suspicion or ever return to friendship with it again, till fire have refined it, and grace hath perfectly refined it.
us. And yet this is not long of the creature without us, but of us and the tempter. The world is in itself Good, as being the work of God; and it cannot be the proper efficient culpable cause of our sin: for it hath no sin in it self. (I mean the world as distinct from the men of the world;) and therefore cannot be the direct cause of sin. But yet there is that in it, which is apt to be the matter of our temptation; and so apt, as that all that perish do perish by the world. As there is no salvation but by the whole Trinity Conjunct, who have each person his several office for our recovery; so there is no damnation but by the whole Infernal Trinity, the flesh, the world and the Devil: even to Innocent Adam the world must be the bait, and Satan found somewhat in it, that made it apt for such an office, though nothing but what was very good. But now that the flesh is become the Predominant part and power in us, as it is in all till the Spirit overcome it, the case is much worse, and the world is incomparably a more dangerous enemy then to Adam it could be. For though still the creature be good in itself, yet we are so bad, that the better the creature is, the worse it becomes to us: For we are naturally propense to it, in its separated capacity, and all men till regeneration, are fond of it as their felicity, and hug it as their dearest good, and Sacrifice to it as their Idol. So that an enemy it is, and an enemy it will be, when we have done our best, as long as we are on earth. For while we have a flesh that would fain be pleased, by that which God forbiddeth; and there is a Devil to offer us the bait, and tempt us to this flesh-pleasing, the world which is the bait will still be the matter and occasion of our danger. The consideration of this may cut the throat of licentious principles, and hence we may answer the most of their vain pretended reasons, who under the Cloak of Christian liberty, would again indulge the flesh, and be reconciled to the world. But certainly it will never lay by its enmity, till we lay by our flesh: and therefore there is no thoughts to be entertained of closing with it any more: but we must be killing it, and dying to it, to the last.

SECT.
SECT. IV.

Having thus shewed you in what respect the world must be Crucified, and so resolved the question as to the Object, I am next to resolve it as to the Aff, and shew you wherein the Crucifying it doth consist.

The Apostle followeth on the Allegory, which he took occasion of from the mention of the Cross of Christ. From thence therefore we must also fetch the proper sense. As the world did use Christ, or would have used him, so we must use the world. Not actually murder the sons of death, as they did murder the Lord of Life: but what Christ was on the Cross in their eye, that must the world be esteemed in our eyes.

To take it in order. 1. The predictions of the Prophets before Christ's coming, were not regarded by the unbelieving Jews, but the Prophets themselves persecuted.

So those that would persuade us of the felicity of any worldly enjoyments, and by extolling sensual pleasures, or profits, or honors, would draw our hearts to them, should be despised and esteemed as deceivers by us. No man is more serviceable to the Devil for our destruction, then they that applaud any sensual vanity, and would make us believe what great matters are to be expected from the world, and so would be the Panders of it to entice us to its unchast embraces. Remember this, when any would persuade you what a fine thing it is to be rich and great, and somebody in the world: what a merry life it is to drink, and sport away your time: these are the Prophets and Apostles of the Devil and the world, and let them be regarded by you accordingly.

2. As soon as Christ was born into the world, his best place of entertainment was a common Inn; and there he could have room but in a stable and in a manger; the world would allow him no better accommodation: and this was the welcome that it first afforded him.

Here you have two notable directions for your usage of the world. 1. Begin to renounce it betime, as it did Christ. As the world rejected Christ an Infant, so we in our Infancy must reject the world. This is to be solemnly performed in Baptism.
as we are engaged to the saving Trinity, and Baptized into the name of the Father, Son and Holy Ghost, so must we solemnly Renounce the Damning Trinity, even the flesh, the world and the Devil: For so the Church hath ever done, and the nature of the thing doth manifestly require it: for the morus must have its Terminus á quo, as well as ad quem. Its a sad thing that so many well-meaning men should deny our Infant-capacity of this engagement: but much fadder that they should do it with such violent Church-dividing zeal, as if the Kingdom of God lay in the exclusion of the seed of Believers out of it! If it be true that all our Infant-seed are excluded from the Church: I am sure it is to sad a truth, that me thinks men should not so eagerly lay hold of it, before they have better evidence to evince it. It was once a mercy for Infants to be in Covenant with God, and members of his Church: and I do not think that it is now a mercy to be out: or that the Kingdom of the Devil is the more desirable state: (and all men are in one of these.) Sure I am, they were once members of the Church by God's appointment, and they that say they are cast out must prove it, and better then any that yet have attempted it, if they would have judicious, considerate, impartial men believe them. Whoever call them out, sure Christ would not, that did so much enlarge the Church and better its state, and manifest more abundant mercy, and chide his Disciples that kept such from him, and proclaimed that his Kingdom was of such. I am not easily persuaded to believe that the Head and King of the Church hath actually gathered a Society of a false Constitution so long, and that he that is so tender of his Church, and hath bought it so dearly, and ruled it so faithfully, had never a true constituted visible Church till about two hundred years ago, among a few such as I have no mind to describe, and that we must now have a new and true Church-frame to begin, when the world is almost at an end: and that this glory referred for our last days, consisted in casting out our Infant-seed, and leaving them in the visible Kingdom of the Devil till they come to age. I am more out of doubt then ever I was, that God would have our Infants renounce the world, and be Dedicated unto him, as the world did renounce Christ an Infant. If an Infant-Christ must be the head of the Church, I know not why an Infant-sinner may not be a member of it:

And
And as the world without reason through malice rejected our Infant-Head; so God will find both Reason and Love to receive and entertain his Infant-members. And as long as we have Gods express approbation in his Word, for parents entring their children into his Covenant, and have the examples of all Nations by the Law of Nature, allowing parents to enter their children into Covenants which are apparently for their good, and to put their names into their Leaves with their own, we shall not think our Infants incapable of Covenanting with God, nor of making this early Abrenuciation of the world.

2. From hence also you may learn what room it is that the world should be allowed by you, even the flable and the manger, as it allowed Christ. This is a point of most necessary consideration. The soul of man hath its several faculties: As vegetative, it hath its natural parts, and spirits, and powers, and a natural Appetite after the creature. This is the stable and the manger where the creature as a natural good may be entertained; it hath also a sensitive, its power of sensation, and sensitive Appetite. This also may entertain the creature; but not for its self, nor by its own conduct; but under the guidance of Reason to an higher-end. But the high and noble faculty of Reason, and the Rational Appetite, may not allow it the least entertainment in its separated capacity, as we are now discoursing of it. It belongeth not to the Natural or sensitive Powers to see and Love God in the creature; and therefore it cannot be required of them; and therefore they may receive their objects, (moderated by reason,) upon lower terms. But its the office of Reason, as to moderate the senses, to behold God in all the objects of sense; and no otherwise should it have to do with sensual objects, of which more anon.

3. It was not long that Christ had been in the world before Herod sought his Life, and caused him to flee into Egypt. And as soon as we are capable of assaulting the world, we must actually fall upon it, and seek the extirpation of all its Interest from our hearts, where Christ sets up his throne.

It was for fear of losing his Crown that Herod sought the death of Christ. It must be for fear lest Christ should be dethroned in our hearts, and lose his regal Interest, and lest we should lose the Crown of glory, that we must endeavour the crucifying of the world. When
When Angels and wise men did worship Christ, yet Herod did seek his death, and the more seek it, because of their acclamations, as being brought into jealousies of him by the Titles which they gave him. So when the Princes and great ones of the earth do extoll the world, and magnifie its glory, we must be raised hereby into the greater suffiption of it, and the more resolutely set against it.

As Herod did put to death even the innocent children, left Christ should escape, that so he might make sure work for his Crown. So must we subdue our sensual desires, by denying them sometimes even in lawful things, lest we should be carried to that which is unlawful before we are aware: and we must avoid the very occasions & appearances of evil, and restrain our selves in the liberty that we might take, and not go as near the brink of danger as we dare: For it concerneth us to make sure work where the Reign of Christ and our own salvation is so much concerned, as in our victory over the world it is.

4. The whole life of Christ on earth was one continued conflict with the world. They believed not on him even when they saw his Miracles. They hated him even while he did them good. They afforded him not a settled habitation. So in the height of its Glory, the world must not be trusted by us. Though it afford us sustenance for our outward man, yet must we hate it; and we must allow it no settled entertainment in our hearts.

Christ was in the world, and the world was made by him, and yet it knew him not, John 1.10. We converse in the world, and our outward man must live by it, as in it we received our life, and yet we must not know it in its separated capacity. The world could not hate them that were of the world; but Christ it hated, because he was not of it, John 7.7. and 15.18, 19. and 17.14. So must we hate the world, because it is not of that nature, nor for that Interest as the New creature is, though worldlings that are of it cannot hate it.

The nearer Christ was to the end of his life, the more cruelly and maliciously did the world use him. And the nearer we are to our parting with the world, the more must we condemn and hate it.

5. The world did a-raise and condemn Christ as a Malefactor: they charged him to be a Deceiver, and one that did his mighty works
works by the power of Belzebub. So must we justly charge the world to be a deceiver, and work its strange stupendious delusions by the power of Satan the great deceiver, and as a Malefactor must we attach, arraign and condemn it. They came out against Christ as a thief with swords and staves, *Matt. 26.55.* we must come out against the world as that great thief that would rob God of his honour and interest, Christ of his Kingdom, and us of our salvation, and by the sword of the Spirit must disarm and conquer it.

The world judged Christ to be a blasphemer and guilty of death; because he said that he was the Son of God, and should sit at his right hand. We must condemn the world of Blasphemous usurpation, that would needs become our God, and usurp the Divine prerogatives and honours.

They spit upon Christ in token of hatred and contempt. And we must as it were spit at the pleasures, and profits, and honours of the world, and manifest our defiance, and hatred, and contempt of them.

They buffeted Christ in manifestation of their malicious enmity. And the world and our flesh must not escape our hands; though our war be but defensive, yet must we offend that we may defend. *[So fight I, (saith Paul, 1 Cor. 9.26, 27.) not as one that beateth the air, (that maketh a shew of enmity when there is none, as children in sport, or fencers that have no intent to kill)]* but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away. *[ὑπακοήν καὶ το σώμα γε, διακατακρίνωσά] The first verb signifies to buffet and beat black and blew, as we say, *Et validis sobibus subjicere reluctantem,* as Beza speaks, and the second verb signifies, to bring into servitude, or into the state of a servant, which is indeed the very work that we have to do with the flesh and the world.

They reproached Christ when they had smote him, and tauntingly bid him, *Prophece who smote him.* And the world and all the Idols of it deserve no better of us, when they will usurp the place of God; and we may well scorn such a god, as Elias did Baal, and as God useth to do by the Idols of the heathen. Fine gods indeed, that can neither save themselves nor us.

The world did strip Christ and put on him a robe and a Crown
of thorns, and a reed into his hand, and again spit upon him 
and mocked him. And this contempt in our apprehensions must 
we cast upon the arrogant world; we must strip it of its vain 
shew, and give it the honour of a reed for levity, and of thorns 
for unprofitableness and vexation; for as thorns it vexeth when 
it promiseth felicity, and as thorns it choaketh that word of truth, 
and as a reed it is shaken with every wind.

No backwardness of the Judge, and no intercession of his 
wife, could rescue Christ from the malice of the Jews; but the 
more is said for him, the more they cry, Crucifie him. And as 
resolvedly must we persecute the world. No intercession of our 
leath, or backwardness of carnal Reason, must take us off; but 
we must be content with nothing but its Crucifying.

When Pilate drew back, they knockt all dead with this malici-
ous voice, John 19. 12. [If thou let this man go, thou art not 
Caesars friend: whosoever maketh himself a King, speaketh against 
Caeser:] So must we quicken and provoke our Reason by argu-
ments drawn from our fidelity to Christ, and say, If we favour 
this world, we are not the friends of Christ; for whatsoever would 
make it self our King, and our felicity, and would steal away our 
hearts, is not Christ's friend.

When Pilate saith, [Shall I crucifie your King?] they cry 
out, [we have no King but Caeser.] And when the flesh or car-
nal Reason saith, [Will you cast away your comforts, your peace, 
your happiness, your lives?] We must say, [We have no comfort 
but Christ, no peace but Christ, no happiness, no life but what's 
in Christ.]

The world crucified Christ between two thieves. And we must 
crucifie the world between two thieves; viz. the flesh on the one 
hand, and the Devil on the other, which would both have robbed 
God and us; though through the power of a Crucified Christ, 
the one of these, even the flesh, may be so refined as to be ad-
mitted into Paradise.

The world writ over the head of Christ, as the cause of his 
death [King of the Jewes.] And we must write this over the 
Crucified world, [This is it that would have been our King, and 
God, and Happiness: so let all shine enemies perish O Lord.] We 
must pierce the very sides of it, and let out its heart-blood. We 
must nail its hands and feet, the very instruments or means

by
by which it executed its deceits. We must give it the Gall and Vinegar of penitent tears, and threatened judgements. The world thus despised and rejected Christ, making him a man of sorrows, and acquainted with our griefs; they hid their faces and esteemed him not, Isa. 5 3 3. He had no form or comeliness in their eyes, and when they saw him, there was no beauty that they should desire him, Ver. 2. So must we despise and reject the world, and hide our faces from it, and not esteem it, disdaining even to look upon its pomp and vanity, and to observe its gawdy alluring dress, or once to regard its enticing charms. We must think it all into a loathsome vanity, till there appear to us no form or comeliness in it, nor any beauty for which we should desire it, and wonder what they can see in it that so far dote upon it, as to part with Christ and salvation to enjoy it.

The world did even triumph over a crucified Christ, and shake their heads at him, and say, He saved others, but himself he cannot save.] And we must triumph through Christ over the crucified world, and say, This is it that promised such great matters to its deceived followers; that men esteemed before God and glory; and now, as it cannot save them from the dust, or the wrath of God, so neither can it save itself from this contempt that Christ doth cast upon it. Cast down this Idol out of your hearts and say, If he be a god let him help himself.

Lastly, the world when they had crucified Christ did bury him, and roll a stone on his Sepulchre, and seal it up, and watch it with soldiers to secure him from rising again, if they could. And we must even bury the crucified world, and be buried to the world, and lay upon it those weighty considerations and resolutions, and seal thereto with Sacramental obligations, and follow all this with persevering watchfulness, that may never permit it to revive and rise again.

And thus must we learn from the Cross of Christ, how the world is to be crucified; as it used Christ, we must use it. For it is the whole course of Christ's humiliation that is meant here by his Cross, the rest being denominated from the most eminent part; and therefore from the whole must we fetch our pattern and instructions, by the direction of the Allegory in my Text.

SECT.
SECT. V.

But it will not be unprofitable if we more particularly and orderly acquaint you with those Acts which the crucifying of the world to our selves doth comprehend; over-passing those by which Christ did it for us on the Cross, till anon in the due place.

1. The first act is, To esteem the world as an enemy to God and us, and so as a Malefactor that deserveth to be crucified. And this must not be only by a speculative conception, but by a true confirmed practical Judgement, which will set all the powers of the soul on work. It is the want of this that makes the world to Live and Reign in the hearts of so many, yea even of thousands that think they have mortified it. A speculative Book-knowledge that will only make a man talk, is taken instead of a practical knowledge. Almost every man will say, The world is a great enemy to God and us; but did they soundly and heartily esteem it to be such, they would use it as such. Never tell me that that man takes the world for his deadly enemy, who useth it as his dearest friend; enmity and deadly enmity will be seen. Here is no room to plead the command of loving our enemies; at least, no man can think that he must love it with a love of friendship, and therefore with no love but what is consistent with the hatred of a deadly enemy. This serious deep apprehension of Enmity, is the very spring and poise of all our opposition. We cannot heartily fight with our friend, or seek his death. There must be some anger and falling out before we will make the first assault: and a settled enmity before we will make a deadly war of it. This apprehension of enmity consisteth in an apprehension of the hurtfulness of the world to us, and of the opposition it maketh against God and our salvation, and of the danger that we are in continually by reason of this opposition. So far as men conceive of the world as Good for them, so far they take it for their friend, and love it. For no man can choose but love that which he seriously conceiveth to be Good for him. This complacency is clean contrary to the Christian hostility. But when we conceive of it as that which we stand in continual danger of being everlastingly undone by, this will turn our hearts against it. It undoes men that,
that they have not these apprehensions of the world, and that deeply fixed and habituated in their minds. For it is the apprehension or judgement of things that carryeth about the whole man, and setteth awok all the other faculties.

Quest. But what should we do to be so habitually apprehensive that the world is our enemy?

Answ. 1. You must be sure that you lay up your treasure in heaven: that you are so convinced by Faith of the Glory to come, and of the true felicity that consists in the fruition of God, as that you take it for your Portion, and make it your very End. And when once you have laid up your Hopes in Heaven, and see that there or nowhere you must be happy, this will presently teach you to judge of all things else as they either help or hinder the attainment of that end. For it is the nature of the End to put a due estimate upon all things else: and it is the property of the chief Good, to denominate all other things either Good or Evil, and that in a greater or lesser measure, according as they respect that chiefest Good. For there can be no Goodness in any thing else, but the Goodness of a Means: and the means is so far Good, as it is apt and useful for the attainment of the End. If once therefore you unsighedly take God and Glory for your end and felicity, you will presently fall upon enquiry and observation, what it is that the world will do to help or hinder that felicity.

2. And then you need but one thing more to the discovery of the Enmity; and that is, the Constant experience of your souls. A real living Christian doth live for God, and is upon the motion to his eternal home: there is his heart: and that way his affections daily work: when he findeth his soul down, he windeth it up again; and straineth the spring of faith and love. And therefore his life and business being for heaven, he cannot but be sensible of the rubs that are in his way, and take notice of those things that would stop him in this course. Whereupon he must needs find by constant experience that the world is that great Impediment, and so must be apprehensive of the enmity of the world. For as he that loveth God and waiteth for the sight of his face in Glory, must needs take all that to be against him, and naught for him, that would keep him from God, and deprive him of that beatific vision: so he that knoweth what it is to love.
love God, must needs know by constant sad experience, that the
world is the great with-drawer or hinderer of that love. When he
sets himself in any holy implantment to mount his soul into a more
heavenly frame, and to get a little nearer God, he feeleth himself
too much entangled with inferior objects; these are the weight
that presseth down, and the water that quenched the sacred
flames; and were it not for these, O how much higher might
our soul attain, and how much freer might we be for God!
For it is a thing most certain to us by our constant experience,
that the more of the world is upon our hearts, the less is there
of God; and the more of God, the less of the world. So that
these two means alone, the sincere Intending of God and Glo-
ry as our End, and daily observarion of our own hearts, will
easily convince us that the world is our great enemy. And when
we throughly apprehend it to be our enemy, we have begun to
crucifie it.

2. The next act by which the world is crucified, is, A deep ha-
bituated apprehension of its Worthlessness and insufficiency. As the
opposing world must be taken for an enemy, so the Promisng al-
luring world must be taken, as it is, for an empty thing. The Life
and Reign of the world in the unsanctified, lieth first in their too
high estimation of it. They think of it as good, and good to
them, and as a matter of some considerable worth; and though
they will say with their tongues that heaven is better, yet all
things considered, they take the world to be more suitable to
them, and therefore they desire it more. For Heaven is out of
tight, and beyond their apprehension and affection, and as they
imagine, it is not so certain as the things, which they see, and feel,
and possess. And therefore they resolve to grasp as much of the
creature as they can, and take that which they can get in hand,
and then if there be an heaven, they hope they may have their
part in it, as well as others. But saving Illumination, doth put
men into another mind. It makes them see, that the Invisible
things are of greater Certainty then the visible, and that a
promise without possession, is better security then possession
without a promise; and that for the Worth and Goodness between
Eternal things and Temporal, there can be no comparison. If
the world would have been content to have kept its place, and to
have borrowed all its honour and esteem from God and Glory,
as the end for which it must be used and regarded, it might then have had the honour of being serviceable to our salvation, and to our Masters work: But seeing it will needs be a competitor with heaven, it thereby disrobes it self of its glory, and becometh a vile contemptible thing: And so must it be esteemed by all the friends of God. A found Believer looks on the world, as the world lookt on Christ when he hanged on the Cross; not only as a Malefactor, but as a contemptible thing: And as the world esteemeth the Saints themselves to be hypocrites, deceivers, fools, weak, despised, a spectacle to the world, yea as the filth of the world, and the off-scouring of all things: So must the Believer esteem the world, as seeming to be what it is not, as a weak & insufficient thing, as the περίσσεατέ καὶ πάντων περίσσεα, 1 Cor. 4. 11, 12, 13. the very filth of the streets that is swept away or cast upon the dung-hill: or as a thing devoted to death for the averting of an imminent judgement. Paul's judgement is in a prevalent degree, the judgement of every gracious soul, Phil. 3. 7, 8. What things were gain to me, those I counted loss for Christ: Ye a double loss and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.] Were the world but thus conceived of by a practical judgement, it were half crucified already. If men did verily think that the world is their Loss, they would love it less, and less greedily seek after it, then now most do. Gehazi would not have run after Naaman for his money, if he had thought that it had been his loss: Achan would not have hid the forbidden gold, as a treasure, if he had thought it had been his loss. Who would be at so much care and pains, for their loss, as worldlings and sensualists are for their delights? And if the judgement did once esteem the world as dung, they would not be so greedy for it, nor put it into their bosoms. Who would fall in love with dung, or dote upon filth or dogs-meat? As the judgement doth esteem it, the affections will be towards it. And they that know not of a better condition, will value this as the best, though common reason will call it vanity. But they that by faith have found out the true felicity, have low and contemptuous thoughts of the world. O what a carcasse, what a shadow is it in their eyes? What a poor low thing is it whic the sons of men dotire themselves.
selves in seeking after? What a dung-hill do they wallow in, as if it were a bed of Roses? What deformities do they dote upon, as if they were the most real beauties? A toad abhorreth not the company of a toad; but shall not a man abhor it? But we shall have occasion of saying more to this in the Application.

3. The third act by which we Crucifie the world, is a kind of Annihilation of it to our selves; in our conceptions taking it as a very Nothing, so far as it would be something separated from God, or co-ordinate with him. How oft doth the Scripture call it vanity, a dream, a vain shew, a shadow, yea nothing, yea and less then nothing before God, and lighter then vanity it self, Isa. 40.17. Psalm 62.9. Job 6.21. The Princes of the earth, who are something in the eyes of themselves and others, appear as Nothing when God lets out his wrath upon them, Isa 34.12. Even as the straw when the fire hath consumed it, or the fairest buildings when it hath turned them to ashes. For though the world be really something, yet, 1. In regard of the effects which it promiseth to seduced worldlings, it may be called Nothing. For that which can do Nothing for us in our extremity, which hath no Power to relieve or satisfie us, which leaveth the soul empty, and deceiveth them that trust it, may well be called Nothing in effect: In genero boni, that which can do us no good, is Nothing to us. Let a needy soul betake himself to the world for comfort under the burden of sin, for quiet and true peace to a wounded conscience, and you will find it can do Nothing. Seek to it for grace or strength against corruptions and temptations, and you will find it can do Nothing. Cry to it for succour in the depth of your affliction, and at the hour of death, and try whether it will present you acceptable unto God, and bring your departed souls with boldness to his presence, and you will find that it can do Nothing! Whatever it promiseth, and what ever it seemeth to deluded sinners, when you look for any real good from it, you will find it can do Nothing. And therefore you may well take it as a meer Nothing to you. 2. And in esse objective we may make Nothing of it, by excluding it from any room in our souls, as to those acts that do not belong to it. 3. And as a separated being, independent as to God, so it is indeed Nothing: for there is no such thing: Much less as it is a separated Good, or felicity...
to man. Annihilate then the world to your selves. When it would appear to you to be what it is not, and would promise you to do what it cannot, let it be as Nothing to you. Conceive of it as of a shadow, or a thing that seemeth to be and is not. Could you once make Nothing of it, it would have no power over you, nor any unhappy effects upon you. You would not dote upon a known Nothing, nor change your God and Glory for Nothing.

As Job saith of the wicked, Job 27. 19. [He openeth his eyes, and he is not:] so we may say of the world: when we open our eyes we shall see that it is not: that which before seemed Nothing to us, will appear to be All things; and the world that seemed all things will be Nothing.

The summe of all that hath been said is this. The opposing world must be apprehended as an enemy to God and us, and so far Hated: The glozing world appearing as our felicity, or a competitor with God, must be conceived of as Worthlesfs, and Contemned: And the world as it would appear as a separated Good, being any thing to us, or having any thing for us, out of God, must be annihilated in our conceptions, and taken as Nothing.

**SECT. VI.**

We are next briefly to shew you how it is that we are Crucified to the world; having shewed you how the world is Crucified to us. And in general the meaning is, that we are as Dead or Crucified men to it, in regard of those forementioned unjust respects in which the tempter would present it to us. So that [Crucified] here is put for the absence of that Action and worldly Disposition, which carnal men are guilty of. So that it is a Moral, and not a Natural death that is here mentioned; and observably differeth from a Natural in these respects.

1. A Natural death destroyeth the very Powers or Faculties of Acting: But a Moral Death only destroyeth the Disposition and Action itself, but not any natural Power.

2. A Natural death is Involuntary; and in it self is neither a vertue nor a vice; neither Morally Good or Evil. But a Moral death
death is principally in the will it self, and nothing is more voluntary, and so it is the principal vertue or vice: To be dead in sin and to God, is the summe of all Evill: And to be dead to sin and the world, in Christ, is the summe of Moral Good.

3. Natural death hath no degree of life remaining (saving of the separated soul.) But Moral death may consist with much of the contrary life. For it is denominated from the predominant habits of the soul; which may stand with much of the contrary habit, though subdued. We cannot therefore gather that Paul was absolutely free from all sin, because he was dead to it, or crucified to the world. For this is a Moral death consisting in a conquest of the enemy; who may be said to be dead, because he is overcome; and consisting in the prevalent habits of the soul, which yet may have too much of the remnants of their contraries.

More particularly, 1. If we are Crucified to the world, our undue estimation of the world is Crucified. We have no Idolizing over-valuing regard to it, (in that measure as we are dead to it.) As the world do not regard the works of the Lord, Psal. 28. 5. Isa. 5. 12. So the Saints do not regard the things of the world. The life of faith doth so elevate their spirits, that they are mounted up above the creature, and look not upon the world; or look upon it as a despicable thing. They are above that which is the delight and implant of others; and that which the sensual call Felicity, they still call Vanity: And as a man's stomach abhorreth that which a dog or swine will greedily devour; so the soul of a Believer doth despise and abhor the delights of the ungodly. As Pride makes the Rich look contemptuously and disregardingly upon the poor; So the holy elevation of Believing souls, doth make them look contemptuously and disregardingly upon all the glory of the world. As faith doth bring them up to God, and make him their Object and their All; So doth it make them somewhat like him, and minded as he is minded. And as God regardeth not persons, Deut. 10. 17. nor accepteth the persons of Princes, nor regardeth the rich more than the poor, Job 34. 19. but is pleased more in the least of his image on the humble faithful soul, then with all the glittering glory of the world; so is it in their measure with his people. Where they see nothing of God, they feel no substance; but so far as God appears,
The Crucifying of the World,

peareth to them in any creature, or action, or any means or benefit which they possess, so far they perceive some substance in it. As the natural man Receiveth not the things of the Spirit, nor can know them, because they are spiritually discerned, 1 Cor. 2.14: So the Spiritual man hath shut up his senses to the world, and lost his perception of them, because they are carnally so discerned. The carnall man hath his senses quick in discerning and favouring the things of the flesh, but to the things of the Spirit he is dead and senseless. And contrarily the Spiritual man is dead and senseless to the things of the flesh, and hath no favour in those things that are other men's delights, Rom. 8. 10, 5, 6. He taketh no more sweetnes in their pleasures then in a chip. He wonders what they can see or taste in the things of the world, that they so run after it. To be Rich or Poor do but little differ in his eyes; To be high or low is all one to him, considering these things as accomodations of the flesh; though still he valueteth any condition according to the respect it hath to God, and so that is the best condition to him that best accommodateth and advantage him for God's service. He taketh the flesh's Interest to be none of his Interest; and therefore that which only concerneth the flesh concerneth not him. And therefore he looketh in this regard upon an high estate or low as Nothing to him. Let God dispose of him as he pleaseth, that's God's work and not his. He hath learned in whatever state he is, therewith to be content: [He knows how to be abased, and he knows how to abound, every where and in all things he is instructed, both to be full and to be hungry, both to abound and to suffer need.] Phil. 4. 11, 12. If you applaud and honour him, he taketh it but as if you breathed on him; at the best it is but a sweeter kind of breath: And if you vilifie, and reproach, and unjustly condemn him, he taketh it for no great hurt. For [with him it is a very small thing to be judged of man, and at man's bar; for he that judgeth him is the Lord,] 1 Cor. 4. 3, 4. Nay what if I said that if you imprison him, threaten him, torment him, yea put him to death, he doth not much regard it, nor make any great matter of it, so far as he is Crucified to the world. How joyfully could Paul and Silas sing in the stocks, when their bodies were sore with scourging? Acts. 16. What a rapture of joyful praises did the Apostles break forth into, when they were threatened by the Priests and Elders? Acts
Acts 4. 21, 24. I will add but two more instances. Dan. 3. The
three Jews that were threatened with a furnace of fire, are ac-
cused for not regarding the King, verse 12. and their own answer is,
verse 16, 17. [We are not careful to answer thee in this matter:
If it be so, the God whom we serve is able to deliver us from the
burning fiery furnace, and he will deliver us out of thy hand, O King.
But if not, be it known unto thee, O King, that we will not serve thy
Gods.] And sure they that would not accept of deliverance when
they were tortured, Heb. 11. 35. did set little by it, in comparison
of that better Resurrection which they hoped for. As Christ
said of Satan, The Prince of this world hath nothing in me, John
14. 30. So in our measure, so far as we are dead with Christ, the
world hath nothing in us, no interest, no carnal life to work upon,
and therefore is unable to do any thing with us. Our un-
due estimation of the world is Crucified. This is the first
part.

2. If we are Crucified to the world, our inordinate cogitations
of the world are Crucified. We must not give it that room in our
fancies or power over them, as they have with other men. We
should not indeed allow the creature one thought either for it
self, and terminated finally in itself, nor as separated from God.
Much less should we have so frequent and so pleasant or passio-
nate thoughts of it as most have. But of this more in the Applic-
ation.

3. To be Crucified to the world, is to have Affections dead about
worldly things. That which is vile in our estimation, will be un-
effectual in our Affections. I shall briefly instance in some par-
ticulars.

1. Our Love to the world is Crucified, if we be Crucified to
the world. As this is the great Affection which God claimeth
for himself, and which he maketh the seat of his most excellent
grace; so is it that which he is most jealous of, and will least al-
low the creature to partake of; and the misemployment of it
is the greatest sin, as the right employment of it is the greatest
duty. 1 John 2. 15. [Love not the world, neither the things that
are in the world.] This is a plain and flat command. If the world
be not apprehended by the understanding to be our Good, it will
not be embraced by the Will, nor be Loved. Perhaps you will
say, Though it be not our chief Good, yet it is Good, and therefore
may
may be loved, though not chiefly loved. To which I answer, that in the senses before disclaimed it is none of our Good at all. It hath no goodness to us in it, but the Good of a Means, which is respective to the End; and therefore we must have no Love to it but that which is due to the Means: God therefore being our End, we must love the world only for his sake, as it cometh from him and leadeth to him. The least love to the world for it self is Idolatrous. As you may not allow another woman the least Conjugal affection, though you allow your wife more, without some guilt of unchastity; so you may not in the least measure love the creature for it self, without some guilt of spiritual unchastity. If God must be loved with All the heart, and soul, and strength, then there is none left for any co-partner whatsoever. When we love any thing but as a Means, it is more properly the End that we love in that very act (And therefore some Philosophical Divines affirm that Nothing but the ultimate End is properly loved) so that the Love which we give the world in a due subordination to God is not so properly a Love to the world as to God, and therefore it taketh not from God the least part of that which is due to him. But if we love it in the least measure for it self, or with any co-ordinate Love, so much as we allow it, is robbed from God.

2. Hence followeth (when our love to the world is crucified) that our Desires after it is crucified also. Before we thirsted after Pleasures, or Honours, or Riches, but now this thirst is abated; for when we obey the Call of Christ, Isa. 55. 1. and have freely drunk of the living waters, we thirst our former thirst no more, (according to the measure in which we partake of him) but his Spirit will be a well of water in us, springing up to everlasting life, John 4. 13, 14. The disempered appetite of a Carnal man is so eager after worldly things, that his heart is set upon them: which Rom. 8. 5. is called his minding the things of the flesh: But the mortified Christian, as such, hath no mind of them: His appetite to them is dead and gone. He cares not for them. Now he perceiveth that they are not Good for him, his heart is turned against them.

3. When we are Crucified to the world, our expectations of Good from the world are Crucified. Before we looked for much from it; we thought if we had this Pleasure, or that Honour, if
we had such lands, buildings, friends, or provision, then we were well, or at least much better then now we are! O how Good did we think that these were for us! And therefore we still lived in Hope of more. But when we are Crucified to the world, we give up these Hopes. We see then that we were deceived: We did but hope for nourishment from a stone: The breasts are dry which we thought would have refreshed and satisfied us. When we see that the world is an empty thing, a cask, a picture, a dream, a shadow: we turn away from it, and look no more after it, but look for content in something else. As a child that feedeth a painted Apple may be eager of it till he try that it is sour, and then he careth for it no more: or if a beautiful crab deceive him, when he hath set his teeth in it he casteth it away. So when a Christian judgeth the folly of his former expectations and taileth the vexations of the creature which he was so greedy of, and withall is acquainted by a lively faith, where he may be better: away go all his expectations from the world: and he promiseth himself no more content or satisfaction in it. This is a notable part of Mortification. As it is the Hopes of some Good, that fets men a work in all endeavours: so take down their Hopes, and all the wheels of the soul stand still. If it were not for Hope, we say, the heart would break. And therefore when all our Hopes from the world are dead, the very Heart of the old man is broken, and all his worldly motions cease. Then he faith, Its as good fit still as labour for nothing. I despair of ever having contentment in the creature: I see it will not pacifie my conscience: it will not save me from the wrath to come: it will do nothing for me that is worthy my regard: and therefore let it go: I follow it no further: It shall have my heart no more. Before he had many a promising delightful thought of the creatures, which he could not reach: He thought with himself,If I were but thus placed and settled once: if I had but this or that which I want: if I were, but here or there where would I would be: if I had but the favour of such or such an one, how happy were I? how well should I be? I would then be content and seek no more. But when faith hath mortified us to the world, we see that all these were foolish dreams: we knew not what is was that we Hoped for! and then we give up all such Hopes for ever. Such pleasing thoughts of any worldly thing while you want it, or of any
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any place or Condition which you are absent from, and such promises and hopes from any worldly state, or person, or thing, both manifest that so far you are alive to the world, and is a folly of the same nature with theirs that Idolize the world, when they do enjoy it. For one man to say, [If I had this or that, I were well] and for another that hath it, to say, [Now I am well, Soul take thy Rest] do both shew the same Estimation, and Idolatrous Love to the world in their hearts; though one of them have the thing which he loves, and the other hath it not: And to be so pleased with the very fancy and conceits of those worldly things which they never had, seems worse then to be pleased with it when they have it. I pray you lay this well to heart that I say to you: Despair, utter Despair of ever being contented or well in the world, or made happy by the world in whole or in part, is the very life of Christian Mortification. It is the nature of a Carnal heart, to keep up his worldly Hopes as long as possibly he can. If you beat him out from one thing, he runs to another: and if he despair of that, he looks after a third, and thus he will wander from creature to creature, till Grace convert him, or Judgement condemn him. If he find that one friend faileth him, he hopes another will prove more faithful; and if that prove a broken reed, he will rest upon a third: if he have been crost in his Hopes of worldly contentment once, or twice, or ten times, or an hundred times, yet he is in hope that some other way may hit, and some more comfort he may find at last: But when God hath opened a man's eyes to see that the whole world is Vanity and Vexation, and that if he had it all it would do him no Good at all, and that it is a meer deceitful empty thing: and when a man is brought to a full and final Desparation of ever finding in the world the Good that he expected; then, and not till then is he Crucified to the world; and then he can let it go, and care not: and then he will betake himself in good earnest to look after that which will not deceive him.

When a worldling is in utmost poverty or in prison, he may part with all his worldly contentment at the present: but this is not to be crucified to the world: For still he keeps up his former estimation of it, and Love to it, and some Hope perhaps that yet it may be better with him. Yea, if he should despair of ever being Happy in the world, if this proceed not from his Disesteem of
of it, and the change of his Affections, but meerly because he would have the world, but sees he cannot, this is far from the nature of true mortification.

4. If we are Crucified to the world, out Delight in it is Crucified. It seemeth not to us a matter of such worth, as to be fit for our Delight: Children are glad of toys, which a wise man hath no pleasure in. To have too sweet contentful thoughts in the creature, and to apprehend it as our Good, and to be rejoyned in it, is a sign that so far we are not Crucified to it. It is not able to Glada mortified heart, so far as it is mortified; though the Love of God that is manifested by it, may make him glad. And this is it that Paul disclaimeth in my text: [God forbid that I should glory save in the Cross of Christ.] If he were the Lord of all the honours or wealth of the world, he would not Glory in them. If he had all the Pleasures that the flesh can desire, he would not glory in them. If he had the common applause of all men, and every one spake well of him; if he had all things about him suited to a carnal hearts content, yet would he not glory in it: No more then a grave and learned man would glory that he had found a counter or a pin. Jer. 9. 23. [Let not the wise man glory in his wisdom, nor the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving-kindness, judgement, and righteousness on the earth; for in these things I delight saith the Lord.] Jer. 4. 2. [The Nations shall bless themselves in him, and in him shall they glory.] Isa. 41. 16. ] Thou shalt rejoice in the Lord, and glory in the holy one of Israel. ] Isa. 45. 23. [In the Lord shall all the seed of Israel be justified, and shall glory.] The world is too low to be the joy of a Believer: His higher hopes do cloud and disgrace such things.

And as these forementioned Passions in the Concupiscible, so also their contraries in the Inscible, must be Crucified. E. G. 1. A man that is dead to the world, will not hate or be much displeased with those that hinder him from the Riches, or Honours, or Pleasures of the world. He makes no great matter of it, and taketh it for no great hurt or loss. And therefore rather then study revenge, he can patiently bear it, when they have taken away his coat, if they take away his cloak also. He doth not swell with malice against them that stand in the way of his
advancement, or hinder his rising or riches in the world. He will not envy the precedency of others; nor seek the disgrace or ruine of them that keep him low: No more then a wise man will hate or seek to be revenged of him that would hinder him from climbing up to the top of a steeple, or that will take a stone or a bush of thorns out of his way:

2. A man that is Crucified to the world, will not avoid or fly from any Duty, though the performance of it cross his worldly commodity, or hazard all his worldly interest. He seeth not reason enough in worldly losses, to draw him to the committing of sin to avoid them. An unmortified man will be swayed by his worldly interest. That must be no Duty to him, which calleth him upon sufferings: and that is no good to him which would deprive him of his sensual Good: and that shall be no sin to him, which seems to be a matter of Necessity, for the securing of his hopes and happiness in the world. Whatever is a mans end, he puts a Must upon the obtaining it, and upon all the Means without which it will not be attained. I Must have God and Glory, faith the Believer, whatever I want: and therefore I Must have Christ, I Must have faith, and love, and obedience; whatever I do. And so faith the Sensualift, My life, and credit, and safety in the world Must be secured, whatever I miss of. and therefore I Must avoid all that would hazard or lose them, and I Must do that which will preserve them, whatever I do. The worldling thinketh there is a Necessity of his being sensually happy: or at least, of preserving his life and hopes on earth. But the mortified Christian seeth no Necessity of Living, much less of any of the sensual provisions, which to others seem such considerable things. And hence it is that the same Argument: from Necessity, draweth one man to sin, and keepeth another most effectually from sin. He that hath carnal Ends, doth plead a Necessity of the sinful means, by which he may attain them. And he that hath the Ends of a true Believer, doth plead a Necessity of avoiding the same sins, which the other thought he must needs commit. For Heavenly ends are as much crost by them, as Earthly Ends are promoted by them. We find a rich man in Luke 18.23, that had a great mind to have been a Christian: And if he had lived in our daies, when the doors is set a little wider open then Christ did set it, there are some that would not.
not have denied him Baptism, but would have let him in. But when he heareth that the world must be renounced, and Christ tells him of selling all, and looking for a reward in another world, [he goes away sorrowful, for he was very rich.] The man would have had pardon and salvation, but he must needs be Rich, or at least keep something. And they that are set upon it that they must and [will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.] 1 Tim. 6. 2. And [he that make haste to be rich, shall not be innocent.] Prov. 28. 20. But the Crucified world is a dead and ineffectual thing. It cannot draw a man from Christ or duty. It cannot draw a man into any known sin (so far as it is Crucified.) It is as Samson when his hair was cut: its power is gone. Thousands whose hearts were changed by grace, could sell all and lay the price at the Apostles feet, and could forsake all and take up their Cross and follow a Crucified Christ to the death, and could rejoice in tribulation, and glory that they were counted worthy to suffer: though he that was unmortified do go away sorrowful. Worldly Interest doth command the Religion and life of the unmortified man, because it is the predominant Interest in his heart: But its contrary with the mortified Believer: His Spiritual Interest being predominant, doth Rule him as to all the matters of this world.

3. If you are Crucified to the world, your care for worldly things is Crucified. It is not in vain that Christ expressly commanded his Disciples, [Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what you shall put on.] Mat. 6. 25, 31. And Phil. 4. 6. [Be careful for nothing.] And 1 Pet. 5. 7.] Casting all your care on him, for he careth for you.] I know this is a hard saying to flesh and blood, and therefore they study evasions by perverting the plain Text, and would null and evecute the express commands of Christ, by squaring them to that carnal interest and reason which they are purposely given to destroy. But you will say, Must we indeed give over caring? I answer, 1. You must be in care about your own duty, both in matters of the first and second Table, and how to manage your worldly affairs most innocently and spiritually, and to attain the ends propounded in them by God. But this is none of the care that is now in Question, 1 Cor. 7. 32. There
is a necessary [caring for the things that belong to the Lord, how to please the Lord; ] and that even in your worldly business. But 2. You may not care for the creature for it self, nor for the meek pleasing of the flesh. As it may not be Loved for it self, so neither may it be cared for, for it self. And 3. When you have used your utmost care or forecast to do your own duty, you may not be Anxious or Careful about the issue which is Gods part to determinine of. As God himself appeareth in Prosperity or Adversity, you may and must have regard unto the issue. But for the thing it self you must not, when you have done your own duty, be any further careful about it. God knoweth best what is good for you, and how much of the creature you are fit to manage, and what condition of body is most suitable to the condition of your soul: And therefore to him must the whole business be committed. When you have committed your seed to the ground, and done your duty about it, you must have no further care at all, which intimatest fears, anxiety or distrust: though as care is largely taken for Regard, you may care and pray for the blessing of God on it, and for your daily bread.

4. So far as you are Crucified to the world, your worldly sorrows also will be Crucified. If you mis of it, you will not be grieved for that mis. For the displeasure of God which an affliction may manifest, you ought to be grieved: but not for the meek loss of the creature for it self. As God in the creature must be Loved and Delighted in, and not the creature for it self; so it is Gods displeasure manifested in the creature that must be our Grief. If a mans flesh be dead, you may cut it off, and he never feeleth you: you may cut it, or prick it, and he will not smart. And if you be dead to the world, you will not feel it as others do, when worldly things are taken from you. You will make no great matter of it.

Obj. But Grace doth not make men stocks or stupid, and therefore how can we choose but feel?

Ans. There is a feeling that is meerly natural, and not subject to the command of Reason and Will: and there is feeling which is under Reason, and is voluntary. The later only it that I speak of, which Grace commandeth. The most gracious man may feel heat and cold, pain and weariness, hunger and thirst, as much as the worst. But the passions of his soul, so far
as they are under the command of Reason and Will, do not feel them as evils to the soul, (so far as he is sanctified.) Still observe that I speak of worldly things, as separated from God, in whom only they are good, and in respect to him only the absence of them is evil to the soul. And there is somewhat of the Passions that bodily senses can force, perhaps in an innocent Adam; but I speak only of that passion which Reason should command. And so, it is not enough that our Care and Grief for worldly things be less then that for the things of God: though that much may prove our sincerity (of which more anon) yet that is not all that is our duty: But we should have no care or Rational voluntary grief for any creature, but only as it's a Means to God, & standeth in a due Subordination to him: and so we may have both.

4. Having shewed you what Afflictions are Crucified to the world, in the last place I add, that Our inordinate labour for it, must be Crucified. Christ is as plain and peremptory in this, as in the former, not only commanding us to [Seek first the Kingdom of God and his righteousness,] Mat. 6. 33. but also, [Not to labour for the meat that perisheth, but for the meat that endureth to everlasting life, which the Son will give us.] John 6. 27. which is not only to be understood that our Labour for earth should be less then our Labour for heaven, and so comparatively none at all; but further, that as we must have no Love or Desire to the creature for itself, but ultimately for God; so we should not at all Seek or Labour for the creature for itself, but ultimately for God; and therefore Seek and Labour for it no further than the End requireth; that is, no further then it is necessary to the Pleasing of God, or to our fruition of him. This is the true and plain meaning of such Texts.

A man that is truly Dead to the world, doth Labour for God and not for the world (according to the measure of his mortification) in all that he doth. If he be plowing, or sowing, or reaping, or threshing, if he be working at his trade in his shop, it is God that he is seeking and labouring for. He doth not stop or take up in the creature. He seeks it still but as a Means to God. But an unsanctified man doth never truly seek God for himself at all, no not in his worship, much less in his trade and calling in the world. For God is not his ultimate end; and therefore he cannot Love him or Seek him for himself. It is flesh-
The Crucifying of the world,

flesh-pleasing or carnal felicity that is his End, and therefore he seeketh God for the flesh: When he prayeth to him, when he Loveth him, it is but as he is a Means to this his Carnal felicity, and not as he is himself his chiefest Good. Thus you may see what it is to be Crucified to the world, and wherein true Mortification doth consist.

SECT. VII.

A Few Objections are here to be answered, that we may the more profitably proceed.

Obj. i. A man may have hunger and thirst in his very sleep, when he cannot refer the creature to God.

Answ. i. We speak only of Humane, that is, Moral acts, and such Desires as are under the command of the Will. 2. A man may Habitually refer things to God, when he doth not Actually.

Obj. 2. How can a man seek God in plowing or working in his shop, when these actions are so heterogeneous?

Answ. God made no creature, nor appointed any employment for man, which may not fitly be a Means to himself. As all came from God, so all have something of God upon them; and all tend to him from whom they came. There are some Means that stand nearer the end, and some are further from it; and yet the most remote are truly Means. A man that is but cutting down a tree, or hewing stones out of the Quarry, doth as much intend them for the building of his house, as he that is erecting the frame, or placing them in the building. We cannot attain the End without the remotest Means, as well as the nearest.

Obj. We are taught to pray for our Daily bread: therefore we may Desire it, and Labour for it.

Answ. No doubt of it. But we are taught to pray for it, but as a Means to the Hallowing of God's Name, the Coming of his Kingdom, and the Doing of his Will: and therefore only as a Means must we desire it, and labour for it; and that for these, and no lower ultimate ends. And therefore the words are such as express only things Necessary, [Our daily bread: ] that we may perceive it is but as a Means to God that we desire it. If our Being
Being be not maintained, we are not capable of Well-being, nor of serving God: And if the Means of our Being be not continued, our Being will not be continued in Gods appointed ordinary way. And therefore we pray for the Means of our Sustentation, that we may be kept in a capacity of the Ends of our Being.

Obj. But a man cannot be always thinking on God, and therefore not always intending him as our End, and therefore cannot do all for him.

Answ. 1. If sin disable us, that is no excuse. 2. A man may Habitually intend an End, which he doth not actually think of: Yea he may have an Actual Intention, which yet he doth not observe, because of other more sensible thoughts that are upon his mind. And yet his foresaid Intentions may be still effectual to cause him to use the Means as Means.

For example; A man that hath a journey to go, is not always thinking of the End of it, by an actual observed Intention in every step of his way: but perhaps may be much of the way taken up with thoughts and discourse of other things. And yet he doth truly intend his journeys End, in every step of his way, and use every step as a Means to that End. And so is it with a true Christian in the work of God, and the way to heaven.

Obj. But may we not use the creatures for Delight, as well as for Necessity? and is it not so commonly resolved?

Answ. The word [Necessity] is taken either strictly for that which we cannot be without; and so there's no doubt of it. Or largely, for that which is useful to the End: And for Delights, some of them are Necessary, that is, Useful Means to our ultimate End: and these must not be opposed to things Necessary; but may be used because Necessary: As any thing which truly tendeth to recreate, revive, or cheer the spirits for the service of our Master. But no other Delight is lawful. To esteem our fleshly Delight for itself; and the creature for that Delight, and so to use it, is meer sensuality, and the great sin which sanctification cureth in the soul. If Delight is self be desired truly but as a Means to God, then the creature, the more remote Means, may be used for that Delight, as its next End; but not else.
The Crucifying of the world.

Obj. But what man living is such as you here describe? Is there any that are thus Crucified to the world, as to have no separated esteem of it, or thoughts or care of it; or Love, or Desire, or the rest of these Affections?

Answ. It is one thing to enquire what we are, and another what we ought to be, and should be if we were perfect: We ought to be such as I have mentioned, but we are not such in perfection yet: but only in sincerity. And how that sincerity may be known, I have elsewhere explained. In a word, In a perfect soul there is no Interest but Gods: In a sincere soul Gods Interest is the highest and greatest: In a perfect man God hath the whole heart: and in an upright man he is nearer to the heart than any thing else. In a perfect man there is a perfect subjection to God: and in an upright man there is none hath Domination but God; he is the highest, and his Rule prevaleth in the main, though some things that rebell are not perfectly subdued.

Obj. But I find that the most of my Passions are stirred more sensibly about earthly, than heavenly things. How then can I say that I am crucified to the world?

Answ. In point of Duty, all that Passion that is to be commanded by Reason, should be mortified, as is above said. But when you go to the trial of your states, in the point of sincerity, it is hard trying by the Passions; and you must rather do it by your Estimation and your Will, as I have discovered more fully in a Treatise of Peace of Conscience.

SECT. VIII.

II. Having shewed you what it is to have the world Crucified to us, and to be Crucified to the world: I am next to shew you, how this is done by the Cross of Christ. And here must diligently shew you, 1. What the Cross, as suffered by Christ himself, hath done to the Crucifying of the world to us. 2. What the same Cross, as Believed on and Considered by us, doth towards it. 3. And what the Cross of Christ which we our selves bear in conformity to his sufferings doth towards it. Of all which briefly.
By the Cross of Christ.

1. It is not only his Crucifixion, but the whole Humiliation of Christ which is in this and other Scriptures called his Cross; the whole being denominated from the most eminent part, as was toucht before. And there are five notable blows that the world hath received by the suffered Cross of Christ. 1. One is, that Christ himself in his own person hath perfectly crucified and conquered the world, so that we have a victorious Head, and the world is now a conquered thing. It assaulted him from his birth to his death, and still he overcame. It assaulted him by fair means and by foul, by frowns and smiles, by alluring baits and persecuting forms, and yet it was overcome. The threatenings and perfections could never draw him to the committing of sin: The enticing offers of it could never bring him to an inordinate esteem of it, nor abate the least of his love to God. In his great combat in the wilderness he was assaulted both ways. Hunger could not make him tempt God or distrust. The Kingdoms and glory of the world, were despised by him when they were the matter of his temptation. He would not have so much as a fedled habitation, nor any worldly pomp or splendor, that so he might shew that he contemned it by his actions. If he had set by it, he could soon have mended his condition. When the people would have made him a King, he past away from them; for he would not be a King of the peoples making, nor have any Power or Dignity which they could give. He came not to receive honour of men, but to give salvation to men. When Peter would have persuaded him to favour himself, as favouring the things of Man, and not of God, Christ calleth him Satan, and bids him get behind him: If he will do the work of Satan, he shall have the name of Satan & the same words of rebuke that Satan had. Even in their hour, and the power of darkness, Luke 22. 53. they could do nothing that might make the least breach in his perfection: And when they boasted of their power to crucify him or release him, John 19. 10. they could not boast of their power to draw him to the smallest sin. Yea upon the Cross did he consummate his conquest of the world, when it seemed to have conquered him; and he crucified the world, when it was crucifying him, and he gave it then the deadly wound. And there did he openly make a shew of the principalities and powers which
which he had spoiled, and there did he triumph over them, while
they mistakingly triumphed over him, Col. 2. 14, 15.

If you say, What is all this to us? I answer, When the world
is once conquered, the heart of it is broken: And when our
Head hath overcome it, there is a great preparation made for
our victory. Else would he not have said to his Disciples, John
16. 33. In the world ye shall have tribulation, but be of good cheer
I have overcome the world. ] For as the consequence is good,
[ Because I live, ye shall live also, ] John 14. 19. So it will hold
[ Because I have overcome the world, ye shall overcome it also. ]
Yea as it is said of his Works, [ Greater works than these shall ye
do. ] John 14. 12. So is it said of our conquest, ] In all these
things we are supervisors, or more than Conquerors through him
that hath loved us, Rom. 8. 37. ]

2. Another wound that the world hath received by the Cross
of Christ by him suffered, is this: By it, satisfaction is made to God
for the sin that the world had enticed man to commit, and so
quoad pretium, the victory which the world had formerly obtain-
ed over us is nulled, and its Captives rescued, and we are cured
of the deadly wounds which it had given us: For he healeth all
our diseases, Psal. 103. 3. and his stripes are the remedy by which
we are healed, Isa. 53. 5. So that it is a vanquishing of the world,
when Christ doth thus nullifie its former victories: For thus he
began to lead captivity captive, which at his Resurrection
and Ascension he did more fully accomplish, Psalm 68. 18.
Eph. 4. 8.

3. Another most mortal wound which the world received by
the Cross of Christ, was this. By his Cross did Christ purchase
that Glorious Kingdom, which being revealed and propounded
to the sons of men, doth abundantly disgrace the world as a
Competitor. If there had been no greater good revealed to us,
or the revelation had been obscure and insufficient, or no Assurance of it given us, then might the world have easily prevailed.
For he that hath no hopes of greater, will take up with this:
And he that looketh not for another life, will make as much
of the present as he can. When the will of a man is the fort that
is contended for, the assault must be made by Allurement, and not
by force. The competition therefore is between Good and Good: and
By the Cross of Christ.

and that which appeareth the Greater Good to us, will carry it, and have admittance. If God had not set a Greater Good against the world, it would have been every man's wisdom and duty to have been worldlings. But when he revealed to us another world of infinite value, yea when he offereth us the fruition of himself, this turneth the scales with wise men in a moment, and shamest all competitors whatsoever. Now it is the Cross of Christ that opened the Kingdom of heaven to all true Believers, which sin had before shut up against all mankind. This marrs the markets of the world: its nothing worth to them that have tasted of the blessedness of this Kingdom.Were it not for this, the temptations of the world and flesh might prevail. What should we say to them? or how should we repulse them? Reason would say, Its better have a small and unsatisfactory Good, than none. But now we have enough to say against any such temptation. One argument from the everlasting Kingdom is sufficient (where grace causeth a right apprehension of it) to confound all the temptations, by which the enemies of our happiness can assault us. What! Shall we prefer a mole-hill before a Kingdom? a shadow before the substance? an hour before eternity? Nothing before all things? Vanity and Vexation before Felicity? The world is now silenced; it hath nothing to say, which may take with right Reason. It must now creep in at the back-door of sense, and bribe our brutish part to befriend it, and to entertain it first, and so to betray our reason, and lead it into the inner rooms. The Cross of Christ hath set up such a Sun as quite darkened the light of worldly glory. Who will now play so low a game, that hath an Immortal Crown propounded to him? Though earth were Something, if there were no better to be had, yet it is Nothing when Heaven stands by. This therefore is the deadly blow by which the world is Crucified by the Cross of our Lord Jesus Christ.

4. Another mortal wound that the Cross of Christ hath given it, is this. The Cross hath purchased for us that Spirit of Power, and all those Ordinances and Helps of Grace, by which we ourselves in our own persons may actually Conquer and Crucifie the world, as Christ did before us. His Cross is the meritorious cause of his following Grace. And as he hath there procured our Justification, so also our Sanctification, by which the world is renounced.
renounced by us and contemned. There shall a vertue flow from
the Cross of Christ, that shall give strength to all his chosen ones,
to go on and conquer, and tread the world and all its glory under
their feet, and by the leaves of this Tree, which seemeth dead to
a carnal eye, the Nations shall be healed. And thus by it the
world is Crucified.

5. Lastly, by the Cross of Christ, a Pattern is given us for our
Imitation; by which we may learn how to contemn and so Cru-
cifi the world, [If when ye do well and suffer for it, ye take it
patiently, this is acceptable with God. For even hereunto were ye
called: because Christ also suffered for us, leaving as an example,
that ye should follow his steps: who did no sin, neither was guile
found in his mouth: who when he was reviled, reviled not again:
when he suffered he threatened not, but committed himself to him that
judgeth righteously, 1 Pet. 2.20, 21, 22, 23. [Let this mind be in
you that was in Christ Jesus—tho' made himself of no reputation,
and took upon him the form of a servant—and humbled him-
selv, and became obedient to death, even the death of the Cross,]
Phil. 2. 5, 6, 7. [Let us therefore lay aside every weight, and the
sin that doth so easily beset us, and let us run with patience the race
that is set before us; looking to Jesus the author and finishee of our
faith, who for the joy that was set before him, endured the Cross, de-
spising the shame, and is set down at the right hand of God, Heb.
12. 2. This leads us to the next.

2. Hav'g shewed you how the Cross, as suffered by Christ,
doeth crucifie the world: we are next to shew you how
that same Cross as Believed in and Considered, doth Crucifie it to
us.

They that look only to the Merit of the Cross, and over-look
the Objective use of it to the soul, do deceive themselves, and de-
prive themselves of the full efficacy of it; and deal like a foolish
Patient, that thinketh to be cured by commending the Medicine,
or by believing that it hath vertue to cure his disease, when in the
meantime he lets it lie by him in the box, and never taketh it, or
applyeth it to himself. The Believing Meditation of the Cross of
Christ, doth give the world these deadly wounds,
1. It bringeth us under the actual promise of the Spirit: For though there be a work of the Spirit, which causeth us to believe, before our actual faith in nature, yet the further gift of the Spirit for Mortification, is promised upon Condition of our faith. And upon the performance of that Condition, we have right to the thing promised. It is by faith that we fetch strength from Christ for the conquest of this and all other enemies. If we could believe, these mountains would be cast into the Sea; and all things are possible to us, if we could believe, Mark 9.23.

2. The believing Meditation of the Cross of Christ, doth make us apprehensive of the Vanity and Enmity of the world, and so doth kill our esteem of it, and affection to it. For when we consider how little Christ did set by it, and how he made it his work professedly to contemn it, this will tell us how to think of it our selves. For doubtless the judgement of Christ was true: He was able to discern between good and evil: if it had been valuable, he would have valued it. He would not have contemned it, if it had not been contemptible. He could have had better usage in the world, if he had desired it, and thought it meet. But he would shew us by his Example as well as by his Doctrine, how to judge of it, and what to expect from it. If you saw the wisest man in the worldread a thing under feet in the dirt, or throw it away, you would think it were a thing of no great worth.

When you are tempted to set too much by your credit, and to sin against God for the esteem of men, remember that Christ made himself of no reputation, Phil.2.7. And can your reputation be les than none? How did he value his honour with men, that gave his cheeks to be smitten, his face to be spit upon. his head to be crowned with thorns, and his body to be arrayed contemptuously like a fool, and at last to be hanged as a contemned thing among malefactors on the Cross; to be reviled by those that passed by, and by him that suffered with him? Learn here of him, that all of us must learn of, how far to set by your honour in the world.

Are you tempted to set by the riches and full provision or possessions of the world? Remember how Christ set by them; when he might have had all things, and refused to have a place to lay his head. When he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor.8.9. And
And the best of his servants have followed him in this course, to whom he would have given more of the world, if he had seen it best for them. For when they had [disbourn] they had honour with it and by it; when they had evil report, they had also good; when they were poor, they made many rich; and having nothing, possessed all things, ] 2 Cor. 6. 8. 10.

When your flesh would have its pleasure, remember him that pleased not his flesh; but submitted it to hunger, and thirst, and weariness, to fasting, and watching, and praying whole nights; and at last to scourgings, and buffeting, and crucifying. When your appetites must needs be pleased in meats and drinks, remember him that had Gall and Vinegar given him to drink. When your bodies would be set out with such apparel as may make you seem comlyest in the eyes of others, remember him that wore a seamles coat, and was hanged naked on the Cross for your sakes. When you are tender of every little hurt or suffering of your flesh, though in a way of duty, remember him that gave his hands and feet to be nailed, and his side to be pierced to death for you. When you are ashamed to be reviled for well-doing, remember him that despised the shame, Heb. 12. 2. And thus as the sight of the Brazen Serpent did cure them that were flung in the Wilderness, so the believing views of a Crucified Christ, may get out the poison of worldly delusions from your souls.

3. The Believing thoughts of the Cross of Christ will make us apprehensive also of our duty, in condemning the world in conformity to Christ. For though we are not bound to be Crucified as Christ was, unless God specially put us upon it; nor bound to live without house or home in voluntary chosen poverty, as Christ did (because there were some special Reasons for his sufferings, that are not for ours) yet are we all bound to mortifie the flesh, and contemn the world in imitation of him, and to submit to what suffering God shall impose on us. And in the example of Christ's Cross, this duty must be observed.
3. The next thing to be declared is, How the Cross which we our selves do suffer in obedience and conformity to Christ, and for his sake, doth crucifie the world to us, and us to the world. That the bearing of this Cross is necessary to all that will be Christs Disciples, yea the daily bearing of it is plain, Luke 9.23. & 14.27. Mat. 10.38. Two wayes doth this tend to the crucifying of us to the world.

1. It doth more sensibly convince us of the Vanity and Enmity of the world, then any meer doctrine or distant examples and observations could have done. I confefs we see so much of the worlds deceit of others, that might satisifie a reasonable man that it is vain. But the flesh doth draw us into a participation of its brutishness: and reason will not see the light. But the Cross doth convince even the flesh it self, the grand deceiver. When the malice of wicked men lets flie at us, and the world doth spit in our faces as they did in Christs; when we are made a common by-word and derifion, and become as the filth of the world to them, and the off-scouring of all things; when we have fears within and troubles without, and the sorrows of death lay hold upon us, and enemies compass us round about; O how effectually will this convince us that the world is vain, and worse then vain! Who will look for happiness from a known Enemy and Tormentor? When we have Job's Messengers of sad tidings, and troubles are multiplyed: When pain and anguish seifeth upon our bodies, and grief hath taken up its dwelling in our very flesh and bones, who then will admire or dote upon the world? Who will not then cry out against it as Vanity and Vexation? When friends abuse one another, they will fall out for the time, though they turn not enemies. And even the wicked when they suffer in the world, will speak hardly of it, though the friendship of it still dwell in their fenfual dispositions. How much more will the Enmity be encreased in the Saints, when the world doth use them as its enemies, and spit out the bitterest of their malice against them? If we have any thoughts of reconciliation with the world, God useth to suffer it to buffet and abuse us, that froaks and smart may maintain the Enmity, if nothing else will serve to do it.
Believe it Christians, God doth not permit your sufferings in vain. He seeth how apt you are to dote upon the world, and how dangerous it will prove to you, if you be not delivered from the snares of this deceiver: and therefore he had rather that the world should make you smart a while, then undo you for ever: and that it should buffet you, then befool you out of your felicity. The blows which the world giveth you do light upon it self; As it Crucified it self in Crucifying Christ, so doth it in Crucifying his people. It killeth it self by your calamities: And if it de-priveth you of your lives, you will then begin to live: but the death which it bringeth on it self is such as hath no Resurrection. If it kill you, you shall live again, yea live by that death: but thereby it will so kill it self, as never to live again in you. The Cross is an happy Teacher of many excellent truths: But of no-thing more effectually, then of the contemptibleness of the world. If it turn our breath into groans, we shall groan against it; and groan to be delivered, desiring to be cloathed upon with our house which is from heaven, 2 Cor. 5. 2. We shall cry to heaven against this Task-master, and our cryes will come before God, and procure our deliverance. The world gets nothing by its hard usage of the Saints: It maketh a Cross for the Cruci-fying of it self, and turneth their hearts more effectually against it.

2. And as it thus delareth it self contemptible, and crucifieth it self to us, so doth it exercise us in Patience, and awakeneth us to deeper consideratiorts of its own Vanity, and driveth us to look after better things: It forceth us also to look out to God, and to see that all our dependance is on him, and draweth forth our holy desires and other graces: And thus it doth crucifie us also to the world. It makes us go into the Sanctuary, and consider of the end: how the wicked are set in slippery places, and that at last it will go well with the just: It teacheth us to consider, that while the Lord is our Portion, we have ground enough of hope: For he is good to them that wait for him, to the soul that seeketh him: It is good that a man should both hope and quietly wait for the salvation of the Lord: It is good for a man that he bear the yoke in his youth: He sitteth alone, and keepeth silence, because he hath born it upon him: he putteth his mouth in the dust: if so be there may be Hope: He giveth his cheek to him that smiteth him; he is filled
By the Cross of Christ.

filled full with reproach: For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion, according to the multitude of his Mercies] Lam. 3. 24. to 33. [And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed] Rom. 5. 3, 4, 5. [For if we suffer with Christ, we shall also be glorified together: and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.] And [we our selves do groan within our selves, waiting for the adoption, the redemption of our body.] Rom. 8. 17, 18, 23. [When Paul suffered for Christ the loss of all things, he accounted them dung that he might win Christ.] [That he might know the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death] Phil. 3. 8, 10. He rejoiced in his sufferings, and filled up that which is behind of the afflictions of Christ in his flesh, for his bodies sake, which is the Church, Col. 1. 24. [And thus was he Crucified with Christ and yet lived: yet not he, but Christ lived in him: and the life which he lived in the flesh, he lived by faith in the Son of God, who loved him and gave himself for him, Gal. 2. 20.

SECT. XI.

III. Having thus shewed you how the Cross of Christ doth Crucifie the world to us, and us to the world, I am next to give you the Proofs of the point, that thus it is with true Believers. But because the Text itself is so plain, and it is so fully proved on the by in what is said already, and I have been somewhat long on the Explication, I shall refer the rest of the Scripture proofs to the Application, where we shall have further occasion to produce it; And I shall now only add the Argument from experience. To the Saints themselves I need not prove it: for they feel it in their own hearts: In their several measures, they feel in themselves a low esteem of all thing in this world, and an high esteem of God in Christ. They would count it an happy exchange to become more poor and afflicted in the world, and to have more of Christ and his Spirit, and of the hopes of a better world: To have more of God's favour, though
more of mans displeasure: It is God that they secretly long for
and groan after from day to day! It is God that they must have,
or nothing will content them. They can spare you all things else,
if they might have him.

And for those that never felt such a thing in themselves, they
may yet perceive that it is in others.

1. You see that there are a people that seek more diligently
after Heaven then Earth, that are hearing the Word of God,
which instru&eth them in the matters of salvation, and are praying
for the things of Eternal Life, when you are labouring for
the world: You see that there are a people that seek first the
Kingdom of God and his righteousness; and labour most for
the food that perisheth not, and are about the one thing Neces-
sary, which sheweth that they have chosen the better part.

2. And you see that there is a people that can let go the things
of the world when God calls for them: That can be liberal
according to their power to any pious or charitable uses. That
will rather suffer in body or estate, even the loss of all, then they
will willfully sin against God, and hazard his favour.

You have read or heard of multitudes that have suffered
Martyrdom for Christ, undergoing many kind of torments and
death itself, because they would not sin against him. All these
examples, together with the frequent affirmations of the Scrip-
tures, may assure you that thus it is with true Christians. The
world is Crucified to them, and they to the world.

SECT. X.

IV. I Am next to give you the Reasons of the Necessity of
this Crucifixion, the most of which also, for brevity
fake, I shall referre to the Application, and at present only lay
down these two or three briefly.

1. The world is every carnal mans Idol, and God cannot en-
dure Idolatry; To see his creature set up in his stead, and rob
him of his Esteem and Interest, and be loved, and honoured and
served before him: and to see such contemptible things be taken
as Gods, while God himself stands by neglected, he will not, he
cannot endure this. Either Grace shall take down the Idol, or
Judgement:
Judgement and Hell shall plague the Idolater, for he hath resolved that he will not give his glory to another, Isaiah 42.8 & 48.11. All sin is hateful to God, and none but the cleansed perfect soul shall stand before him, in the presence of his glory; nor any in whom iniquity hath dominion shall stand accepted in the presence of his Grace: but yet no particular sin is so hateful to him as Idolatry is. For this is not only a trespassing against his Laws, but a disclaiming or rejecting his very Soverainity itself. To give a Prince unrenrevent language, and to break his Laws, is punishable; but to pull him out of his throne, and set up a scullion in it, and give him the honour and obedience of a King, this is another kind of matter, and much more intolerable. The first Commandement is not like the rest, which require only obedience to particular Laws in a particular action, but it establisheth the very Relations of Soveraign and Subject, and requires a constant acknowledgement of these relations, and makes it high Treason against the God of heaven in any that shall violate that command. Every Crime is not Treason: its one thing to miscarry in a particular case, and another thing to have other Gods before and besides the Lord, the only God. Now this is the sin of every worldling: He hath taken down God from the throne in his own soul, and set up the flesh and the world in his head: these he valuetb, and magnifieth, and delighteth in: these have his very heart, while God that made it and redeemed him, is set light by. And do you think that this is a sin to be endured? It is a more horrid thing to wish that God were not God, then to wish that Heaven and Earth were destroyed or burned again to Nothing. He that would kill a man deserveth death; what then deserveth he that would destroy all the world? that would pull the Sun out of the firmament, or set all the world on fire, if it were in his power? Yet is not all this so bad as to wish that God should lose his God-head: and what doth that man do, that would have his prerogative given to the creature, and so would have the creature to be God? If God be not the chief Good, he is not God. And if he be not chiefly to be esteemed and loved, he is not the chief Good. What then doth that man do, but deny God to be God, that denyeth him his highest esteem and love? And certainly he that giveth it to any creature, denyeth it to God. For there can be but one
one Chief, and but one God. They take him down therefore as much as in them lyeth, that set up another. So also, if God be not the Soveraign Ruler of all, he is not God. And there can be but one Soveraign. What lets then do they do, that deny him his Soverainty, then deny him to be God? And he that maketh the flesh or world his sovereign, denyeth God to be his Soveraign; because there can be but one; especially seeing also that their commands are contrary. I beseech you therefore, Sirs, be not so unwise as to think that this Mortification or Crucifying of the world, is only the perfection, or higher pitch of some Believers, and not the common state of all. Do not imagine that your selves, or any other can be true Christians without it. You may as well think that that man should be saved that is a flat Atheist, and denyeth God, and renounceth him, as that a worldling should be saved: and he that is not dead to the world is a worldling. If any one piece of Reformation be essential to a true Christian, it is this. It is as possible for a Turk, or an Infidel to be saved, as one that is not dead to the world; yea the case of these is more desperate, if more can be: for they have not the like means of information (ordinarily) as our worldly professors have: what can any Persecutor or Idolater do more, then set against God, and set up his enemies? And so doth every worldling, while he denyeth God his esteem and chiefeft Love, and giveth it to the pleasures and profits of this life. I beseech you be not so weak as to dream, that God is nothing but a bare name or title, or that you deny not God, if you refuse not to call him God; or that none are Atheists that speak God fair, and give him all his titles: Or that none are impious that give him good words. It is the thing and not the bare words, the description of God (such as we are capable of) and not bare names, that we must enquire of. If you will call your Prince by all his Royal Titles, but will set another in the throne, and give him the rule over you, and obey him alone, which of these is it that you take indeed for your Prince? [If I be a Father, faith God, where is mine honour? If I be a Master, where is my fear?] Mal. 1. 16. Many [pretend that they know God, that in works deny him, being abominable and disobedient] Tit. 1. 16. God is not taken indeed for your God, if he be not taken for your chief Good and Happiness, and have not the chief of your desire and love;
love; and if he be not taken for your absolute Sovereign, and have not the subjection and obedience of your souls. You may easily see then, that it is not meet, it is not possible that an unmortified person, or a worldling can be saved. For if they shall be saved that would have God to be no God, then no man should be damned; for there cannot be a worse man then these. Nay, if he be not God, how should he save them, or how should he make them happy, if he be not their chiefest Good?

If God should cease to be God, the world and all things would cease to be. For if the first cause cease, the effects must all cease. And if the ultimate end cease, the means and all use of means must cease. And as the cessation of God as the first efficient, would destroy all Natural Being, so the cessation of God as the ultimate end, would destroy all Moral Good whatsoever. Other sins destroy some part or branch of Moral Good; but the sin of Idolatry, the violation of the first Commandment, the taking to our selves some other God, this doth at once subvert all goodness and destroy the very being of morality itself.

Sirs, I am afraid, many, yea most among us, have not well considered the nature of worldly-mindedness, or the greatness of the sin of valuing and loving the Creature before God. If they did, it would not be a sin of so good repute among us, but would have contracted more odium before this time, then it hath done. There are many sins far smaller then this that men are ashamed for, and that men are hanged for. But we must not judge by outward appearances, nor make the judgement of the sinner himself to be the rule by which to discern the greatness or smallness of the sin. A worldling, a fleshly-minded man, an unmortified man, that is not dead to the world; all these are terms that are proper to men in a state of damnation under the curse and wrath of God, and are equipollent terms, with [a Child of the Devil.] Oh how the Devil hath deluded multitudes, by making them think that this mortification is some higher pitch of grace then ordinary, but not essential to the life of grace itself; and therefore that a man may be saved without it; when they may as well think to be saved, if they despise the God of heaven, if they despise the Lord that bought them, and if they renounce salvation itself, for indeed so they do. It must needs be that God must look first and chiefly to his own
own interest, in all his works, even in the collation of his freest
grace. And therefore he will be glorified in all his Saints, and no
man shall have salvation dividedly from his honor. He doth not
bring men to heaven to hate and contemn him, but to love and
praise him; and he will fit them for that work, before they come
thither, and make them love and praise him initially on earth, be-
fore they come to do it in heaven. And therefore he will make
them contemn all those things that stand in competition with him,
and hate all that stands against him.

SECT. XI.

I have shewed the necessity of crucifying the world, as from
Gods interest, which the world doth contradict; I shall next
shew it you from your own interest. And in these conjunct con-
siderations it will appear. 1. The world is not your happi-
ess. 2. The world is occasionally through the corruption of our
nature, a great enemy to your happiness. 3. God only is your
happiness. 4. God is not fully to be enjoyed in this world. 5. It
is by knowing, loving, and delighting in him as God, that he is to
be enjoyed to make us happy. 6. As therefore it is impossible
to have two ultimate ends, two chief goods, and to enjoy them
both; so it is impossible, that God and the world should both
have our chiefest estimation and affection. All this set together
doth demonstrate the necessity of being crucified to the world,
unless we will renounce our own felicity.

1. For the first Proposition; that the world is not your Happi-
ness; I think all your tongues will readily confess it, I
would your hearts would do so too. Do you think that God
doth envy you your happiness, or that he would take the world
from you, because he esteemeth it too good for you? No, it is
because he pitteth your self-deceit, when he seeth you take that
for your happiness that is not; and because he hath far better
things to bestow. If the world were as good for you as you take
it to be, and had in it to satisfy you, as you imagine it to
have, you might keep it, and much good might it do you; for
God would not be about to take it from you. He that made you
to be Happy, doth not grudge you that which should procure it.
Doubtless if he did not see that it is vanity, and that you have made a wrong choice, and do mistake your mark, he would never trouble you in a worldly course, nor call you off. But it is because he seeth your folly and deceit, and wisheth you much better. Wo to you that ever you were born, if you have no better Happiness then the world can afford you. Is it not Necessary then that you discern your error, and be brought into your right way, and spend not your time and pains for nothing? If God should let you alone to catch at this shadow, and play your selves with worldly toyes, till the time of grace were past; and then let you see that you were befooled, when it is too late; you would then be left to a fruitless repentance, and to the sense of that unhappiness which you chose to your selves.

2. And that the world is an enemy to your Happiness, may appear two waies. First, in that it deceitfully pretendeth to be your Happiness, when it is not; and so would turn away your hearts from that which is. Secondly, in that by allurements or discouragements, it is awaies hindring you in the way to life, and is a snare to you continually in all that you do. And is it not Necessary to your salvation that you be delivered from the enemies of your salvation? and freed from such perilous snares? Can you conquer, while you are conquered? And if the world be not Crucified to you, it doth conquer you: For its victory is upon your will and affections. And if it conquer you, it will condemn you. To be servants to the world is to be servants to sin. And the servants of sin are free from righteousness, Rom. 6. 20, and free from Christ, and free from salvation. A miserable freedom!

3. The following Propositions I shall speak of together. That God only is our happiness and Chief Good, I need not prove to any that indeed believeth him to be God. That salvation con- sisteth in the fruition of this Happiness is past doubt. And as sure is it that God is not fully enjoyed in this world; much less in the creature, when it is loved for it self, and not esteemed as a Means to him. All that believe a life after this, do sure believe that there is our felicity. And lastly, that the soul doth enjoy its own felicity, by knowing, and Loving, and Delighting in its object, is also past doubt. So that you may see that a worldly state of mind is in it self inconsistent with a state of salvation.

K To
The Crucifying of the world,

To be saved is to have the blessed vision of God, and to Love him and Delight in him perfectly to everlasting. And can you do this, when you love and delight in the world above him, or in opposition to him? Would you have God to save you, and yet not to take off your affections from the world to himself? That were to save you, and not to save you; to feed you by that which is not food; to comfort you by that which cannot comfort. If a worldling would be saved, and not be mortified, either he speaks he knows not what, but plain nonsense or contradictions, or else he meaneth one of these two things: Either that he would have an Heaven of worldly Riches, or Honours, or fleshly Pleasures; (there is no such to be had.) Or else, that he would have the world as long as he can, and have heaven when he can keep the world no longer, and so would have the world Crucified to him, when there is no such world, or when he is taken from it. But, as I. No man can truly desire future Grace & Holiness, that doth not desire it at the present, this being rather an unwilling submission to it as a tolerable Evil, than a true desire of it as a certain Good: So 2. God hath determined that this life only shall be the Way, and that the End: Here only must we use the means; and there must we partake of the success of our Endeavours. You may better expect that God should give you a Crop at harvest, who refused to plow and sow your Land; or that you children should be men, before they are born; then that he should be your Happiness in the life to come, if you finally reject him in this life, and choose to your selves a peculiar happiness. Such as you now make choice of, such and no other shall you have. Heaven and Earth were set before you. You knew that earthly happiness was short: If yet you would choose it, think not to have heaven too: For if you do, you will prove deceived at the last.

SECT.
Begoved Hearers, I suppose you will give me leave to take it for granted, that you are all the rational creatures of God, made subject to him, and capable of enjoying him, and such as must be happy or miserable for ever: as also that you are all unwilling to be miserable, and willing to be happy: and that this life is the time for the use of those means on which your everlasting life dependeth; and that Judgment will turn the scales at last as Grace or Sin shall turn them now. I hope also that I may suppose that you are agreed that Christianity is the only way to happiness, and consequently that you are all professed Christians. And one would think that where men are so far satisfied of the End and of the Way, we might conceive great hopes of their sincerity and salvation. But when we see that men's lives do nullify their professions, and that while they look towards God, they row towards the world, and while they Hope for Heaven, their daily travel is towards Hell, and while they plead for Christ, they work against him, our hopes of them are turned to necessary lamentation. But how comes this to pass that reasonable men, yea men reputed wise and learned, yea many that seem Religious to others and to themselves, should be so shamefully over-seen, in a matter that so concerneth their everlasting state? As far as I am able to discover, the causes of this calamity are these two.

1. One part of the professed Christians of the world, understand not what Christianity is, and so profess but the empty name, when indeed the thing it self which is in their conception, and which they mean in that profession, is nothing like to true Christianity.

2. The other part of miscarrying professors, though they do conceive of the Christian Religion as it is, yet not with an apprehension intensively answerable to the thing which they apprehend: Though their conceptions of the Christian verities have a moral Truth in them, it being not false but True which they conceive;
conceive; yet there is no firmness and solidity in the Act, and so they do not effectually apprehend them. Nothing more easy, more common, and more dangerous, then to make a Religion either of Names and Words, which he that useth doth not understand; or of mere speculations and superficial conceits, which never became practical, habitual, and predominant; nor were the serious, effectual apprehensions of the man. A right Object, and a sincere and serious Act, do essentially constitute the Christian faith. If either be wanting, it is not that faith, whatever it may pretend to be. Nothing but the Gospel objects will suffice to a man's salvation, were it never so firmly apprehended. And nothing but a firm and serious Belief of those objects, will make them effectual, or saving to the Believer: Were we able to cure the two fore-mentioned defects, and to help you all to these two requisites, we should make no question but you would all be saved. We cannot expect that men should let go their sensual delights, till they hear of somewhat better to be had for them, and till they firmly and heartily give credit to the report.

And because the matter before us in my Text, is fitted to both these needful works, and containeth those very truths which must rectifie you in both these points, I shall draw them forth, and distinctly apply them hereunto.

Use 1.

And in the first place, you are here informed, that the Cross of Christ, is the Crucifier of the world. Which containeth in it these two parts, which make up the point. 1. That this is the use of the Cross, and one great end of the Doctrine of Christianity, to Crucifie the world to us, and us to the world.

2. That where the Cross of Christ and his Doctrine are effectual, this work is alwaies actually done: In all true Christians the world is thus crucified.

O that these truths were as plainly or truly transcribed upon your hearts, as they are plainly and truly contained in my Text?

For the first, that This is the End of Christ Crucified, and
of his Doctrine, I shall briefly shew, 1. The Necessity of this Information. And 2. the certain Truth of it.

1. Both the Commonness and the Dangerousness of erring in his point, do shew the Necessity of this Information. It is not only the contemners of Religion, but also too many that go among us for very godly men, that know not where their happiness lyeth, nor what the Christian Religion is. Almost all the apprehensions which they have of Happiness, are sensual; as if it were but a freedom from sensible punishments, and the possession of some delights of which they have meekly sensual conceits. And so they think of Christ as one that came to free them from such punishments, and help them to such an happiness as this. And as for the true knowledge and fruition of God, in Love and Heavenly delights, they look upon these either as insignificant names or terms, or as certain appurtenances and fruits of Religion, which we ought to have, but may possibly be without, though we be true Believers. A confidence that Christ hath reseed them from torments, and made them righteous by imputation of his obedience unto them, they take to be all that is essential to their Christianity. And the rest they call by the name of God's works; which if it be not with them a term of as low importance, as the name of [Works] alone, or [Works of the Law] is taken to be in Paul's Epistles, yet at least they take it for that which doth not constitute their Religion. So that true Sanification is either not understood, or taken to be of less Necessity then it is. A man that makes a great deal of talk and stir about Religion, and is zealous for his opinions and pious complements, goes currant with many for a true Believer, though the interest of his flesh and of the world be as near and dear to him in this way of Religiousness, as other mens is to them in a way of more open professed sensuality.

And is it possible for a man to be a Christian indeed, that so far mistakesthe very Nature and Ends of Christianity it self? It is not possible. By what is said already, and will be by and by, it is evident that this is a damning error, for any man to feign a Christianity to himself that excludes Mortification, or is separable from it, in a capable subject. When men look at a predominant fleshly interest, or worldly mind, as they do at some particular sin, consistent with true faith: I say, this is an error about
about the very Essence of Christiannity, and which hazards their salvation.

2. And that it is the end of the Cross of Christ, and his Doctrine, to Crucifie the world to us, and to sanctifie us to God, I have already manifested in part, and shall now further manifest.

1. It is the end of Christ, and his Cross and Doctrine, to recover God's Interest in the souls of men: But it is by mortification, as a part of true sanctification, that God's Interest in mens souls is recovered. Therefore, &c. As God could have no lower ultimate end then himself in our Creation, so neither in our Redemption. Christ himself as Mediator, is but a Means to God who is our End; he is the way to the Father, and no man cometh to the Father but by him, Joh. 14.6. He is the Truth that revealeth the Father; and the Sun of the world which enlighteneth every man that cometh into the world, Joh. 1.9. revealing to us both the End and Means. That as there is no light in the earth, but what is communicated by the Sun, which enlighteneth some by the Moon at midnight, and some by its direct approaching light, at the break of day, before they see the Sun itself, and others by its glorious rays when it is risen, and visible to them, and hath also in it self an objective sufficiency to enlighten those that shut their eyes, or want eye-sight by which they should receive it; Even so is Christ the Sun of the Redeemed World, which actually affordeth all that Light to all which they do possess; even some (to all that have the use of Reason) which hath a tendency to recovery; and he hath an Objective sufficiency to the saving illumination of those that through their own fault are never so illuminated. The pure God-head is the Beatific Lights to be enjoyed for felicity. The Mediator is the Mediate Light, to shew us the way to God. And in these two consilfeth Life Eternal; to Know God the Beginning and End, who himself hath no Beginning or End, and to know Jesus Christ whom he hath sent, to recall us to himself, Joh. 17.3. Whether he that is now to us Mediator acquisitum, will also hereafter be Mediator fruictus, and whether the glorified do only see the God-head in the glass of the glorified body of Christ, and of the most glorious effects which then they shall partake of, or also shall immediately behold it in itself, and see Gods essence, face to face, I shall not presume.
presume to determine, while Scriptures seems so silent, and learned conjectures are so much at odds. But as he is the Redeeming, restoring Mediator, it is that we speake all this while of Christ: And to his Office is to recover God's Interest in the souls of men.

Now his Interest lyeth in our Estimation, and our Love; and these the world hath disposseth him of. It is therefore the work of Christ to pull down this Idol, and set up God in the throne of the soul. And therefore though faith be the principal Mediant using Grace; yet Love is the most principal final, enjoying grace; and more excellent then faith, as the end, or that act which is next the end, is more excellent then the means.

2. It is the End of Christ, his Cross and Doctrine, to Heal us, and to save us: to Heal us of out sin, and to save us from it, and its destroying fruits. But by sanctification, and so by mortification, both Christ thus Heal and Save us. If health be worth nothing, the Physician and all his Physick is worth nothing. The Health of the soul objectively is God, and formally is its Holiness, or perfect Disposedness, and Devotedness to God, of which anon. These therefore doth Christ come to restore: And therefore he comes to call us off the Creature, and bring our affections back to God.

3. It is the End of Christ, his Cross and Doctrine, to conquer Satan and destroy his works, and with him, the rest of the enemies of God, and of our salvation: But the world is one of these enemies, and the Means by which the Devil doth prevail; therefore it is Christ's End to overcome the World, and cast it out of the hearts of men, Luk.11.22. Job.16.33. 1 Job.3.5,8. He was manifested to this end, to take away our sins, and destroy the works of the Devil: And therefore the caufeth his followers to overcome him, 1 Job.2.13,14. And herewithal observe, that it is essential to the Relation to respect the End; to the Physician, that he be for the health of the Patient: and to Christ the Redeemer, that he be the Saviour of his People from their sins, and the Restorer of their souls to the Love of God: So that Christ is denied and made no Christ, where Mortification and Sanctification are denied: He is not believed in as Christ, where he is not believed in for these Ends. And therefore he that cometh not with this intent to Christ, that he may restore the Image of God upon him, and bring him off from the Creature unto God, that he may live to
to him, doth not come to Christ as Christ, and is not indeed a true Christian.

The Doctrine of Christ doth lead us from the world, in these several parts of it, and by these steps (How the Cross doth it, I shewed before.) 1. It declareth to us what God is, and what man is: and so that God is our absolute Owner, and Governor: and that he is the only Primitive, simple, necessary being: and that man was made by him, and therefore for him, and disposed to him. 2. It declareth to us that the state of our integrity consisteth in this closure of the soul with God. 3. It sheweth us that our felicity consisteth in his Love, and in the fruition of him by a mutual complacency. 4. It sheweth us that our first sin was by turning from him to Carnal Self and the world. 5. And that this is our lost estate wherein both sin and misery are conjunct, to Adhere to Self and Creatures, and to depart from God. 6. It sheweth us what Christ hath done and suffered, to Reconcile God to us, and open us a way of admission into his presence, and how far God is Reconciled to us; and thus Revealeth him in the face of a Mediator as Amiable to our souls, that so we might be capable of loving him, and closing with him again. For if he had remained in his wrath, he would have been the object of our hatred, or meer terror at least, and not of our Love. And no man can Love him that is not presented to him, and apprehended by him as Lovely, that is, as Good. For it is impossible that there should be an act without its proper object. Nothing but appearing Good is Loved. If a lost condemned sinner have no hope given him of God's Reconciliation, or his willingness to receive him to mercy, it is (ex parte objecti) an impossible thing that the mind of that sinner should be reconciled to God. And therefore the Gospel publisheth God's Reconciliation to sinners (viz. his universal Conditional Reconciliation) before it beseech them to be reconciled to God, 2 Cor. 5.19, 20. And before they believe we cannot give any one man the least assurance that God is any more reconciled to him, then to others that are unconverted, or that he is any willinger to Receive him, then others.

This therefore is the great observably means whereby Christ by his Gospel recovereth the Heart of a sinner unto God, even by turning the frowning countenance of God, by which he deterred
tered the guilty into a more lovely face, as being Reconcilable, and Conditionally Reconciled to the world through Christ, and so become to all the sinful sons of Adam a fit object to attract their love, and draw off their hearts from the deceiving world, to which they were revolted: and as being actually reconciled to all true Believers, and thereby become a yet more powerful attractive of their love. 7. It doth also more fully reveal the face of God, the object of our love, and the transcendent Glory that in him we shall enjoy. 8. And it disgraceth the creatures which have diverted our Affections; that we may be taken off our false estimation of them. 9. It earnestly perswadeth and solliciteth us to obey; and calls on us to turn from the world to God. 10. It backeth these perswations with terrible threatnings, if we do not forsake the creature and return. 11. It prescribeth to us the standing Ordinances and Means by which this work may be further carried on. 12. And lastly it directeth us to the right use of the creatures, instead of that carnal enjoying of them that would undo us. By all these means, (which time doth permit me but briefly to mention) the Gospel of Christ doth tend to Crucifie the world to us, and to recover our hearts to the Chieft Good.

And besides all this which the Cross and the Doctrine of Christ do to this End, that you may yet fully perceive how much it is the End of Christ's very office, and the execution thereof, let me add these two things. 1. That it is the End of Christ's providential dispensations. 2. And the work which he sendeth the Holy Ghost to perform upon the souls of his Elect.

1. As the Mercies of God are purposely given us to lead up our hearts to him that gave them: So when we carnally abuse them, and adhere unto the creature, it is the special use of Afflication to take us off. If the rod had a voice, it speaks this as plain as any thing whatsoever; and if it reprehend us for any sin, it is for our overvaluing and adhering to the creature. The wounds that Christ giveth us, are not to kill us, but to separate us from the world, that hath separated us from God.

2. And that this is the very office or undertaken work of the Holy Ghost, is past all controversy: His work is to sanctifie us, and that is by taking us off the creature, to bring us to be heartily Devoted unto God. Sanctification is nothing else, but our

I. separation
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separation from the creature to God, in Resolution, Affection, Profession and Action. So that in what measure forever a man hath the Spirit, in that measure is he sanctified; and in what measure he is sanctified, in that same measure is he crucified to the world: For that is the one half of his Sanctification, or it is his Sanctification denominated from the terminus a quo; as many Texts of Scripture do manifest.

By this time I hope it is plain to you, that Mortification is of the very being of Christianity, and not any separable adjunct of it, and that if you profess not to be dead to the world, you do not so much as profess your selves Christians.

SECT. XIII.

1. AND as you see that the Christian Doctrine teacheth this: So 2. It is thence clear without any more ado, that wherever the Cross and Doctrine of Christ are effectual, the world is Crucified to that man, and he to the world. There are some great Duties which a man may possibly be sav'd, though he omit in some cases: but this is none such. It is a wonder to see the security of worldlings, how easily they bear up a confidence of their sincerity, under this sin which is as inconsistent with sincerity as Infidelity itself is! If they see a man live in common Drunkenness, or Adultery, or Swearing, they take him for a prophane and miserable wretch; and good reason for it: When in the mean time they pass no such sentence on themselves, who may deserve it as much as the worst of these. It is one notable cheat among the Papists, that occasions the ruine of many a soul, that they make a Religious mortified life to be a work of supererogation, and those that profess it, (and some of their own inventions with it, which turn it into sin) they cloyster up from the rest of the world, and these they call Religious people, and some few even of these that are either more devout or superstitious then the rest, they call Saints. So rare a thing is the appearance of Religiousness and Sanctity among them, that it must be inclosed in Societies; not only separated from the world, as the Church is, but separated as it were out of the Church itself. And yet the common people are kept in hope of
of salvation in their way. By which means they are commonly
brought to imagine that it is not Absolutely Necessary to salva-
tion to be a Religious man, or a Saint, or one that doth really re-
nounce and crucifie the world; but that these things, belong to
certain Orders of Monks and Fryers, and that it is enough for
other men to honour these devout and mortified Saints, and to
crave their Prayers, and do some lower and easier things. And
indeed their vows of Chasity, and separation, and unprofitable-
ness, and other Inventions of their own, they may well conceive
unnecessary to others, being noxious to themselves. But they will
one day find that none but Religious men and Saints shall be
saved, and that every true Member of Christ is dead to the world,
and not only Monks, or Votaries, or such like. And a Conceit
too like to this of the Papists, is in the minds of many of our Au-
ditors. They think indeed that those are the best men that are
resolved contemners of all the Riches, and Honours, and Plea-
sures of the world; but they think of them as the Papists do of
their Votaries; as people of an higher pitch of Sanctity than the
rest, but think not that it is essential to Sanctity, and to true Chri-
tianity it self. They confesa they s h o u l d be all contemners of the
world; but, God forbid, say they, that none but such should be
saved! But, I tell you, God hath forbidden already by his Laws,
and God will forbid hereafter by his sentence and execution, that
any other but such should be saved. Do you think in good sadness
that any man can be saved that is not truly dead to the world,
and doth not despise it in comparison of God, and the great
things of Everlasting Life? Let me satisfy you of the contrary
here once for all, and I pray you see that your flesh provoke you
not to mutter, forth such unreasonable self delusions any more.
1 Joh.2.15. [Love not the world, neither the things that are in the
world: If any man love the world, the love of the Father is not in
him ] what can be spoken more plainly, or to a worldly-minded
man more terribly? John 5.4. [ For whatsoever is born of God,
overcometh the world; and this is the victory that overcometh the
world, even our Faith.] Jam.4.4. [ Know ye not that the Friend-
ship of the world, is the enmity with God? Whoever therefore will be
a friend of the world, is the enemy of God.] Will not all this serve
to convince you of this truth? Rom.8.5.6.7.13. [ For they that
are after the flesh do mind the things of the flesh, but they that are
after
After the Spirit the things of the Spirit: For to be carnally minded is death, but to be spiritually minded is life and peace: Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be: For if ye live after the flesh ye shall die: but if ye through the Spirit do mortifie the deeds of the body ye shall live. [Joh. 3.6. That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit.] Gal. 5.16, 17, & 6.8. [Walk in the Spirit, and ye shall not fulfill the lust of the flesh: For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.] [He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.] Col. 3.1, 2, 3. [If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory: Mortifie therefore your members which are upon the earth.] Mat. 6. 19, 20, 21, 24. [Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. No man can serve two Masters; for either he will hate the one and love the other, or else he will to hold the one and despise the other: Ye cannot serve God and Mammon.] Mat. 10. 38, 39. [He that taketh not his cross and followeth after me, is not worthy of me: He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.] Mat. 16. 24. [If any man will come after me, let him deny himself, and take up his cross and follow me.] Luke 14. 26, 27. [If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.] Verse 33. [Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.] Heb. 11. 13, 14, 15: and to the end. But I will cite no more. Here is enough to convince you, or condemn you. If any thing at all be plain in Scripture, this is plain, that every true Christian is dead.
read to the world. and looks on the world as a crucified thing; and that God, and the life of glory which he hath promised, have the ruling and chiefest interest in their souls. Believe it, Sirs, this not a work of supererogation, nor such as only tendeth to the perfection of a Christian, but such as is of the essence of Christianity, and without which there is not the least hope of salvation.

**SECT. XIV.**

Use 2. **B**y all that hath been said, you may perceive what it is to be a Christian indeed, and that true Christianity doth set men at a further distance from the world, then carnal self-deceiving professors do imagine. You see that God and the world are enemies; not God and the world as his Creature, but as his Competitor for your hearts, and as the seducer of your understandings, and the opposer of his interest, and the fuel and food of a fleshly minde, and that which would pretend to a Being or Goodness separated from God, or to be desirable for itself, having laid by the relation of a means to God. To be a friend to the world in any of these respects, is to be an enemy to God. And God will not save his enemies, while enemies. An enmity to God, is an enmity to our salvation: for our salvation is in him alone. If then you have but awakened consciences, if the true love of your selves be stirring in you, and if you have but the free use of common reason, I dare say you do by this time perceive, that it closely concerneth you presently to look about you, and to try whether you are crucified to the world or not, seeing my present business is, for the securing of your Everlasting Peace, and the healing of your souls of that which would deprive you of it; let me intreat you all, in the fear of God to give me your assistance, and to go along with me in the work, for what can a Preacher do for you, if you will do nothing for your selves? How can we convert, or heal, or save you, without you? I do foresee your appearance before the Lord; a jealous God; that will not endure that any Creature should be sweeter and more amiable to you then himself. I do foresee the condemnation that all such must undergo, and the remediless certain.
rain misery that they are near. I know there is no way that the
wit of man or Angels can devise, to prevent the damnation of
such a soul, but by Crucifying the flesh and world by the Cross
of Christ, and dethroning these idols, and submitting sincerely
to God their Happiness. This cannot be done while you are
strangers to your selves, and will not look into your own hearts,
and see what abominable work is there, that you may be moved
to return with shame and sorrow for that which hath been for-
merly your glory and your Joy. O do not keep out the light of
Conviction, that you may keep up your Idols in the dark: your
sin is never the less because you wilfully keep it out of sight:
and your danger is never the less for being unknown. If you
will sin in darkness, you shall suffer in darkness: as you have
a fire of fleshly and worldly lusts within you, which abhors the
light of saving truth; so God hath a fire of perpetual torment
for you, which is as far from the consolatory light of his coun-
tenance. As the fire of concupiscence is dark, so is the torment-
ing fire dark. If you hate the converting light, because your
deeds are evil, and will not by this light be made manifest to
your selves, John 3. 19, 20, 21. this will be your condemnation,
and by this will you deprive your selves of the Glorifying light.
If you love darkness, who can you blame but your selves, if
you be cast into outer darkness? and if you hate light, you
cannot reasonably expect to be partakers of the inheritance of
the Saints in Light, Col. 1. 13.

What say you then, Beloved Hearers, are you willing to
know your hearts, or not? Whether you are dead to the world,
and the world to you? Methinks you should be willing, when
you see the Question is as great, as Whether you are Christian;
indeed or not? and as great, as Whether you are in a state of
salvation or not? Methinks you that naturally love knowledge,
and would be at some pains to know all that is about you in the
world, should not be unwilling to know your selves, and specially,
as great a matter by your selves, as Whether you are the heirs
of salvation or damnation? for in the issue it is no les. Espe-
cially when your disease is such as must be cured by the Light, if
ever it be cured. You cannot lament your worldliness and sen-
suality, you cannot lament your disaffectedness to God, and in-
tolerable neglects of him, till you find them out. You cannot
Betake you to Christ for the pardon of this sin, till you have discovered it. A sin unseen will never humble you and break your hearts, nor fit them for Christ to bind them up. If you see not that the world is yet alive in you, you will not apply the Cross, for the crucifying of it, nor have recourse to a Crucified Christ for that End. Moreover it is the nature of all sin, and worldly vanities, to seem best in the dark, and basest in the light. As God and heavenly things seem best in the greatest Light, and worst in the Darkness. None do set light by God, and Grace, and Glory, but those that know them not. And none do set much by worldly fleshly things, but those that know them not. As illumination brings in God into the soul, so doth it help to cast out Satan and the world. When mens eyes are opened, and they are turned from darkness to light, they are presently turned from the power of Satan unto God, Acts 26. 18. These infernal worldly spirits cannot endure the Light they walk not by day, but haunt them whom they captivate, in the night of ignorance: and if we do but come in upon them with Light, they are gone. It is the same Devil that is called The Prince of this world, and the Ruler of the darkness of this world, Eph. 6. 12. and this power is a power of darkness, Luke 22. 53. and therefore as light immediately expelleth darkness, so if you will admit the light of Christ, it will deliver you from the power of darkness, Col. 1. 13. and cause you to cast off the works of darkness, Rom. 13. 12. that is, your worldly fleshly works.

For my part I have not access to your hearts, unless grace persuade you to open me the door. I cannot promise to illuminate you, and go with you into the inmost rooms, but I shall stand at the door and hold you the Candle, by which you may see your selves what is within, if you will but consent and take the pains of a through-enquiry. I do therefore earnestly entreat you, to set up a Judicature in your selves, and by the Word which you have heard to try your states, and let Conscience be Judge, and do it speedily, faithfully and effectually. By this means you may prevent a sharper tryal. If you are afraid of Conscience, how much more should you be afraid of God? Will not his Judgement, think you, be more dreadful than your own? What madness is it to leave all to that terrible Judgement, rather then to Judge your selves for the preventing of it? Believe it, you shall
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shall be condemned, by your selves, or by God: yea both by your selves and by God, unless your self-condemnation be seconded by an effectual execution of the sin which you condemn. Willing or unwilling, you must to the Bar either of Conscience, or of God, or both. Come on then beloved Hearers; rouse up your sleepy souls, and remember that your salvation is the thing in question; and therefore put it not to a wilful hazard, and leave not loose a matter of such consequence: but if you are men of common reason, if you do not hate your selves, and have not a resolved plot to damn your selves, take time while you may have it, and accept the light and help that is offered you, and speedily and strictly examine your own hearts, whether they are Crucified and Dead to the world, or not? Is it so, or is it not Sirs? Cannot you tell? If you know but what this mortification is, and know but your own hearts, no doubt but you may tell. And if you are ignorant of either of these, it is because you are shamefully negligent, and have not much regarded the things which you should know.

For those that are willing to be acquainted with their state, I shall besides the foregoing discoveries, here give you a few more signs, by which you may discern whether you are crucified to the world. And I beseech you do what you can in the trial as we go, and make up the rest at the next opportunity, when you come home, and follow it on till you come to a resolution.

Sect. XV.

It is not a perfect work of Mortification, that I shall now enquire after: for that no man on earth hath obtained: nor is it any high degree, which only the stronger and better sort of true Christians do attain: for if I convince you that you want either of these, you will not much be humbled by the conviction. But it is the very least and lowest measure that is consistent with sincerity, and which is in all that are heirs of heaven: this is it that I shall now discover to you.

1. If you are sincerely Crucified to the world, it is not carnal self that is your End, but your ultimate End is God and Glory. Can
Can you but tell me what is the main design of your life? Whether it be for Earth or Heaven? Know this and you may resolve the case. A worldling may speak contemptuously of the world, and speak most honourably of God and the Life to come: But speculative knowledge and practical are frequently contradictory in the same man. Still it is this world that hath his chief Intentions, and is the End of his designs and life; and the world, to come is regarded but as a reserve, because of their unavoidable separation from this world. The main End of every upright Christian, is to please and enjoy God: and the main End of all the rest of the world is how to please their carnal minds in the enjoyment of some earthly things. If you could but discern which of these is your chiefest End, you might discern whether it be Christ or the world that Liveth in you. For Christ liveth in you, when he is your End, and the world Liveth in you when it is your End.

But because some are such strangers to themselves, that they do not know their own Ends, the rest of the signs shall be for the discovery of the former, that you may discern whether the world or God be your ultimate End.

1. That which is your Principal End, is highly esteemed by your Practical judgement. Not only by the speculative, but by that which moveth and disposeth of the man. Is God or the world, Heaven or earth, thus highly esteemed by you? Let your Practice shew it.

2. It is your Principal End, that hath the Principal Interest in you. That can do most with you, and prevail most in a contest. Can God or the world do more with you? Which of them doth prevail, when an opposition doth arise? I speak not of God in his efficiency; for so I know he can do what he lifteth; and will do it whether you will or no; and will not ask your consent to do it. But its God as your End, that I now speak of; as he worketh Morally by your own consent, and upon your wills. Honours, and Profits, and Pleasures are before you, and these would draw you to something that he forbids: And God and Glory are propounded to you to take you off, and turn your hearts another way; which of these can do more with you? Which is it that can nullifie the persuasions of the other?

3. It is your principal End, that hath the principal ruling and disposal
The Crucifying of the World.

disposal of your whole life. You do purposely contrive the main part of your life in order to it: If you are indeed Christians, and God be your End, the main drift of your Life is a contrived Means for the obtaining of that End; that is, to Please God, and to enjoy him in everlasting glory. If you were such as you should be, you should have no other End at all, nor should you ever do one work, or receive or use one creature, or speak one word, or behold one object, but as a means to God, intending the pleasing and enjoying him in all; as a traveller should not go one step of his journey, but in order to his End. But while we are Imperfect in our Love, and other graces, this will not be: But yet the main bent and drift of our lives must needs be for God and the Life to come; and thus it is with every true Believer; and you are none if it be not thus with you. I say it again left you should slightly pass it over, though you may through infirmity sometimes step out of the way, yet if God be your End and Happiness, that is, if he be your God, and you be Christians, the main scope, and bent, and drift of your lives is for to please God and enjoy him in glory. But if the main scope and drift of your life be for the flesh and the world, and God and Religion come in but upon the by, you are then no better then unsanctified worldlings: Though you may do much in Religion, and be zealous about it, and seem the devoutest and most resolved professors in all the Country where you live; yet if all this be but in subordination to the flesh and the world, or if co-ordinate it have the smaller Interest in your hearts, and when you have done or suffered most for Christ, you will do and suffer more for the flesh and world, you are carnal wretches and no true Christians. O that you would let conscience do its office, and judge you as we go along according to Evidence! It is not by one or two Actions that you can judge of your estate, but by the main scope, and bent, and drift of your life. What is your very heart set upon? what is your care, and your chief contrivances? Are they for Heaven or Earth? Speak out, and take the comfort of your sincerity if you are Christians: and if you are not, know it while there is remedy, and do not wilfully deceive your selves. Have you been so far illuminated by the Word and Spirit, as to see the Amiableness of the Lord by faith, and have you so firm a Belief of the Everlasting Glory, where we shall see his face immediately
mediately or more nearly, and praise him among his Angels for ever? If you say, have you so firm a Belief of this, that you are unfeignedly resolved upon it as your Happiness, that you take it for your portion, and there have laid up your Hopes? Can you truly say, that God hath more of your Heart then all the world, and Heaven is dearer to your thoughts then earth? Can you say, that whatever you are tempted to on the by, that the main care, design and bent of your life is for God and the Glory to come; and that this is your daily Work and Business? If so, you are Christians indeed: you have Crucified the world by the Cross of Christ: The world is dead and down, where God raigneth and is exalted; and nowhere else. But if all this be clean contrary with you, and if the flesh and the world have the prevalent Interest, and these cut out your work, and form your thoughts, and choose your employments; if these choose the calling that you live upon, and the manner of managing it, and your very Religion; or set limits to it; if it be these that rule your tongue and hands, and they can make a cause seem good or bad to you, and that seemeth best which most conduceth to your fleshly, worldly interests; and that seemeth worst which destroyeth it or is against it; if God be loved and worshipped but as a Necessary Means to your carnal Happiness; or if he have but the second place in your hearts, and the leavings of the flesh and world, (be they never so much,) and if your Religion and Endeavours for salvation, for pleasing God, and for the Invisible Glory, be but on the by, and the flesh and the world hath the main scope and bent, and drift of your life; flatter not your selves then: most certainly you are but carnal wretches and drudges of the world, and slaves to him that is stiled by Christ, the Prince of this world. Me thinks Sirs, you might be able by this time to be somewhat acquainted with your own condition, and either to Condemn your selves as Worldlings and Carnal men, or to see Christ by his Spirit and Interest reigning in your souls, and give him the glory, & take to your selves the joy of your sanctification. Can you tell me but what it is that you would have, if you had your wish? and what it is that is predominant in your heart? What know you not your own minds, and thoughts, and desires? Can you tell me what it is that is your very Business in the world? even the great Business that you live for, and that you study and care
care and labour for? and what is the design that your are daily carrying on? Know but this, and the Question is resolved. If you see any man at work, and ask him what he is doing, and why he doth it? it is like he is not so foolish but he can tell. If you meet a man upon the way, and ask him, whether he is going? it is like he will not be so foolish, but he can tell you. He that hath no end, hath no way, and therefore is never in his way, nor out of it; nor will he care which way he goes, so he be going; and a circular motion is as good to him as a progressive. You are doing somewhat all; you are going some whither every day: whither is it? and what is it for? Is it for heaven or earth? The Texts which I before cited to you, fully give you the ground of the trial and Judgement that I am urging you upon. Mat. 6.21. Where your treasure is, there will your hearts be also. Mat. 6.33. Seek first the Kingdom of God, and its righteousness, and all these things shall be added to you.] Psal. 73.25. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee,] Luke 14.26. If any man come to me, and hate not all, even his own life, he cannot be my Disciple.] So verse 33. He that forsaketh not all that he hath.] But let us proceed yet a little further in the trial.

4. As that which is a man's End (if satisfactory) will content him when he can attain it, so without it nothing will content him. No man will be content without that which is the Principal end of his life, though he may without some inferior end. If God be your end, nothing else will content you: If you had all the honours and prosperity of the world, and this secured to you, it would not content you. These are not the things that you live for, or that the predominant inclinations of your souls are suited to, and therefore it is not these that will please you, and serve your turn. But if the world be your end, you could be content with it if you could get it: Let who will take the world to come; if the carnal wretch were but sure of this, he would think himself a happy man, and could spare the other. He would not change his worldly happiness for the hopes of that which he never saw, nor doth not firmly and heartily believe.

5. It is a man's End that puts the estimate upon all things else. All other things are counted Good or Evil, so far as they help to it, or hinder it: If Heaven be your End, you will account of
all things as they respect that end. Those will be the best companions to you, and that the best calling and condition of Life, the best speech, the best actions, the best way of disposing what you have, which you think will most promote your heavenly end: suffering will be better in your eye then prosperity; if it do but help you bel to heaven. To give your money will seem better to you then to keep it, to lose it then to gain it, when it apparently conduceth more to the pleasing of God and your salvation. That will be the best Ministry and Means that tendeth moft to this: and so you will estimate all things else; for its moft evident that it is the end that prizeth the means, according as they are fitted to the attainment of that end.

But if flesh-pleasing and worldly prosperity be your end, that will seem the best calling to you, and that the best employment and course of life, which tends moft to advance and please your flesh: that will be the best company to them, and those their most beloved friends that further this prosperity: that will seem the best way of disposing of what they have, as to the main, what ever they may do on the by. Their practical judgement esteemeth this most eligible.

6. It is only a mans end, and the inseparable necessary means thereto, that he can by no means spare. Other things he can spare, and be without, but not without this. If God be your end, your heart is so upon him that you cannot be without him: you can be without honour, or riches, or life itself, but not without God. But if the world be your end, then its clean contrary; and that's the thing that you cannot be without. Hence is it that men plead necessity of that which is their end, and the necessary means. One thing seems necessary to the Christian: he must have God in and by Christ: I must use his means, faith he, I must avoid the contrary, How shall I do this evil, and sin against God? But the carnal man's necessity is on the other side, I must raise my Family if I can; at least I must keep my estate: I must not be undone: I must preserve my name, my life.

7. A man will hazard or part with any thing to secure or attain his principal End. Nothing can be too good, or too dear to purchase it: nothing can stand in competition with it. If God and glory be your End, away goes all that is inconsistent with it. You'll part with a right hand or eye, as thinking it better to have
Heaven with one, then Hell with both. You can part with house, and land, and country, because you seek for a City that hath foundations, whose builder and maker is God, Heb.11.9,10. You can live as Strangers and Pilgrims on earth, and minde not to return to the world which you have renounced, because you desire a better, even an heavenly Country, Heb.11.13,14,15,16. You will rather choose to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season, esteeming the very reproach of Christ greater riches then the treasures of the world, because you have respect to the recompence of the reward, Heb.11.24,25,26. The fear of man, even of the Princes of the earth will not prevail against your hopes, because you see him that is invisible, Heb.11.27. You can endure to be made a gazing stock, by reproaches and afflictions, and become the Companions of them that are so used: You cannot only part with your substance when God calls for it, but even take joyfully the spoiling of your goods, as knowing that you have a better and more enduring substance in Heaven, Heb.10.33,44. You will reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom.8.18. In a word, you can deny your selves, for sake all, and follow Christ in expectation of a treasure in Heaven, Luk.18.22. Never tell me that Heaven is your end, if there be any thing which you cannot part with to obtain it. For that which is dearest to you is your End. Why else is it that labour and sufferings, yea and the apparent hazard of their salvation, seems not to a worldling too dear a price for the purchasing of their present prosperity, but because they have laid up a treasure upon earth, and earthly things are their chiefest end.

8. Lastly, that is your ultimate end, which you think in your practical judgement you can never Love or Labour for too much. I know there is scarce a worldling to be found, which will not give it you under his hand as his settled judgement, that itis God and Glory only that cannot be loved too much, and he will confess that he loveth the world too much. But yet he doth it while he confesseth it; and he denyeth his chiefest Love to God, while he acknowledgeth it due to him. And therefore it is not his practical effectual judgement that is for it, but only he hath an uneffectual Notion or Opinion of it. But its otherwise with the sanctified,
Philosophers and Divines use to say, that virtue is in the middle between two extremities: but that's only to be interpreted of the subservient virtues, which are exercised about the Means: that the chiefest Good and ultimate End is such as cannot be loved too much. The measure here is, as Austin speaks, that it be without measure. It is our All that is due to that which we esteem and take for our All. God is our All objectively for fruition: and the All of our affections and endeavours should be his: with all our heart, with all our soul and might, is the due measure of our Love to him. We can never seek our End too diligently, nor buy it too dearly, nor do too much for it, in God's way. And as the Believer thinks he can never have too much of God, nor do too much for him; so the lives of worldlings tell us, that as while they speak disgracefully of the world, they think they never have too much of it, nor would they think they could ever do too much for it, were it not that over-doing for a part of their worldly Interest, doth deprive them of another part.

I have now told you how you may discern whether it be God the world that liveth in your hearts, and whether you are true to God or to the world. What remaineth but that you take it home, and apply it yet closer? Then I can do, and try what it is that you adore; and what felicity it is that you esteem instead, and consequently what you are, and what will become of you if you persevere. I beseech you make this your serious work, and take some time for it purposely when you come to me, to do it more effectually than now on the sudden hearing it be expected. What say you, will you take your selves apart from the world, and purposely search your hearts to the very quick, and you have found whether the world be crucified to you, by the Cross of Christ and the hopes of glory? If you did but know the fulness of the discovery, I am confident you would not need much treating.
Ruly Brethren it is one of the mysteries of sin and self-deceit, that such a multitude of people, yea seemingly Religious, can think so well of themselves as they do, and bear it out with such audacious confidence, as if they were the real servants of Christ, when it is apparent even to the eyes of others, that they are not Crucified to the world but live to it, and serve it day by day. How anxiously are they contriving for it, while their care to please God is so exceeding slender, that it takes up but little of their time and thoughts? How sweet are their thoughts of a plentiful estate? To have the world at will, houses, and lands, and full provisions for themselves and theirs, that they may be cladeth with the best, and fare of the best, and sit with the highest, and be honoured and reverenced of all, how fine a life doth this seem to them? If they have but a fair opportunity to rise, how little tender are they of the lawfulness of the Means, at least where they are not so wicked as to dishonour them! They can believe that to be the truth which befriended their worldly Interest; and that to be false and erroneous which is against it. The world chooseth many of their opinions for them, and much of their Religion, and telleth them what party they should side with, and what not; it telleth them how far they shall tolerate other men's sin, and how far not; how far they shall make profession of their faith, and how far they should conceal it from the knowledge of the world: and so as Paul faith, they account Gain to be Godliness, 1 Tim. 6.5. not only esteeming it better than down-right Godliness, but measuring out their Godliness by their Gain; making that to seem Religious which fitteth their carnal ends; and easily believing that which is for their worldly interest. How weak and silly reasons will persuade them that the point is true, the cause is good, the means is lawful, which serveth their turns for worldly ends? And the clearest unquestionable Evidences are nothing to them that are brought for the contrary. So potent a persuader is worldly Interest, that any thing will serve where it takes part, and nothing prevail that it doth contradict. A powerful disputant, that most commonly hath the best, whatever side it takes, and
the cause goes for it, be it right or wrong. Either they will not read such long and tedious discourses as are against them; or they find some passage presently to quarrel with, that's too displeasing, and makes them cast away the rest: Or if they read the whole, or hear you to the last, it is with a resiling spirit all the while: Before they know what you will say, they have confuted you: For they have resolved to believe that your reasons are insufficient, and their cause is good. They read and hear not only with a prejudice answearable to the reasons that formerly resolved them, but with an opposing enmity and fixedness of will. Had we only their understandings to dispute with, it were the less: but our main dispute is with Will and Passion, which have no ears, nor eyes, nor brains, though sense enough. Their deceiving baits first catch the sensual part, and so come to bribe the Intellect and the Will; and their strongest root is still in the brutish part where it begun, which will hear no reason. When Paul was told of the truth of that Doctrine which he before had persecuted, and must himself be persecuted if he should entertain it, he sticks not at that, but immediately consulteth not with flesh and blood, but falls to work, Gal. i. 16. But these men will scarce do anything but flesh and blood must be consulted with. The Word was David's Councillor; and the World is theirs. The first question is, Is it for my honour or dishonour, my profit or disprofit, my pleasure or my trouble? and as it relisheth with their flesh, so is it esteemed of and concluded. And which is more, their Carnal Interest so blinds their eyes, that they see not oft-times their most palpable delusions. When their actions are such as unprejudiced standers by do blush at, and the wisest and faithfulest of their friends lament, and the shame of them is open to the view of the world, yet flesh doth so befoul them, that they see not their nakedness, but glory in their shame: Commodity cannot blush: The applause of flatterers justifieth their crimes, against the accusations of God and all good men. Have these men Crucified the world indeed?

A Christian looketh so much to his Rule as well as his End, that he dare not say of Heaven itself, that every Means is lawful which seemeth to conduce to it. But these men think that any thing is lawful that brings them gain, or makes them great.

And as for the improvement of their talents for God, What is,
to be seen? What self-seeking and unprofitable servants are they? They will confess that they have all from God, and all is due to him again; but it is but a self-condemning Confession. How many charitable and pious uses do call aloud for much of their estates, but how little of it is so expended? Now, and then two pence or a groat to the poor is a great matter with them, and the wealthy can come off with the quantity of the widows mite. Let God call, and Ministers call, and the poor call and cry for it, all cannot extort their Idol out of their purses: So faint do they hold their money, that scarce any thing but thieves, or soldiery, or death can wring it out of their hands. But so loose do they hold spiritual good which they seem to mind, that if a Seducer cannot easily tie them from it, or a denunciation shame them from it, yet at least a good bargain for the world can hire them from it, and the frowns of men in power, or the change of the times can affright them from it. Long will it be ere they will go from house to house, through the Parish, and see what poor want clothing, what children want means to set them to trades, and what families want Bibles and other Books that may promote their salvation, and go as far as they are able in procuring them, and set their friends a work where their own ability is too short. O the disproportion that there is between the verbal service, and the more costly service of worldly Hypocritical professors! How far do their formal duties exceed their charitable communications and distributions! Most commonly the world doth cut short even these their Religious actions. They can scarce find time to be constant in worshiping God in their families, or in secret: in instructing and exhorting their children and servants; there is some business to be done, or some gain to be got; or while they seem to be dearest in their devotions, their thoughts run after their covetousness, and it is one God that hath their tongues, and another that hath their hearts: So that they pray as if they prayed not, and hear as if they heard not, and possess God's Ordinances as not possessing them, and use them meerly as abusing them, as apprehending no great benefit to come by them, but the fruit of them were nothing, but mere conceits, or all Gods Ordinances were but (as the Scotish Sacrilegious Lord called their Book of Discipline) Devout Imagination. But yet for all the shortness of their Devotions, their
their real Devotions and works of Charity are much more short. And for Pious Contributions and Communications, some of them scarce know what they mean. They will sooner learn to scorn such Duties, and plead against them as no Duties, then conscientiously to perform them. They say they are sanctified, and the people of God; and if they were so indeed, they would be Devoted to him without reserve: and if themselves were Devoted or Sanctified to him, all that they have must needs be so too. But it is an Holy Name that they have received, and not a consecrated heart or purse. I doubt it will be long before the Piety of this age will give as much to Holy uses, as the seeming Piety of it hath taken from them. And if there be more Piety in taking from Holy uses, then in giving to them, we may next be taught that it is a more pious work to destroy Preachers then to preach, and to destroy praying then to pray, and to curse God then to praise him. I have oft wondered that so many that we take for godly persons do so overlook the many and exceeding urgent precepts to liberal Distributions for God and his service, which Scripture doth contain: and how they can think to be saved without obeying these commands, any more than without obeying the commands for hearing, praying, or any other Religious duty. Do they not read these passages as well as others in their Bibles? How comes it to pass that conscience then stirs not, when they know that they neglect such important duties? They read that the Christians of the primitive times sold all, and delivered the money to the Apostles: to manifest practically the nature and power of the Christian Religion, which consisteth in renouncing all for Christ, and devoting our selves and all that we have to God, upon his promise of a treasure in the heavens. They read that it was an appointed duty in the Churches, to lay by in the Churches stock every Lords day for the relief of needy Christians, according as God had prospered them the week before. 1 Cor. 16. 1, 2, 3. They read that Christ so regarded this duty, that the sentence at Judgement is described by him, as passing upon this account. And yet for all this, flesh and blood will be wiser then to trust God, and to obey so chargeable a command. They will venture on Damnation to save their money; and let go Heaven for fear of losing by it. And that they may be wise indeed, they can justify all, and labour to

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bring their duty into scorn. [We are not capable, say they, of giving to God; because that all is his already:] self-condemning wretch! Is all his? Why then hath he not all! Give then to God the things that are his own! It is not a proper Donation that we call you to: You cannot give him a propriety, who hath it already; nor alienate it from your selves who never had it in respect to God: But yet you may give it to him by tradition: You may deliver him his own in the way that he requires it; and lay out your Masters stock for his service! And if he will so far honour your fidelity, as to call this a giving or a lending to him, me thinks this should encourage you to liberality, but I see not how it can excuse your denying him his own.

Obj. But it is to satisfy the covetousness of the Priests, that we are called on to give to God, as if they were God; or God had that which they have.

Answ. Adding reproach to covetousness, will prove one day but a sad excuse for sin. If this age understood the first Commandment, and the hainousness of ingratitude to God and man for the greatest mercies, and how it is that Christ Teacheth and Ruleth, and how he is Obeyed or Despised in the world, they would tremble to think of the scorn and contempt of a faithful Ministry. The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it, Prov. 30. 17. Who so curseth his Father or Mother, his Lamp shall be put out in obscure darkness, Prov. 20. 20. And he shall die the death, Exod. 21. 17. And for your Objection: The Priests of the Lord under the Law were not God: the Apostles and Gospel Ministers were not God; nor any that serve at the Altar, who yet must live upon the Altar: The poor themselves be not God; and yet you shall understand one day, that in as much as you did it not to one of these, you did it not to Christ: and in despising them you despised him, Mat. 25. Luke 10. 16. The vanity of your fond pretence was sufficiently told you by Christ himself, Mat. 25. 45. where he tells you how he will answer your companions that shall use it, [In as much as you did it not to one of these, you did it not to me.] And yet will you say, [Lord when did we see thee hungry, naked, &c.] when you have your answer before hand: Worldly wretches! you would not part with your wealth, if you could help it, to Christ.
Christ himself, if he should come and ask it of you. For you read in his word, that it is he that asketh it, and commandeth it from you now. But if you will not believe that it is Christ that requireth it, till he is come himself in person to demand it, and if you are such faithfull Stewards, that you will part with none of your Masters flock, till he ask you for it face to face, for fear of misemploying it; be patient awhile, and he will come and seek his own with advantage, but to the eternal woe of unprofitable servants. You can spare God the tithe of your words, in formal duties, when the devil and the world have had the rest; but not so much as the old legal proportion of your estates, much less the Evangelical All. What makes you drop prayers so much thicker then Alms or Distributions? Do you think that God doth not as strictly require the one as the other? If speaking were not cheaper to you then giving, your prayers and religious talk would be so seldom and so short, as that it would be as your distributions are, next to none. If words cost money, your tongues would be as strait as your purses are, and the world should scarce hear whether you were of any Religion or none. Do these men glory only in the Cross of Christ, and is the world by it crucified to them, and they to the world? We have their answer in their actions, what need we any more? They are dead in and by the world, but not to the world. They are its slaves, though they are called the servants of Christ.
Honourable, Worshipfull, and all well beloved, it is a weighty employment that occasioneth your meeting here to day. The estates and lives of men are in your hands. But it is another kind of Judgement which you are all halting towards when Judges and Justices, the Accusers and Accused must all appear upon equal terms, for the final decision of a far greater Cause. The case that is then and there to be determined, is not whether you shall have Lands or no Lands, Life or no Life; (in our natural sense;) but whether you shall have Heaven or Hell, Salvation or Damnation, an endless life of Glory with God, and the Redeemer, and the Angels of Heaven, or an endless life of Torment with devils and ungodly men. As sure as you now sit on those seats, you shall shortly all appear before the Judge of all the world, and there receive an irreversible sentence to an unchangeable state of Happiness or Misery. This is the great business that should presently call up your most serious thoughts, and set all the powers of your souls on work for the most effectual preparation; that if you are men, you may quit your selves like men, for the preventing of that dreadful doom which unprepared souls must there expect. The greatest of your secular affairs are but dreams and toys to this: Were you at every Assize to determine causes of no lower value then the Crowns and Kingdoms of the Monarchs of the earth, it were but as children's games to this. If any man of you believe not this, he is worse then the Devil that tempteth him to unbelief; and let him know that unbelief is no prevention, nor will put off the day, or hinder his appearance; but ascertain his condemnation at that appearance. And if you all do believe this, you will sure be content that I speak to you of it as one that also do believe it. Faith is the evidence of things not seen: by it we may foresee the Judgement set, the world appearing, and your selves there waiting for you final doom. And because we clearly find beforehand, who then shall die, and who shall live, I shall desire of you that you would presently improve the discovery. Some think we cannot know in this life what will become of us in the next: But God hath not bid us try in vain, nor in vain delivered
us so many signs by which it may be known, nor is the difference between the saved and the damned so small as to be undiscernable. Our own reason may tell us that the righteous God would not send some to Glory with Angels, and others to endless misery with Devils, and make such difference between men hereafter, if there were not a considerable difference here. He that knows the Law and the fact, may know before your Aflizes what will become of every prisoner, if the proceeding be all just, as in our case they will certainly be. Christ will Judge according to his Laws: Know therefore whom the Law condemmeth or justifieth, and you may know whom Christ will condemn or justifie. And seeing all this is so, doth it not concern us all to make a speedy tryal of our selves in preparation to this final tryal? I shall for your own sakes therefore take the boldness, as the Officer of Christ, to summon you to appear before your selves, and keep an Aflize this day in your own souls, and answer at the Barr of Conscience to what shall be charged upon you. Fear not the tryal; for it is not conclusive, final, nor a peremptory irreversible sentence that must now pass: Yet flight it not: for it is a necessary preparative to that which is final and irreversible. Consequentially it may prove a justifying Accusation, an Absolving Condemnation, and if you proceed to Execution, a saving quickning death, which I am now persuading you to undergo. The whole world is divided into two sorts of men: One that Love God above all, and live to him, and the other that Love the flesh and world above all and live to them: One that lay up a treasure in earth, and have their heart there: The other, that lay up a treasure in heaven, and have their heart there: One that seek first the Kingdom of God and its righteousness; another that seek first the things of this life. One that mind and favour the things of the flesh and of man: the other that mind and favour most the things of the Spirit and of God. One that account all things dung and dros that they may win Christ: another that make light of Christ in comparison of their business, and riches, and pleasures in the world. One that live by sight and sense upon present things: Another that live by faith upon things invisible. One that have their conversation in Heaven, and live as strangers upon earth: Another that mind earthly things, and are strangers to heaven.
that have in resolution forsaken all for Christ and the hopes of a
treasure in heaven: Another that resolve to keep somewhat
here, though they venture and forsake the heavenly reward,
and will go away sorrowful that they cannot have both. One
that being born of the flesh is but flesh: The other that being
born of the Spirit is Spirit. One that live as without God in the
world: The other that live as without the seducing world in
God, and in and by the subservient world to God. One that have
Ordinances and Means of Grace as if they had none: The other
that have houses, lands, wives, as if they had none. One that be-
lieve as if they believed not, and love God as if they loved him
not, and pray as if they prayed not, as if the fruit of these were
but a shadow: The other that weep as if they wept not (for
worldly things) and rejoice as if they rejoiced not. One that
have Christ as not possessing him, and use him and his name, as
but abusing them: The other that buy as if they possessed not,
and use the world as not abusing it. One that draw near to God
with their lips, when their hearts are far from him: The other
that Corporally converse with the world, when their hearts are
far from it. One that serve God who is a Spirit with Carnal ser-
vice, and not in Spirit and Truth: The other that use the world
itself spiritually, and not in a carnal worldly manner: In a
word: One sort are children of this world; and the other
are the children of the world to come, and heirs of the heavenly
Kingdom. One sort have their Portion in this life: And the
other have God for their Portion. One sort have their Good
things in this life time, and their Reward here: The other have
their Evil things in this life, and live in Hope of the Everlasting
Reward.

I suppose you know that all this is from the word of God, and
therefore I need not cite the Texts which do contain it! But lest
any doubt, I will lay them all together, that you may perceive them
John 6. 27. Isa. 55. 1, 2, 3. Rom. 8. 5, 6, 7, 13. Phil. 3. 9, 10, 11.
Mat. 22. 5. 2 Cor. 4. 18. Heb. 11. 1. throughout. Phil. 3. 19,
31, 32. 1 Cor. 7. 29, 30, 31. John 2. 23, 24. Psalm 78. 35, 36, 37.
John 15. 2. & 1. 9, 10, 11. Mat. 15. 8. Psalm 73. 23, 24, 25.
1 Thes.
By the Cross of Christ.

1 Cor. 10. 31. Luke 10. 8. & 20. 34. Rom. 8. 16, 17. Psalms 
Luke 18. 22. In these Texts is plainly contained all that I have 
here laid to you.

Well then, Beloved Hearers, seeing you that sit here present 
are all of one of these two sorts, let conscience speak, which is 
it that you are of? These are the two sorts that shall stand on 
the right and left hand of Christ in Judgement: They that gave 
Christ his own with advantage, and lived to him, and studiously 
developed their Riches and other Talents to his use, as men that 
unseignedly made God their End, these are they that are set on 
the right hand, and judged as Blessed to the Kingdom which 
they so esteemed. And those that hid their talents, by keeping 
or expending them to their private use, denying them to Christ, 
and living to themselves, these are they that are set on the 
left hand, and adjudged to the everlasting fire, with the Devils 
whom they served. It is a desperate mistake of self-deceiving 
men to think that a state of Holiness consisteth only in external 
worship, or that a state of wickedness consisteth only in some gross 
sins. I tell you from the word of God, the difference is greater, 
and yet deeper than so. If you would know whether you are 
Christians indeed and shall be saved, the first and great question 
is, What is your End? What take you for your portion? And 
what is it that hath the prevalent stream of your desires and 
endeavours? As it is not every step that we set out of the 
way to heaven, that will prove us ungodly, so it is not any Re-
ligiousness whatsoever that standeth in a subserviency to the 
world, that will prove you godly. Would you know then what 
you are? And whether you are in the way to Heaven or Hell? 
And what God will judge of you, if you so continue? Why 
then deal faithfully with yourselves, and answer this question 
without deceit! What is it that hath your Hearts? your very 
Hearts? What is it that is the matter of your dearest Love? 
And what is the matter of your chiefest care? What is it that is 
the very bent and scope of your life? Is it for this world or the 
world to come? What do you daily labour and live for? Is it 
for God? or your carnal selves? What interest is it that is pre-
dominant in you? Know but that and know all.
AND now I shall apply myself to those of you that are guilty, in whose souls the worldly Interest is predominant, and in whom the world is not Crucified by the Cross of Christ, but rather Christ again Crucified by the world. I have no mind to dishonour you, or exasperate you: but if faithfulness to Christ and you will do both, there’s no remedy. I do here prefer an Indictment against you in the Court of your Consciences, and before this Congregation: the Articles I shall distinctly read: And first, I require you, study not a defence; excuse not, extenuate not your crimes; but confess your sin freely, and condemn your selves impartially, and return to God, and forsake them speedily, or you shall do worse: Self-condemnation may be saving and preventive, and the death of sin thereupon, may be the life of your souls: But if this be neglected, and you hold on a while till the great Assize, you shall have another kind of charge then this, even such an one as shall appall that face that now can merrily smile at the accusation: and such an one as shall bring down the stoutest of your spirits and make the hardest heart to feel, and the stubbornest of you all to stoop and tremble. O how easy is it to hear your sin and danger from such a worm as I? or to hear your state discovered, and your selves condemned by a Minister of Christ in a Pulpit? but how dreadful will it be to hear all this from the Lord of Glory? and that when the case is past remedy, which now might have been remedied if you would, and if your obstinate hearts had not resisted.

The General charge that I put in against you, is, That you are Carnal flesh-pleasers, and have loved and lived to the world which you should have Crucified, and have not lived as Devoted unto God, nor hath he been your End, or his Interest predominant in your hearts and lives.

I speak only to the guilty: and for Evidence of the fact, I need none but your Consciences, seeing it is only to your Consciences that I accuse you, which are acquainted, or should be, with the whole. But left Conscience it self should be bribed and corrupted, I shall, besides all that is before said, produce a little Evidence more.
1. If indeed the world be Crucified to you, what meaneth your eager pursuit after it? Are not your thoughts contriving for it, and your wit and interest all improved for it? Are not those taken for your chief friends, that further your advancement or worldly Ends? and those for your chief enemies that hinder it most? Is it not in your mind in the night when you awake, and in the day, when you are alone? Do you not rise earlyer for your worldly business, then for prayer or any holy exercise? Ask your family whether you do not offer call them up to work then to pray? and whether you drive them not on harder to your own service then to Gods? and whether you examine them not strictlier about your business, then about the matters that their salvation doth depend upon, and whether you be not more deeply offended with them for crossing your commodity, then for sinning against God? Ask your neighbours whether you talk not with them many hours of worldly vanities for one hours serious discourse about the life to come? What a stir do poor men make to be rich, or to live in some content to the flesh, and what a stir do rich men make to be richer, or to keep that they have; and yet have they the face to pretend that they are Crucified to the world?

2. If you are dead to the world, how comes it to pass that it hath so powerful an influence upon your judgements? and that you change your minds as your carnal Interest doth change? and can set your fails to any wind that is like to drive you to the harbour (as you call it, but indeed upon the sands) of your worldly ends. What would you not give in troublesome times to know certainly which will be the prevalent side, that you might resolve to what side to take your selves; and perhaps what Religion to be of, or to seem so to be? Among all the Books that are written, if there were but one that taught the art of growing rich, or a Directory for obtaining dignities and honours in the world, how eagerly would you buy it, and how diligently would you read it? more diligently then you read the Bible or any Book of that nature. If preachers did teach you the way of prosperity and advancement, and could tell you how to be all great and honourable in this world, Oh how early would you come to the Congregation? how attentively would you hear? how retentively would you remember? and how faithfully would you...
you practice? Then how beautiful would the feet be of them that bring you the tidings of such good things? What honourable persons should Ministers be? and how well worthy of your Tythes and more? Then you would not swell against their Doctrine or Application; nor cavil at them instead of understanding them, nor scorn them as men of a useless office, nor take them for your enemies, nor refuse to come to them and ask their advice. Wretched Hypocrites! It is our office to help them to the Everlasting Kingdom; and the more diligent we are in this, the more they hate us: if we send for them to instruct them personally, or catechize them, or help them in the matters of salvation, they scorn to come, and ask us by what authority we send for them. But if we could teach them all to be Princes, or Lords or Gentlemen, yea or but to get a few shillings more then they have, none would draw back. None of them would ask us, By what Authority do you send for us? Had we but money enough to feed them all, O what good men should we be! and how many friends should we have! and how easily might we persuade them! If one man had all the money in the Land, and could secure it and the disposal of it from violence, what might not that man do? and who is it that would not be on his side, except those few that have Crucified the world? The multitude would even follow that man that hath money, as an horse will follow him that hath provender: and yet they will hypocritically pretend to be Crucified to the world. But if indeed they are so, how comes it to pass that Conscience is so often stretched and wracked to make it own a gainful cause! and that many that have seemed godly can break over all bounds of Law and Charity, Friendship and Religion, to attain the dignities or riches which they so desire? and will tread down the nearest friend, and Christ himself as much as in them lyeth, if he stand in the way of their affected exaltation. Yea soul and all shall be ventured in this game: Rife they must, and rise they will, if they can procure it. What ever become of Heaven, they must have Earth. Seeing it is their God, their End, per fas et nefas it must be had. As the Common-wealths man faith, Salus populi suprema lex esto; and the Christian faith, The pleasing of God is the supreme Law: so the worldlings Maxime is, that the Interest of the flesh is the supreme Law. And are these men Crucified to the world?

3. If
By the Cross of Christ.

3. If the world were a Crucified thing in your eyes, you would not so much overvalue the Rich, and vilifie or neglect the Poor as you do. An humble Godly man that walks the streets in a thred-bare coat, may pass by you without the least respect: but if a shining Gallant be in the place, how observantly do you behave your selves? If a poor man, though never so wise or pious, have any business with you, how cold is his entertainment? how strange is your deportment towards him? and how slight-ly do you shake him off? But if they be rich and honourable in the world, you are their servants, and no respect is too much for them, nor no entertainment too good. Wisdom and Piety cloathed in raggs may pass by you unobserved: when a silken for is bowed to like an Idol. As reverently as you now speak of Peter and Paul, and Chrift himself, now you hear them magnified, and see not their outward appearances as they did that conversed with them on earth. I make no doubt but if you had livened in those days, and seen them of so low a presence, and walk up and down in so mean a garb, attended or regarded by few but the poor, you would have set as light by them as others, and looked at them as poor contemptible fellows; if not as the filth and the off-scouring of all things; and if you had not laid hands on them as too fawcy reprovers of you, at least you would have given them one of Julian's jeers, or Hobbs his scorns. It was this worldly spirit that caused the Jews to be such obstinate unbelievers, and to persecute Chrift and his servants: Men reverence not the face of the poor. And this is it that continueth them in their unbelief to this very day. We have many of their own writings and disputations against Chrift published by them-selves; and we find this the very sum of all their reaonings, [Shew us a Messiah that fetcheth us from captivity, that gathereth the whole Nation of the Jews to Judæa, and restor eth them to their antient possessions and dignities, with much more, and makes the Nations foop to them and serve them, and sets up again the Temple and the Law, and we will believe in him as the true Messiah; but in no other will we believe.] For though they cannot deny but the prophesied time of the Messiahs coming is past, yet taking it for granted that this only is his true description, they say they must look more at the description then the time: and to salve the Prophecies, they do believe that the Messiah did come about...
Chrift's incarnation, but is somewhere hid with 
Henoch and Elias,
and will appear when the Jews do mend their lives and are wor-
thy of him. Thus a worldly carnal mind that blindly admireth wor-
dly things, and favoureth not the things of the Spirit, nor
discerneth the excellency of the Heavenly riches, doth make them
to be open Infidels, and make the Turks adore their Mahomet,
and makes the nominal baftard Christian to set so light by the
ture riches of the Gospel, and only to honour the name of
Chrift: for they cannot receive the things of God, because they
are Spiritually discerned, 1 Cor. 2. 14. Were not you worldlings,
you would discern more matter for your admiration, reverence
and love in the poorest heavenly-minded man, then in the greatest
Prince on earth that is ungodly. But you have the Faith of Je-
sus Chrift the Lord of Glory with respect of persons. For if
there come into your Assembly a man with a gold ring, in goodly
apparel, and there come in also a poor man in vile rayment,
you have respect to him that weareth the gay cloathing, and say
tohim, Sit thou here in a good place; and say to the poor, Stand
thou there; despising the poor, and committing sin by respect of
persons, as if you believed not that God had chosen the poor of
this world rich in faith, and heirs of the Kingdom which he
hath promised to them that love him, James 2. 1. to

Obj. But must we not honour the Gifts of God? Riches are
his Gifts?

Anfw. Yes, according to their nature and use: Riches are a
gift which he giveth even to his enemies, and to those that must
perish for ever; and few that have them come to heaven. But
Holiness is a gift which he giveth to none but his beloved, and
is the beginning of eternal life. Which then should be most ho-
noured?

Obj. But would you draw men to despise Dignities and Author-
ity?

Anfw. Authority is one thing, and worldly Riches is another.
We reverence Authority more than you do. We look on it as a
beam from God, as participating of somewhat that is Divine: I
look on a Magistrate as God's officer, and one that deriveth his
Authority from him; and I no more acknowledge any Power
which is not efficiently from God as the Suprem Rector of the
universe,
By the Cross of Christ.

universe, then I acknowledge any natural Being which is not efficiently from God as the author of nature and the first Being. I look at a Magistrate as ultimately for God, as a man authorized to do his work, and none but what is ultimately his. So that as his office is so humane as to be also participatively Divine, and he is so an humane creature, as to be by participation Divine, so the Reverence and Obedience which I owe to a Magistrate, is by participation Divine: and therefore though I Judge not peremptorily that those Antients were in the right that made the fifth Commandment to be the last of the first Table, yet I doubt not but our Moderns are less likely to be in the right, that confine it only to the second Table. And as I think it standeth so between the two as in several respects to belong to each, so I rather think that it more principally belongeth to the first. You see then the difference between a true Christians honouring of Magistrates and yours: You honour them but for your worldly Ends; and because they are able to do you good or hurt. But we honour them as Gods officers, speaking and acting for him and from him by his Commission, and we obey their Power, as participatively Divine: but as they can do as good or hurt we less regard them: And this honour and obedience we owe them, not for their wealth, but their Authority: and if the meanest man have this Authority, he shall be honoured and obeyed by us, as well as the richest.

4. If the world be Crucified to you, How comes it to pass that you are so tenderly sensible of every loss or dishonour that doth befall you? If you are wronged in your estate, what a matter do you make of it? If a man should deprive you but of a few pounds, you can hardly put it up, but you must go to Law for it, or you must seek revenge: or if you pass it by, you think you have done some great meritorious act. If one slander you, or dishonour you, how sensible are you of it? How it sticks up on your stomachs, as if you had lost your treasure? Death is not sensible. If you were dead to the world, and the world to you, these things would all seem smaller in your eyes; and you would have more ado to remember them then now you have to forget them. You could not be so sensible of a loss or an injury, if you were not too much alive to the world. And if you be Poor, what an impatient complaining life do you live? as if you wanted
wanted your treasure or your god? and if you grow rich or
gain, how glad are you? Were you dead to the world, and the
world to you, you would be more indifferent to these matters,
and Poverty and Riches would not seem so much to differ as
now they do: but Godliness with contentment, which is Profit-
table to all things would seem to you the great Gain, 1 Tim.
4.8. & 6.6.

Obj. But may not a man go to Law to recover his own, or to right
his own Reputation, if he be slandered?

Ans. Distinguish carefully in all your wrongs, between Gods
Interest in them and your own. Your own you must forgive, but
Gods you cannot. If he have intrusted you with talents for his
service, and any would fraudulently or violently deprive you
of them, you must look after them as your Masters flock: if a
wound in your name or state disable you from doing God ser-
vice, you must use all lawful means to heal it, that you may be
in a capacity of serving him again: and if your children or others
have remotely a right in what you are defrauded of, you may look
after their right. And you must not remit the crime, as oft as
you remit the injury: for that God hath imposed penalty up-
on; and the Rule is good, that the Punishment of the notori-
ously vicious is a Due to the Common-wealth, because of the
Necessity of it to its good. In a word therefore, if you could do
these things, you might your selves resolve when it is lawful to go
to Law, or seek your right, and when not. 1. If you can well
distinguish between Gods Interest and your own. 2. And be sure
you forgive all your own injuries. 3. And that you watch your
hearts narrowly lest they pretend Gods cause, and intend your
own. 4. And be able by the consideration of circumstances to
discern in probability, whether Gods interest will be more pro-
moted by going to Law, or passing it by.

But alas, how rare a course is this! Of all the suits that are
before you at this Assize, I fear there are few that are commen-
tced unfeignedly for the Interest of God. If the Lord himself
should ask both Plaintiff and Defendant, Do you follow this suit
for Me, or for your selves? What answer think you they must
make, if they speak the truth? But of this anon.

Having
Having thus given in my General charge against the carnal worldling, and some Evidence of his guilt: I shall now give you the Quality and Aggravation of your crime, in several Articles, as followeth.

1. You are Guilty of Idolatry, which is high Treason against the God of Heaven. That which hath your highest estimation, and dearest affection, and chiefest service, is your God. But this the world hath; therefore it is your God. That which hath the most of your Hearts is your God. But it is the world that hath the most of your hearts. You know that the main drift of your life is for the world: And that which hath the main bent of your life, hath your heart. If Reason be no Evidence, you cannot refuse Scripture, Col. 3. [Mortifie therefore your Members upon earth;] and one is [Covetousness, which is Idolatry.]

Eph. 5. 5. [For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any Inheritance in the Kingdom of Christ and of God.]

The case is plain in Scripture and in the effects. The world hath that love that God should have, that Care, and Trust, and Service which belongs to God; and therefore it is your God. I do therefore here on the behalf of God, indite every worldly carnal sinner of you at the Bar of your own conscience, as a Traitor against the Lord that made you, and against the Son of God that did Redeem you! And what greater sin can man be guilty of (besides the Blasphemying of the Holy Ghost)? He that would have another God, would have the Lord to be un-Godded, and to lose his Sovereign Power and Goodness! And is such a man fit to live in his sight? Why wretched Traitor! If he be not thy God, thou cannot expect to live by him, or be sustained, preserved, and provided for by him: Thou cannot live an hour without him; and yet wilt thou call him off? Wouldst thou pluck up thy own foundation? and cut off the bough on which thou standest? Wouldst thou fire the house thou dwellest in? and sink the Ship that keepeth thy self and all that thou hast from sinking? Relations are mutual. If he shall be no God to thee, be it known to thee, thou shalt be none of his People! If he shall be no Father to thee, 
thee, thou shalt be none of his child. And, wretched soul, what wilt thou do without him! It is he that keeps the soul in thy body while thou art serving his enemy. Thou wouldst be in Hell within this hour if his Mercy did not keep thee out. And is this thy requital of him? He hath but one Trinity of enemies, the flesh, the world, and the Devill: and wilt thou turn to these for sake him by whom thou livest? Why I tell thee, the Lord must be thy God, or thou must have no God indeed. The world is like the Heathens Idols; that hath eyes but cannot see thy wants; ears but cannot hear thy cries; hands, but cannot help thee in thy distress. All thy Riches, Dignities, and Pleasures are silly things to make a God of. They may have the room of God in thy heart; and in that sense be thy God: but indeed they are no more God, then a mawkin is a man; nor no more able to help and save thee. Wouldst thou then have a God or no God? If thou wouldst have no God, thou wouldst have no Governor, no Preserver, nor no Happiness. And dost thou think that thou art sufficient for thy self? What! Canst thou live a day without God? Canst thou save thy self from danger without him? Canst thou relieve or shift for thy self at death without him? Darest thou tell him so to his face? and stand to it? But if thou must have a God, what God wouldst thou have? Wouldst not thou have a God that can preserve, and help, and save thee? The world cannot do it, man! I shall tell thee more of this anon, that the world cannot do it. If thou truist to it, it will deceive thee. But if thou say then, the Lord shalt be thy God] Away then with all thy Idols. God will have no partner, much less a superior, that is exalted above himself in thy soul. As Joshua said to the Israelites, Josb. 24. 14. so say I to you; — Now therefore fear the Lord and serve him in sincerity and in truth, and put away the world (which hath been your God) and serve ye the Lord: And if it seem evil to you to serve the Lord, choose you this day whom ye will serve: but as for me and my house, we will serve the Lord.] And if you say as they, [God forbid that we should forsake the Lord to serve other Gods.] I answer you as he, Away then with the world and all other Idols; or else, Ye cannot serve the Lord, for he is an holy and a jealous God, and will not forgive such transgressions and sins; but if ye forsake the Lord and serve the world, he will turn against you and consume you.
Vers. 19, 20. God will not stoop to be an underling in your hearts. He should have all, and will at last have all or none: But in the mean time, he will have the best or none. I do witness here to every soul of you in his name, that if he have not the Soveraignty, and be not nearer and dearer to your hearts then all the honours, and riches and pleasures of the world, he is not, he will not be, he cannot be your God. And if he be not thy God, thou wilt be Godless, as thou art ungodly, thou wilt be without his help, as he was without thy heart.

Well, this is the first Article of my charge against every one of you that hath not Crucified the world; you are Idolators and Traitors against the God of Heaven: And he that would have no God, deserves to be no man, and worse; and shall either by Repentance with with groans that he had never been a worldling and a neglecter of God, or else in Hall with groans shall wish that he had never been a man. As the first Commandment is the fundamental Law, and informeth all the obligations of the particular precepts following; so Idolatry which is against that Commandment is the fundamental crime, and is the life of all the rest. He that would overthrow the God-head, would overthrow all the world.

2. The next Article of my charge is this. You are guilty of most perfidious Covenant-breaking with God. Did you not in your Baptism solemnly by your parents, Renounce the world, the flesh and the Devil, and promise to fight against them to the end of your life under the Banner of Christ? And have you performed that vow? No: you have turned treacherously to the enemy that you renounced, and sought for the world and the flesh, against the Word and the Spirit of Christ. And if you renounce your Baptismal Covenant, you renounce in effect the benefits of that Covenant. And if God deal with you as with perfidious Covenant-breakers, thank your selves.

3. Moreover you are guilty of debasing your humane nature, and of wronging God that made it, and is the owner of it. God made you not as bruits that are capable of no higher things then to eat, and drink, and play, and die, and there's an end of them: But he made you capable of an Everlasting life of Glory with himself. And as he suiteth all his works to their uses and ends, so did he suit the nature of man to his immortal
state. As we were made by God, we were fitted and disposed to everlasting things. And you have turned your hearts to the vanities of the world, and set your mind on them as your happiness, as if you had no greater things to mind. Objects do either enoble or debase the faculties according as they are. That is the vilest creature which is made for the vilest uses and ends, or employes himself in such. And that is the most excellent creature which is exercised about the most excellent Object. God made you for no less then his everlasting praises, before his face, among his Angels; and you have so far debased your own nature, as to root like swine in earth and dung, and to live like bruits that have not an immortal state to mind. How will you answer this dishonour done to the workmanship of God? That you should blot out his image, and imploy your souls against his Laws, and live as moles and worms in the earth. He put you on earth but as travellers towards Heaven: and you have taken up your home in the way, and forgotten your End and Resting-place.

4. The next part of your Guilt is, that you have perverted the use of all the creatures, and turned the Works and Mercies of God against himself. He gave them all to you, to lead you to himself, and to furnish you for his service. He made this world to be a Glass in which you might see the Maker; and a Book in which you might read his Name and will. And will your overlook him, and forget the end and use of all? What shame and pity is it that men should live in the world, and not know the use of it! That they should see such a beauteous frame, and not understand its principal signification! That they should daily converse with so many creatures, which all proclaim the name of God, and with one accord declare his praise, and yet that this language should be so little understood! Like an illiterate man in a Library, that feeth many thousand Books, and knows not a word that is in any of them. Or like an ignorant man in an Apothecaries shop that seeth the drugs, but knoweth not what they are good for, nor how to use any of them, if he had the greatest need. The poorest cottage and smallest pittance of these earthly things might be a greater Blessing to you, if you could understand their use and meaning, then all the world would be to him that understands it not. Your possessions in themselves, if you have not...
God in them, are but the very corpse or carkase of a blessing! The Life of the n is wanting! And without the Life, they will but trouble you: lor you have the burden without the use. Your horse will carry you, while he hath life and health; but take away his life once, and you must carry him if you will have him any further. Verily it is no wiser a trick to make a stir in the world, and seek the profits and pleasures of it, without God, or any otherwise than as they are animated by God, then it is to ride a dead horse, where you may spur long enough before you are one mile further on your way. While your friend is living you may delightfully converse with him: but when he is dead you will have little pleasure in his company: the corpse of the most learned man will actively teach you no more then a block. Were it the wife of your bosom who through prudence and beauty were never so lovely to you, when her carkase is left without a soul you will hasten to bury it out of your sight, and would be loth so much as to keep it in your house, much less in your bed and bosom as heretofore. He that knoweth not that God is the Life and Soul of all our blessings, doth neither know what God is, nor what a Blessing is. They are but the empty casks and shells, and not the Blessings themselves without him. You have the Burden, and not the Benefit: You must carry them, but they can do nothing to the supporting of you. Its the absence of God that denominateth them Vanity and Vexation: and it is he only that can make them strengthening and consolatory. That must have some life in it, that must be pabulum vitae, and must sustain our lives. Souls cannot feed upon mere terrene corporeal things, any more then the body upon mere spirituals. As we have both a soul and a body to be sustained, so have we a sustenance suitable to them both; even the creature animated by God, or God in and by the creature.

How great then is your sin, that destroy your blessings by depriving them of their Life, and that in a sort destroy the world to your selves, by separating it from its Soul? and so most haughtily injure God, and rob your selves of the comfort of all, and turn your blessings into burdens, and your helps into hindrances and snares to your souls. Have you lived so long in the School of the world, yea and of the Church too, where you have not only the Library of Nature, but supernatural Revelations.
The Crucifying of the World,

ons to teach you to understand it, and yet do you not know a word or letter? You do but lose and abuse the creatures of God, if you see him not in them; and if you be not in the use of them led up to himself. The heavens declare the Glory of God, and the firmament sheweth his handy work: Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech or language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world, Psal. 19. 1, 2, 3. and yet poor carnal wretches will not understand them. All the works of God do praise him; for he is righteous in all his ways, and holy in all his works, Psal. 145. 10, 17. and yet the wicked will not understand. O how many talents must the ungodly be accountable for, as having neglected them, and perverted them from the prescribed use! Every creature that you see, is a Teacher of Divine things to you; and you shall answer for your not learning by them. Every creature is an Herald sent from heaven to proclaim the will of your Maker, and your Duty; and you gaze upon the Messenger, and note his garb, and hear his voice, and never understand or regard his Message. I would you did but consider what you lose by this your folly! and what life and sweetness there is in creatures, which the heavenly believer draweth forth, and you have no taste of; and till the Spirit of Sanctification have fitted you to such a work, you are never like effectually to taste it. For it is not every fly that can suck honey from the sweetest flower, though the Bee can do it from that which we call a flinking weed: An ignorant Country-man hath a Meadow that aboundeth with variety of herbs; he can make no other use of them then to feed his cattle with them: or if he walk into his garden, he can only smell the sweetness of a flower: but a skilful Physician that knows their use, can thence fetch a medicine that may be a means to save his life. But the Believing soul can yet go further, and there find that which may further his salvation. If you have a Lease of your Lands, or a pardon for your life, that's written in an excellent character: there is a great deal of difference between another man's delight in viewing the character, and yours in considering of the security you have by it for estate or life. But the difference is much greater in our present case, between those that have only the superficial sweetness and beauty of the creature, to the pleasing of the flesh, and those
those that have God in it, to the spiritual refreshing of their souls. Believe it Sirs, it is not a small sin to pervert the whole creature (that is within our reach) to a use so contrary to that which it was appointed to, as foolish worldlings do; not only to lose that use and benefit of the creatures which we might have, but to turn all into poison and death to our selves! Not only to rob God of that Love, and Honour, and Service which they should procure him, but also to turn all this upon themselves; I tell you this will prove no venial sin.

5. And your Guilt herein is further aggravated, in that you do hereby as much as in your lyeth, frustrate the works of Creation and Redemption. For God made all things for himself; and you use nothing for him. The Redeemer hath reprieved and restored the creature for its primitive use, that God might yet have the Glory of his works: and yet you will not give it him; but when you pretend to know God, you Glorifie him not as God, but become vain in your imagination, your foolish hearts being darkned, as Paul tells them, Rom. 1.21. And what doth that man deserve that would, as to the use, destroy all the world, and frustrate all Gods works both of Creation and Redemption?

6. Herein also you are guilty of Enmity against God. For this is the greatest wrong that an enemy can do him, to rob him of the glory of his Goodness and Power, and to prefer his creatures, as if they were more amiable than himself. You cannot dethrone him from his glory; but you may possibly deny him the preheminence in your hearts. You may deny him the Kingdom within you; but you cannot dispossess him of his Eternal Power or Kingdom without you. The worst enemy that God hath can do him no harm; but this is no thanks to you: he will not be beholden to you for it. You may as truly shew your Enmity by wronging, as by hurting. And what greater injury can you offer to the Almighty, then to set up the silly creature in his stead, and give it that Love and Service which is his due?

7. Moreover you are guilty of wilful self murder: you choak your selves with that which should be your food: you turn your daily blessings to your bane, by dropping your Poyson into the cup of Mercies, which bountifull Providence putteth into your hands.
hands. There is not a surer way in the world to undo you, then by turning to the creature, and forsaking God. You cry for more of the world, and you are unsatisfied till you have it; and when you have it, you do but destroy your souls with it, by giving it your hearts, which must be given only unto God. What a surdo men make for temptation and destruction? What cost and pains are men at to purchase them an Idol, and to make provision for the flesh, to satisfy its desires, when they confess it to be the greatest enemy of their souls? Like a man that would give all that he hath for a coal of fire to put into the thatch; even such is your desires after the world, and the use you make of it.

8. What abundance of precious time and labour do you lose, which might and should be better spent? Doth not this world take up the most of your care, and strength, and time? You are about it early and late; it is the first and last, and almost always in your thoughts. It findeth you so much to do, that you have scarce any time so much as to mind the God that made you, or to seek to escape the everlasting misery which is near at hand. It hath taken up so much of your hearts, that when God should have them in any holy duty, or service for his Church, you are heartless. When you shall see your accounts cast up to your hands (as shortly you shall see it, though you will not now be persuaded to do it your selves) and when you shall there see, how many thoughts the world had in comparison of God; and how many hours were laid out upon the world, when God's service was cast by for want of time; and how near the creature was to your heart, while God as a stranger stood at the door; and in a word, how the world was your daily business, while the matters of God kept in but now and then upon the by; you will then confess that you laboured in vain, and that your life and labour should have been better employed. Hath God given you but a short uncertain life, and laid your everlasting life upon it; and will you cast all away upon these transitory delights? How short a time have you for so great a work! and shall the world have all? Oh that you did but know to how much greater advantage you might have spent this time and labour in seeking God and an endless glory! One thing is needful; make sure of that; and waste not the rest of your days in vanity.

What
By the Cross of Christ.

What wise man would spend so precious a thing as Time is, upon that which he knows will leave him in Repentings that ever it was so spent? The world doth rob poor Sinners of their time: but when they see it is gone, and they would fain have a little of that time again to make preparation for their everlasting State, it is not all the world then that can bring them back one hour of it again. Certainly such a loss of time and labour is no small aggravation of a worldlings sin.

9. You are also guilty of the high contempt of the Kingdom of Glory, while you prefer these transitory things before it. Your hearts and lives speak that which you are ashamed to speak with your tongues. You are ashamed to say that Earth is better for you then Heaven, or that your sin is better for you then the favour of God: but your lives speak it out. If you think not your present condition better for you then Heaven, why do you choose and prefer it: and why do you more carefully and laboriously seek the things of earth, then the Heavenly glory? If your child would sell his inheritance for a cup of Ale, you would think he set light by it: And if he would part with father and mother for the company of a beggar or a thief, you would say, he had no great love to you. And if you will venture your part in heaven for the pleasures of sin, and will part with God for the matters of this world, would you have him think that you set much by his Kingdom or his love? O the unreasonable- ness of sin! the madness of worldly fleshly men! Is it indeed more desirable to prosper in their shops, their fields, and their pleasures for a few days or years, than everlastingly to live in the presence of the Lord? Shall Christ purchase a Kingdom at the price of his blood, and offer it us freely, and shall we prefer the life of a bruit before it? Shall God offer to advance so mean a creature to an heavenly Nation among his Angels: and shall we choose rather to wallow in the dung of our Transgressions? Take heed, lest as you are guilty of Esau's folly, you also meet with Esau's misery! and the time should come, that you shall find no place for Repentance, that is, for Recovery by Repen- tance, though you seek it with tears. Contempt of kindness is a provoking thing: For it is the height of ingratitude. And especially when it is the greatest kindness that is contemned. As it will be the everlasting imployment of the Saints, to enjoy that felicity,
felicity, and to admire and praise that infinite Love which caused them to enjoy it: So will it be the everlasting misery of the damned, to be deprived of that felicity, and to think of their folly in the unthankful contempt of it: and of the excellency of that Kingdom which thus they did contemn. God sets before you Earth and Heaven: If you choose earth, expect no more: And hereafter, Remember, that you had your choice.

10. To make short of the rest of the aggravation of your sin, and sum it up in a word: Your Love of the world is the sum of all iniquity. It virtually or actually containeth in it the breach of every command in the Decalogue. The first Commandment which is the foundation of the Law, and especially of the first Table, is broken by it, while you make it your Idol, and give it the Esteem, and Love, and Service that is due to God. The second, third and fourth Commandments it disposeth you to break. While your hearts and ends are carnal and worldly, the manner of your service will be so, and you will suit your Religion to the will of men, and your carnal Interest, and not to the will and word of God. The name and holy nature of God is habitually contemned by you, while you more set by your worldly matters then by him: His holy dayes you ordinarily violate, and his Ordinances you do hypocritically abuse while your hearts are upon your covetousness or sensual delights: and are far from him while you draw near him with your lips. Worldliness will make you even break the bonds of natural obligations, and be unthankful to your own parents, disobedient to your superiors, unfaithful to your equals, and unmerciful to your inferiors. There is no trusting a worldling, he will sell his friend for money. He careth not to wrong you in your life, your chastity, estate and name, for his luftful ambitious, and covetous desires. For he directly breaketh the tenth Commandment, which is the sum of the second Table, requiring us to regard the welfare of our neighbour, and not to maintain a private selfish interest against it. So true is that of Paul, 1 Tim. 6. 10. The love of money is the root of all evil. As adhering to God, is the sum of all Duty and Spiritual Goodness; so adhering to the creature instead of God, is the sum of all wickedness and disobedience.

And seeing all this is so, I require you here in the name of God,
God, to cast out this wickedness, and cherish it no longer: Bring forth that Traytor that hath dethroned God in your hearts, and exalted itself, and let it die the death. It subverteth Common-wealths, and all societies; it causeth perjury, perfidiousness and sedition; it raiseth wars, and sets the world together by the ears; it overturneth all right order, and strikes at the heart of Morality it self, and would make every man a Woolf or Tyger to his brother: It is a murderer of your own souls; and the cause of cruelty both to the souls and bodies of others: It is a lyar that promiseth what it cannot perform: It is a cheater that would deceive you of your everlasting happiness; and tice you into Hell, by pretences of furthering your profits and contents: It causeth parents to neglect the souls of their children, and children to wish the death of their parents, or be weary of them, or disregard them: and causeth Law-suits and contentions between brother and brother, and neighbour and neighbour; and fills the heart with rancor and malice: and turneth families and Kingdoms into confusion: It maketh people hate their Teachers: and too many Ministers to neglect their flocks: It adulterously seeketh to vitiate the Spouse of Christ, and take up the heart which was referved for himself: It robbeth him of his honour of our affections and obedience: and Sacrilitiesrionfly defaceth the Temple of the Holy Ghost: It will not allow God one free thought, nor full affection of your heart, nor one hour entirely improved for his honour.

This is the World: and thus is it used by sensual men. Judge now whether it deserve not to die the death, and to be cast out of your souls! and whether we have not reason to say, Crucifite it, Crucifite it? Ask me no more, what evil it hath done! You see it is such an enemy to the God of heaven, that if you cherish it and let it live in your hearts, you are not friends to Christ or your salvation. Away with it then without any more ado: and use it as the world did use your Lord: and as it nailed him on the Cross, so go to his Cross for a nail to fasten it, and for strength to Crucifie it, that you may be victors and super-victors through him that loved you, and overcame the world for you. Choose not to be slaves, when you may be free-men and triumpahers. Take warning by all that have gone before you: serve not a Master that causeth off all his servants in distress, and leaveth them
them all in fruitless complaints of its unprofitableness! Think not
to speed well where never man sped well before you; nor to find
content, where none have found it. If all the worlds followers
complain of it at the parting, take warning by them, and foresee
the end. Find out one man that ever was made happy by the
world, (in a true and durable happiness) before you venture
your own hopes and happiness in such hands. Put not your
felves and all that you have in such a leaking vessel that never yet
brought man safe to shore. Will neither the experience of your
own lives, nor the experience of all the world before you, de-
levered in the history of so many thousand years, be a sufficient
warning to you to avoid the snare? What will you take then for
a sufficient warning? Were not reason captivated, one would
think that a walk into a Churchyard might satisfy you. The
fight of a grave or of a dead body should kill and disgrace the
world in your eyes. Do you see where you must lie, and what
that flesh which you so regard must be turned to, and what is the
most that can be expected from the world, and in how poor and
despicable a case it will then leave you? and yet will you dote
upon it, and neglect and lose the life everlasting for it? Will you
be willfully seduced by the vain-glory and ostentation of blinded
worldlings, when you are certain beforehand that they will not
be long of the mind themselves, that now they are? Name me
one man if you can, that rejoiceth in his worldly prosperity
now, and speaketh well of it, who rejoiced in it, and spake well
of it two hundred years ago! Its a child indeed that would have
an house builded by every fine flower that he feeth in his way,
and forgetteth his home, his friends, and his inheritance! when
it is two to one but the flower will be withered, before his house
be finish'd, and the pleasure will not answer the trouble and cost.
Indeed if the world were a better place, then that which we are
going to, I could not then blame any to desire to keep it as long
as they can: And yet if it were so, the certainty of our remo-
vall should make us less regard it, and look more to the place
where we must evermore remain. Much more when our home
dothe exceed this world in worth, as much as in continuance. Its
folly enough to set a mans heart upon the fairest Inn that is in his
way; but to prefer a swine-stye before a Palace where his Father
dwells and his inheritance doth lie, is somewhat worse then meer
folly.
folly: and its meet that such be used according to their choice. It's meet indeed that we be patient in our Wilderness, and murmur not at God for the sufferings that it causeth us upon. But to love it better then the promised Land; and to think or speak hardly of our happiness it self, and those that would lead us to it, this is unreasonable. The Israelites were never so foolish as to build Cities in the Wilderness as desiring to make it their fixed habitations; but contented themselves with moveable tents. What a curse were it if God should put you off with earth, and give you no other treasure and felicity, but what it can afford? You might well then look on your Inheritance as Hiram did on his twenty Cities in Galilee, 1 King. 9. 11, 12. and disliking it, call it the Land of Cabul. It is the description of miserable wicked men to have their portion in this life, Psalm 17. 14. Suppose you had the most that you can expect in the world; would you be contented with this as your portion? What is that you would have, and which you make such a stir for? Would you have larger possessions, more delightful dwellings, repute with men, the satisfying of your lufts? &c. Dare you take all this for your portion if you had it? Dare you quit your hopes of the life to come for such a portion? You dare not say so, nor do it expressly, though you do it implyedly and in effect. O do not that which is so horrid that your own hearts dare not own without trembling and astonishment!

I pray you tell me; do you think that a sufficient portion which the Devil himself would give you if he could, or is willing you should have? He is content that you enjoy your lusts and pleasures; he is willing to let you have the honours and fulness of the world, while you are on earth. He knows that he can this way best deal with your consciences, and please you in his service, and quiet you a while till he hath you where he would have you. He that told Christ of all the Kingdoms of the world, and the glory of them, would doubtless have given him them, if it had been in his power, to have obtained his desire. Though you think it too dear to part with your wealth or pleasures for heaven, and to be at the labour of an holy life to obtain it; the Devil would not think it too dear to give you all England, nor all the world, if it were in his power, that thereby he might keep you out of Heaven: and he is willing night and day to
go about such kind of work, that may but attain his ends in devouring you. If he were able, he would make you all Kings, so that he could but keep you thereby from the Heavenly Kingdom. Alas, he that tempteth you to set light by heaven, and prefer this world before it, doth better know himself to his sorrow, the worth of that everlasting glory which he would deprive you of, and the vanity of that which he thrusteth into your hands. As our Merchants that trade with the silly Indians, when they have persuaded them to take glass, and pieces of broken iron, and brass, and knives, for Gold or Merchancize of great value, they do but laugh at their folly when they have deceived them, and say, What silly fools be these to make such an exchange! For the Merchants know the worth of things, which the Indians do not. And so is it between the Deceiver of souls, and the souls that he deceiveth. When he hath got you to exchange the love of God and the Crown of Glory, for a little earthly dung and dust, he knows that he hath made fools of you, and undone you by it for ever.

Do you not think yourselves that it is abominable madness in those Witches that make a Covenant with the Devil, and sell their souls to him for ever, on condition they may have their wills for a time? I know you will say it is abominable folly. And yet most in the world do in effect the very same. God hath assured them that they must forsake him or the world, and that they must not love the world if they will have his love; nor look for a portion in this life, if they will have any part in the inheritance of the Saints: he offers them their choice, to take the pleasures of earth or heaven; and Satan prevaleth with them to make choice of earth, though they are told by God himself, that they lose their salvation by it.

And here you may see what advantage Satan gets, by playing his game in the dark, and doing his work by other hands, and keeping out of sight himself, and deceiving men by plausible pretences. Should he but appear himself in his own likeness, and offer poor worldlings to make such a match with them, how much would the most of you tremble at it and abhor it? And yet now he doth the same thing in the dark, you greedily embrace it. If you should but see or hear him, desiring you to put your hands to such a Covenant as this is, I do consent to part.
part with the love of God, and all my hopes of salvation, so I may have my pleasures, and wealth, and honour till I die.] Sure if you be not besides your selves, you would not, you durst not put your hands to it. Why then will you now put both hand and heart to it; when he plaies his game underboard, and implicitly by his temptations doth draw you to the same consent? What do the most of the world but prefer earth before heaven through the course of their lives? They prefer it in their thoughts, and words, and deeds. It hath their sweetest and freest thoughts and words, and their greatest care, and diligence, and delight. And what then do these men do, but sell their salvation for the vanities of the world? Believe it Sirs, if you understood the Word of God, and understood Satans temptations, and understood your own doings, you would see that you do no less then thus make sale of your precious souls. And it is not your false Hopes that for all this you shall be saved, when you can keep the world no longer that will undo the bargain. If the Law of the Land do punish Murder and Theft with death, he that ticeth you to commit the crime, doth ticce you to cast away your life; and it will not save you to say, [I had hoped that I might have plaid the thief or murderer, and yet be saved.]

O Sirs, if you knew but half as well what you fell and cast away, as the Devil doth that tempts you to it, sure you durst never make such a match, nor pass away such an inheritance, for a little earthly smoak and dust.
SECT. XVIII.

Use of Exhortation.

MEN, Fathers and Brethren, hearken to the word of Exhortation which I have to deliver to you from the Lord. I know that this world is near you, and the world to come is out of sight. I know the flesh which imprisoneth those souls, is so much inclined to these sensual things, that it will be pleased with nothing else: but yet I am to tell you from the word of the Lord, that this world must be forlorn before it forsake you, and that you must vilifie and set light by it, and your heart and hopes must be turned quite another way, and you must live as men of another world, or you will undo your selves and be lost for ever. If you have thought that you might serve God and Mammom, and Heaven and Earth might both be your End and Portion, and God and the world might both have your hearts, I must acquaint you that you are dangerously mistaken. Unless you have two hearts, one for God and one for the world: and two souls, one to save, and one to lose. But I doubt when one soul is condemned, you will not find another to be saved. I must plainly tell you, that the case of multitudes, not only of the fottish vulgar, but of persons of Honour and Worshipful Gentlemen, is so palpably miserable in the eyes of impartial discerning men, that we are obliged to lament it. We hear you speak as contemptibly of the world in an affected discourse as any others; but we see you follow it with unwearied eagerness: you dote upon it: you contrive and project how you may enjoy it; you think you have got some great matter when you have obtained it: a filthy stir you make in the world, some of you to the disquiet of all about you, that you may be richer or greater than you are. It takes up your heart, your time, your strength; and visibly it is the very work you live for, and the great game that you play, and the main trade that you drive on; and all your Religious affairs come in but on the by, and God is put off with the leavings of the world: and if you are low in the world, or miss of your desires, and suffer in the flesh, you whine and repine, as if you had lost your God and your Treasure. If you will deceive
deceive your selves by denying this, that bettereth not your case: 
Neither God, nor any wise man, that seeth your worldly lives,
and how much you set by worldly things, and how little Good
you do with your wealth, and how much the flesh and your po-
sitivity have as devoted unto them, and how little God hath de-
ved unto him; I say, no wise man that seeth this will believe
that you are mortified heavenly men. I do here proclaim to you
this day from the Word of the Lord, that this your way is your folly,
Psalm 49. 13. Luke 12. 20. and that you are at present in a
damnable condition, that you are the enemies of God, whoever of
you are the friends to the world, & that if you love the world, the love
of the Father is not in you, 1 John 2. 15. and that you must in
Affection and Resolution forfake all that you have in the world,
and look for a Portion in the world to come, or you are not
Christians indeed, nor can besaved, Luke 14. 33. It would grieve
the heart of a believing man, to see how desperately many civil
ingenous Gentlemen and others delude and destroy themselves
insensibly. You will I hope all cry shame upon a common swear-
er, drunkard or whoremonger: you will hang a thief, a Mur-
derer, or a Traytor. But you seem not sensible of the misery of
your own Condition, that are perhaps in a more dangerous cafe
then these. I beseech you consider! is not that the most sinful
and dangerous state, where God hath left of the heart, and the
creature hath most? What know you, if you know not this?
Why it is apparent, that there is less Love to the world in many
an one of the forementioned wretches, then in many Civil
Gentlemen, that live in good reputation in their Countrey, and
little suspecfs much mischief by themselves, That is the most
wicked man, that hath in his heart the strongest Interest which is
opposite unto God: and all that is not subordinate is opposite.
Sin hath not so deep and strong an Interest in some Murderers,
that kill a man in a passion, in some swearers that get nothing by
it, but swear in a passion, or in some thieves that steal in necessi-
ty, as it hath in many that seem sober and Religious. I say again,
the greater creature Interest, the more sinful is the estate. Alas,
Sirs, the abstaining from some of these crimes, and living like
Civil Religious men, if the world be not Crucified to you and
you to it, doth but hide your sin and misery, and hinder your
shame and repentance; but not prevent you damnation. Nay

R

thee
the very Interest of the flesh it self may make you forbear dis-
graceful sins; and so that may be finally your greater vice,
which you so much glory in, and which is materially your duty.
All the priviledge of your condition is, that you shall serve the
Devil in more Golden fetters, then the poorer and contemned
fort of sinners; and that you may be the children of wrath with
less fuspition; and that you may go to Hell in more credit then
the reft; and by your self-deceit, you may keep off the know-
ledge of your misery, and the disquiet of soul that would follow
thereupon; till death make you wiser when it is too late. And
is this a benefit to rejoice in? Indeed you have your Good
things in this life; you may be cloathed in the best, and fare de-
liciously, and when you are in Hell Torments, where you would
be glad of a drop of water, your kindred on earth may never-
theless honour your name, and little suspect or believe your mi-
sery. And this is the Priviledge that you have above more dis-
graced offendors: You leave a better esteem of you on earth,
when your souls are in Hell! But, alas, if a Pope should Saint
you, and his followers pray to you and worship you, as its pos-
sible they may do, this will not eafe your torments. I confess I
am sensible that this kind of discourse is not very like to please
you; but it is not my errand to Please, but to Profit. For my
part, I bear you as much respect, as you are Magistrates, or other-
wise qualified for the common good, as others do: But I must
deal plainly with you, in hope of your recovery, or at all least of the
discharge of my own soul. I confess to you, I look upon a
worldly Prince, or Judge, or Justice, or Gentleman, or Free-
holder, yea or Miniifter, as men as wicked before God, and in as
damnable and dangerous a case to their own souls, as the thieves
that you burn in the hand and hang. I am far from extenuating
their sin or misery; but I am shewing you your own. Your sin
may be as deep rooted, and the interest of the world may be
more predominant in you then in them. Your lands, and houses,
and hopeful posterity, and the other provisions that you have
made for you flesh, may have more of your hearts, then the
world hath of the heart of a poor prisoner that never had so
much to Idolize. Believe it Gentlemen, Christ was not in jest,
when he so often and earnestly warneth men of your quality of
their everlasting peril: Even more then ever he did Adulterers.
or Thieves. Its not for nothing that he tells us how [the cares of the world, and the deceitfulness of riches choak the word, that it becometh unfruitful, Luke 8.14. Mat. 16.22. The Pharisees that were covetous derided Christ, when others did believe, Luke 16.14. They cannot be true Believers that receive Honour one of another, and seek not the honour that cometh from God only, John 5.44. that is, who prefer the former. It is not for nothing that Christ assures you, that it is as hard for a rich man to enter into the Kingdom of God, as for a Camel to go through a needles eye. Which though it be possible, doth plainly shew some extraordinary difficulty, Mat. 19.23,24. such use to go away sorrowful, when they hear of forsaking all, because they are rich, Luk.18.23. Hath not God chosen the poor of this world rich in faith, to be heirs of the Kingdom, which he hath promised to them that love him? Jam. 2.5. And the Holy Ghost faith not without cause, that [Not many wise men after the flesh; not many mighty, not many noble are called,] 1 Cor. 1.26. But God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, and things that are not, to bring to nought things that are, that no flesh should glory in his presence, v.27,28,29. It is the common case of prospering worldlings to play the fool after all Gods warnings, and in their hearts to say, Soul take thy rest; when they know not but that night their souls may be called for, Luke 12.20. O that you would be pleased but considerately to read those two parables or histories, Luke 12.16. and Luke 16.19. which you have so often read or heard inconsiderately. I beseech you think not that we wrong such men, if we rank them with the most notorious sinners. The Apostle reckoneth them with the most hainious sinners that should arise in the last dayes, 2 Tim. 3.2,4 Covetous, and lovers of their own selves, and lovers of pleasures more than God, and bids us turn away from such. And he reckoneth them among such as the Church must excommunicate, and with whom a Christian may not eat, 1 Cor. 5.10,11. And with the notorious wicked men that shall not enter into the Kingdom of God, 1 Cor.6.10. Eph. 5.5. It is a sin not to be once named among the Saints, Eph. 5.3. In a word, if you are worldly or covetous, you are certainly wicked and abhorred by God, how highly soever you may be esteemed of men. Psalm 10.3. The wicked
The Crucifying of the world,

wicked boasta of his hearts desire, and blesseth the covetous whom the Lord abhorreth.] If yet you think I use you unmannerly in speaking so hardily of you, hear the Holy Ghost a little further, James 5. 1. Go to now ye rich men: weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last daies.

And mentioning their oppression, he addeth, [Ye have lived in pleasure on the earth, and been wanton: Ye have nourished your hearts as in a day of slaughter.] In a word, If Christ called Peter himself a Satan, when he would have had him favour himself, and avoid suffering, because he favoured not the things of God, but of men, Mat. 16, 22. You may see that we call you not so bad as you are.

I shall now take the freedom to come a little nearer you, and close with you upon the main of my business. Poor worldling! I come not hither to beat the air, nor to waste an hour in empty words: but it is Work that I come upon. An unpleasing Work to flesh and blood; even to take away your profits, and pleasures and honours from you! to take away the world from you, and all that you have therein! Not out of your Hands, but out of your Hearts! Not against your wills, (for that is impossible,) nor by unresistible force (I would I could do that) but by procuring your own consent, and persuading you to cast them away your selves. I cannot expect the consent of your flesh, and therefore I will not treat with it; but if yet you have any free use of your reason in matters of this nature, look back upon the Reasons that I have before laid down, and tell me whether you see not sufficient cause to forsake this world, and betake your selves to another course of life, and look another way for your felicity? This then is the upshot of all that I have been saying to you, and this is the message that I have to you from God; to require you presently to renounce this world, and unfeignedly to despise it, and proclaim war against it, and to come over to him that is your rightful Lord, and will be your true and durable
durable Rest. What say you? Will you be divorced from the world and the flesh this day? and take up with a naked Christ alone, and the Hopes of an heavenly felicity which he hath promised? Will you bring forth that Traitor that hath had your hearts and lives so long, and let him die the death? Shall the world this day be Crucified to you, and you to it? I am to let you know, that this is the thing that God expecteth, and nothing less will serve the turn, nor will any worldly kind of Religiousness bring you to salvation. This world and flesh are enemies to God, and you have been guilty of High Treason against his Majesty by harbouring them, and serving them so long. And I am moreover to let you know that God will have them down, one time or other: either by his Grace, or by his Judgement. Had you rather that Death and Hell should make the separation, then that saving grace should do it? Will you still hide it as sugar under your tongue? Will you obstinately cleave to it, when you know its vanity, and the mischief that such contempt of God will bring? If you do so, God will imbitter it to you in the end! and he will make it gall in your mouthes, and torment to your hearts, and you shall spit it out, and be forced to confess that it is no better than you were told. I do charge you therefore in the name of the Lord, that you renounce this world without delay, and presently and effectually Crucifie it to your selves. You once did it by your parents in Baptism, and you have proved false to that profession: now do it by your selves, and stand to what you do. If it had not been a part of Christianity, you had not been called to do it then: and therefore you may understand, that it is but to be Christians indeed that I persuade you. A Christian worldling, is as meer a fiction, as a Christian Infidel. Enter now into your own hearts with a Reforming zeal. It should be the Temple of the Holy Ghost: down then with every Idol that is there erected: Whip out the buyers and sellers, and overthrow the money Tables, and suffer it not to be made a den of thieves. Down with your Diana's: though the world, worship her: God and his sanctified ones despise her. What the ungodly say of our Zion, we say of your Babel, Down with it, raise it, even to the foundation: It is a thing to be destroyed: happy is he that dasheth the brats of worldly concupiscence against the stones, Psalm 137:7,8,9. Mortifie your members that
that are on earth. Crucifie this your pretended King. Away with the world out of your hearts, it is not fit that it should there live. Honourable, Worshipful, and all Well-beloved; I befeech you hear me not as if I spake but words of course to you, or read you but a formal Lecture. I mean as I speak, and I profes to the faces of you all, that either the world and flesh, or you shall die. Kill it, or it will kill you; and Christ will destroy both it and you. Think not any more of a fleshly earthly-minded man, that hath his affections on this world, as a tolerable sinner of the smaller size: I tell you, the Devil may as soon be saved, as a man that liveth and dieth a sensualist. I mean not only the notorious Misers, or the infamous Drunkards, Gamesters or idle Gallants; but all men, even the most Civil or seemingly Religious, in whose hearts a worldly fleshly interest is predominant. If you are such, your Honours and Riches will not keep you from being fire-brands of hell. Down therefore with the world, and set up God alone in your souls.

I cannot but understand, that I am like to be an unwelcome Messenger to you, that come on such an ungrateful errand. If I came as the Levellers or Quakers, to cry down your Pride and worldliness, with such mixtures of distraction as might make you laugh at me as a self-conceited fantastical person, perhaps it would trouble you less to hear me. For you look on them as histrionical Actors. Quakers do but jest with you, or harden you by their vanity: but we are in good sadness, and God himself is in good sadness with you. We must have your worldly Interest out of the very hearts of you; Christ will have your heart-blood for it, if he shall not have it.

And here you may see, that it is no wonder if the serious faithful Ministers of Christ, be men detested by most of the world, even of professed Christians themselves. For alas, what an errand is it that God doth send us on! If I should take the Crown from the Princes head, and tread it in the dirt, what must I expect! If I came to take away your honours, or your estates, your houses, lands, or moneys; what must I expect? Do you not prosecute and hang Thieves for robbing you of some of these! Why though I do less in some respects, it is more that I am sent to do in other respects. Though we take not the Princes Crown from his head, we must take it from his heart. Though we take not
not your money out of your purses, nor your goods out of your houses, nor your houses out of your possessions, we must attempt to take them all out of your hearts. No wonder then if we be hated of all such; for at the heart it is that the world is sweetest to you: there it is nearest and dearest to you: and there is your carnal interest deepest rooted. To be let blood in the very heart, will be more grievous to you then in the hand. And yet so it must be that the heart-blood of worldly interest may be let out in the Crucifying of it, as the world did let out the heart-blood of Christ. What are all your suits at this Assize about? but against one man that robbed you of your money! against another that took your cattle! against another that would deprive you of your estate! and against another that hath wounded your Honour and Reputation! and another that some how provoked you to revenge by contradicting your will. What wonder then if you should all turn your spleen against me, that would take not one of these, but all, and that from you all, and that from your very hearts! The flesh would be all, and have all; or else it were not the chieft Idol: no marvel then if it storm, when we would take all from it.

And yet let me tell you, to abate your indignation, that though we talk of casting down your Temple, we add withall, that it shall be built again in three days: and the casting of it down, will tend to its greater glory. The world will be more honourable and useful to you when it is Crucified, and the flesh when it is subjected, then now they be; but of that more anon.

Obj. Ob but, faith the Carnal Heart, Have my honours and dignities cost me so dear; have I been so long in getting my Riches, and shall I now part with all for your speeches? and do you think I am such a fool as to be warded out of them? Soft and fair: I came not by them so easily, nor will I so easily part with them, nor with the content and comfort that my heart hath in them.

Answ. Because that worldlings think themselves so wise, and put such a face of confidence on their dotage, I shall yet draw nearer you, and reason the case a little further with you, and to that end I shall propound these following Questions, desiring your serious answer.
Because you presume to call it folly, to part with all at Christ's command, tell me, Whether is God or you the wiser, and whose judgement is fittest to determine which is the wisest way? Who are like to be the fools indeed? those that you call so, or that God calleth so? Sure you should easily be resolved of this; for if you be wiser then God, then you are Gods, and God is no longer God. For he that is wiser and belter is God. And methinks, as bad and as mad as you are, you should not be so mad yet as to say or think that you are Gods, or that you are wiser then God. Well then, hold but there, and then let us consider, Whether God and you be both of a minde about the matters of the world, Psalm 49.13. When he hath described the life of a prosperous worldling, he faith, [This their way is their folly: yet do their posterity approve their sayings.] And in Luke 12.20. we find Christ's censure on such an one as you, that said within himself, [Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.] To whom God faith, [Thou fool, this night thy soul shall be required of thee: then whom shall those things be which thou hast provided?] And that you may learn to make a due application of this, and not think it is nothing to you, Christ addeth, [So is he that layeth up treasure for himself, and is not rich towards God.] Where you may note the exact description of a graceless worldling, such as throughout this discourse we mean: he is one that layeth up treasure for himself, and is not Rich towards God as all the sanctified are. The difference lyeth in the matter, and end, or use of his riches. The worldling layeth up earthly treasure, the sanctified man layeth up a treasure in heaven with God: the worldling is rich for himself, and all that he parteth with for Gods service or the poor, is but the leavings of the flesh; and that which it can spare, when its own desires are satisfied, (for so much an Epicure may part with to good uses:) but the sanctified doth employ his riches for God, as being Rich to him, and not to his Carnal-self.

You see by this time who they be that are the fools in Gods account. And that though the children of this world are wiser in their
By the Cross of Christ.

their Generation then the children of light, Luke 16. 8. yet the wisdom of the world is foolishness with God, and the foolishness of God is wiser than men, 1 Cor. 3. 19. & 1. 20, 25.

And you know that it is Christ that requireth you to forsake all that you have for him; and dare you say that Christ commandeth you to be fools? Is not that the wisest way which he requireth?

Obj. But Christ would not have us cast away that which he giveth us, but only rather to forsake it, than to forsake him; and that I would do.

Answ. But if you forsake it not first in Affection and Resolution, you will never forsake it actually when he calls you to it; though you may be confident you should, while you look not to be put to it. In your hearts all must be now forsaken, though you may keep some in your hands till God require it. 2. And even in prosperity you must devote your wealth to God, and use it more for him then for your selves, if you will prove your selves to be his servants.

Quest. 2. My second Question to you is this: You that are so loth to part with the world and be Crucified to it, tell me, What hath it done for you? that you should be so fond of it, and that it should seem worthy of such estimation and affection? Hath it not put you to more care and sorrow then it is worth? It never gave you solid Peace! It never made you acceptable to God! You are not a jot better when you are rich, then when you are poor, unless grace do that for you that riches cannot; nay and grace must do it not only without, but against your riches. All that the world can do for you, is but to satisfy your sensual appetite, and by the superfluity to please a Covetous mind. And is this matter of so great worth? A beast may have his sensual delight as well as you? And if man be better then a beast, do you think he is not capable of a better and higher delight then beasts? Will you call your selves Men and Christians, and yet take up with the pleasures of a bruit, and there place your happiness? If the Drunkard have an hundred barrels of Ale or Wine more then he can drink, this doth not so much as please
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pleafe his appetite, but only his fancy: So if you have never so much riches more then your flesh it self hath use for, this only pleaseth a covetous fancy. All that you enjoy is but so much as may satisfie the lusts of your flesh. And I pray you tell me, Whether you do not your selves believe that a sober, temperate heavenly Christian doth live as comfortable a life as you? And, Whether they have not more peace in their minds without your sinful sensual delights, then you have with them? Indeed it is but the distemper of your minds that makes that so pleasant to you, which another that is well in his wits would be weary of, As the swine takes pleaſure to tumble in the mire, which a wise man would not do. Do you not fin againſt your own experience! Have you not found, that the world is an unsatisfactory thing, and cannot help you in a day of trouble? And yet will you fllick to it?

Quest. 3. My next Queſtion is, what hath the world done for any other, that should perſuade you to let so much by it as you do? Did it ever have a soul? or heal a soul? or make a man truly happy at the last? Look back in any credible Records, to the beginning of the world, and down to this day, and tell me where is the man that is made happy by the world? And consider what it hath done for them all: He that had most of it, and made the best of it for the pleasing of his flesh, had but a short taste of sensual pleasures, which quickly left him worse then he was before; like cold drink to a man in the fit of an Ague. And will you so far lay by your reafon, as to go againſt the Experience of all the world? Do they all cry out against it as Vanity, and yet will you take no warning? Can you think to find that by it that no man ever found before you? What art have you to extract such comforts from the creature, that never man could do till now? It is the shame of them that spend so much cold, and time, and labour, in seeking that seed of Gold which they call the Philosophers Stone, because never any that sought it could find it, but have all lost their labour. So is it your far greater shame, to run an hazard so much greater for that which never man from the beginning of the world.
world could find till now. Solomon went as far as any, in the pleasing of his flesh with the fulness of the world, and in the Conclusion he paffeth this sentence on it that All is vanity and vexation of spirit.

**Ques. 4.** My next Question to you is this: *What is it that you do seriously expect from the world for the time to come, that should persuade you to flick so close to it as you do?* Some great matter sure you think it will do for you; or else you would never so esteem it. I pray you tell me what it is? Do you think verily, that it will make you truly happy? Do you expect that it should bring you to heaven? I suppose you do not. What then will it do for you? It will neither prevent a sickness, nor remove it; It cannot take away a tooth-ache, nor a fit of the gout or stone: It will not save you from the jaws of death, nor keep your bodies from rotting in the grave, nor bribe the worms or corruption from devouring them. When your Physician tells you that your disease is uncurable, and you see that there is no way but one with you, and you must be gone, there's no remedy; if then you cry for help to the world, it cannot help you: Friends cannot save you, Riches and Honours, Houses and Lands cannot preserve you: Death will obey his will that sendeth it, and you must away: O who would love that, and love it at so dear a rate, which cannot help you in the time of your necessity? Who would serve such a Master, such an Idol God, as cannot relieve you in the day of your distress? When conscience is awakened, and begins to stir, and grieve you, and the wrath of God doth look you in the face, will your honours ease you? Will your friends deliver you, and give you a solid lasting Peace? You know they will not: You cannot with all the wealth in the world procure the pardon of the smallest sin. You may get the Popes pardon for money, but not Gods. You must go to Judgement, and if you be worldlings, must be damned for ever for all your wealth. Were you Lords of all the world, it would not save your souls from Hell, no nor procure you a drop of water for to cool your tongues. What is it then that you expect by this world? Sure you would never so much
much love it, and make such a stir for it, if you looked for nothing from it? Why it is that your flesh may have some satisfaction in the mean time. And is that all? Yea: that is even all. I shall then proceed to the next Question.

**Question 5. How long can you say that you shall keep the Riches and Honours which you possess?** Can you say that they shall be yours this time twelve-moneth or to morrow? I know you cannot. You know not when you arise in the morning, whether ever you shall lie down again alive. Nor when you lie down at night, whether you shall rise alive. And is a state of such uncertain tenure so valuable? You glory in your Honours, and pleasures, and possession, and for ought you know within this week, or hour, they may be none of yours. However, you are certain to be deprived of them ere long! Its a dull understanding indeed, that cannot foresee the day, when he must be stript of all, and take his final farewell of the world! You know as sure as you shall live that you must die, and your corpse be laid in the common dust: And whose then shall all your pleasure be? When God calls you away, there's no resisting! Or if he call for any of you earthly comforts, there's no withholding. Then keep them if you can. The bones and dust of your fore-fathers will not say, This house and land is mine! Nor do they retain any impress of their former earthly pleasure and felicity! Alexander could not know his father Philip's bones by the sight of them, nor find any print of the Crown upon his skull. If you open the Grave and Coffin of your Grandfathers, you shall find there no great signs of Riches or of Honour, or any delights. And should you not look on that which will be, even as if it were already? I cannot but take that which certainly will be, in a manner as if it were in being; and that which certainly will not be, as if it were not: For interposing time is such a Nothing as makes the difference next to None. What if you might be the Emperour of the world to day, and must be as you are again to morrow, were it desirable, or worthy to be regarded? It disgraceth the greatest felicity on earth, to say, that It will have an end: The time is near when it will not be, As it ex-tennateceth.
tenuates the labours and sufferings of a Believer into a kind of Nothing, to say that they will shortly be at an end. That which will be Nothing, is next to Nothing.

**Quest. 6.** My next Question to you is this: How do you think you shall value the world, when it is parting from you? or at the furthest, when you are newly parted from it? If a man come to you on your death-bed, when you see that there is no hope of life, and ask your opinion then of the world, will you magnifie it as now you do? When your spirits are languishing, and your heart fainting, and your body even pisseth with pain, if then one should ask you, Is the wealth and honours of the world such excellent things as once you deemed them? Do you now think it folly to renounce and forsake them all for Christ? What would you then say? I beseech you tell me, What think you that you shall then say? Do you think you shall then extoll the world, and count them fools that will be persuaded to forsake it? Or rather will you not with your selves [O that I had forsaken it before it did forsake me!] Will you not cry out, [Oh vain world! Deceitful world!] And with you had more regarded the durable Riches? I think you will.

**Quest. 7.** What is it that dying men do commonly think and say of the world? If you can observe what all others say of it, you may partly conjecture what mind you shall be of your selves. You have sometimes sure been about dying men; (If you have not, you were best draw near them hereafter; for the house of mourning is better then the house of mirth.) Do you not hear them all cry out of the world as a worthless thing? Do you not see how little good it can then do them? And will no warning serve you? Surely the judgement of one of these men (much more of so many) is more to be valued, then of many that are in health and prosperity, that overvalue the world. You are but in the chase, and know not what it is which you do pursue; but they have overtaken it, and find it...
but a feather: You are but in the trying of it, but they have tryed it already, and have found how little or nothing it can do. You are entangled in the midst of its deceits: but they begin to see it bare-fact. Your senses are more violent in withdrawing you and perverting your judgements: but so are not theirs, who are languishing unto death. If you come to one of them, that know they must die within a few daies, and tell them that such a Lordship is fallen to them, or such Honour is bestowed on them, or such a friend hath given them great possession, how will they regard it? will they not say [Alas, what is this to me, that am presently to leave the world, and appear before the eternal Judge!] if you then come to them, and offer them such baits as were wont to catch the glutton, or drunkard, or fornicator, do you think they will regard them? Would they not rather cry shame against him that would then entice them to any such thing? Why then should you so value that now, which all the world will vilifie at the last?

Quest. 8. You that now say, you are not such fools as to be talkt out of your Estates, or Honours, or delights, and that wilfully stick to them against all that we can say, I pray you tell me, Whether you will stand to this at the Barr of God? Will you then own these Resolutions and sayings, or will you not? Dare you look the Lord Jesus in the face, and tell him, [I did well to set more by the world than by thee, and the glory which thou didst promise! I did well to take my pleasure for a time, and to venture my salvation.] You dare not stand to this at Judgment: I know you dare not: And will you now insist on that which you dare not stand to? And be of that mind which then you must condemn your selves? Do you think that this is a reasonable course to be ventured on in so great a matter?
Quest. 9. My next Question is this, Do you ever mean to Repent of your fleshly and worldly-mindedness or not? If you do not, it seems you are far from a Recovery. Many an one perisheth with bare uneffectual purposes of Repenting; but those that have not so much as such a purpose, are graceless indeed. But if you do purpose to Repent, I would further ask you, Do you think that is a right mind, or a wise course which must be Repented of? If it be right and wise, why will you now retain it, yea and wilfully maintain it, against the persuasions of God and man? Doth not this proclaim that you are wilful sinners? and that you know you sin, and yet will do it, even against your own knowledge and conscience? that you know the world to be a deceitfull vanity, and yet for all that you will stick to it as long as you can, with the neglect of God, and the true felicity? And can you expect mercy and salvation, that wilfully and knowingly do set your selves against it, and reject it?

Quest. 10. My next Question which I desire you to answer is this, Do you in good sadness take the world for your enemy, or for a hinderance to you in the way to heaven? If you do not, why did you in your Baptism renounce it, and promise to fight against it? And why have you professed since to stand to that Covenant? And how then can you believe the word of God, which so often telleth you, what an hinderance Riches and Honours are to mens salvation? But if indeed you believe that the world is your enemy and hinderance, why then will you love it, and be impatient if you want it, and take such pleasure in it, and desire to have more of it? Do you love to have your salvation hindered or hazarded? and will you love and long for that which is an enemy to it? I think the way to heaven is hard enough to the best, They need not make it harder then it is, and be at so much labour all their lives to make them-
selves more enemies, and more work, and to block up the way, while they pretend to walk in it. O the hypocrisy of a carnal heart! How notoriously do men's lives contradict their tongues? When they will call the world their enemy, and vow to fight against it to the death, and at the same time will labour for it, and greedily desire it, as if they could never have enough! That they will make so much of it, as to neglect God himself and their salvation for it, and make it the greatest care and business of their lives to get and keep it, and all the while profess that they take it for their enemy! This is dissembling beyond all bounds of shame. Remember this when you are impatient of your low estate; or contriving further accommodation to your flesh, or hunting after a full estate. Are these the signs of enmity to the world? Do you hate your salvation, that you so love the hinderers of it? Either live as you profess, or profess as you live.

**Quest. 11.** YET further I demand whether indeed you do intend to Renounce your Christianity, and all your hopes of heaven, or not? If you do, you know whom to blame when you are deprived of it; And I could wish you would first find out some better way, or something that may be of valuable consideration, to repair your los. But if you say, you have no such intent; I further ask, Why then do you do it? and do it after so much warning? Do you disclaim your Christianity in the open light, and yet say that you intend no such thing? You cannot do it against your will. And that it is in effect a Renouncing or Denying your Christianity, yea and your salvation, is plain: For your Christianity containeth a Renouncing of the world: and therefore it is part of our Baptismal Covenant. If then you return to the world which you renounced, you forsake your Christianity: Had you rather forsake the world, or Christ? One of them you must forsake; For he hath told you, that [Except you forsake all that you have, you cannot be his Disciples] Luke 14, and that you cannot serve God and Mammon; Had you rather renounce the world, or your salvation? One of them you must let go; For God hath said, that the love of the World
world is enmity against God: and that if any man love the world, the Love of the Father is not in him.] If therefore you will still say, You hope you may keep both: What do you less then give God the lie? If you will still adhere to the world, and yet say that you do not renounce your Christiannity or Salvation, you may as well say, that though you joyn in Arms with open Rebels, yet you do not forsake your Loyalty to your Prince! Or though you live in Adultery, yet you do not forsake your conjugal fidelity and chastity; and that you do not cast away your life, though you take poison, when you know it to be such, or though you commit those crimes which must be punished with death. I beseech you consider well, Why you forsake Christ, and why you will destroy your selves, before you do it past remedy?

**Quest. 12.** My last Question which I desire your answer to is this: Do you indeed think that God is not better then the world, and that Heaven is not more desirable then earth, and an endless glory then a transitory shadow? Or is there any comparison to be made between them? Have you considered what a sad exchange you make? O unthankful souls! Hath not God done more for you then ever the world did? He made you and so did not the world! He Redeemed you, when none else could do it! He preserveth you, and provideth for you, and all that you have is from his bounty. He can give health to your bodies, peace to your consciences, salvation to your souls, when the world cannot do it. If the world be better then God in prosperity, what makes you call upon God in adversity? When any torment seizeth on your bodies, or death draws near and looks you in the face, then you do not cry, O Riches help us! O Pleasures or Honours have mercy upon us! But O God have mercy upon us and help us. Can none else help you in your distress, and yet will you prefer the creature in your prosperity? Ah poor deluded souls! that follow the world which will cast you off in your greatest need, and neglect him that would be faithful to you for ever! The time is coming when you shall cry out, O The world hath deceived me! I have laboured for nought! but if you had been as true to God as you were to it, he would never have
have deceived you. He would have received your departed souls, and made you like Angels, and raised your bodies to glory at the last, and perpetuated that Glory! Will your Riches, or Pleasures, or Honours do this? He would have rescued you from the devouring flames which your inordinate love of the world will bring you to. O miserable change! to change God for the world, it is to change a Crown of Glory for a Crown of thorns; the love of our only friend, for the smiles of deceitful enemies: Life for Death; and Heaven for Hell? O what thoughts will arise in your hearts, when you are past the deceit, and under the sad affects of it, and shall review your folly in another world? It will fill your consciences with everlasting horror, and make you your own accusers and tormentors, to think what you lost, and what you had for it: To think that you sold God and your souls, and everlasting hopes for a thing of nought. More foolishly then Esau sold his birth-right for a mess of porridge. If the Sun, and Moon and Stars were yours, would you exchange them for a lump of clay? Well sinners! if God and Glory seem no more worth to you, then to be slighted for a little fleshly pleasures, you cannot marvel if you have no part in them.

SECT. XIX.

If Reason and Scripture-Evidence would serve turn, I dare say you would by this time be convinced of the necessity of being Crucified to the world, and the world to you. But sensuality is unreasonable, and no saying will serve with it; like a child that will not let go his apple for a piece of gold. But yet I shall not cease my Exhortation, till I have tried you a little further: and if you will not yield to forfake the world, you shall keep it to your greater cost, as you keep it against the clearer light that would convince you of your duty.

1. As you love God, or would be thought to love him, love not the world. For so far as you Love it, you Love not him, 1 John 2.15. As ever you would be found the friends of God, see that you be enemies, and not friends to the world. For the friendship of the world is enmity to him, James 4.4. You are used to boast that you
you Love God above all: If you do so, you will not Love the world above him: And then you will not labour and care more for it, then for him: Your love will be seen in the bent of your lives: That which you Love best, you will seek most, and be most careful and diligent to obtain. As they that love money are most careful to get it, so they that love heaven will be more careful to make sure of that. As they that love their drink and luft will be much in the Ale-house, and among those that are the baits and fewel of their luft; So they that Love the fruition of God will be much in seeking him and enquiring after him, and much among those that are acquainted with such Love, and can further them any way in the accomplishment of their desires. If you Love God then, let it be seen in the Holy Endeavours of your lives, and set your affections on things above, and not on the things that are on earth: For that which you most look after, we must think that you most love: Can you for shame commit adultery with the world, and live with it in your bosoms, and yet say that you love God?

2. As you love your present peace and comfort, see that you love not, but Crucifie the world. It doth but delude you first, and discomfort you afterward: Like wind in your bowels, which can tear and torment you, but cannot nourish you. And if God do love you with a special Love, he will be sure to wean you from the world, though to your sorrow. If you do provoke him to lay wormwood on the breasts, and to hedge up your forbidden way with thorns, when you find the smart and bitterness, you may thank your selves. It is the remnant of our folly, and our backsliding nature that is still looking back to the world which we have forsaken, that is the cause of those successive affiictions which we undergo. Did you love the creatureless, it would vex you less; but if you will needs set your minds upon them, and be pleasing your worldly sensual desires, God will turn loose those very creatures upon you, and make them his scourges for the recovery of your wits, & the reducing of your mi-led revolting souls. Are you taken up with the hopes of a more plentiful estate? and think you are got into a thriving way? How soon can God blast and break you expectations? By the death of your cattle, the decay of trading, the false-dealing of those you trust, the breaking and impoverishing of them, by contentious}

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neighbours
neighbours vexing you with Laws suits; by corrupted witnessies, or Lawyers that will sell you for a little gain; by ill servants, by unthrifty children; by thieves, or foouldiers, or the raging flames: by restraining the dew of heaven, and causing your land to deny its increase, and make you complain that you have laboured in vain. How many ways hath he in a day or an hour to scatter all the heap of wealth that you have been gathering, and to shew you that by sad experience, which you might have known before at easier rates? At the least, if he meddle not with any thing that you have, yet how quickly can he lay his hand upon your selves, and lay you in sickness to groan under your pain and sin together: and then what comfort will you have in the world? when head ake's, and back ake's, and nothing can ease you: When pain and languishing make you weary of day and of night, and weary of every place, and weary of your best diet, your finest cloathes, your merriest companions: Where then is the sweetness and beauty of the world? Then if you look on house, or goods, or lands, how little pleasure find you in any of them? Especially when you know that your departure is at hand, and you must stay here no longer, but presently must away. Oh then what a carcase will all the glory of the world appear? and how sensibly then will you read, or hear, or think of these things, that now in your prosperity are very little moved by the hearing of them!

Is it your children that you set your hearts upon, in inordinate Love or Care? Why, alas, how quickly can God call them from you by death? and then you will follow them to the Churchyard, and lay them in the grave with so much the sadder heart, by how much the more inordinately you loved them. And perhaps God may leave them to be Graceles and unnatural, and make that child by rebellion or unkindness to be the breaking of your heart, whom you most excessively affected. If it be a wife that you over-love, you know not but they may fall into that peevishness and frowardness, that jealousy or unkindness, that perverseness of tongue or other distemper's, that may make your lives a very burden to you. Do you look after the favour of great ones? Perhaps you shall feel their injustice and cruelties; and God will be so merciful to you as to cure you by the means of their frowns, who would else have been infatuated and poy-
fond of their favour. Is it popular applause that you so much regard; and doth it tickle you to hear of your own commendations? Take heed lest you provoke God to give you such a bitter corrective for your pride, as may make you as vile in the eyes of men, as you desired to be Honourable. He can quickly give you such a prick in the flesh, or suffer such a Messenger of Satan to buffet you, as shall humble you to your sorrow. Perhaps he may let you fall into some disgraceful sin, which the world may ring of to your reproach: or if you be never so innocent, the tongues of men may make you guilty. If you be as chaste as any man, it is easy for a slanderous tongue to make you incontinent, and to lay some odious blot upon your name, which shall never be wiped off, till the Judge of the world shall justify you. If you give to the poor and other charitable uses as far as you are able, it is not hard for slanderous tongues to make you seem uncharitable and covetous. If you be never so temperate in meat and drink, apparel and recreations, its easy for a slanderer to make you seem a proud or luxurious scandalous man. The weather-cock is not more unconstant, nor the waves more impetuous, than the giddy raging vulgar are. And will you repose your selves in the thoughts of such? they that applaud you in prosperity, and when you fit their turns, will despise you in adversity, and rage against you, as if you were unworthy to live, when once you cross their opinions and desires. If you are so puffed up that you love the praise of men, perhaps God may make you run the gantlope through town and country, and suffer every venomous tongue to speak swords to your heart, and have a lash at your reputation, till you have learned to stand to God's approbation, and to account it a small thing to be judged of men.

Yea if it be reputation with godly men that you dote upon, its possible that the tongues even of godly men may become your scourge. Sometimes their ears lie open to the flanders that warier men have raised, and they think it no great sin to report the reproaches which they have heard from others: and sometime through Temptations and the remnant of their corruptions, they are ready to be the principal authors themselves. If you differ from them in any opinion in which they expect reputation themselves, or if you contradict them, or stand in the way of their
their sinful designs and ends, or any way diminish their honour with men, you may possibly find that you had but a slippery standing in their esteem. Even godly men in passion may offer you as base indignities as others, and may tread down your desired reputation the more successfully, by how much their credit is stronger than other men, to carry on their reports. For if one that is esteemed godly do accuse you, the most will think they are obliged to believe it, and to say, [Such or such a godly person or he is doth seem to many enough to warrant the spreading of the fallest reports to your disgrace.]

Or if it be your honour in the eyes of Ministers, and learned men, that you inordinately regard, perhaps you may find from some of them that their learning doth but make them the more skilful in abusing you, and the keener instruments to prick you to the heart, and to cut in pieces that reputation which you overvalued: you shall be reproached more learnedly by them then by others, and flandered a great deal more cunningly, and so with more success. They may perhaps differ from you in some points of judgement; and so may think that they do God service by proclaiming you to be erroneous or heretical; and their own errors may persuade them that it is their duty to defame you and accuse you of the guilt which is indeed their own: like a man that hath a flinking breath, and thinks it not his own but his companions, and therefore runs out of his company, and tells him he cannot abide his breath.

It is possible also that their Interests and yours may clash, and they may be tempted to tread your reputation in the dirt, as a necessary means for the maintaining of their own: especially if in a faction they find you of a party which they are engaged against, whatever you are your selves, you must bear the reproaches of your party; and it will be crime enough to be one of that side which they abhor. And its likely they will not want engines to execute their wrathful zeal. Perhaps they will have some nick-name of reproach for you, and joyn you with this or that Heresie, which they perceive to be odious with those they speak to: and so they will do more by reproachful names and titles, then they could do by plain argument, or any ingenuous course. At least its likely they will not be wanting in the bitterest censures behind your back: and the hearers will think, be it
never so false, that sure there is some truth in it, or else such a learned well-esteemed man, would never have reported it. So that if Satan can get but one tongue or pen of a learned man in credit to slander you, its ten to one but he will get many hundred ears and hearts to drink in the venom, and either to believe it, or entertain uncharitable suspicions of you; and as many tongues to divulge the report (though with pretended compassion and charity) to taint the minds of others with the same infection. It may be those very learned men whom you admire, and whose esteem you are sinfully ambitious of, may be given over to set themselves against you, with the most malicious shameless calumnies, and lay to your charge the things that never entered into your thoughts, and the things that you never did nor spoke; for a better man then you was so served. Psalm 35.11, 12. They laid to my charge the things which I knew not, they raised me evil for good, to the spoiling of my soul.] Thus did false witnesses rise up against him, even such for whom he had humbled his soul, and mourned in their afflition, and behaved himself to them as his brethren and friends: yet, faith he, Verf. 15, 16. [In my adversity they rejoiced and gathered themselves together, yea the objects gathered themselves together against me, and I knew it not, they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth.] 

Obj. But is it possible that godly men can be guilty of such sins as these?

A-\textit{sw.} Through the remnant of their corruptions and the power of temptations, even learned godly men may be made the powerful instruments of Satan, to shatter and destroy your reputation for ever (on earth) and make even Countries and Kingdoms to believe that of you from Generation to Generation, which never entered into your soul; and by their means, if you were persons of so much note, you might be recorded in history to posterity, as guilty of the crimes of which you were most innocent, yea much more innocent then the reporters themselves: so that it will be the work of Christ at the day of Judgment to clear the names of many an innocent one, that hath gone under the repure of an Heretick, a proud malicious man, an Adulterer, a Deceiver, and a meer unconscionable and ungodly person, even from age to age, and that among the godly themselves;
felves, by receiving the slander at first from some one that had the advantage to procure a belief of it: its like it was a seeming godly man that had been David's own familiar friend, in whom he trusted, and which did eat of his bread: yet was he used in this kind by such, Psalm 41. 6, 7, 9. and Psalm 55. 12, 13, 14. he faith, [ It was not an enemy that reproached me; then I could have born it; neither was it he that hated me, that did magnifie himself against me; then I would have hid my self from him: but it was thou, a man, mine equal, my guide and mine acquaintance; we took sweet counsel together, and walked to the House of God in company. ]

Obj. But (perhaps you may think) I'll walk so carefully and innocently that no man shall have any matter of such reproach.

Answ. 1. There is none of the imperfect Saints on earth that can be free from giving all occasions of reproach. 2. And were you perfectly innocent, it would not free you. Nay your innocence itself may be the occasion of those reports that proclaim you wicked. For it is not that which really is a fault, but that which they think so, that is the matter of such mens accusations. The Apostles of Christ that walked in such eminent holiness and self-denial, and confounded themselves for the good of others, could not escape the tongues of slanderers, but were accounted as the very scum and off-scouring of all things, and as a by-word, and even a gazing stock to Angels and men. And the blessed Son of God, who was holy, harmless, undefiled and separated from sinners, was yet reputed one of the greatest of sinners, and Crucified as such. And he that could challenge them, [ which of you convinceth me of sin? ] was commonly defamed of what he was innocent of. If John came fasting, they say he hath a Devil. If Christ eat and drink temperately with sinners, that he might take opportunity to feed their souls, they say, [ Behold a man gluttonous and a wine bibber, a friend of publicans and sinners ] Matt. 11. 18, 19. They that saw him eat and drink with sinners, had so fair a pretence to raise their reproach, that they might the easiplier procure belief, though it was perfect innocency it self which they reproached. The best men on earth have ever had experience, that there is no caution that can defend from a dangerous tongue. As Erasmus once calumniated, faith, [ Fatalis est morbus calumniandi omnia. Et clausis oculis carpunt, quod nec vident,]
vident, nec intelligat: Tanta est morbi vis: atque interim sibi
videntur Ecclesiae columnae, quam nihil alium quam traducant suam
soliditatem, patri malitias conjunctam, &c.] How oft was good Mel-
athan fain to complain, that there is no defence against a
quarrelom flanderous tongue; and the too much sense of it did
almost break his heart.

Obj. But at least I can say as the Philosopher; If they will re-
proach me and speak evil of me, I will so live that no body shall be-
lieve them.

Ans. Wherever there be men to make the report, there will
lightly be enough to believe it: And if they that know you will
not believe it, yet thafs but a fiew to the molt of them abroad that
hear of you, and know you not.

You may fee then by this time, if Reputation with men be the
thing you over-value, what a vain uncertain thing it is; and how
easily God can make your sorrow arise even from thence where
you expected your vain applause.

And you will find by experience, if you do not prevent it, that
while you over-value this or any earthly thing, you are in the
road to these affliotions. It is Gods ordinary dealing with
his children, and frequently with others, to punish them by their
Idols, and to make them sickest of that which they have most
greedily forfeited of. Could you but Crucifie the world, and use
it for God, it would have no power thus to vex and crucifie your
minds. It is you that sharpen it, and arm it against your selves,
and give it all the strength it hath, by your over-valuing and over-
loving it. Its like a Spaniel that will love those best that beat
him; but if you cocker it, it will fly in your faces.

Obj. But I may fall under all these affliotions whether I love the
world or not.

Ans. 1. But your perverse affliotions do provoke God to
multiply such affliotions. Had you not rather bear a smaller mea-
sure, and taste of a cup that hath less of the gall? 2. And if
you were but Crucified to the world, the same affliotions would
be as nothing to your mind, which now seem so grievous to you,
and cast you into such vexations and discontents. If it did as
much to your flefh, it could not reach the heart; and if all be
found and well within, its no great matter how it is without. The
very same kind of affliotions, whether it be poverty, sickness,
U
flanders
flanders or other wrongs, are as nothing to a man that is dead to the world, which seem intolerable to unmortified men. For the heart and soul of the unmortified are the seat and subject of them; when the mortified Christian hath a Garrison within, and bolts the door, and keeps them from his heart. What great trouble will it be to any man to part with that which he doth not care for? especially while he keepeth that which hath his heart. Its no great trouble to a worldling to want the love of God or communion with him, nor to be without the life of grace, nor to lie under the burden of the greatest sins, and to be the slave of the Devil: because he is dead in sin, and dead to God, and the things of the Spirit; and therefore he perceiveth not the excellency of them, but is well content to live without them; And if spiritual death can make men so contented without the great unvaluable treasure, and can make men set light by God and Glory; what wonder if they that are dead to the world do set as light by such inconsiderable vanities? And if the dead in sin can bear so easily the greatest misery that man on earth is ordinarily capable of, as the slavery of the Devil, the guilt of sin, the curse of the Law, the danger of damnation, &c. what wonder then if they that are Crucified to the world can bear a little poverty, or sickness, or reproach? which is to the other, but as the prick of a pin, or the scratch of a thorn, to a deadly poison, or a stab at the very heart.

3. But yet this is not all. Your inordinate love of any thing in the world, will not only embitter your lives, but it will be the horror of your souls at death and judgement. And therefore as ever you would leave the world in peace, and as ever you would appear before the Lord your Judge with comfort, and as ever you desire that the creatures should not be your Tormentors, take heed that you do not over-love them now, but see that they be Crucified to you. You cannot possibly be sensible now, what a pang of horror it will cast you into at the last, when you shall see the world leaving you, and see what it was that you ventured your souls and their everlasting welfare for. O with what grief and tearing of heart do earthly-minded persons part with the world? When you are dying, that one thing that had your heart, will more torment your hearts to remember it, then all things else will do. Nothing is such a terror to the thoughts of a dying...
dying covetous man, as his money, and lands, and worldly wealth: Nothing so vexeth the ambitious, as to think on that shadow of honour which he did pursue: Nothing doth so torment the filthy fornicator, as the remembrance of that person with whom he committed the beastly sin. All other persons or things in the world will not then be so bitter to you, as those that stole your hearts from God: but at judgement and in hell the remembrance of them will be a thousandfold more bitter. And who would now prepare such misery for themselves, and glut themselves with that which they can no better digest or bear? What wise man would not rather be without the drunkards cups, than be fain to spue it up again, and part with it with so much sickness and disgrace? And why should you desire to be drunk with the profits or pleasures of the world, when you know before hand, with how much shame and trouble of conscience you must cast it up again at last?

4. But yet this is not the worst: but if you will needs live to the world, you must take it for your portion, and look not for any more. And therefore as ever you would not be deprived of your hopes of eternal life, and be put off with the earthly portion of the wicked, see that the world be Crucified to you, and you to the world. How poor a portion is it that worldlings do possess? Even like Nebuchadnezar, that had his portion with the beasts, Dan. 4:15. How soon will all their portion be spent, and then they will feed with swine, yea and be denied these very husks: For they are set in slippery places, and are brought to desolation in a moment, Psal. 73. 18, 19, 20. O how much better a portion might you have had, if you had not refused or neglected it when you had your choice? Me thinks in your greatest pleasures and abundance, it should astonish your souls to think [This is my portion, I shall have no more.] When you are past this life, and entering into Eternity, then where is your Portion! Alas, faith Conscience, I have had it already! I cannot spend it and have it too] You know what you have now; but what shall you have hereafter to all eternity? Your Portion is almost spent already, and what will you do then? Oh then, to think, that the Eternal glory of the Saints might have been yours, it was offered as freely to you as to them, but you have lost it by preferring the world before it, and that after a thousand convictions,
your folly, O what a cutting thought will this be! *Luke 16. 25.*

To remember that you choose your good things in this life, will be a sad Remembrance, when all is gone. *The Lord is the portion of his Saints inheritance,* Psalm 16. 5. *even their portion for ever,* Psalm 73. 26. *their portion in the Land of the living,* Psal. 142. 5. and this was it that encouraged them to labour, patience and hope, Psalm 119. 52. Lam. 3. 24, 25, 26. But for the worldling, [*The heaven shall reveal his iniquity, and the earth shall rise up against him, the increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the portion of a wicked man from God, and the heritage appointed to him by God,* Job 20. 37, 38, 39.]

If you can be content with such a portion, make much of the world, and take your fleshly pleasures while you may: But if you hope for the everlasting portion of Believers, away with the world, and Crucifie it without any more ado, and set your hearts on the portion which you hope for.

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**SECT. XX.**

Having said as much as is suitable to the other parts of this discourse, to persuade you to be willing to Crucifie the world, I shall next give some Directions to those that are persuaded, and tell you by what means the work may be done. And I beseech you mark them, and resolve to practice them.
Direct. I. Observe and Practice the Direction intimated in the Text. It is the Cross of Christ that must Crucifie the world to you. Its thither therefore that you must repair for help. An Infidel may fetch such weapons from reason and experience as shall wound the world, and diminish his esteem of it, and make it less delightful to him: But it is only the Cross of Christ that can furnish us with those weapons that must pierce it to the very heart. Or if the Unbeliever were deprived of all earthly delight, and brought into despair of ever receiving more comfort from the world (as it is with many of them in some extremity, and with all at death), yet he himself is not Crucified to the world: Though his delight in it be gone, yet his love to it is not gone: Though he be out of Hope of ever having content in it, yet his desires after it are the same: If he call it vanity and vexation, as the Believer doth, it is because it denyeth him his desires: Not because he takes it heartily for an Enemy, but for an unkind Lover, that dealeth hardly with him that hath given it his heart. If he look upon it as Dead, and unable to help him, yet doth he behold it as the carkaife of a friend, with grief and lamentation. It is his greatest trouble that the world cannot give that which he would have: And therefore he is trying what it will do for them as long as he hath any hope: As the poor Infants in Ireland lay sucking at the breasts of the corpses of their mothers, when the Irish Papists had slain them: so will these poor worldlings still hang upon the world, even when they find that it cannot help them; and when it will scarce afford them a miserable life; but with much labour and suffering they hardly get a little food and cloathing. So that their affections are still alive to the world, even when to their sorrow they look on the world as dead, or almost dead to them.

But the Cross of Christ will teach you to crucifie the world in another manner. As Christ did voluntarily contemn it, and shew that he set so little by it, that he could be content to be the most despicable Object upon earth, in the eyes of men; so will he teach you also voluntarily to contemn it; and set up your selves as the Butt, which all the arrows of malice and despight shall be shot at. So that though you have naturally a desire of the pre-
The Crucifying of the world.

tervation of your lives, and from that may say, [Father if it be thy will, let this cup pass from me;] Yet shall all you have a far greater desire of Pleading, Enjoying, and Glorifying God, which shall cause you from a comparative Judgement to say, [Yet not as I will, but as thou wilt.] Much more shall you be enabled to despise the unnecessary matters of the world, and to mortify your inordinate and distempered affections. The cross of Christ will shew you Reason, (though such as the worldly wise call foolishness) even such Reason as none but a Teacher come from God could have revealed, for the leading up your affections from the world, and it will point you to the higher things that do deserve them. This Cross is the truest Ladder, by which you may ascend from earth to heaven: When in this wilderness, and as without the gate, you are lifted up with Christ on the Cross of worldly desertion and reproach, you are then in the highest road to Glory, and if you faint not, shall be lifted up with him into the throne. For if you suffer with him, ye shall also reign with him, Rom.8.17. And to him that overcometh he will grant to sit with him in his throne, even as he also overcame, and is set down with his Father in his Throne, Rev.3.21.

And as the Cross of Christ is Teaching, so also is it Strengthening. As the touch of his garment stayed the poor womans issue of blood, so will a touch of the Cross by faith, even dry up the stream of your inordinate affections that have run out after the world so long. When a worldling mourneth over the Dead world as having lost his chiefest friend, the Cross of Christ will cause you to rejoice over it as a conquered enemy, and to insult over the carcasse of its vain glory and delights. For its one thing to have an angry God by providence to kill the world to them, and another thing to have a gracious Father by his Spirit to Crucifie us to the world, and the world to us, by the changing of our estimation and affections.

Set therefore a Crucified Christ continually before the eye of your souls. See what he suffered for your adhering to the creature, and what it cost him to loose you from it, and bring up your souls again to God. Can you still dote upon the World, and entangle your affections in its painted allurements, when you consider that this is the very sin, that killed your Saviour, and which the blood of his heart was shed to cure? Look up to that Cross, and see
By the Cross of Christ.

fee the fruits of worldly love. If you see a man that hath forfeit-ed on unwholom fruits, lie groaning, and gasping, and trembling in pain, and at last must die for it, you will take heed of such a forfeit your selves. It was we that took a forfeit of the creature, and the Lord that saw there was no other remedy to save our lives, did by a Miracle of mercy and wisdom derive upon him-self the pain and trouble, and groaned, and sweat, and bled, and dyed for our Recovery. And will you feed and forfeit again up-on the creature?

Look up to that Cross of Christ, and see the enmity of the world unto your Head: And will you take it for your friend? See how it used him: and will you expect that it should deal contrarily with you? Did it hang him up among Malefactors: and will it set you on a throne, or dandle you in its lap? Did it pierce his side, and will it heal your wounds? Did it reach him Gall and Vinegar, and will it reach you milk and honey? If it do, yet trust it not: For the milk is but to prepare you for that sleep, in which it may destroy you without resistance; for you must next expect the hammer and the nail, as Jael used. Sisera, Judges 4.19,21.

There is not so clear a glass in all the world, in which you may see the world in its just complexion and proportion, as the Cross of Christ. There you may see what its worth, and how to be esteemed, by the utmost of one that never was deceived by it, but had a perfect knowledge of its use and value. When you have so long beheld that Cross by faith, as that you can be contented to be hanged between heaven and earth, and become the most forlorn and despicable creature in the eyes of men, and to be stript of all the comforts of life, and life itself for the sake of Christ, and for the Invisible Kingdom which by his Cross was purchased for you; then are you thoroughly Crucified to the world, and the world to you by the Cross of Christ.
Direct. 2. Be sure that you receive not a false picture of the world into your minds; or if you have received such an one, see that you blot it out; and think of the creature truly as it is. The most are deceived and undone by misapprehensions. As if a man should dote on an ugly harlot, because of a painted face, or because he seeth a beautiful picture, which is falsely pretended to be hers. The world in itself is vanity and insufficiency: As opposite to God, it is poison and enmity to us. But most men conceive of it as if it were the very seat of their felicity, and so are enamoured of they know not what. If men did not entertain false apprehensions of God, and his holy waies, as being against them, or hurtful to them, or needless and uncomfortable, they could not be so much against them as they are: And so if they did not entertain false apprehensions of the creature and the waies of sin, they could not be so much for them, nor embrace them with so much delight. For they draw in their fancies some odious picture of the blessed God, and his waies, and therefore they are averse to them: And so they draw in their fancies some false alluring picture of the world, and make it seem to be what it is not; and therefore they admire it. So that the right way to rectifie your Affections, is first to rectifie your Conceptions. I would not have you think worse of the world than it deserves, but only persuade you to judge of it as it is. Do not dream of a pallace in the air, and then be enamoured on the matter of your dreams. You think the world is some excellent thing, and will do some great matters for you, and that they are happy men that abound with its riches, and honours, and delights. I beseech you Sirs, return to your wits. I told you before, that those that have tryed the world think otherwise of it: They that have seen the utmost that it can do, do shake the head at it, as the blind unbelievers did at Christ, when they saw him hanging on the Cross. Why then should you be so differing a mind? Come nearer and consider what it is that you admire: Is it not the great Deceiver of the Nations? the bait of the Devil, by which he angles for souls? If you should fall in love with a post that were drest in the finest cloaths, it were a disgrace to your understandings:
standings: And what course should we take to quiet and rectify the mind of such a lover? but even to undress the post, and take off all the bravery, and shew it you naked; and when you see it is but a post, me thinks you should not be fond on it any more. Do so then by the world which you more foolishly admire. Its clothed with Riches, and Honours, and Delights: its adorned by the great applause of its followers: there is such running after it, and courting it, that you think, sure all this ado is not for nothing. But take off all these besoiling gawds, and strip it of these ornaments, and then see how you like it. But perhaps you'll say, How should I do that? Why I. Consider frequently of how little moment these things are as to you. You have matters of everlasting life or death, salvation or damnation to look after; and what is riches or vain pleasures to this? These are not the things that must denominate you happy or unhappy. You do not stand or fall by them. They are but by-matters, that are promised you as an over-plus, so far as shall be fit: but your life or death consisteth not in them. Should a man that must be for ever in Heaven or Hell, and hath but a little time to determine which it must be, should such a man spend that little time about riches and pleasures? Can you have while at the door of Eternity to hunt after the delights of the flesh, and study after the prosperity of this world? Why do not dying men do so then? Why do they not bargain, and deceive, and contrive for their lusts and worldly accommodations? No, they have then no lift to them, then they have other things to think of: And why not now as well as then? O Remember, how little matter it is, Whether you go poor or rich to the grave: This is not your concernment: and therefore let it not take you up, unless you will willfully neglect your selves.

2. And then forget not the brevity of your worldly possessions. Remember when ever they are presented to you in their beauty, that all this will be but for a little while. The very best beggar in the Town, that is not a fool, had rather be as they are, then to have an house full of Gold till to morrow, and then to be stript of it all again. Remember, the pleasures of sin are but for a season: By that time the leaf is done, you are as hungry as before: by that time you have done laughing, the matter of your mirth is turned into sorrow, and the jest is cold, and the game is
at an end: The hour is almost come already, wherein you shall say of all your pleasure, it is past and gone. And will you trouble your selves, and ruin your poor souls, for such a fleeting tranitory thing? Will you be at so much cost, and labour to build an house, that before you have finished it, will be spurned down by death in a moment?

O that you would but still think of the world as it is, and take off the gloss, and wash away the painting which deceiveth you, and look on it naked, as shortly you shall do; and then it could not have that power to bewitch you, as now it hath, but you would see that your Interest yeth not in it, and that you have greater matters that call for your regard: and this is the way to Crucifie you to the world.

Direft 3. The Crucifying of the world doth very much depend upon the Crucifying of the flesh. For I have told you before, that the flesh is the matter Idol, and the world is but its provision, and the Devils bait. And therefore it is the life of carnality that is the life of the world in you. When men have an Appetite that must needs be satisfied, and must have the meat and drink which it desires, and it is as much to them to deny their appetitites, as if it were some great and weighty business: these beasts are far from Crucifying the world. For they must needs look after provision for these Appetites: He that must have the sweetest morsels, and the pleasantest drink, must need look after provision to maintain it. And he that hath a Proud corrupted mind, that must needs be somebody in the eyes of others, and therefore must needs be clothed with the best, and placed with the highest, and keep company with the greatest, or the idlest and merriest companions, this man doth think that he must needs have provision to maintain all this. No man doth admire the world, but he that Judgeth by his fleshly interest, and is a slave to his sensuality. Set Reason in the throne: let Faith illuminate and advance it: subdue your inordinate sensual desires: and then the word will wither of itself. The servants will hide their heads, or comply, if the Master be once conquered. Nay you may then press the world upon a better service. Remember that your sensual Appetite was made in order to the
prevention of your Natures, and to be ruled by Reason; if therefore it would become the predominant faculty, and would take up with its own delights as your end, and would rebell against its Guide and Master: its time then to use it as a rebel should be used, and with Paul, to buffet it, and bring it into subjection. And if you can do this, the work is done. Its a childish if not a brutish thing, and below a man, to be captivated unto sense. Its the content of the higher faculties, that are the pleasures of a man: The pleasing of the throat is common to us with the swine. Its the base Spirit, that makes the greatest matter of sensual things: and so must be drowned in unprofitable cares, What he shall eat or drink, and wherewith he shall be cloathed. What matter is it to a wise man, Whether his meat be sweet or bitter, or whether his drink be strong or small, or whether his cloaths be fine or homely: or whether he be honoured, or derided or past by; save only as these things may have relation to greater things: and as the body must be kept in a serviceable plight: and we must value that capacity most, in which we may best do our Masters work? Keep under the flesh, and you will easily overcome the world: Otherwise you strive against the stream. While you have unmortified raging appetites, and corrupted fancies, and sensual minds, you are byassed to the world, and if the rub of a Sermon or sickness may turn you out of your way awhile, the byass will prevail, and you will quickly be on it again. If you dam up the stream of these unmortified affections, they will rage the more: and if you stop them for a while by good company or some restraint, yet will they shortly break over all, and be more violent then before. All your striving by waies of meer restraint, are to little purpose, till the flesh it self be subdued. It is but as if you should strive with a greedy dog for his bone, and with an hungry Lyon to bereave him of his prey: be sure they will not easily part with it. Its the case of many deluded people, that have some knowledge of Scripture, enough to convince them, and tip their tongues, and strive to restrain them from their sensual waies, but not enough to mortifie the flesh, and change their souls. O what a combate is there in their lives! The flesh will have its prey, and pleased it must be: Their conscience tells them, It will cost thee dear; Their flesh like an hungry dog is ready to seize upon that which it desires:
The Crucifying of the world.

fires; And conscience doth as it were stand over it with a staff, and faith, Meddle with it if thou dare: And sometime the poor sinner is restrained; and sometime again he ventureth upon the prey, and he that had condemned himself for his sin, doth turn to his former vomit, and once more he must have his whore, or his cups; and then conscience takes him by the throat and terrifieth him, and makes him forbear a little while again: And thus the poor sinner is tost up and down; and Satan leads him captive at his will: And because he findeth a combat within him, he thinks it is the combat between the flesh and the sanctifying Spirit; when alas, its no more but the combat between the flesh and an enlightned conscience, assisted with the motions of common grace, which because they resist and trample underfoot, their condemnation will be the greater. Would you then have the boiling of your corruptions abated? Put out the fire that causeth them to boil, or else you trouble your selves in vain. Mortifie the flesh once, and get it under, and scorn to be a slave to a sensual appetite, but let it be all one to you to displease it as to please it; and leave such Trifles as pleasant meats, and drinks, and dwellings, and fine cloaths to children and fools that have no greater things to mind; and use the flesh as a servant to the soul, supplying it with necessaries, but correcting it if it do but crave superfluities; Do this and you will easily Crucifie the world. For the world is only for the flesh. For faith John, John 2. 16. All that is in the world is the lust of the flesh, the lust of the eyes, and pride of life, which are not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever.] Remember that he that faith in my Text, that he is Crucified to the world, doth say also, Gal 5. 24. that, They that are Christ have Crucified the flesh with the affections and lusts: ] This is to kill the world at the Root, (for it is Rooted in the fleshly Interest;) when otherwise you will but lop off the branches, and they will quickly grow again.
Dirtft. 4. **Be sure to keep your minds intent upon the greater matters of Everlasting life, and all your Affections employed thereupon. Diversion must be your cure:** Especially to so powerful and transcendent an object. Be once acquainted with Heaven by a life of faith; and it will so powerfully draw you to itself, that you will be ready to forget earth, and take it as a kind of Nothing. Get up to God, and fix the eye of your soul on him; and his glory will darken all the world, and rescue you from the misleadings of that false fire that did delude you. Come near him daily and taste how good he is; and the sweetness of his love will make you marvail at them that think the world so sweet; and marvail at your selves that you were ever of such a mind. You cannot think that the world will be call out of your Love, but by the appearance of somewhat better then it self. You must go to Heaven therefore for a Writ of ejectment. You must fetch a beauty, a pleasure from above, that shall abase it, and silence it, and shame its competition. O what is earth and all things in it, to him that hath had a believing, lively thought of Heaven! Nothing below this will serve the turn. You may think long enough of the troubles of the world, and long enough confines its vanity, before you can Crucifie it, if you see not where you may have something that is better. The poorest life will seem better then none; and a little in hand, will be preferred before uncertain hopes. Till faith have opened Heaven to you, as being the Evidence of the things invisible, and have shewed you that they are not shadows but substances, which the promise revealeth, and Believers do expect, you will be still holding fast that little which you have; and you will say in your hearts as some do with their tongues, [I know what I have in this world, but I know not what I shall have in another.] But the knowledge of God will soon make you of another mind. Let in God into the soul, and he will fill it with himself, and leave no room for earth and flesh. Learn what it is to walk with him, and to have a conversation in heaven, and it will cure you of your earthly-mindedness, Phil. 3.18,19. There is no confidence between earth and heaven. All men are either Earthly, or Heavenly-minded. None therefore but the truly Heavenly Believer.
hath Crucified the world. But because I have said more of this elsewhere, I now forbear.

DIRECT. 5. _Understand well the right use and end of all creatures, and make it your business accordingly to improve them._ I have told you before that they are all for God, and glasses wherein we may see his face, and books in which we may read his Name and Will. Look after God in them; and never come to a creature, without either an actual or at least an habitual Intending of God, as the end thereof. Judge that creature unprofitable wherein you receive not somewhat of God, or do not somewhat for him by it. Take not up with lower thoughts and uses of it. Its one of the commonest and greatest sins, (and I doubt with most professors of Religion,) to use the creature for themselves, and to overlook God in his works and in their mercies, and so to profane them and turn them into sin. Do you understand what is meant by this, that To the pure all things are pure; and that all things are sanctified to us? All should be Holy to Holy men. To be Holy is to be separated unto God, from common base inferior uses. If you your selves are separated to God, all creatures will be sanctified to you; they will be the Messengers of God, the revealers of his will, and his Remembrancers to your souls: and you will use them accordingly (in that measure as you are sanctified.) As we call the Temple and Utensils of God's worship Holy, because they are devoted to God for his special service: So may we call our meat, and drink, and lands, and houses, our corn, and grasses, and every plant, and flower Holy (in their places,) when the sanctified soul doth read his Makers name upon them, and admire, and fear, and love him in them, and study how to use them for himself. You will confess that he is a profaner of Holy things indeed that can read over the Scripture and never observe the name of God in it, or else regard it but as a common word, and use that Book but as a common Book. Though I do not equal the creatures with the Scriptures, in clearness, or fulness of discovering the will of God, yet seeing that it also is one of his Books, (and that more legible and glorious than some inobservant wretches do believe,) I would intreat all that fear God to lay this more to heart; and
By the Cross of Christ.

and to consider for the time to come, Whether it be not Pro-
phaneis, even flat Prophaneis, to use Gods works as common
and unclean, and to over-look him, who is the life, and sense, and
glory of them? And whether it be not a sin that we are all too
guilty of, to take up with selfish carnal uses, of almost all the
works of God, when we should still use them all to higher ends?
I fear this great unholiness in our using of the world and all
therein, is little bewailed in comparison of what it ought to be.
Some Christians are apt enough to hearken to their priviledges
and titles of honour given them by the Lord; but they consider
not that all these are for God, and therefore oblige us to answer-
able duty. Study well those highest titles that are given you in,
1 Pet. 2.5.9. You are built up a Spiritual house, an holy Priest-
hood, to offer up Spiritual sacrifices acceptable to God by Jesus
Christ. ] And what's a Spiritual house for, but the habitation
of the Lord, and the performance of his service? And surely
these holy Priests must fetch their sacrifice from all the creatures
that are fit for sacrifice. And Verf. 9. Ye are a chosen Generation,
a Royal Priesthood, an holy Nation, a peculiar people, that you should
shew forth the Praises of him that hath called you out of darkness
into his marvellous light. ] And must not a people so holy, and
peculiar, adore and hallow the Lord in his works? Though you
be not called to Minister at his Altar, you are called to see him,
and sanctifie him in his creatures, and in all that you have to do
with. Gods works are part of his name, and therefore see that
you take not his name in vain. You are brought nearer him then
the rest of the world: and therefore remember that he will be
sanctified of all that draw near him. You have learned in point
of Receiving to rise with Peter, kill and eat; and not to call that
common which God hath cleansed: see that you learn it also in
point of duty, and in regard of the use of the creatures which
you receive; and take them not as common things, for common
fleshy uses only, as common men do; but remember that they
are cleansed, and that you prophaneely devour them, further then
God is intended in them.

By this time you may perceive that the Crucifying of the
world is your truest Exaltation and Improvement, and that it
is so far from being your losfs, as that it will prove your greatest
gain. I would commend it to you all that desire to live a life of
holiness,
holiness, that you would make it your daily care and study to sanctify your very trades and worldly labours, and all the mercies and matters of your lives. For it is not a bare contempt of the world that will serve. If you should sleep out your days, and never think of the world, or if as Melancholy men you should be weary of your lives, because of the vexatious miseries of the world, all this is little to Christian Mortification. But if you can see and taste the Goodness, and Greatness, and Wisdom of God, in every thing you have or do, this is the using the world aright.

Quest. But how should a man get his soul to that frame to carry on his calling in order to God, and to see him, and intend him in all that we have or do?

Answ. To dispatch it in a word, thus, 1. Be sure that God be habitually your End in the main. For if you take him not for your Portion, and intend him not habitually in the drift of your lives, you cannot rightly intend him in particulars. 2. Make it your every dayes prayer to God, before you go about the labours of your calling, that he would give you hearts to seek him in all, and would watch over you, and save you from enning temptations, and remember you of himself, and give him something of himself by his creatures, and sanctifie them all to you. 3. Keep up a godly jealoufie of your hearts, lest they should abuse the creature, and seek it and use it more for your carnal selves then for God. If God be jealous, its time for you to be jealous of your selves. Especially when the sin is the most common, and radical, and destroying sin. 4. Before you go about your callings, bethink your selves how you may Improve them for God. Find out his Interest, and study how to promote it; and how to improve all that he gives you to that end. And renew your particular Intentions of God, in the midst of your work. 5. When you receive or use any creature, consider it both as a mercy and as an obligation unto duty; and as you will not run over the Bible by bare reading, without considering what is the meaning, but will endeavour to take the sense as you go; so do in your callings and about all the creatures; Think with your selves, [Here is now a lesson in my hands; if I can but learn it. Here is somewhat that may be of me, both God himself and my duty, if I could but skillfully open it, and understand it. And to be-
think your selves, What it is that God would teach you, or command you by that creature: and especially, to what use he requireth you to put it. And remember, that if you should think of God all the day long, and yet not intend him, and refer your labours and your riches to his service, and give them up to his use, this is not sanctifying God in the creature, but hypocritical abusing of him. For it is not all thinking of God that will serve the turn. 6. As you use to take account of your servants, how they do your work, so I would advise you every night, or as often as you can, to take an account of your selves as you are the servants of the God of heaven, and ask your Consciences [What have I done this day for God; and how have I observed and sanctified him in his work?] So much for the fifth Direction.

Direct. 6. Remember always that the world is the enemy of your salvation, and that if you be damned, it is like to be through its enticements; and therefore labour to be always sensible that you go in continual danger of it. And this will make you use it as an enemy, and walk in a constant fear lest it should over-reach you. And see also that you endeavour as clearly as you can, to find out wherein its enmity doth consist; and then you will perceive that it is especially in seeming more lovely than it is, as it is the jewel of concupiscence, and the provision of the flesh. And when you understand this, you will perceive, that your danger lyeth in over-loving it, and that it killeth by its embraces: And this will direct you which way to bend the course of your opposition, and what you must do to be saved from its snares; To call the world an enemy is easy and common: but so far as your very hearts apprehend it as an enemy, so far you are out of danger of it: An easy enemy that is conquered by understanding that it is an enemy! And the way of its conquest is, by enticing men to take it for a friend.

And also remember, how great a part of your Christian life consisteth in keeping up the combat with this enemy, and how certainly and miserably you will perish if you be overcome.
Direct. 7. To be much in the house of mourning, and see the end of all the living, will help us towards the Crucifying of the world. Go among the sick, and hear what they say of the world. Stand by the dying, and see what it will do for them; and think now, whether God or the world be better. Look on the corpses of your deceased friends, and think now Whether the soul be ever the better for all the riches and pleasures of the world? Take notice of the graves and bones of the dead, and think what a worthless thing is the world, and all the glory and delights that it affords, which will so turn us off, and leave our bodies in such a plight as that. Take notice of the frailties and diseases of your own flesh, that tell you how shortly it must lie down in the dust. And then compare this world and that to come, where your abode will be everlasting. It's a shame for a wise man to live as a stranger to so great a change, and to look so much after a world that he is leaving, and so little after the world that he shall abide in.

Direct. 8. It will much avail to the Crucifying of the world to you, that you study the improvement of all your Afflictions. Do not repine at them, and think them a greater evil than they are; but believe that they are a special advantage to your souls, for the mortifying of your inordinate affections to the world: and if you have but the wisdom and hearts to make use of them, they may do you more good than all the prosperity of your lives hath done. If you fall into poverty, or fall under flanders or reproach from men; if your friends prove false to you; if those that you have done good to prove unthankful; if the wickedness and srowardness of men do make you even weary of the world; remember now what an advantage you have for Mortification! When you have experience it self to disgrace the creature to you, and your very flesh doth seem to be convinced; Now see that you observe the teachings of this providence, and come off from the world, when you see it is so little worth; and set as light by it as it doth by you: Be think you now that God doth this to lead you to himself; and thank,
thankfully accept his call, and close with him as your portion, and be content with him alone, and let them take the world that can get no better. You see that adversity will make even a worldling speak hardly of the world, as men will do of their friends when they fall out with them. How much more should it help the gracious soul to a fuller sense of its vanity and nothingness, and of the necessity and excellency of more certain things. Its a great sin and folly in us, that we strive more to have afflictions removed then sanctified, and so we lose the gain that we might have got. Though affliction alone will do little good, yet grace doth make such use of affliction, that thousands in heaven will have cause to bless God for them, that before they were afflicted, went astray, and were deceived by the flatteries of the world as well as others. Abundance that have been convinced of the vanity of the world, have lingered long before they would forsake it, till affliction hath rowled their sleepy souls, and by a lowerd voice hath called them away.

Direcl. 9. Be very suspicious of a prosperous state, and be more afraid of the world when it smiles, then when it frowns. Some are much perplexed for fear lest they should not stand in adversity, that too little fear being ensnared by prosperity. They are afraid what they shall do in a time of tryal, and do not consider, that prosperity is the great tryal. Adversity doth but shew that love of the world, which was in Mens hearts in time of prosperity. When men forsake Christ for fear of suffering, and because they will not forsake the world, they do but shew the effects of that disease, which they had catcht long before. When the world pleased them they fell so deep in love with it, that now they will venture their souls to keep it. It is prosperity that breeds the disease, though adversity be it. Love not the world, and you will easily part with it, and so will easily suffer for Christ: And prosperity is liker to tice your Love to it, then adversity. This is a great reason why worldly Prosperity, and true Holiness do so seldom go together: and so few of the great ones of the world are saved. O how hard is it to have the world at will, and not to be ensnared by it and overlove it? How hard is it heartily and practically to contemn a prosperous

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The Crucifying of the world,

condition! How hard to have serious lively thoughts of the great things of eternity, and serious preparations for death and judgement, when we have health, and wealth, and all the accommodations which our flesh doth desire! Satan knows this well enough: and therefore he is willing that his servants shall have prosperity. He knows that it is not the way to get him servants, to beat them and use them hardly, but to please them by flatteries, and fulfill their lusts, that they may be enticed to imagine his service to be the best. It is the custom of harlots to set out themselves to the best, and to adorn themselves for the tempting of their lovers; and not to go in an homely dres; which no one will be taken with. No wonder then if Satan the Pandor of the world, do adorn it with the best cloaths, and present it to you in the most enticing garb he can. If the lips of this harlot did not drop as an honey-comb, and her mouth were not smoother then oyl, she could not lead such multitudes to her end, which is bitter as wormwood, and sharp as a two-edged sword; her feet go down to death, her steps take hold of hell; left men should ponder the path of life; Prov. 5. 3, 4, 5, 6. And it is no wonder that God to save his people from this delusion, doth dress the world to them in a courfer attire; and when he seeth them in danger to be enamoured on it as well as others, if he present it to them in the rags of poverty, and in the scabs of its corruption, confusion and deformity, that they may see the difference between it and their home.

Its strange to see how highly prosperity is regarded by the most! how earnestly they desire it, pray for it, or contrive it! and how much they are troubled when they fall into adversity; when yet they know, or say they know that the love of the world is the bane of the soul, and that it killeth men by deceiving them. Can you keep your affections as loose from the world, when you have houses and lands and all things at your will, as you could if it were otherwise? Remember I beseech you that the poison of the world is covered by its sweetness, and that it killeth none but those that love it: Be suspicious therefore that there is danger where you find delight: If your estate be such as is pleasing to your flesh, believe it is not likely to be safe to your souls. If therefore your health, your wealth, your honours, be such as your flesh would have them, if your houses, your accommodations, your things be suited to your carnal desires, believe it your souls are in no small hazzard; and therefore look about you.
you as you love your salvation, and fear the snare. The great enemy of your souls hath not baited his hook with so curious and costly a bait for nothing. The cautelous fish that is afraid to swallow, yea or to taste, or to come near till he knows what is under it, doth save his life, when that which boldly ventures, and fearlessly devoureth the bait, is destroyed. It is not for nothing that Solomon chargeth the man that is given to his appetite, to put his knife to his throat at a feast, and not to be devious of the dainties which are deceitful, Prov. 23. 1, 2, 3. A prudent man foreseeth the evil (even when it is covered with the pleasantest bait,) and so he hideth himself and escapeth, when the simple passeth on and is punished, Prov. 22. 3. It is part of the description of the sensual apostates; in Jude 12. that in their feasts they feed themselves without fear. And it is as dangerous a thing to cloath your selves without fear, to seek after wealth and honours without fear, to possess your houses and lands without fear; to see any thing that is carnally pleasing to you, or hear your own praises without fear; when other men must needs have things to their will, do you study your duty, and let the will of God be your will; and if he give you a plentiful estate without seeking it, or give you reputation and the praise of men without your affecting it; receive them not without fear; think with your selves, [What a snare is here now for my soul? Though it be good in itself, and as it comes from God; yet what an advantage hath the Deceiver here against me! How easily may such a carnal heart as mine be enticed to the inordinate love of these, and to be more remiss about higher and greater things, and to be forgetful or insensible about the matters of my endless state! How many men of worldly wisdom, yea how many that seemed Religious have been thus deceived and perished before me? Yea this is the common road to hell! And is it not time for me then to look about me! ] The old Christians were so jealous of the world, and afraid of being mortally poysoned by its delights, that they sold what they had, and gave to the poor, and voluntarily thrust themselves into poverty, as thinking it better to go poor to heaven, than to lay in hell that once they had riches; I commend not any extream to you, for indeed I have even thought that its greater self denial to devote and use our riches for God, then at once to call them away or that our hands of.
them; and that he is a better steward that improveth his Masters stock, then he that rideth his hands of it, out of an injurious fear of his Masters austerity. But yet I must say that the other extrem is more common and more dangerous. And they that out of excess of fear, betook themselves to poverty and to wildernes ses, were in a far better case then many that seem now to be zealous professors, and yet are looking after the pleasures, and riches, and glory of the world! I have many a time wondered at some eminent professors, that are as constant and scriphical in the outside of duty, even to admiration, as almost any I know, and yet as closely and busily grasping at the world, and labouring to be rich, as if they were the wretchedst worldlings on earth. I have oft wondered how they can quiet their consciences, and how they make shift so constantly to delude such knowing souls. The Country sees them drowned in earth, and the generality of their godly friends lament them, as meer hypocritical earth-worms; and yet because they can carry it on smoothly, and not be noted for any palpable oppression or deceit, they wipe their lips, they bless themselves, and with gracious words would cloak their covetousness, as if men did but uncharitably cen sure them, because they cannot prove them to be such Deceivers; when yet the very bent and course of their lives proclaimeth them worldlings to almost all men but themselves, who by the just, but heavy judgement of God, are given over to that blindness, as not to see that damnable sin in themselves, that the enemies of Religion see with scorn, and their most impartial friends do see with lamentation: but seeing it, are not able to remedy; for worldliness is the commonest badge of an Hypocrite; and where there is a false heart at the bottom, and but an hypocritical faith, and an hypocritical love to God and the life to come, there will be no effectual resiflance of the world, but all exhortations do come upon so great disadvantage with such souls, that usually they are lost, and leave them as they find them. If any covetous scraping earth-worm, whether he be Gentleman, Tradesman, or Husbandman, do feel his Conscience at the reading of this begin to stir, I beseech him (if there be any hope of such hypocrites) to hearken to it in time, and regard a little more the warnings of his friends, and not to be so flitly confident of his innocency; nor yet to think himself free from hainous
nous, gross and scandalous sin, as long as he is a covetous worldly
ling! If covetousness be idolatry, and the sin of those with
whom we may not so much as eat, and if the covetous shall not
enter into the Kingdom of heaven, and be such as the Holy
Ghost doth joyn with thieves and the vilest sinners, who then
but an Infidel can think that it is not a scandalous sin, and such
as will be the damnation of all that be not throughly cured of it?
See Ephes. 5. 5, 6, 7. 1 Cor. 5, 10, 11. Psalm 10, 3. 2 Tim. 3, 2.
& 6, 13. David prayeth God to encline his heart to his testimo-
nies, and not to covetousness. Psal. 119. 36. and now men think
they may be enclined to both, that they have found out the
terms of reconciling heaven with earth and hell. I marvail these
men will not see their own faces, when the Prophets and Christ
himself do hold them so clear a glass? Ezek. 33, 31. They come
unto thee as the people cometh, and they sit before thee as my people,
and they hear thy words, but they will not do them; for with their
mouth they shew much love, but their heart goeth after their cove-
tousness. ] Mat. 13, 22. [ He that receiveth seed among the thorns,
is he that heareth the word, and the care of this world, and the de-
ceitfulness of riches choke the word, and he becometh unfruitful. ]
I know the men that I am now speaking of have many excellent
gifts, and in other respects do seem the forwardest for godliness
in the Countrey; but the more is the pitty that men of such
parts should be rotten-hearted hypocrites, and damned for
worldliness after so much pains in duties: for an heathen may
as soon be saved as a worldlyling: when they have prayed, and
preached, and cryed down prophaneness, let them hear what the
Lord saith to them. Luke 18, 22, 23, 24. and there see again
their faces in that glass: [ Ye lackest thou one thing: ( even such
an one as none can be saved without, even a Love to God and
Heaven above earth: ) Sell all that thou hast and distribute unto
the poor and thou shalt have treasure in heaven, and come follow me:
and when he heard this he was very sorrowful; for he was very rich.
And when Jesus saw that he was sorrowful, he said, How
hardly shall they that have riches enter into the Kingdom of
God? ]
Set not then so high a value on a full estate. Let your conver-
sation be without covetousness, and be content with such things as
ye have; and trust your selves on the security of his promise, 
who hath said, I will never fail thee nor forsake thee, Heb. 13.5. 
It is not for nothing that Christ himself hath given you so many 
and so terrible warnings to take heed of this sin. As Luke 
12. 15. Take heed and beware of covetousness: for a man's life 
consisteth not in the abundance of the things that he possesseth. As 
if he should say, While you think you are securing your well-
being, you do not secure your Being it self. When you have 
done all to provide for the delights of your life, you are never 
the surer of life it self. Read the following passages in the Text, 
and let them warn you, or condemn you. If such admonitions 
as these will not take from the mouth of him whom you call 
your Lord, and from whom you profess to expect your Judg-
ment; what have we then further to say to you, or how should 
our warnings expect entertainment with you? Yet I shall do 
that which is my duty, and leave the success to God. I do there-
fore again in the name of God, advise and warn you to take 
heed of having too pleasant thoughts on a prosperous state. 
Long not after fulness and plenty in the world. Be not too eager 
for accommodations to your flesh. A Coffin of two yards long 
will shortly hold it, and be room enough for it: and will no-
thing but well built houses, adorned rooms, the neatest cloath-
ing and plentiful possessions serve you now? How sad a mark is 
this of a soul that never had a saving taste of the everlasting 
riches! Away foolish children, and stand not building houses, 
with flocks and land! Home with you to God, and remember 
where you must dwell for ever. When you have feathered your 
nefts, and made them as you would have them, you must leave 
them before you are well settled and warm in them. And if it 
comfort you to think that you leave them to your children; re-
member that you leave them the fruit of your sins, and bequeath 
to them the snares that undid your souls, that so they may be-
come the heirs of your wickedness, and be deceived and destroyed 
by the world, as you have been. This is your great care for them; 
and this is your kindness to them. I have told you once already 
from God, that this your way is your folly, though your posterity be 
like to approve your sayings, because you do so much to make 
them of your mind, Psalm 49. 13. For though your inward 
thoughts be that your houses shall continue, and you hope to leave a 
name
name behind you, yet man being in honour abideth not, but is like the beasts that perish: When he dyeth he shall carry nothing away, his glory shall not descend after him: though while he lived he blessed his soul, and men praise them: that (thus) do well to themselves; yet shall they go to the generation of their fathers, and shall never see Light. Man that is in honour and understandeth not, is like the beasts that perish, Ver. 11, 12, 17, 18, 19, 20. Though the ungodly prosper in the world, and increase in riches, yet he that goeth believingly into the Sanctuary may see their end: Surely they are set in slippery places, and cast down into destruction: How are they brought to desolation as in a moment, and consumed with terrors? Psal. 73. 12, 17, 18, 19. And in that very day do all his thoughts perish, Psal. 146 4. Then shall they eat the fruit of their own ways, and be filled with their own devices: for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. 1. 31. 32.

See then that you be not eager for prosperity; and if God cast it on you, use it with fear. And if ever you feel the creature begin to grow too sweet and delightful to you, then spit it out as the poisons of the soul, and presently take a mortifying antidote before you are past remedy. As you fell the working of poison by its burning, or griping, or other effects agreeable to its nature, by which it seeketh the extinguishing of life; so you may feel when the world is poison to your souls, by its creeping into your affections, and infinuating into your hearts with present delight, or future hopes; by seeming more Lovely and more Necessary then it is. As soon as ever you feel it thus creep into your hearts, its time to rise up against it with holy fear, and to cast it out, if you love your souls.

And that which I would advise you to at present, when the world hath got too deep into your hearts before you are aware, is this: Do something extraordinary in such a necessity, for its crucifixion and your recovery. Though a careful diet may serve to preserve health while you have it; yet if you have lost it, and sickness be upon you, you must have recourse to Physick for your cure. If honour, or preferment, or house, or land, or friends, or gain, or recreations begin to seem too sweet and dear to you, and your hearts begin to hug them with delight or make out after them with keen desires, you must now have re-
course to extraordinary helps: and in particular, try these following. 1. Withdraw your selves to some more frequent and serious meditation of the brevity and vanity of the world, then you have been used to: sleep your thoughts longer in mortifying considerations, till the bent of your hearts begin to change. 2. Be often with God in secret and publick prayer, and give up a larger portion of your time to holy things than ordinarily you have done; that acquaintance with heaven may wear your mind from earth: and the Love of God may drown your worldly Love. When you have taken any extraordinary cold, you will get nearer the fire then ordinary, and be longer at it, and drive it out by hearing things: And when the world hath insinuated into your affections, and chilled and cooled them to God and heaven, its time to draw nearer God then before, and to be longer with him; and to strive harder in every duty then you did, till spiritual life do work more vigorously and expel that earthly distemper which had possessed you. 3. And at such a season let prayer be furthered by fasting & extraordinary humiliation; which may help down the flesh which causeth you so much to over-value the world. Even an Ahab found some ease by a common humiliation, when he had taken a mortal surfeit of Naboths Vineyard and his Blood: Much more may a true Christian find much help by special humiliation, when he hath surfeited on any creature whatsoever. 4. And I think it would be a very good course at such a time as that, to be at some more cost for God then you were before. When you feel your love to the world increase, Give some what extraordinary then to the poor, or to pious uses, according to your ability. Yea what if it were so far as might a little pinch your selves! This were a real opposition to the world, and you might turn a very temptation to a gain, and get much good by occasion of a sin: It might do much to dis-hearten and repel the tempter, when he seeth that you over-shoot him in his own bow, and make such use as this of his temptations, as to do the more good, and use your wealth the more for God, and deny your selves more then you did before. If you would but faithfully practice these few directions, you would find it the surest way of recovery, when you begin to be infected with this earthly disease.
Dir. 10. The last Direction that I shall give you for the
Crucifying of the world, is this. Be sure to keep
off the means of its liveliness, and keep it still under the mortifying
means. Lay siege to it, and flip up all the passages, by which
the worlds provision would come in; and keep it still under the
strokes of enmity, and the influence of that which is contrary to
it. Some particulars I will but briefly mention.

1. Keep a constant guard upon your senses; for this way the
world creeps into your hearts. It is by gazing and alluring ob-
jects, or hearing, or tasting, or the like, that the flames of concu-
plience are kindled in the heart. By gazing upon beauty or com-
liness of person, the heart of the wanton is infected with lust,
and so incited to the damnable practices of uncleanness. The
light of the cup doth set an edge on the desires of the drunkard:
and the light of enticing meats doth awaken and enrage the
appetite of the gluttonous: and by the presence of the bait their
diseases are set a work, as worms in the body are by some kind of
food. Clemens Alexandr. faith of these men, that their disease
is called ἀνάφεσις, that is, A madness about the throat: And
γαστρεφεῖν, that is, A madness in the belly: And faith of them
that are given to fulness or fineness of diet, for the pleasing of
their bellies, that they are ruled by a Belly-Devil, which faith he,
is the worst and most penurious of all Devils. Lay siege then to
this belly-Devil, and starve him out. It is by the sight of gawdy
fashions, and curious apparel, that the minds of vain effeminate
persons are provoked to desire the like. And the sight of pomp
and honours doth kindle the flame of ambition; and the sight of
buildings, money, and lands, doth help to provoke the de-
sire of the Covetous. See therefore that you always keep a
watch upon your eyes. Let them not run up and down like a
masterless dog, nor roul as the eyes of the lascivious, that are
hunting after the prey of lust. If you have cause to pray as Da-
vid, Psal. 119. 37. Turn away mine eyes from beholding vanity.
] you must practice according to your prayers, & endeavour your
selves to turn them away. Have not the blind of us as much rea-
son as Job to make a Covenant with our eyes? Job 31. 1. What
wonder
wonder if the Garrison surrender not where the besieged have free passage and continual supplies? And what wonder if the house be robbed, where the doors stand always open, and all is common to every passenger? Be sure therefore to keep a constant guard upon your eyes, your appetites and every sense, or else the world will not be Crucified. Let not your eye move but by the conduct of your reason: at least, let it not fix upon any object, till reason give it leave. Taste not a bit of meat, or a cup of drink, till you have advised with right informed Reason, and be able to justify what you do. Take an account of all that entrench at the door of any of your senses: For he that must give an account to the living God, had need to keep account himself.

2. Keep also a constant guard upon your Thoughts as well as upon your senses. As the Thoughts will tell you what is in your hearts, so they will let in whatsoever bribeth them to consent. The fancies of men are the garden of the Devil, where he soweth and watereth the plants of impiety; Yea they are a principal room in which he doth inhabit. Its certain that the Devil hath readyer access to the fantastie, then to the heart; and that it is his shop in which hegeth most vices, and doth a very great part of his work. An unclean spirit possesteth the fantacies of the unclean, so that their thoughts are running upon lustful objects: and they are guilty of the filthiest cogitations within, when they seem to be of the chastelest behaviour without: and do frequently commit fornication in the heart, when fear or shame doth restrain the outward practice, and cover their iniquity. The malicious person is possesteth by a spirit of maliciousness that dwelleth in his fantastie, and sets him on contrivances of cruelty and revenge, and filleth his mind with thoughts of hatred and disdain. The same spirit reigneth in the fancies of the Proud, and setteth them upon contrivances for the advancing of their names, and causeth them to thirst after the reputation of the world, and filleth them with the troubled malicious thoughts of Haman, when they miss of their expectations. The earthly spirit possesteth the fantasies of the covetous, and setteth them on contrivances for the increase of their estates. Do you not feel by sad experience, how many of Satans assaults are made upon your cogitations, and how much of his interest lyeth there, and how
By the Cross of Christ.

how much of his work is there done? As ever you would be Crucified to the world then, set a watch upon your thoughts, and keep a daily and hourly account of them, and see that they be alway under the Government of faith and reason. Your thoughts should be kept chaste as the entrance into your hearts, and not be as common harlots entertaining every comer. If you feel your thoughts stepping out upon lust or malice, look after them betime, and call them in, and check them sharply, and lay a charge on them hereafter to be more pure. If you find that they are running with Gezeza after the prize, and are making out after the provisions for the flesh, recall them and correct them, and bewail this evil before the Lord, and let your watch be stricter for the time to come. Believe it, your hearts will be such as are your thoughts. The flies that lie upon sores, or dung, or carrion, and the worms that are bred in them, will be of the nature of that corruption themselves. If you would have your hearts clean, and humble, and heavenly, let your Thoughts be clean, and humble, and heavenly. If you will let your Thoughts run on the objects of Lust, you will be Lustful: and if you will Think on the enticements of Pride, you will be Proud: and if you will let out your thoughts on the Profits of the world, no wonder if it steal away your hearts; faith the Lord to the covetous and unmerciful, Deut. 15. 7, 8, 9. If there be among you a poor man of one of thy Brethren within any of thy gates, thou shalt not harden thy heart, nor shut thy hand from thy poor Brother, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thy eye be evil against thy poor Brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved, when thou givest to him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the Land: therefore I command thee saying, thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the Land.] Besides the main drift of the Text, mark how we are commanded to beware that a Thought of unmercifulness enter not into our hearts. And when Christ doth so vehemently dissuade his followers
followers from this damning sin, he doth it by setting a Law up-
righteous man for sake not his thoughts, he will not for sake the evil of his way, Isa. 55. 7. As you love your souls then, look to your Thoughts, and keep them under the Government of the Lord. Would you be free from a vain and sensual mind? How long then shall your vain thoughts lodge within you? Jer. 4. 14.

3. And see also that you make not worldly-minded men your companions. While they favour nothing but earth and flesh, they will have no savoury discourse of any thing else: and their discourse is like to be infectious to your minds. As a Stews is not the best place to preserve you from uncleanness; nor an Alehouse the best place to preserve you from drunkenness; so the company of worldlings is not the best place to preserve you from worldliness: where you shall see or hear little but earthly things, and heavenly matters can find no room. It is not the safest place to fight against the Devil in the midst of his own Army, but in the Army of Christ.

On the other side, be sure that you keep under mortifying means. Attend to the lively preaching of the word, which will disgrace the world to you, and be still drawing your hearts another way. Be much with God in secret prayer, and be much above in heavenly Meditation; and dwell upon those thoughts which lay the world naked to you, and shew it you in its own complexion. If death and judgement be seriously in your minds, it will waken you from these fleshly dreams, and prick the bladder of your aery minds, and let out that wind which puff you up, and kept out the things of God and Glory. Converse also as much as you can with the most Heavenly people, whose discourse, and prayers, and daily examples will help to draw up your minds to God, and to affect them with things that nearly concern you, then all the profits or pleasures of the world.
I have now told you how you should Crucifie the world, and be Crucified to it; but which of you will be so happy as to practice these Directions, I cannot tell. I have brought you the armour and weapons by which this mortal enemy must be conquered; but it is not in my power to give you courageous hearts to use them. I can certainly tell you what a safe and comfortable life you might live, if you had but this enemy under your feet; and what an easy and happy death you might die, if you were first dead to the world: but to make you so happy is not in my power. I can foresee the certain damnation of all unconverted sensualists and worldlings, and how sad a farwell they must shortly take of all their felicity: but to prevent it is not in my power. For I cannot make you willing to prevent it. Its a greater work then bare information that is here to be done. If it were but to give the world a few contemptuous words, and to call it vanity and a worthless thing, I should make no doubt of prevailing with the most: but to kill it in your hearts is an harder work: and with some kind of men, it prospers most when it is hardly uttered spoken of. It is easy to tell a man why and how he should lay down his life for Christ if he be called to it: but there's more to be done before it will be practised. Till an heavenly light possess your minds, and shew you the better things to come, and assure you of more to be had in Christ, then the world can afford you, I cannot look you should lose your hold, nor that an hundred Sermons should make you willing to seek the death of that which hath your heart. Sense is tenacious and unreasonable: when you have knockt it off an hundred times, yet still it will be sense, and will be eager after its delights again. Some will be still thinking that Mortification and Heavenly-mindedness is so rare a thing, that God will be more mercifull then to condemn all that are without them: and some will be inconsiderate and senseless when the clearest reason is set before them; and will venture their salvation rather then become dead to all their worldly lufts and hopes. So that with sorrow I must say that now I have said all, and delivered my Message, I fear the most will still be the same, and reject the counsel of God to their perdition. For this is a grace that accompanies salvation, and therefore will be the portion
The Crucifying of the world,

portion only of the heirs of salvation. Though our hearts desire, and prayer, and endeavour must be that the professed Israelites may be saved; yet we must take up our comfort shorter, that the Elect shall obtain it, though the rest are hardened. For its Gods will and not ours that must be done. If Christ be satisfied in the salvation of his little flock, as seeing in them the travail of his sou, even so must we: and though as Samuel did over Saul, so we may mourn over the rest that God hath forsaken, yet that sorrow must know its season and its measure. For my part, I must needs say to you, that though it may seem an high extraordinary thing to some of you, for a man to be thus Crucified to the world, I have no more hope of the salvation of any of you, except it shall be thus with you, when I have of the salvation of Cain or Judas. And as great and wonderful a work as this is, if ever God mean to save your souls, it will be done on you. I shall therefore according to my duty befeech you, to review and pra-the Directions which are given you, and to use the world as the heirs of Heaven, that have laid up their hope and treasure there. But if you will not hear and take warning, it is because the Lord will destroy you, and because you are not the sheep of Christ, 2 Chron. 25. 16. 1 Sam. 2. 25. John 10. 26, 27.

SECT. XXI.

Use last.

I have been all this while Perswading and Directing you to be Crucified to the world, and the world to you. I doubt not but God hath done this work already upon the souls of many of you, even upon all that truly believe in a Crucified Christ. To such therefore I shall next address my speech: and in general, this is my earnest request to you, [That you would use the world as a Crucified thing, and as men that are Crucified to it should do.] I will not lengthen this discourse in using many motives to you. One would think that which way ever you look, you should have forcible motives before your eyes. If you look downward on earth, you may see enough to wean you from it: and if seeing will not serve, your most wise and gracious Father will make you feel,
feel, and put the case beyond dispute. If you look upwards, you may perceive a better and more enduring substance, and an inheritance so much more glorious and enduring, as should suffice to take your minds from earth: If you look within you, what foot-steps of the Spirit may you there trace, what graces in act and habit may you find, which are all at mortal enmity with the world! You may read there a Law engraven upon your hearts which condemneth the world to subjection and contempt: and many an obligation you may there find, wherein you are deeply bound against it: For I hope you have not cancelled them all, and forgot all the promises which you made to God. All your Professions, and all your blessed Priviledges and Hopes, do engage you to another world, and to the hearty renouncing and forsaking of this. You say you are Crucified and Risen with Christ; If you be, then seek the things that are above: set your affections on the things that are above, and not on the things that are on earth. For you are dead, and your life is hid with Christ in God: When Christ who is your life shall appear, then shall you also appear with him in glory. Mortifie therefore your members which are on earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things take the wrath of God cometh on the children of disobedience, Col. 3:1. to 7. It doth not seem the members of a Crucified Christ to be earthly-minded; nor the members of a Glorified Christ to set their minds on things so low. It ill besem the Heirs of an incorruptible Crown of Glory to make too great a matter of these trifles. It is the enemies of the Cross of Christ, and not those that are Crucified with him, whose God is their belly, and who glory in their shame, and who mind earthly things: but the Saints conversation must be in Heaven, from whence it is that he expecteth his Saviour to change his vile earthly body, and make it like to his glorious body, Phil. 3. 17, 18, 19, 20, 21. If indeed you have laid up your treasure in heaven, where rust and moth corrupt not, and where thieves do not break through and steal, let it appear then by the effects. For where your treasure is, there will your heart be; and where your heart is, that way the Labours of your lives will tend. I shall reduce my Exhortation to some particulars.
If you are Crucified to the world, be sure that you seek it not, nor any thing in it, for its own sake; but only as a means to higher things. The sincerity of your hearts doth lie much in this, and the life of your souls depends much upon it. Labour in your lawful callings and spare not (so you exclude not your spiritual work): It is not your Labour that we find fault with: But if the creature be the end of any Labour, you may better sit still, and spare your pains, or rather speedily change your intentions. If you overtake the hastyest traveller in his journey, and ask him, why he takes all that pains; he will not say it is for Love of the way that he travaileth in, but for Love of the place to which he is going, or the persons, or things which he there expects: So must it be with you, if you are the heirs of heaven: I blame you not to be glad of a fair way, and to love it rather than a foul one: but it is not for the love of the way that you must travail. He that runs in a race, doth not bestow all that pains for the Love of the path which he runs in, but for Love of the Prize which he expecteth at the end. And he that plougheth and soweth, doth it more for Love of the crop which he hopeth for, then for Love of his Labour: He that saileth through the dangerous Seas, performeth not his voyage for love of the Sea, or of his Ship, but for Love of the Merchandize and Gain which he seeketh. The Carrier that goeth weekly to London with your wares, doth not take all that pains for Love of the carriage, or of the way, but of the gain which he deserveth. So must it be with you, in all your worldly business. When you seek for credit, or pleasure, or maintenance in the world, it must not be finally for the Love of these, but for the End which they are given for, and which your hearts and lives and all must be devoted to. Your hearts will as soon deceive you in this as in any thing, if you do not watch them with jealousy and diligence. How quickly will the heart begin to Love the creature for itself, that seemed once to Love it but for God? Look in what measure you love your wealth, your houses, your recreations, your friends, for themselves, and because they accommodate the flesh: so far you wrong God, and abuse them to Idolatry.

And if your Love do begin in greater purity, if you be not watchful
watchful it will quickly degenerate to a carnal Love. Many a Scholar that at first desired Learning to fit him for the service of God, and his Church, doth by suffering carnality to insinuate and prevail, lose much of the purity of his first affections, and in time grow more cold and regardless of his first ends, and loveth common Learning meerly for it self, and for the delight of knowing, or (which is worse) to get him a name among men.

It's common with men that need recreation for their health, when they set upon it as they think but to fit them for their duty, to fall in love with it afterwards, to the perverting of their hearts, the wounding of their consciences, the wasting of their time, and the neglect of that work of God for which it should be used.

We should take our meat, and drink, and clothes, but to strengthen and fit us for the service of our Master: but how quickly do we turn them to the gratifying of our flesh, and to the service of another Master?

It's too frequent for young persons of different sexes to Love each other at first as Christians only, with a chaste and necessary Love; but when they have been tempted awhile to an imprudent familiarity, their Love doth degenerate, and that which was Spiritual becometh Carnal, and the Serpent deceiveth them to the corrupting of their minds, and its well if it proceed not to actual wickedness, and the undoing of each other.

Many a poor man thinks with himself, If I were but out of debt, or could but live so as to serve the Lord without distractions, and had such and such necessities supplied, I would not desire any more, or care any further for the world. But if their desires be granted them, they find themselves entangled, and their hearts deceived, and they thirst more after fulness, then before they did after necessities. And many a one thinks, [I care not for riches or honours, but only to do good with, and if I had them I would so use them.] But when they have their desires, the case is altered: the flesh then hath need of it, and can spare for God as little as other men, because it loves it better then before, and pretendeth to have more use for it then formerly it had.

Watch therefore over your deceitful hearts, and be sure to keep up the Love of God, and actually intend him in all that you have or do; and be not withdrawn to carnal affections.

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2. IF
2. If you are Crucified to the world, be not too eager for it.

As God hath promised it you but as an appendix to your felicity, and as an over-plus to the great blessings of the Covenant, so must you desire it but as such. And as God hath promised it you but with certain limitations, so far as he shall see it good for you, and agreeable to his greater end; so you must desire it, but with such limitations. I observe many to have so much reason as to put up their prayers for outward blessings with these limitations, and will not for shame express themselves in absolute peremptory language; when yet there is apparent cause to fear, that they limit not their desires as they do their words, nor do they submit so freely to the disposal of God in their hearts, as they seem to do in their expressions: and so they make their words to be modest, while their desires are inordinate: their language to be plaint, while their hearts are committing adultery with the world: their expressions are pious, while their affections are idolatrous: And so their prayers are made monstrous, while the soul of them is so disagreeable to the body. Be ashamed and afraid to desire that which you are ashamed and afraid to ask. You dare not say to God in your prayers, [Lord, I must needs have a fuller estate! I would fain be rich and be some body in the world: I cannot live contentedly in poverty: food and raiment will not serve turn, unless I fare deliciously, and be clothed near, and be set by in the world, and unless I may leave prosperity to my children, when I am dead and gone.] If you dare not say thus, do not dare to desire or think thus. Mr. Robert Bolton, that holy learned Divine, doth use among the hainous damning sins, to reckon this, [A desire to be rich.] And if we hearken to the Scripture, we shall find that it is not without good cause Prov. 23. 4. the command is, [Labour not to be rich.] And Prov. 28. 20. He that maketh haste to be rich, shall not be innocent. ] The Suriack renders the word [malignant] and the Arabick [the wicked] which we here translate [he that hastes to be rich.] And they must needs be the same men, when the Apostle saith, the love of money is the root of all evil, 1 Tim. 6. 10. Therefore saith Paul, They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
3. If you are Crucified to the world, then let it not have power to Crucifie you, by putting you upon inordinate cares or sorrows. Will you vex your brains with contrivings for the world, and weary your mind with tearing cares, and walk in sorrow because you have not your desires? and yet say that you are Crucified to the world? Are the dead so solicitous? or is a Carekase to be so much valued? Your Passions and Endeavours will proclaim your excessive estimation of the world, when you have never so long in words expressed your contempt of it. Alas, how many that seem to know better, do almost distract their minds with cares, and entangle themselves in a life of so much misery, as a wise man would not like for all the world! If they want any thing, what trouble are their minds in till their wants be supplied? If they be afflicted with lasses, or wrongs, or contempt, they are troubled as if they had lost some great or necessary thing. A Crucified world could not make such a stir in your minds; but doubtless it is so far alive as it thus affecteth you. The Lord Jesus hath himself made so full and moving a Sermon to his Disciples, against the cares of the world, Mat. 6. and Luke 12. that its a double sin to Christians to be still so careful and earthly-minded; and I know not what to hope for from that man that will not be moved with such words as those from the
the Lord himself. And yet how many professors have known that have tormented themselves with cares and sorrows, yea and cast their bodies into diseases by it, and many of them have dyed of it, and some it hath brought besides their wits: so observable is that of the Apostle, 2 Cor. 7.10. The sorrow of the world worketh death] even temporal and eternal, unless we be delivered by undeserved Grace. Bear all conditions then with an equal mind, and let your passions shew that you are Crucified to the world.

4. If you are Crucified to the world, then let it not thrust out the service of God, and be made an excuse for a negligence in Religion. How rare are holy Meditations in the minds of many that think themselves Religious? And it is worldly Thoughts that thrust them out, and worldly busineses that are the common excuse. How formal are many in the Instruction of their families? How seldom and how coldly do they exhort their children or servants to make ready for death, and make sure of their salvation? How coldly and curtly are family prayers and other duties flubbered over? And all is because they have other things to mind: the world will give them leave to do no more. The decay of zeal and diligence in family-duties is the common symptom and cause too, of the destruction of knowledge and godliness in the Land. And all is because the world is Master, and must be served before God: the business of the world doth seem to them the principal business, and must first be done; and all thoughts and talk of heaven must stand by, till the world will give them leave to enter. Men cannot have while to call upon God and instruct their families, because they have their worldly works to do. Go into the families of most Noblemen, Knights or Gentlemen in England, and see there whether God or the world be most regarded and looked after. Perhaps they may civilly yield an ear while a Chaplain makes a short prayer among them: but if you look after heavenly-mindedness, and seriousness in Religion, and zeal against sin, and diligence to help to save the souls that are under their charge, how little shall you find? Do they earnestly persuade their servants to study holy things? and do they examine them about their everlasting state,
state, and call them to account of what they learn from the pub-
like Ministry? Do they shew a vehement hatred of sin, and go
before their families in an heavenly conversation? Alas, how
thin are such families as these! No, no; they are so taken up
with entertaining their friends, and pampering their flesh, and in
complements, and in worldly affairs, that they have little time for
heavenly work; and if they do for fashion sake, get a godly
young man to be their Chaplain, he is so wearied with the sensual
courses of some, and the scorns of others, and the vanity, and
worldliness, and negligence of the rest, that his life is a burden to
him, and he can no more enjoy himself in such families, than in
a fair or popular tumult. On the other side, poor men are in so
much want, that they think themselves sufficiently excused for
the neglecting of almost all the means of their salvation. They
think Necessity lyeth upon them, and therefore that God will not
require it of them to understand the Scriptures, nor to labour
after eternal things. Christ telleth them that One thing is needful,
and would have them choose the better part, which shall not be tak-
ken from them. But they believe not Christ; but hearken to their
flesh, and it telleth them that its another thing that is needful,
and persuade them to choose the worse part, which will shortly
be taken from them. Christ biddeth them, Labour not for the meat
that perisheth, but for that which endureth to everlasting life, John
6, 27. But venter non habet aures; the flesh understandeth not
such exhortations: a greedy appetite is the reason that it judg-
eth by: an hungry belly is not filled nor quieted with argu-
ments. They must have their present wants supplied, i.e. what
will become of their immortal souls. And thus the rich have so
much to look after, that they cannot have while to be diligent for
their souls: and the poor have so much to seek after, that they
cannot have while: and so the world abuseth them that have
it and that want it: as if two men that had forfeited their lives
were travelling to London for a pardon; and the one goeth so
fair a way, that he forgets his business and sitteth down picking
flowers in the way; and the other meets with so foul a way, that
he thinks he is excused, because he must take heed of being wet
or dirtyed.

O Sirs, if the world be Crucified to you, how can it have such
power over you, as to cause you to neglect your greatest Lord,
and your immortal souls? If indeed you are Dead to it, and alive to Christ, let it be seen in your families, and be seen in all your duties and conversation. Let the greatest persons that enter into your families, attend the worship of him that is Greater, or let them not be attended. Neglect them that will neglect the service of God. Remember that the fourth Commandment requires you to see that the Sabbath be sanctified, even by the stranger that is within your gates, as well as by your selves and the servants that are in your houses. If you have carnal Gentlemen at your table, or are at theirs, do not be your selves so carnal as to be ashamed of holy discourse in their presence, or to suppress any speech that may tend to edification, and to the honour of your Lord. Let them all know that you have greater matters to do, then to attend and humour them, and that you have a Master that must be Pleased whoever be dis pleased.

Take heed also that the world do not cause you to neglect the opportunities which are before you for your own advantage. Miss not a Sermon which may be profitable to you, without Necessity. Miss not the help of private Instructions and Conference, and other edifying sacred duties, without necessity. Omit not any of your secret addresses to God, without Necessity. And take nothing for a Necessity, but that which is at that time a greater duty then that which you do Omit. I know that Works of Necessity and Mercy may be done even on the Lord’s day, and acts of Worship may be delayed on such occasions: for God will then have Mercy and not Sacrifice. But Mercy on our own and others souls in seeking their relief, must not be neglected for lower things.

And look not only to the Matter, but the Manner of your duties, that Worldliness do not destroy the Life and Vigour of them. Turn out all thoughts of earthly things when you approach the Lord in holy worship. Provoke not his jealousy by presenting before him a distracted mind, or lifeless carnal. O what sleepy frozen duties do many professors offer to the Lord, even from week to week, because their hearts are so distracted by the world, that they are to seek when God should have them!
5. *If* you are Crucified to the world, take heed that you use no unlawful means for the procurement of worldly things. Stretch not your consciences for the compassing of such ends. Lay still before you the Rule of Equity: Do as you would be done by. Put your brother with whom you deal, in your own case, and your selves in his: and so drive on your bargains in that mind. If you did thus, you would not sell too dear, nor buy too cheap; you would not make so many words to get his goods for less then the worth, nor to sell your own for more then the worth: Nay you would not take more then the worth, if by ignorance or necessity your brother should offer it you; nor give less then the worth, though through ignorance or necessity he would take it. The love of money hath so blinded many, that in selling they think it to be no sin to take as much for a commodity as they can get; and in buying they think it no sin to get the commodity as cheap as they can have it; never once asking their own hearts, How would I desire to be dealt with my self, if it were my own case? Nay Covetousnes is the common cause that maketh most of the world cry out against Covetousnes. When men are like ravenous greedy beasts, that grudge at every bit that goes besides their own mouths, they will reproach all that cross their covetous desires. If they cannot by words perfwade a tradesman to sell his ware at such rates as he cannot live by, they will defame him as a covetous griping man; and all because he feteth not their covetous desires: and all that will escape their censure of being covetous, must shut up their shops ere long, to the defrauding of their creditors. If a Phyftrian that hath been a means to save their lives, do demand but half his due, it being the calling which he liveth on, they will defame him as Covetous, because he contradieth their covetous desires, and would have any thing from them which is so near to their hearts. Let a Minifter but demand his own, which was never theirs, but is his by the Law of the Land, and they will reproach him like Quakers, as a covetous hireling; and if he will not suffer every worldly miser to rob him, they will defame him as if he were sick of their disease: So far are they from the Primitive practice of selling all, and laying down at the feet of the Apostles, that they would steal
from the Church thofe Tenth which neither they nor their Fa-
thers before them had any propriety in, any more then in the 
Lands of any of their neighbours, as in the cafe of Impropritors 
they are forced to confefs. Let a man give all that he hath to the 
poor, and he shall be defamed as covetous, because he will not 
give more then all. For if he give to nineteen, and have not 
wherewith to fatisfie the twentieth, he that hath nothing or lefs 
than he expected, is as much unsatisfied, and as forward to speak 
evil of him, as if he had given to none at all. And usually so un-
reasonable are these covetous expectations, that you may sooner 
displease ten of them, then fatisfie one.

Whence also comes the Theevery, the Lying for the fake of 
Commodity, the over-witting and over-reaching of each other, 
but from this Sin. Whence is it that most Ale-fellers and Vintners 
will make a trade of poftoning souls, and will nourifh that odi-
ous vice, which is the ruine of mens bodies, the impoverifhing of 
their families, the dishonour of God, and the fame and danger 
of the towns and Common-wealths in which they are committed?
but only for the love of a fordid gain. And were it not more for 
fear of men then God, the moft of them by far, would make the 
Lords day their chief Market-day; for they care not to rob even 
God himself for this unprofitable gain. And its well if Butchers, 
and many other tradesmen would not do the like, if the Laws of 
the Land, and the severity of Magiftrates did not restrain them. 
This is the Love they have to God, and eternal Glory! Thus 
you may fee whether they are dead to the world, or rather to 
Christ! Gehezi thought himself wiser then his Master, when he 
went after Naaman for his prize: And Achan thought himself 
wifer then all Israel, when he hid the gold: And Saul thought 
it wisdom to Spare Agag and the best things from destruction. 
But the Leprefte taught one, and the Stones taught another, and 
Gods rejiion taught the third, to know that by experience 
which they would not learn by the warnings of the Lord. The 
like may be faid of contentious Law-suits, the common effects of 
Covetousness and Revenge; and fo of all other unlawfull 
Gain.

If indeed you are dead to the world, do not fo much as tell a 
il to get all the riches of the world. Remember also the com-
mands of God, Lev. 19,13. Thou foalt not defraud thy neighbour.
neither rob him: the wages of him that is hired shall not abide with thee all night: And 1 Thes. 4. 6. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. And 1 Cor. 6. 7, 8, 9. Now therefore there is utterly a fault among you, because ye go to Law one with another: Why do ye not rather take wrong? Why do ye not rather suffer your selves to be defrauded? Nay you do wrong, and defraud, and that your Brethren; Know you not that the unrighteous shall not inherit the Kingdom of God? These lessons would be better learnt, if Covetousness did not stop mens ears. But it is a befooling flattering vice. It makes men lose themselves for gain. For as Auffin faith, [Avarus antequam lucretur, seipsum perdit; & antequam aliquid capiat, capitum.] And all this for the pleasing of their fancy, that they may have more then they need. For Avarus est caecus; credendo enim dives est, non videndo. Amas pecuniam O cace, quam nunquam videbis, cace possides, cace moriturus es, &c. Idem.] And when they pretend Necessity, it is but the voice of Covetousness: For, faith the same Auffin, [Non est in carendo difficultas, nisi cun fuerit in possidendo cupiditas.] Et alibi [Pauperiorem se judicat abundans: quia sibi dee se arbitratur, quicquid ab alibus possidetur, toto mundo eget, omnem non capi mundus cupiditatem.] 

6. If you are Crucified to the world, let us see it by your improving all for God, and not employing it to the pleasing of your flesh.

Use all that you have as men that must be accountable for them. Remember that you receive them from your Master for his use. Resolve therefore so to expend and imploy them, as may most further his service. Look about you, and see what good is to be done, and then consider, how far you are furnished and enabled to do it, and accordingly lay out the talents which you are entrusted with. Seek after such work, and do not stay till it be brought to your hand. If you love Christ indeed, me thinks you should not stay for an invitation to do him service, nor should you need that men come a begging to you to awaken your charity, when you know before that it is a charitable and necessary work that is before you.
Two sorts of persons I would especially direct this advice to. First, to the rich and powerful in the world. Secondly, to all that are professors of Religion.

For the first sort, let them consider, that their Riches are snares to them, and will prove a certain means of their damnation, if they devote them not to God. Tythes, and Oblations, and first-fruits were devoted to God under the Law: but all is expressly devoted to him under the Gospel: Which was expressed by the Primitive Christians selling all, and laying down at the Apostles feet; For as Life and Immortality is brought to light more abundantly in the Gospel; So also is the means of obtaining it, and the duty which we owe to him that giveth it: And as Grace and Truth came by Jesus Christ, and the greatest mercies are revealed by the Gospel: So the greatest holiness comes by Christ, and the greatest obligations are laid on us in the Gospel: Especially to self-denial, and an hearty Devoting our selves and all we have to God. I beseech you observe the distinction which Christ useth, Luk 12.21. between Laying up Riches to your selves, and being Rich to God, and how dreadful the Application is. If almost all your Riches be expended on your selves and yours, or laid up in store as for provision for your flesh, its plain then that you [Lay up riches for your selves] and so are concluded by the sentence of Christ among the miserable fools that are there described. But if you are [Rich to God] you will study to improve your Riches for God, and often bethink your selves which way they may be employed to his greatest service. He that cannot spare his wealth for the service of his Redeemer, and the good of his Brother, and the furthering of his own salvation, is very far from being Crucified to the world.

2. And it is not only the great ones that have need of this advice, but all in their places that are entrusted with Gods Mercies. Think not your selves excused from works of Charity, because you have but one talent: for one talent must be proportionably improved as well as ten, or else you will be condemned as unprofitable servants. People of the lower rank do commonly think that God requireth nothing of them, but to receive what others give them, and to labour for themselves: And when they have reviled sufficiently at Rich men for worldliness, they often shew themselves as worldly, by denying their mites, and by unmer-

ceifulness
cifulness to those that are poorer than themselves, as the Richer do by denying their larger proportions.

The scarcity and defectiveness of Charitable works, with all sorts of men from the highest to the lowest, even those that seem more forward in verbal devotions, do shew us too evidently how common hypocrisy is, and how few are entirely devoted to God, and what a bewitching and blinding thing the world is. They that think a man utterly ungodly that doth not in the length and life of his duties go much beyond the common sort of men, do never judge themselves ungodly for not exceeding them in works of Charity. In acts of piety and worship, they (justly) think, that they should not only on one day in seven, to be wholly employed herein, but also a considerable part of every day in the week, besides their holy Meditations which they mix with their common works. But how few are they that will allow God such a Proportion of their estates, as besides their daily works of charity upon ordinary occasions, to devote also a seventh part entirely to his service? Though all cannot do this, yet many shall see when their eyes are opened, that they should have done more. For ought I see, the charitable works of the Richest, and of too many Professors of the greatest Piety, are too like the pious actions of the ungodly; even, seldom, and by the halves, and lifeless, and to little purpose. As the ungodly will drop morning and night a formal, seeming heartless prayer, upon the by, while their minds are another way; and if you urge them to any higher and considerer devotion, instead of obeying, they will cavil against it, and put it off with vain excuses, and say, God doth not require this of us, because we are not learned, and because we have our necessary labours to look after. Even so many Rich men, and seemingly Religious, will drop now and then a penny or an alms to the poor, and give upon the by some inconsiderable pittance, which costeth them but little, and doth no great good: But if you urge them to any greater works, you shall have excuses enough, and reasonings against their duty, but little of performance. Then they have families to provide for, and their estates are but small, and God doth not require this at their hands. I wonder when God will speak so plain, for abounding in Good works, as that hypocrites and worldlings will be able to understand him? This voluntary deafness is not remedied by speaking loud; nor will the
common eye-salves cure him that is wilfully blind: He's alwaies an unprofitable Scholar that hateth his book. If God had spoken but the hundredth part as much in favour of their worldliness and tenacity, as he hath done against it, they could soon have heard, and easily understood it: If Paul do but tell some covetous persons, that cast their poor widows on the Church for maintenance, that were of their near kindred, that [they are worse than Infidels, if they will not provide for their own families, or kindred] 1 Tim. 5.8. these worldlings can find an excuse for their tenacity from such a Text as this, which was meant to rebuke it: and when they have driven on a trade of worldliness, and scraped for themselves and children all their lives, and never done any considerable works of charity, they can quiet their consciences by the mis-application and abuse of such a Text. They that have money to feed their pride, and revenge, and lusts, have little for God, in any good work. They will sooner spend six pence in an Ale-house, than give a groat to the poor. They that have ten, or twenty, or an hundred pound to spend in a Law-suit for revenge or covetousness, have not half so much to give to charitable uses. They will see all supposed conveniences provided for themselves, before they will supply the Necessities of others. And what thanks is it to them to shew their poor Brethren the charity of a swine, that will leave that to others which he cannot eat himself. And yet there are multitudes that will not use this beastly charity, because their own flesh and their posterity are an insatiable gulf, that swallow up all: And what they cannot use, they will lay up for Provision, lest their lust should be extinguished for want of jewel; and when their flesh hath had its fill, they may leave the rest behind them, that their children may live in golden fetters, and be gull'd of their salvation, and ticed from God as well as they. Is not that mans belly his God, that will bestow a more softly sacrifice on his belly, then he will do on God? If God command, and his Ministers request, they are most frequently denied: If Christ require it, and his Members need, and perhaps crave it, they are denied; but if the back and the belly crave, they are seldom denied. God faith, [To do good and to communicate forget not; for with such sacrifices I am well pleased] Heb. 13. 16. and he cannot be heard, nor will they please him at such rates. The flesh faith, [To pamper and provide for me, forget not: for
with such sacrifices I am well pleased;] and it is quickly heard, and no cost and labour seems too dear. We may see where mens hopes and hearts are by their adventures: Surely you take that for the chiefest Pearl, which you are willing to give most for! When you can lay out so little upon Heaven, and so much upon your flesh, it appears which it is that indeed you most esteem. A pack of belly Gods there be in the world, that will spend more in one year in excess upon themselves, even in gluttony and drunkenness, then they will give in two years to the relief of them that need: Yea some that would be loath to give in a twelve moneth so much to the poor, as they will spend at one feast in the entertainment of their like; or so much as they will venture on one horse-race, or one game at Dice, or Cards, or Bowls. But these are not they that I have now to deal with; and therefore I shall speak to them in the Preface more fully. It is those that confess they have all from God, and that have verbally devoted all to him again, and profess themselves entirely his servants, that I have now in hand. And with such one would think a few words might serve, to persuade them to lay down all at his feet, and to give to God the things that are Gods. I do not urge you to pine your flesh, nor to starve your children, nor to deal unmercifully with either. But consider impartially in the fear of God, whether you make an equal distribution? And when you have cast up what your flesh hath by the year, and what is laid up for the like uses for the future, for your selves and yours, and then what God hath in pious and charitable works, bestink your selves, whether you deal wisely or honestly with him? And whether this which you allow, be all that he this way requireth or expecteth?

But I suppose some ungodly malicious hearts will make an ill use of all that I say, and will think with themselves, [This toucheth the Professors of Religion: They are as covetous as any, and under pretence of long prayers do devour widows houses; after all their preaching and praying, there is none that are more cruel and close handed, or ready to over-reach or deceive them, nor any that are more greedy for the things of the world.] In answer to this Objection, I shall first say somewhat to the
the Professors of Religion, and then shall speak to the objectors themselves.

Firft, you that profess the fear of God, take notice I beseech you of this accusation, and though it may shew you cause to pity malicious flanders, yet let it provoke you to search your hearts and lives, and see that you give not cause for this reproach. As for those worldly time-serving hypocrites, which in all places creep in among the Saints, and do but serve themselves of Christ, let them know that God will one day require an account at their hands, of all these scandals which they have caused in the Church, and the ruine of poor ungodly souls that are daft in pieces, and cast themselves into hell, by stumbling at this stone which their worldly practices have laid before them. If you would needs be worldlings, you were better have kept in the world among worldlings then to have crept into the Church of Christ, and brought thither your scandalous worldly lives, to the dishonour of that Religion which condemneth your practices and you. Did not Christ warn you to count your costs, and never to dream of being his Disciples, unless you could forfake all and follow him under the Crois, in expectation of a promised treasure in Heaven? Is there any thing that Christ did more peremptorily require of you, then to Renounce the world and deny your selves; if you would be his Disciples? And yet will you come without this wedding-garment, and bring your base and earthly minds among his servants, and cause his truth, and his house and followers, to bear the reproach of your worldly baseness? I tell you, it is like to cost you dear, that you have cast this dishonour on the name of God, and caused the damnation of the impious reprochers. The wrong you have done to God and men, you shall certainly pay for in everlasting misery, unless a through repentance do prevent it. (And I fear it is but a few of these worldly Hypocrites that ever truly do repent.) But woe to them by whom offence cometh; It were good for that man that he had never been born.

2. And as for you that truly fear God, I beseech you let the flanders of wicked men awake you to an holy jealoufie of your selves. You see what their eye is upon: Take heed then how you walk; you hear what it is that offendeth them. As far as is possible avoid all occasions of such offence. Take heed in your
bargaining, buying or selling, how you carry your selves toward them, and what you say. If all the actions of your lives were right save one, they will reproach you for that one: If you speak but one rash or unhandsom word, they will forget all the rest, and remember that one, and traduce you, as if all were like that one. See therefore that you walk and speak by line and rule. And remember that it is not an ordinary measure of charity and good works that is expected from you, (according to your abilities) by God and man. If you love those that love you, what Reward have you? do not even the Publicans the same? And if ye salute your brethren only, what do you more then others? do not even the Publicans so? But (faith Christ) I say unto you, Love your enemies: bless them that curse you: do good to them that hate you: and pray for them that despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his Sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust, Mat. 5. 44, 45, 46, 47. Let your Light so shine before men, that they may see your good works, and glorifie your Father which is in heaven, Mat. 5. 15. Your actions and words are observed and scanned more then any other mens. For malice is quick-sighted, and of a strong memory: And you are the Light of the world: A City that is set on an hill cannot be hid, Mat. 5. 14. Take heed therefore that you be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the world, holding forth the word of life: This will not only stop the mouth of the enemies, but it will also rejoice your Teachers in the day of Christ that they have not run or laboured in vain: Yes if they were offered upon the sacrifice and service of your faith, they would rejoice with you all, Phil. 2. 15, 16, 17. And for your selves also it is necessary that you excell others in good works: For except your righteousness exceed the righteousnes even of Scribes and Pharisees, you shall not enter into the Kingdom of heaven, Mat. 5. 20. Remember that you live among the blind: and if you stumble and fall, you know not how many will fall upon you; and if you break but your shins, they that fall upon you may break their necks; and if you rise again, you are not sure that they will rise. Dearly beloved, I beseech you as strangers and pilgrims (in this world) abstain from fleshly lusts which
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which war against the soul; having your conversation honest among the Gentiles (the unbelievers and prophane) that whereas they speak against you as evil doers, they may by your good works, which they behold, glorifie God in the day of visitation 1 Pet. 2. 11, 12. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. 2. 15. Finally brethren, be ye all of one mind, having compassion one of another; love as brethren, be pittifull, be courteous; not rendring evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. 3. 8, 9. And so walk, that if any obey not the word, they may yet be won by your exemplary conversation, 1 Pet. 3. 1. As you hear more then others, so do more then others, that it may appear you build upon a rock, Mar. 7. 24, 25. And as the book of God is much in your hands and mouth, so remember that whofo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. For Pure Religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep your selves unspotted from the world, Jam. 1. 25, 27.

2. Having said this much to the godly by way of caution; I shall now make anwer to the Objectors themselves. You that say, There are none so cruel and so covetous as these that profess themselves so Religious; if you have any moderation left, will you soberly anwer me these Questions following.

Quest. 1. Is it the Hearts or the outward actions of these professors that you perceive this covetousnes by? If it be the Heart, you are slanderers, and self-idolizers. For the Heart is open to none but God; and will you make your selves Gods, and that when you are playing the part of the Devil? This hath been the trick of Satans instruments in all ages. When they are not able to say of the godly, that they are swearers, or drunkards, or adulterers, or thieves, or liars, or slanderers, as they themselves are; they presently go to their hearts, which are out of sight and say, They are covetous, and proud, and the like: For there they know that none but God is able to justify them. But common reason might also have taught them, that none but God is there able to accuse them. For how know you mens hearts,
but by their professions, or by their lives?

But if you say, It is the Life you judge by, I demand what is it in the lives of such men that proves their covetousness? If it be oppressing, deceiving, injustice or unmercifulness, I would demand of you in the second place;

Quest. 2. Is it all or some of them that you thus accuse? If you know some few to be such, what is that to the rest? But this hath been alwaies the trick of the malignant. If they see one profess for fall, or prove an hypocrite; they cry out, They are all alike; If you could but see their hearts, they are all such] Chrysostom and others of the Father tell us, that this was the use in their dayes, and no wonder if it be so still. What if there be one Cain in Adams family? It follows not that Abel or Seth were like him. What if there were one Cham in Noahs Ark? will it follow that they were all alike, or that his family was no better then the rest of the world which was drowned? What if there was an Abi-salon in Davids family? What if there was one Judas among the Disciples of Christ? Will you say therefore that all the rest were such, or that Christs Disciples were as bad as others, or his family no better then the rest of the world? But I would further ask you;

Quest. 3. Is it the course of their lives that you judge by? or is it some one particular action? He that is not blind may see, that the course and drift of their lives, is less earthly and more heavenly then other mens. And God judgeth of a man by the scope of his life, and not by one single action: and so must we. The very bent and drift of your lives is worldly. If a man come into your family, what shall he see but worldliness? If one fall into your company, what shall he hear from you but about this world? If one observe what you do from year to year, he may see that you lay out your selves for the world: You cannot refrain upon the Lords own day, but you are minding it, and talking of it. You favour not any other discourse. The very talk, and labour that is laid out about another world, is troublesome to you, and its this that makes you dislike the godly. You cannot lay fo of the course of their lives. If once any of them have fallen by temptation into a miscarriage, will you judge of all their lives by that? Do they not lament and bewail it as long as they live after? and avoid it more carefully for the time to come.

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What if Noah were once drunk in his life: will you judge of his whole life by it, or say, that he is as bad as the rest of the world? What if Lot be given over to a temptation? What if Abraham did once tell a lye or equivocate, and Isaac do the like in a fear? What if Moses did once provoke God? What if David did once commit an hainous sin? Or Peter did deny his Master in his fear? Will you either judge of all other godly people by them? Or will you judge of the course of their lives by one action, which they bewail and lament as long as they live? And can you see no difference between a Worldly action, and a Worldly life?

Quest 4. I would further know of you, Whether you have gone to them in love, and admonished them of their sin, when you judged them to be guilty, and heard them speak for themselves? If not; either you are incompetent judges, or else you draw the guilt upon your selves, and make the sin your own, as the express commands of God will tell you, in Levit. 19. 17. and Mat. 18. 15. If you have admonished them and they repent not, why do you not tell the Pastors of the Church that they may admonish them and seek their reformation? This is Christ's order: But you will not, you dare not do this; lest for want of proof, you be proved flanderers, and the shame of your accusations fall upon your selves. You think you may whisper behind mens backs, or accuse them in general without naming any particular fact, and not be proved liars. But this will not hold long.

Quest 5. Moreover I would know of you, when you accuse men for not being more bountiful in your eyes, Do you know of all their works of charity? Are you acquainted with their bestowings? Sure you are not: For God hath commanded them, Matt. 6. 1, 2, 3, 4. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven; therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, &c. But when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.] This command they make conscience of: and how then can you be meet judges of their alms?

Quest 6. Also I would know, Are you certainly acquainted with their particular estates, and do you know how able they are to give? If you do not, you are no competent Judges. How oft have
have I known men reproached for unmercifulness, and for not being more liberal, when they have been so low in their estates, that they were not able to maintain their families, or to pay every man his own: and yet they that knew not this did back-bite them as covetous.

Quest. 7. Furthermore I would know; Are you sure it is not Satan within you that prompteth you to these accusations? Hear my evidence and judge. He is called in Scripture the Accuser of the Brethren, Rev. 12.10. and he is described to be a lying, malicious spirit. If therefore it be a lying, malignant, malicious spirit, then certainly it is the spirit of Satan.

And 1. We have cause to believe that it is a Lying Spirit by these evidences following.

1. We find the word of God assuring us that the godly overcome the world, and are such as have laid up their treasure in heaven. And by the rest of their lives, we find the characters of the godly to agree more with them, than with the negligent multitude.

2. We know that their Religion condemneth worldliness; and they hear, and read, and speak against it.

3. They only under God do know their own hearts: and they profess themselves to be contemners of the world, and heirs of a better world. And we find them at least as true of their words in other things, as any other men: and therefore having not forfeited their credit, we are bound to believe them.

4. Especially when we know that you that accuse them, are unacquainted with their hearts.

5. And when we read in Scripture and Church History, that the malignant enemies of Christ and his Church have in all ages used the same reproaches against his people from mere prejudice, and the words of others, and the malice of their hearts.

6. And we our selves do live among them as well as you, and as near them as you: and we see not by them any such thing for which you accuse them. As far as we can judge, it is you that are the worldlings, and their conversation is in heaven, Phil. 3. 20, 21. Excepting some hypocrites that creep in among them, as they ever have done, and will do into the Church till Christ at Judgement shut them out. Moreover we see in the course of their lives, that their speeches are more heavenly than yours, and less
or the world: they can spare time from the world to worship God in their families, and instruct those that are under their charge, which you cannot do. We see they take pains for another world through the course of their lives, which you will not do.

8. To conclude, we see by daily experience, that where you give a penny to any good use, we have many from them. I have oft wondered at the impudence of blind malignant persons in this place. I must needs my self bear witness that in divers collections for charitable uses, we have had from those that profess Religion ten shillings and twenty shillings a man, when we have had from men that are commonly supposed richer, a shilling, or six pence, or a groat, or not a penny. And I can witness that among them there are frequent collections for persons in distress at home and abroad, when we never mention them to the rest of the people, as knowing them so worldly that it is in vain; and we should get a scorn from them sooner than a groat, when the persons whom they reproach as covetous will give many shillings; and that frequently time after time. And for collections at Fafts and Sacraments, all men may see the difference. I would not have mentioned any of these matters, but that the impudence of Calumniators doth in a sort constrain me: for when of my own knowledge we have had this many years more pounds from some of them, then we could have pence from others, for the relief of the poor in voluntary contributions, yet do I frequently hear these worldlings crying out of the covetousness of professors; as if they had brazed their foreheads, as well as wilfully that their eyes.

Quest. 8. But yet I would further be informed of you; To what end is it that you make this objection? Is it not with a desire to have a life of holy diligence despised in the world, or thought evil of, or judged needless? Ask your own hearts, and deal sincerely. And if it be so, is not this the very work of the Devil, which he hath been doing in all ages against the Church, and by which he ticheth souls to hell?

Quest. 9. And I would desire you to tell me, if covetousness be among them, Whether you are able to charge it upon their Religion or Profession? Do they not witness against it as much as any people in the world? Doth not the Bible which they read cry it down, and threaten damnation to it? Do not the Books which
which they read do so too? Do not the Sermons which they hear and repeat cry it down? Did you ever hear us preach for covetousness? say so if you can or dare. There is not a greater enemy to covetousness and all other vices in the world, then Christ, and the Gospel and Religion which these men profess. If then there should be covetous ones among them, what’s this to Religion which teacheth them to abhor it? Will you blame the best Physician and remedies that men are sick, when there is no cure but by those remedies? Will you blame cloathing or fire that men are cold? Or eating and drinking, because men do consume by some disease? I tell you all men naturally are worldlings; and no man can be cured of that deadly disease, but only those that are cured by the Religion which these men profess.

Quest. 10. And I pray you tell me, Do you think that the works in which they differ from you are good or bad? Is it good or bad to hear Sermons and repeat them for the help of memory; to pray and praise God together; and to live in the Communion of Saints, which in your Creed you profess to believe? If you have the face to say, this is evil or needless, you accuse God himself that hath so often commanded it. If it be evil, its long of God that so urgently requireth it, and not of them: but if you dare not say so, but confess it is good, why then do you not imitate them? What! will you forbear Good, because others do Evil? Will you sin against God in one kind, if they do so in another? We desire you not to joyn with them in evil: if they deceive, or lie, or oppress, do not you do so; but will you therefore refuse your duty to God, and therefore destroy your own souls? It is to God and not to them that your duty is necessary. Its God that commandeth it, and God you owe it to: And will you abuse God and rob him, because you have hard conceits of men? Will you abuse him, because you think they do? And who is it that will have the loss of this but your selves? The Lord hath witnessed that without holiness none shall see God, Heb. 12.14. And will you neglect an holy life, and shut your selves out of heaven, and damn your own souls, because you think professors are bad? A wiser course indeed. Starve your selves because professors wear clothes, and famish your selves because they use to eat. This is a wiser trick of the two, then to neglect or refuse an holy diligent life, because they use it.

Quest.
Quest. 11. And if worldliness be so great a sin, I would fain know of you, whether in reason you can think that their course or yours is the way to overcome it. Dare you say that, sitting in an Ale-house, or talking of the world, even on the Lords day, is a better course to overcome the world, then hearing and reading the Directions of the Word of God, and praying to God for assistance against the sin that they are guilty of? I see them take pains to learn those Instructions that should cure them of worldliness, and are glad to fasten them in their memory; and I hear them warn each other to avoid it; and begging of God that he would destroy all the remnants of it in their souls: and I see others follow the world, and live a careless life, and use none of these means. Which of these shall I think in reason doth take the course to conquer the world?

Quest. 12. Moreover, if these men are as bad as you make them, then sure they are none of the people of God, but a pack of hypocrites; then they are not Saints indeed. And then the thing that I would know of you is, Which be the Saints of God, if these be not; and where shall we find them? I hope you know that God hath his Saints on earth, yea that none but Saints shall be saved: for it is express in Scripture over and over, Heb. 12.14. and in many other places. As I said, The Communion of the Saints is an Article of your Creed. Tell us then where they are, if these be not they. Will you go to the Quakers, or to the Papists, Monks and Nuns for them? Or whither will you go? Or will you say, that such as you are the Saints, that reproach holiness, and refuse to lead an holy life? Is idle worldly discourse a better sign of a Saint, than keeping holy the Lords day, and labouring for salvation? Is ignorance of the Scripture, or neglecting it a greater sign of a Saint, than meditating in it day and night? Read the first Psalm, yea all the Scripture, and then judge.

Quest. 13. Do you think if any of them miscarry, it is because they are too much Religious; or rather because they are too little? Surely it is the later. For, as I said, their Religion severely condemns covetousness; and therefore if they were more Religious, they would be less Covetous. And he that is most godly, is least worldly; and ordinarily, he that is most ungodly, is most worldly.
Quod. 14. Is it not then evident, that other men's sins should move you to be the more Religious and careful of your selves, and not the less? If you see them stumble, you should look the better to your feet, and not cast your selves headlong from the Rock that you should be built upon. You should think with your selves, if such men are so faulty for all the pains they take; how much more pains must I take to escape such faults? If they that run so hard, shall many of them miss of the prize by coming short, it is a mad conceit of you to think to win it by sitting still, or doing less then they that lost it.

Quod. 15. Lastly, I would advise you to consider, whether God that justifieth his servants, will suffer you to condemn them? And how you can answer the challenge, Rom. 8. 32, 33. And when Christ hath shed his blood to Absolve them, whether is it likely that he will take it well at them that vilifie them? Be it known to the faces of all their enemies, that [The Lord taketh pleasure in his people: he will beautifie the meek, with salvation, Psal. 149. 4. The Lord taketh pleasure in them that fear him: in those that hope in his mercy, Psalm 147. 11. He is nigh to all them that call upon him; to them that call upon him in truth, Psal 145. 18. The Lord preserveth all them that love him: but all the wicked will be destroyed. He suffered no man to do them wrong: yea he reproved Kings for their sakes: saying, Touch not mine anointed, and do my Prophets no harm, Psalm 105. 14, 15. He that toucheth them, toucheth the apple of his eye, Zech. 2. 8. For all their infirmities, its dangerous vilifying a people so dear to the God of heaven. They shall shortly hear that joyful voice, Rev. 12. 10. [Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night.] And then they that joyed with the Accuser in his work, shall be joyed with him in the reward, Mat. 25. 41, 45. The very coming of the Lord to Judgement, will be [to be glorified in his Saints, and to be admired in all them that believe,] 2 Thes. 1. 10. And what then will be the doom of those that vilifie them whom Christ will be glorified and admired in, you may read and tremble, in Ver. 6, 7, 8, 9.

But again, I charge you all that fear God, that you learn by the accusations of malicious men: and take heed as you love God.
God, your selves or others, of giving them ground of such reports. And though I know that the wicked are absurd and unreasonable, 2 Thes. 3. 2. and that you will never be able to stop the mouths of all such men, till Grace or Judgement stop them; yet see that you walk circumspectly in such evil days, and give no offence to Jews or Gentiles, or the Church of God. If you are Christians indeed, you cannot take the Riches or Honours of the world to be matters of so much worth or weight, as to be preferred before the honour of your Lord, and the good of souls. It will grieve you more to hear the reproaches of the ungodly, against the ways and servants of God, when all your wealth will do you good. Doth it not go to your hearts to hear poor blinded sinners on all occasions reproaching your holy profession, and saying, [There are none more proud, and covetous, and unmerciful, than these Professors of so much strictness and holiness.] Though for the General, it be a malignant Satanical slander; yet take heed as you love the honour of God, and of his holy truth and ways, and the souls of men, that you give not occasion of such reproach.

SECT. XXII.

Use: For Consolation and further Persuasion.

Having said this much to you for the Crucifying the world, and the using it as a Crucified thing, I shall here briefly enumerate some of the great benefits, which will follow to your selves where this is done. And this I shall do in order to these two ends conjunctly. 1. That those to whom the world is crucified may lay to heart the greatness of the mercy, & be thankful to God that hath done so much for them. There is the greater need of encouragement and comfort to the soul, in our Crucifixion to the world, because it is a state of so much suffering to the body, and a work that requireth so much self-denial and patience. Who will be persuaded to cast all over-board, and forsake all the pleasures and profits of this world, but he that knows of somewhat
to be got by it that will make him a gainer or a savor in the end? No man will incur so great a loss, and cast himself upon a life of troubles, without some considerable benefit to encourage him. And in the conflict, the heart will be ready to fail, if we have not a cordial at hand for its refreshment. As Christ himself must have an Angel in his agony to comfort him, and when consolation is withdrawn by God, doth feel himself as one forsaken: So all his members in their Crucifixion, have need of those reviving Messengers of God, that seeing the ends and benefits of their sufferings, they may be able to resign their natural wills in a full submission to the will of God, and so to persevere and conquer in their sufferings. They have need of a believing consideration of the Benefits, that they may be daily and hourly furnished against temptations, and may bear those losses and abuses from men, even to the laying down of life, and all things in this world, which flesh and blood is so exceedingly against. He that believeth the faithfulness of the promiser, will hold fast the profession of his faith without wavering, Heb. 10. 23. And he that believeth the recompence of Reward, will not cast away his confidence, Heb. 10. 35. He that knoweth in himself that he hath in heaven a better and more enduring substance, will endure the greatest fight of afflictions, becoming a gazing flock by reproaches and afflictions, and becoming a companion of them that are so used; and will take joyfully the spoiling of his worldly goods, Heb. 10. 32, 33, 34. He that can look to Jesus the author and finisher of his faith, and with him to the joy that is set before him, will endure the Cross, and despise the shame, and run with patience the race that is set before him, Heb. 12. 1, 2. He that by faith fore-seeth the Peaceable fruits of righteousness, will bear the chastisement which for the present seemeth not joyous but grievous, Heb 12. 11. All the cloud of witnesses and army of Martyrs, Heb 11, do testify this to us; that it is faith's beholding the benefits and promised blessings, that must enable us to contend the world, and suffer the losses of all for Christ. Having therefore need of Patience, that after we have done the will of God, we may receive the promise, we have need also of these encouraging helps which must support our patience, that in this Patience we may possess our souls; When impatient men to save the world, do lose their souls, Heb. 10. 36. Luke 21. 19. Mat. 16. 25, 26. These considerations are nec}-
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fary to us so hard an undertaking, left we be wearied and faint in our minds, Heb. 12. 3. Though we may manfully bear some few assaults, yet when we feel the vinegar and the gall, and the cruelty of the world even piercing not only our hands and our feet, but our very heart, and see them shrink from us that were most obliged to adhere to us, we shall then judge our selves forsaken of God, if we have not the lively sense of these benefits. As the very thought of Forsaking all, doth strike a carnal heart with sorrow, and the work doth over-match all the power of flesh and blood, Luke 18. 22, 23, 24, 27, 28, 29. So also the believer hath need to keep his faith waking and in exercise, that he may lift up the hands that else will hang down, and the knees that else will be feeble, and may make straight paths for his feet that the lame may not be turned out of the way, but may be healed, Heb. 12. 11, 12, 13, 14. For if we hear Job's Messengers, and have not Job's Faith and Patience, we shall not be able heartily to say, The Lord gave, and the Lord hath taken away, blessed be name of the Lord, Job. 1. 21.

2. My second end in the mentioning of these benefits is; that if yet all that is said before, have not persuaded you to be Crucified to the world, at least you may be persuaded by the consideration of the benefits, and of the happy conditions of those that are thus mortified; even when they seem in the eyes of unbelievers to be most miserable. To these two ends I shall mention the Benefits.

Benefit 1. Your Crucification to the world by the Cross of Christ will be one of the clearest and surest evidences of your sincerity; And so may afford you abundant help for the conquering of your doubts, and the ascertaining your salvation. When on the contrary, an unmortified worldly mind, is the certain and common mark of a miserable hypocrite. I know a melancholy man may be so weary of the world, as to be impatient of his life; But to prefer the Lord and everlasting Life before it, in our practical Estimation, and Resolution, and Endeavours, is the very point of saving sincerity, and the specifical nature of true Sanctification: And all other marks must be reduced unto this. There is no man so spiritual and heavenly, but while he is
Here, hath a mixture of earthliness and carnality: and many a thousand that are earthly and carnal, have some esteem of God and Glory, and some purposes for them, and some endeavours after them; but it is that which is predominant that giveth the Denomination. According to that, it is that we must be called either Spiritual and Heavenly, or Carnal and Earthly men.

More particularly, 1. If you look to the Understanding, this Crucifixion to the world is a very great part of the Wisdom of the soul. For wherein doth wisdom more consist, then in judging of things as indeed they are, and especially in matters of greatest moment? He therefore that is Crucified to the world, must needs be wise: and whatever his knowledge or reputation may be, he that wants this must needs be a fool. Is that a wise man, that knoweth the times and seasons, and how to do this or that in the world, and knoweth not how to escape damnation, nor where his safety and happiness must be sought? And is not he a wiser man that can see the snares that are laid for his soul, and so escape the burning Lake: then he that will sell his Saviour and his soul for a little pleasure to his flesh for a moment? I make no doubt, but the weakest man or woman, that practically knows the vanity of this world, and the desirable excellency of God and Glory, is a thousand fold wiser then the most famous Princes or Learned men that want this knowledge. I'll never take that man for a fool, that can hit the way to heaven; nor that for a wise man that cannot hit it. It is the greatest matters that try men's Wisdom, though childish Wit may appear in trifles.

2. To be Crucified to the world, is the Certain effect of a Living effectual faith. The dead faith that James speaketh of, may move you so much compassion as to say to the poor, Go in peace; be warmed and filled, James 2.16. But it will not so far loose you from the world, as to persuade you to part with it to supply his wants: at least you will never be persuaded to part with all and follow Christ, till the belief of a Treasure in Heaven do persuade you to it, Luke 18.21,22. Can you say from your hearts, [Let all go, rather then the Love of God.] And in a case of trial, do you certainly find, that there is nothing so dear to you, which you cannot part with for God and the hopes of everlasting life? This is a sign of an effectual faith; for nei-
The nature nor common grace did ever bring a soul so high.

3. It is also a certain evidence of unseigned Love. For wherein is Love so clearly manifested, as in the highest adventures for the person whom we Love, and in the costliest expressions of our Love when we are called to it? Then it will appear that you Love God indeed, when there is nothing else that you prefer before him, and nothing but what you lay down at his feet: when the greatest professors that love the world, do shew that the love of the Father is not in them, 1 John 2.15. so far as it is loved.

4. To be Crucified to the world, and alive to God, is the very Honesty, and Chastity, and Justice of the soul. This is your Fidelity to God, in keeping the holy Covenant that you have made with him in Christ. This is your keeping your selves unaffected from the world, and undefiled by it: when the friends of it live in its adulterous embraces, Jam. 4.4. Thus do you give the Lord his own, even both the creature and your hearts; when worldlings do unjustly rob him of both. This is the great command and request of God, Prov. 23.26. My Son, give me thy heart. Give him but this, and he will take it as if you gave him all: for indeed the rest will follow this. But if you give the world your hearts, God will take all the rest as Nothing.

Benefit 2. THE second Benefit is this. If you are truly Crucified to the world, Your minds will be free for God and his service; when the minds of worldlings are like imprisoned hampered things. What a toylsom thing is it for a man to travall in fetters, or to run a race with a burden on his back? But knock off his fetters, and how easily will he go? and take off his burden, and how lightly will he run? Do you not feel your selves that the world is the clog of your souls? and that this is it that hindereth you from duty, and hindereth you in duty, and keepeth you from the attainment of an heavenly conversation? When you should cheerfully go to God in secret, or in your families, the world is ready to pull you back: either it calleth you away, by putting some other businesse into your hands; or else it dulleth and diverteth your Affections, so that you have no heart to duty, or no life in it; or else it creepeth into your Thoughts
Thoughts in duty, and taketh them off from the work in hand, and makes you do that which you seem not to be doing: and if you shake off these thoughts, and drive them out of your way, they are presently again before you, and meet you at the next Turn. But in that measure as you have Crucified the world, you are freed from these disturbances. The Apostle Peter describeth the miserable estate of Apostates, 2 Pet. 2. 20. to be like a bird or beast that had escaped out of the snare that he was taken in, and after is taken in the same again; having escaped the pollution of the world, &c. Πατινὲ ἐπιλακάντες ἄντα, they are again entangled therein: as a beast in a snare, that cannot escape or help himself. So 2 Tim. 2. 4. it is said, no man that warreth entangleth himself with the affairs of this life: εἰς ἑαυτὸν ἐπιλακάντας, &c. so that you see that the world is a snare that entangleth mens souls, and holdeth them as in captivity. The table of the wicked becometh a snare to them, and so do all the bodily mercies which they possess.

But the mortified Christian may look back on all these dangers, and say, Blessed be the Lord that hath not given us as a prey to their teeth: Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped, Psal. 124. 6, 7. Oh with what ease and freedom of mind may you converse with God in holy Ordinances, when you are once disentangled from this snare? Now that which formerly drew off your hearts, and clog'd your affections, is Crucified and Dead: that enemy that kept your souls from God, and was still casting baits or troubles in your way is dead. As the Apostle faith of sin, Rom. 6. 7. He that is dead is freed from sin; so I may say of the world: he that is dead to the world, in that measure as he is dead to it, is freed from the world. Let us therefore lay aside every weight, and the sin that doth so easily beset us; and then we may run with patience the race that is set before us, Heb. 12. 1.

This makes a poor Christian sometimes to live in more content and comfort in the depth of adversity, then he did before in the midst of his prosperity; because, though his flesh hath left, his soul hath gained; though he want the fleshly accommodations which he had, yet the world is now more Dead to him than before; and so his mind is freer for God; and consequently more with him. How blessed a life is it to converse with God with little:
little disturbances and interruptions! A runner in a race is willing to be rid of his very cloathes that should cover him and keep him warm, because they are a burden and hinderance to him in his race; but the lookers on would be loth to to be so stript. Take away prosperity from an unmortified man, and you take away the comfort of his life; when if the same things be taken from the mortified believer, he loseth but his burden. How readily will that man obey that is dead to the world, when he is commanded to do good, to relieve the poor according to his power, to suffer wrongs, to let go his right, to forgive and requite evil with good, to forsake all and follow Christ! When to another man these duties are a kind of impossibilities; and you may as well persuade a Lyon to become a Lamb, or a beast to die willingly by the hand of the Butcher, as persuade an unmortified worldling to these things. They think when they hear them, These are hard sayings, who can bear them? Or at least, they are duties for a Peter or a Paul, and not for such as we. There is a very great part of Christian obedience, that will be easy to you when you are Dead to the world, which no man else is able to endure, nor will be persuaded to submit to.

Benefit 3. Another Benefit of this Crucifixion is this. The Tempter is hereby disarmed, and he is disabled from doing that against you, which with others he can do. The Living world is the Life of Temptations. As a Bear for all his strength and fierceness, may be led up and down by the nose, when by a ring the cord is fastened to his flesh; so the Tempter leadeth men captive at his will, by fastening together the world and their flesh. He finds it no hard matter to entice a sensual worldly mind, to almost any thing that is evil. Bid him lye or steal, and if it be not for shame or fear of men he will do it. Bid him neglect God and his worship, and he will do it. Bid him hate those that hinder his commodity, or speak evil of them that cross his desires, or seek revenge of those that he thinks do wrong him herein; and how quickly will he do it? The Devil may do almost what he list with those that are not Crucified to the world. They will follow him up and down the world, from sin to sin, if he have but a golden bait to prise them. But when the world is Crucified
Crucified to you, what hath he to entice you with? The cord is broken by which he was wont to bind and lead you. Can you tice a wise man by pins and counters, as you may do a child? If he would draw you from God, he hath nothing to do it with: for the world by which he should do it is now dead. If he would tice you to pride, or ambition, or covetousness, or to sinful means for worldly ends, he hath nothing to do it with; because the world is dead. The Devil hath nothing but a little money, or sensual pleasures, or honours to hire you with to betray and cast away your souls: And what cares a mortified man for these? Will he part with Christ and heaven for money, who looks on money as other men do on chips or stones? It is the frame of mens hearts that is the strength of a temptation. To a man that is in love with money, O what a strong temptation is it, to see an opportunity of getting it by sin? But what will this move him, that looketh on it as on the dirt of the streets? To a proud man that is tender of his reputation in the world, what a troublesome temptation is it to be reproached, or flighted, or slandered? and what a dangerous temptation is it to him, to be applauded? But what are these to him that takes the approbation and applause of the world but as a blast of wind? As Christ faith of himself, John 14.30. The Prince of this world cometh, and hath nothing in me.] that is, He cometh to make his last and strongest assault; but he shall find no carnal sinful matter in me to work upon; and he cometh by his instruments to persecute me to the death: but he shall find no guilt in me, which might make it a glory to him, or a dishonour to me: So in their measure the mortified members of Christ may say: When Satan cometh by temptations, the world is dead by which he would tempt them, and he shall find little of that earthly matter in them, to work upon, and to entertain his seed: and therefore when he afterward cometh by persecution, will find the less of that guilt which would be the oil to enlarge and seed these flames. Your innocency and safety lyeth much in this Mortification.
Benefit 4. Another Benefit that followeth our Crucifixion of the world, is this, It will prevent abundance of needless unprofitable cost and labour, that other men are at. You will not be drawn to run and toy for a thing of nought: When other men are riding, and going, and caring, and labouring for a little smoak, or a flying shadow, you will see it as it were, over them, and discern, and pity, and lament their folly. To see one man rejoice that hath got his prize; and another lament because he cannot get it; and a third in the eager pursuit of it; as if it were for their lives; while they live as if they had forgotten the eternal Life which is at hand; will cause you to lift up you soul to his praises, that hath saved you from this dotage. The world worketh on the sensual part first, and thereby corrupteth, and as were brutifieth our very reason; and the whole course of worldly designs and affairs, even from the glorious actions of Kings and Commanders, to the daily business of the plow-man and the beggar, are all but the actions of frantic men, or mad men. I say, so far as the affairs of the world are managed by this sensual unmortified principle, a sanctified Believer can look upon them all as on the runnings or tumults of children or idots, or on a game at Chefs, where wit is laid out to little purpose. Mortification will help you to turn your thoughts, and cares, and labours, into a more profitable course: So that when the end comes, you will have somewhat to shew that you have gained; when others must complain that they have lost all their labour, and worse then lost it. What abundance of precious time do other men lose, in dreaming pursuits of an empty, deceiving, transitory world? when God hath taken off the poise from you, of such unprofitable motion, and taught you better to employ your time. Many an hundred hours which others cast away upon worldly thoughts, or discourse, or practices, are redeemed by the wise for their everlasting benefit.
Furthermore this Mortification will help you to prevent a great deal of sharp Repentance, which must tell unmortified worldlings of their folly. When they have run themselves out of breath, and abused Christ, and neglected grace, and either lost or hazarded their souls, they must sit down in the end and befool themselves for losing their time and lives for nothing. When God hath given a man but a short life, and laid his everlasting life upon it, and put such works into his hand as call for his utmost wisdom and diligence: what a sad perplexing thought must it be, to consider that all or most of this time hath been cast away upon worldly vanities? If a man shall run away from his own Father, and serve a Master that at last will turn him off with nothing but shame and blows, will he not wish that he had never seen his face? Such a Master all worldlings and sensualists do serve: And he that got most by the world among them, shall wish at last that he had never served it: when the mortified Christian that slighted the world, and laid out his care and labour for a better, may so far escape the bitterness of such Repentings, and be glad that he hath chosen the better part. That is not the best that is sweetest in the eating, when afterward it must be vomited up with pain, because it cannot be digested. The spare diet of Mortified men, will prevent such after pains and troubles.
M oreover where the world is Crucified, A great deal of self-tormenting care and trouble of mind will be prevented. You will not live such a perplexed miserable life as worldlings do. Even in your outward troubles you will have less inward trouble of soul, than they have in their abundance. They are like a man that is hanged up in chains alive, that gnaws upon his own flesh awhile, and then must famish. What else do worldlings but tear and devour themselves with cares and sorrows, and scourge themselves with vexatious thoughts and troubles? If others did but the hundredth part as much to them, against their wills, as they wilfully do against themselves, they would account them the cruellest persons in the world. Paul faith of men that are in love with money, that while they covet after it, they do not only err from the faith, but also stab their own hearts with many sorrows. A worldly mind and a melancholy are some kin: The daily work of both is self-vexation, and they are wilfully set upon the stabbings and destroying of themselves. But it is not thus with the Believer so far as he is mortified. Will he vex himself for nothing? Will he be troubled for the loss of that which he disregarded? The dead world hath not power thus to disquiet his mind, and to toss it up and down in trouble. When it hath power on his body, it cannot reach his soul. As the soul of a dead man feeleth no pain, when the corpse is cut in pieces, or rotteth in the grave: So in a lower measure, the soul of a Believer, being i a fort as it were separated from the body by faith, and gone before to the heavenly inheritance, is freed from the sense of the calamities of the flesh. So far as we are Dead, we are insensible of sufferings.
Benefit 7. Another Benefit that followeth upon the former is this: We shall be far better able to suffer for Christ, because that sufferings will be much more easie to us, when once we are truly Crucified to the world. What is it that makes men so tender of sufferings, and startle at the noise of it, and therefore conform themselves to the times they live in, and venture their souls to save their flesh? but only their over-valuing fleshly things, and not knowing the worth and weight of things everlasting. They have no soul within them but what is become carnal, by a base subjection to the flesh; and therefore they favour nothing but the things of the flesh. All life desireth a suitable food for its sustentation. A Carnal Life within, hath a Carnal appetite, and is most sensible of the miss of Carnal commodities: But a Spiritual Life hath a Spiritual appetite: And as Carnal minds can easily let go Spiritual things; so a Spiritual mind, so far as it is such, can easily let go carnal things, when God requireth it. When you are Dead to the world, you will easily part with it. For all things below will seem but small matters to you, in comparison of the things which they are put in competition with. If you are scorned, or accounted the off-scouring of the Town, you can bear it; because with you it is a very small matter to be judged of man, 1 Cor. 4. 3. If you must endure abuses or persecutions for Christ, you can do it: because you reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed, Rom. 8. 18. You can let go your gain, and account it loss for Christ; yea and account all things loss for the knowledge of him; and suffer the loss of all things for him, accounting them but as dung, that you may win him, Phil. 3. 7, 8. If you knew that bonds and afflictions did abide you, yet none of these things would move you, neither would you account your life itself dear to you, so that you may finish your course with joy, Acts 20. 23, 24. So far as you are dead to the world, and alive to God, it will be thus with you; when they that are alive to the world are so far from being able to dye for God, that every cross doth seem a death to them. I have many a time heard such lamentable complaints from people that are fallen into poverty, or disgrace, or some other worldly suffering, that hath
given me more cause to lament the misery of their souls than of their bodies. When they take on as if they were quite undone, and had lost their God and hope of heaven, doth it not too plainly shew, that they made the world their God and their heaven?

Benefit 8. Moreover if indeed you are Crucified to the world, your hearts will be still open to the motions of the Spirit, and the motions of further Grace: And so you will have abundant advantage, both for the exercise and encrease of the graces which you have received. The earthly-minded have their hearts locked up against all that can be said to them; Never can the Spirit or his Ministers make a motion to them for their good, but some worldly interest or other doth contradict it, and rise up against it. But what have you to stop your ears when the world is dead? The word then will have free access to your hearts. When the Spirit comes, your thoughts are ready, your affections are at hand; and all are in a posture to entertain him and attend him: and so the work goes on and prospers. But when he comes to the worldly mind, the thoughts are all from home, the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a posture to resist him and gainsay him. O what work would the preaching of the Gospel make in the world, if there were not a worldly principle within, to strive against it? But we speak against mens Idols, against their Jewels and their Treasures, and therefore against their hearts and natures. And then no wonder if we leave them in the jaws of Satan where we found them, till irresistible merciful violence shall rescue them. But so far as you are mortified, the enemy is dead; contradictions are all silenced; opposition is ceased; the Spirit findeth that within that will befriend its motions, and own its cause; the soul lyeth down before the word, and gladly hears the voice of Christ: And thus the work goes smoothly on.
Benefit 9. Moreover when once you are Crucified to the world, you are capable of the true spiritual use of it, which it was made for. Then you may see God in it; and then you may favour the blood of Christ in it: Then you may perceive a great deal of Love in it: And that which before was venomous, and did endanger your souls, will now become a help to you, and may be safely handled when the sting is thus taken out. Before it was the road to Hell: and now there is some taste of heaven in it. The stones and earth are useful for you to tread upon, though they are unfit for you to feed on, or too hard to rest upon. So Though the world be unfit to Rest, or feed your souls, it may be made a convenient way for you to travel in. It is unmeet to be Loved, but it is meet to be Used, when you have learned so to use it, as not abusing it. When self is thoroughly down and denied, and God is exalted, and your souls brought over so clearly to him, that you are nothing but in him, and would have nothing but in and with him, and do nothing but for him; then you shall be able to see that glory and amiableness in the creature, that now you cannot see. For you shall see the Creator himself in the creature.

Benefit 10. WHEN once you are truly Crucified to the world, You will have the honour and the comfort of an heavenly life. Your thoughts will be daily steeped in the Celestial delights, when other mens are steeped in Gall and Vinegar. You will be above with God, when your carnal neighbours converse only with the world. Your thoughts will be higher then their thoughts, and your waies then their waies, as the heaven where you converse is higher then the earth. When you take flight from earth in holy Devotions, they may look at you, and wonder at you, but cannot follow you; for whither you go, they cannot come, and they are such as you. You leave them groveling here on earth, and feeding on the dust, and striving like children, or rather like swine and dogs, about their meat: when you are above in the Spirit on the speedy wings of Faith and Love, beholding that face that perfecteth all that perfectly beholde
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behold it; and taunting that Joy, which fully reconcileth all that fully do enjoy it: which we must here contend for, but none do there contend about it. What a noble employment have you, in comparison of the highest servants of the world? How sweet are your delights in comparison of the Epicures? O happy souls that can see so much of your eternal happiness, and reach so near it! Were I but more in your condition, I would not envy Princes their glory, nor any sensualists and worldlings their contents, nor desire to be their partner. I could spare them their troublesome dignities, and their burdensome Riches, and the unwholesome pleasures which they so often surfeit on, and the wind of popular applause which so swelleth them: Yea, what could I not spare them, if I might be more with you! O happy poverty, sickness or imprisonment, or whatever is called misery by the world, if it be nearer Heaven, then a sensual life! and if it will but advance my soul for those contemplations, which are the employment of mortified heavenly men! Yea if it do but remove the impediments of so sweet a life! I know (by some little, too little experience I know) that one hour's time of that blessed life, will easily pay for all the cost; and one believing view of God will easily blast the beauty of the world, and shame all those thoughts as the images of my dotage, that ever gave it a lovely name, or turned mine eye upon it with desire, or caused me once with complacency to behold it, or ever brought it near my heart. O Sirs, what a noble life may you live! and how much more excellent work might you be employed in, if the world were but dead to you, and the stream of your souls were turned upon God! Had you but one draught of the Heavenly consolations, you would thirst no more for the pleasures of the world. Yea did you but taste of it, as Jonathan of the honey from the end of his rod, (1 Sam. 14. 27.) your eyes would be enlightened, and your hearts revived, and your hands would be so strengthened in your spiritual warfare, that your enemies would quickly perceive it, in your more resolute prevailing opposition of their assaults. And experience will tell you, that you will no further reach this heavenly life, then you are Crucified to earth and flesh. God useth to shew himself to the Celestial inhabitants, and not to the Terrestrial; And therefore you will see no more of God, then you get above and converse in Heaven; And if faith had not
not this elevating power, and could not see further then sense can do, we might talk long enough of God, before we had any saving knowledge of him, or relish of his Goodness. And doubtless, if we must get by faith into Heaven, if we will have the reviving sight of God, then we must needs away from earth: For our hearts cannot at once converse in both. Believe it Sirs, God wist to give his heavenly Cordials upon an empty stomack; and not to drown them in the mud and dirt of sensuality. When you are empty, est of creature-delights and love, you are most capable of God. And fasting from the world, doth best prepare you for this heavenly Feast. Let Abstinence and Temperance be imposed upon your senses; but command a total Fast to your Affections; And try then whether your souls be not fitter to ascend, and whether God will not reveal himself more clearly then before. It may seem a Paradox that the vallies should be nearer Heaven then the Hills? But doubtless Stephen saw more of it, then the high Priests: And Lazarus had a fairer prospect thither, from among the dogs at the Rich mans gate, then the Master of the house had at his plentiful table. And who would not rather have Lazarus’s sore with a fore-sight of Heaven, then the Rich mans ofness without it; yea with the fears of after misery? A Heavenly life is proper to the mortified.

Benefit 11. Moreover, those that are Crucified to the world, are most fruitful unto others, and blessings to all within their reach. They can part with any thing to do good with. They are rich to God and their Brethren, if they be rich, and not to themselves. If a mortified man have hundreds of thousands by the year, he hath no more of it for himself, then if he had a meaneer estate. He takes but necessary food and rayment, he shunneth intemperance and excess: Nay he often pinches his body, if needfull, that he may tame it, and bring it into subjection to the Spirit: and the rest he lays out for the service of God, so far as he is acquainted with his will. Yea his necessary food and rayment which he receiveth himself, is ultimately not for himself, but for God: Even that he may be sustained by his daily bread for his daily duty, and fitted to please his Master that maintaineth him. If they have much, they give plentifully:
If they have but little, they are faithfull in that little: And if they have not silver and gold, they will give such as they have, where God requireth it.

But the unmortified worldling is like some spreading trees, that by drawing all the nutriment to themselves, and by dropping on the rest, will let no other prosper under them. They draw as much as they can to themselves: For themselves is their care and daily labour, Psalm 49.18. They all mind their own things; but not the things of Christ or their Brethren. Getting, and Having, and Keeping is their business; and as swine, are seldom profitable till they die.

Benefit 12. The last Benefit that I shall mention is this: If you are now Dead to the world, and the world to you, your natural Death will be the least grievous to you when it comes. It will be little or no trouble to you to leave your houses, or lands, or goods: to leave your eating, and drinking, and recreations; to leave your employments and company in the world; for you were dead to all that is worldly before. Surely so far as the Heart is upon God, and taken off these transitory things, it can be no grief to us to leave them and go to God. It is only the remnants of the unmortified flesh, together with the natural evil of death, that maketh death to seem grievous to Believers: but so far as they are Believers, and dead to the world, the case is otherwise. Death is not meer so dreadful to them; as it is to others; except as the quality of some disease, or some extraordinary disseration, may change the case: Or as some desperate wicked ones may be insensible of their misery. How bitter is the sight of approaching death, to them that laid up their treasure on earth, and placed their happiness in the prosperity of their flesh? To such a fool as Christ describeth, Luke 12. that saith to himself, Soul take thy ease, eat, drink, and be merry; thou hast enough laid up for many years. How sad must the tidings of death needs be to him that set his heart on earth, and spent his days in providing for the flesh, & never laid up a treasure in heaven, nor made him friends with the Mammon of unrighteousness, nor gave not diligence in the time of his life to make his calling and Election sure! To a worldly man, that sets not his heart and hopes above,
above, the face of death is unspeakably dreadful. But if we could kill the world before us, and be dead to it now, and alive to God, and with Paul, *die daily*, it would be a powerful means to abate the terours, and a certain way to take out the sting, that death might be a sanctified passage into life. So much of the Benefits of Mortification.

**And now what remains**, but that you that are Mortified Believers, receive your Consolation, and consider what the Lord hath done for your souls, and give him the praise of so great a mercy: Believe it, it is a thousand-fold better to be Crucified to the world, then to be advanced to prosperity in it; and to have a heart that is above the world, then to be made the possessor of the world.

And for you that yet are strangers to this mercy, O that the Lord would open your hearts to consider where you are, and what you are doing, and whether you are going, and how the world will use you, and how you are like to come off at last, before you go any further, that you may not make so mad a bargain as to gain the world and lose your souls. O that you did but throughly believe, that it is the only wise and gainful choice to deny your carnal selves, and forsake all and follow Christ, in hope of the heavenly treasure which he hath promised. And let me tell you again, as the way to this; That though melancholy may make you weary of the world, and Stoical precepts may restrain your lusts; yet it is only the power of the Holy Ghost, the Cross of Christ, the belief of the promise, the Love of God, and the Hopes of the everlasting invisible Glory, that will effectually and savingly Crucifie you to the world, and the world to you. It is a lesson that never was well taught by any other Master but Christ, and you must learn it from him, by his Word, Ministers, and Spirit in his School, or you will never Learn or Practice it aright.
The second Part:

Of the CHRISTIANS Glorifying.

SECT. XXIII.

Aving thus dispatched the first part of my subject, concerning a Christian's Crucifixion to the world, by Christ and his Cross: I come to the second Part concerning the Glorifying of a Christian. The Iudaizing Teachers did glory carnally, even in a carnal worship, and carnal privileges, and in the carnal effects of their Doctrine on their Profelytes: but Paul that had more to Glory in than they, doth disclaim and renounce all such Glorifying as theirs, and owneth and professeth a contrary Glorifying, even in the Cross of Christ and his Mortification. The Observation to be handled is, that,

True Christians must, with abhorrence renounce all Carnal Glorifying, and must Glory only in the Cross of Christ, by whom the world is Crucified to them, and they unto the world.

In handling this I shall briefly shew you: 1. What is included, or what we may glory in. 2. What is excluded, or what we may not Glory in. For the former, here are two things expressed in the Text, in which a Christian may and must Glory: 1. The Cross of our Lord Jesus Christ. 2. Our Crucifixion to the world hereby. So that the Positive part of the Doctrine containeth these two branches, which I shall handle distinctly, before I speak to the Negative part.

1. The Christians that are Crucified to the world, and the world to them by the Cross of Christ, may and must Glory therein.

2. Yet:
2. Yet so, as that their Glorying must be principally in Christ, and their own Mortification must be Gloried in but as the fruit of his Cross.

For the first part, it must be understood with these necessary limitations.

1. As Glorying signifieth a self-ascribing and Proud conceit of our own Mortification, and is contrary to Christian self-denyal and humility, and Glorying in God, so we must take heed of it and abhor it.

2. As Glorying signifieth any outward expression of this inward pride, either by words or deeds, we must also avoid it with abhorrence.

3. So must we also do by all unseasonable offensive ostentation, which may seem to others to favour of Pride, though indeed it proceed from a better cause.

4. But as Glorying signifieth the apprehension of the Good of the thing, and our Benefit by it, and the due Affections of Content, and Joy, and Exaltation of mind that follow thereupon, thus must a Christian Glory in his Mortification by the Cross of Christ. We commonly call this a Blessing of our selves in the apprehension of our case. As the carnal ungodly world do Bless themselves in their Possessing carnal things; so may a Christian Bless himself that he is Crucified to them: that is, he may rejoice in it as a great blessing of God, that tendeth to further blessedness.

5. And when we are called to it, we may express to others our Glorying herein. But so as that we give the Glory to God, and not to our own corrupted wills.

6. And when we are called hereto, we must do it very carefully, as Paul doth, 1 Cor. 1:12. 1 know nothing by myself, yet am I not hereby justified. ] Signifying that we do it with holy intentions for the good of the hearers, and the honour of God, as he doth, 1 Cor. 4. 1, 2, 6, 8. to the end. And 2 Cor. 2. 5, 6, &c. 1 Cor. 9. throughout. 2 Cor. 1, 2, &c. And we must do it as to confess it is like to folly, it being the custom of proud fools to be boastiers of themselves: and so Paul when he is called to mention his priviledges, calls it his folly in this sense; 2 Cor. 11. 1, 17, 19, 23. lest others should be encouraged to sinful boasting by his example, if he did not brand it by the way with the note of folly.
folly; though it was materially so in him (being the matter that folly is by others express'd) but formally in the proud.

2. Having told you, How we may Glory in our own Mortification, I shall next give you the proof of the point, that we may so do.

And first it is proved by the example of Paul himself, both here in my Text, and in many other places. 2 Cor. 5.11,12,13. 2 Cor. 11. throughout. 2 Cor. 12. throughout. Ver. 5, 6. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities: that is, not in any thing that seemeth to advance me in the eyes of the world, lest it should seem a carnal Glorying, or men should be drawn thereby to over-value me; but in such things as men rather pity or vilifie for, even my worldly meaness, and contemptibleness, and sufferings for Christ, though before God these are honourable, and therefore I will glory in them openly, as secretly I may do in all other graces. So it followeth,

[For though I would desire to Glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which be seemeth to be, or that he heareth of me.] And so Ver. 9, 10, 11. [Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me] (that is, that my Glorying may magnifie that Power of Christ that is manifest in sustaining me, and not my self:) therefore I take pleasure in infirmities, in reproaches, in necessities, in sufferings, in distresses for Christ's sake: for when I am weak, (that is, in the flesh and the eye of the world) then am I strong, (that is, in the Spirit, and the work of Christ.) I am become a fool (that is, like a fool) in Glorying: ye have compelled me: For I ought to have been commended of you; for in nothing am I behind the very chiefest Apostles, though I be nothing. ] Yea 1 Cor. 9. 15. he faith, he [had rather die, than any should make his glorying void] concerning his self-denial for the advantage of the Gospel.

2. I also prove it thus. We may and must glory in the blessed effects of the blood of Christ. Or else we shall not give him his honour. But our own Mortification is one of the blessed effects of the blood or Cross of Christ: therefore we may & must glory in it.
By the Cross of Christ.

3. We may and must glory in the certain tokens of the Love of God. But our own Mortification is one of the certain tokens of the Love of God: therefore we may and must glory in it.

4. We may and must glory in Christ dwelling in us; and the effects of his indwelling. For if we may glory in Christ Crucified, then also in Christ as our Head, to whom we are united, and from whom we receive continual influence and communication of graces: but our own mortification is the certain fruit of Christ dwelling in us: therefore we may glory in it.

5. We may glory in the Image of God upon our souls. For as it is our glory, so it is the livelyest representation of God himself. But our Mortification is part of Gods Image upon us: therefore we may glory in it.

6. We may glory that we are the temples of the Holy Ghost, and that the Spirit of Christ is in us, and we may glory in his fruits and works. But our Mortification is a principal fruit of the Spirit, which sheweth that he dwelleth in us: therefore we may glory in it.

7. There is no doubt but Christians may glory in the cessation of their sin against God, and that as to the dominion of sin, they do not dishonour him, by breaking his Laws, abusing his Son, his Spirit, and his Mercies as formerly they did. But all this is contained in our Mortification: therefore we may glory in it.

8. No doubt but we may glory in the Honour of God, when his wisdom, and goodness, and power are demonstrated, to the confusion of his foes and the encouragement of his people; but this is done in the Mortification of his Saints: in them he conquereth; and in him that loveth them they are super-victors, Rom. 8. 37. if we must glorifie the workman, as such, then must we also glorifie the work. If Moses and all Israel must sing such a song of praise to God for overthrowing Pharaoh and his Host in the red Sea; much more must we sing his praise that conquereth Satan and all our corruptions: And the work itself must be magnified in order to the Conquerors praise. If Deborah must sing Gods praises for the conquest of weak men, much more must we, for the conquest of the world by faith, and for subduing the powers of darkness to us. There is more of Gods love and power seen in the Spiritual victories of a poor mortified Christian, that
is taken no notice of or defpifed in the world, then in the bodily conquests of the famous Princes of the world, who, most of them perish eternally after all, because they are conquered by the world and their own flesh.

Though it be the design of the Devil and the flanderous world to obscure or vilifie the work of grace on the souls of the Sanctified, yet must it be the care of Believers to counter-work them, and maintain and manifest the lustre of that grace, to the glory of the author. He that magnifieth the cure doth honour the Phy- sitian: but he that flighth or disregardeth it doth dishonour him. To debase the work of Creation is a reproach to the Creator; yea to overlook it and not admire and magnifie it, is an injury to him: to vilifie the work of the Redeemer, is horrible infidelity and ingratitude: and to flight it, and not to magnifie it, is damnable. And must it not be so then to vilifie or not to magnifie the works of the Sanctifier? Why should it not be our duty to magnifie the work of Sanctification, as well as the work of Creation and Redemption? Especially when it is the end which the other do tend to, and that without which we are un-capable of sincere magnifying either Creation or Redemption?

9. It is certain we may Glory in the healing of our diseases, and recovery of our depraved miserable souls. He that must be sensible of his sin, must needs be sensible of the mercy of the deliverer. It cannot be that we should be obliged to mourn for sin, and yet may not glory in our deliverance from it. Nature it self constraineth us to lament the known unhappiness of our souls, as well as the wounds and calamities of our bodies: and therefore the same nature must needs teach us to rejoice and glory in our spiritual recovery.

10. If we may Glory in our Remission or Justification, then by proportion or parity of reason, we may also glory in our Mortification. For both are ours by gift, and neither are deserved by us. But it is past doubt that we may glory in our Pardon or Justification: therefore we may also glory in our Mortification.

11. Undoubtedly we may glory in the ruine of the enemies of Christ and us. How can a soldier be obliged to fight, and not to glory in the victory or good success? But our Mortification is the ruine of Christs enemies and ours; therefore we may glory in it.

12. We
12. We may glory in that which tendeth apparently to the
good of our Brethren, yea to the common good of Church and Com-
mon-wealth. For he that is bound to love his Brother, and the
Common-wealth, is bound to rejoice and glory in their bene-
fits. But certainly the mortification of every individual mem-
der doth tend to the good of each part, and of the whole. Oh
how profitably should we converse together if it were not for
this sin! How peaceable, and edifying, and comfortable would
our conversation be to all about us? we should not then tempt
them to sin by our example, nor disturb the peace of families or
neighbourhoods by the distempers of our souls and lives; nor
draw down God's judgments on the places where we live: no
wonder if all about them be the worse for one unmortified man;
and if the Ship be in sudden danger till Jonah be cast over-board;
or if Israel be dismayed for Achan's sin. And all that are about
then may fare the better for a mortified Believer. In this respect
therefore we must glory in our mortification.

13. It is certainly lawful to glory in that which is the earnest of
our heavenly everlasting glory, or a note or evidence of our title
to it. For it cannot be that Felicity can be desired as Felicity,
which is with our highest affections and endeavours, but we must
needs glory in that which assureth us that we shall attain it. But
our Mortification is a certain sign of our title to it, and an earnest
of it: And therefore we may justly glory in our Mortifica-
tion.

14. Lastly, it is undoubtedly meet that we glory in that which
is Pleading to God our Father. For the Pleading of him is our ulti-
mate end; and the doing of his will is the whole work of our
lives. And therefore if we may not glory in that, we may glory
in nothing at all. Even Christ's own Sacrifice, and Merits, and
holy Life are therefore to be extolled, because they were fully
Pleading unto God: and the full Commendation which the Fa-
thet giveth him was [This is my beloved Son, in whom I am well
pleased.] Matthew 3, 17. Now it is certain that God is pleased al-
so with the mortified souls and lives of his people, and that
through Christ they are amiable and acceptable to him, 1 Cor.
7. 32. 1 Thes. 4. 1. 2 Tim. 2. 4. Heb 13. 16. They that walk
with God by faith, have this testimony, as Henoch had, that they
please God, Heb. 11. 5. [Beloved, if our heart condemn us not,
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Then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight, 1 Joh. 3.21, 22. To this end is all our wisdom & knowledge, that we may walk worthy of the Lord in all well-pleasing being fruitful in every good work, Col. 1.9, 10. He is not a Christian that Rejoyceth not in that which is pleasing to the Lord. The Righteous Lord loveth righteousness, Psal. 1. 7. And he loveth a cheerful giver, 2 Cor. 9.7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

SECT. XXIV.

Use I.

The first Use that we shall make of this part of the Observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing of some misguided ones, commonly called Antinomians, who tell us that we must look at nothing in ourselves, nor fetch comfort from it, and earnestly exclaim against the Preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the Evidence of their graces, and tell us that we must look to Christ alone, and call all those Legal Preachers or Professors that be not of their mind in this. But you may see by what is said before, that they speak against the clearest fullest evidence; and that the whole stream of Scripture beareth down their opinion. And therefore it is said, that when they go against the light of the Sun, they should be so confident as to accuse their Brethren of darkness, and so rash as to cenfile them as Legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the misfits of their accusations will vanish, and the case will be clear. 1. We must distinguish between [Carnal Self] which we are called in Scripture to deny, and [Self] as it signifieth our personal being; And this we are commanded in Scripture to Love and Cherish. For we must Love our neighbours but as our selves, and a man must cherish and nourish his wife but as his own body, and love her but as himself, for
By the Cross of Christ.

for no man ever yet hated his own flesh, Eph 5 28, 29, 33. And [Self] in the third sense, as taken for Renewed Self, that certainly none is bound to hate.

Now in the first sense it's true that we must look at Nothing in our selves for comfort; that is, at nothing in our carnal selves; But of self in the other two senses, we must further enquire.

2. We must distinguish between that which is both in our selves and of our selves originally, and that which is in our selves, but not of our selves, but of God by Christ: Or only of our selves in subordination to Christ. The former sort we have small reason to glory in, for it is our sin and shame. But the latter we may glory in; for the glory redoundeth to the author.

3. We must distinguish between Looking at something in our selves with a mistaking eye, as judging it Meritorious, or to be more our own then it is; and looking at it with a right judgement, and saying of it no more then what is true. In the latter sense we may look at it and glory in it, but not in the former.

4. And we must distinguish betwixt a Glorying that is terminated ultimately in our selves, or is accompanied with any undue ascribing to our selves; this is no doubt unlawful: And a Glorying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to Gods honour. And this Glorying is a duty, and by all Christians to be carefully performed.

If any that peruse these lines be tainted with this weak mistake, let them consider, besides what is said before;

1. Is it just or pious that Christ should lose the honour of his mercies, meerly because he hath bestowed them on us? Doth that make them no mercies? Or rather make them the greater mercies? Shall his grace be vilified, because he makes thy soul the subject of it? Why then it seems you would have thanked him more to have kept his mercy to himself.

2. Is Christ ever the less Christ, because he dwells in the hearts of Believers? Eph. 3. 17. And will you pretend to honour Christ without you, and deny him his honour within you, even because he is within you? Yea and will pretend that it is for the honour of Christ thus to dis honour him? and tell men that they

Gg 2 deny
deny or overlook it, because they admire him within them, as well as without them? If Paul say, [I have laboured more abundantly than they all] and add when he hath done, Yet not I, but the Grace of God which was with me, and by the grace of God I am what I am, and his Grace which was bestowed on me was not in vain, ] 1 Cor. 15.10 will you tell him that he exalteh himself against Grace? No: but he exalteh Grace in himself. Paul travailed in birth of the Galatians till Christ were formed in them, Gal. 4. 19. And must not he and they observe and honour Christ in them after all this travail? If we glory that we [are Crucified with Christ, and that we live] we always add or understand [yet not we, but Christ liveth in us, and the life which we now live is the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us, Gal. 2. 20.] And is it a dishonour to Christ to acknowledge him in us, and to say that we Live by him?

3. Was it not the very end of Christ's death to save his people from their sins? Mat.1.21. and to bring them from darkness to light, and from the power of Satan unto God? Acts 26.18. and did he not give himself for us, that he might redeem us from all iniquity, and sanctifie to himself a peculiar people, zealous of good works, Tit. 2. 14. Did he not therefore die for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again? 2 Cor. 5. 15. [When he ascended up on high, he led captivity captive, and gave gifts unto men.] To what end? [For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that henceforth we be no more children, &c.] [Christ loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it by the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.] Abundance of such passages in Scripture do assure us that the Holiness of the Saints was the end that Christ intended in his death. If therefore you teach men that they must not look at the End, in effect you teach them that they must not look at the Mean. If they must not rejoice in the fruits of Christ's death, they must not rejoice in his death.
death it self: for in it self considered, his death was not matter of joy, but of Sorrow: but it is for the sake of the effects that we must rejoice in it. It is a dishonour to the sufferings and merits of Christ, to obscure or make light of the ends and effects of them. And they that will Glorifie the blood of Christ, must Glorifie its effects on the souls of men. Who is it that more honoureth the Physitian? he that magnifieth the cure, or he that vilifieth it, or makes nothing of it? as was aforesaid,

4. Doubtles we must observe and Glory in that which all the world must observe and glorifie God for: and that which will be the matter of our Redeemers honour at the laft day; yea the magnifying of himfelf therein is the end of his coming. But such is the holinefs of the Saints. They that see their good works, must glorifie our Father which is in heaven, Matth. 5. 16. And Christ shall come to be Glorified in his Saints, and admired in all them that believed, even because they believed the Gospel, 2 Thes. 1. 10. Read alfo ver. 11. 12.

5. The Holinefs of the Saints is called their participation of the Divine nature; (as 2 Pet. 1. 4 is commonly expounded, and it seems more agreeable to that which followeth, then to expound it of a Relative participation of the Divine nature in Christ without us.) This is given to them that escape the corruption that is in the world through lust, 2 Pet. 1. 4. And will you overlook the Divine Nature and refuse to honour it, and this on pretence that it is a wrong to Christ? Take heed lest by your doctrine you make Christ an enemy to God and holinefs, who came into the world to do his Fathers will, and to recover sinners by sanctification from the world to God.

6. It is the great sin of the Devil and wicked men, to wrong and dishonour Christ in his Saints; and when he himself is out of their reach, they persecute him in his members; and those that love not and relieve not these, shall be Judged as not loving and relieving Christ. It is certainly our duty then to do contrary to them, and to love and admire Gods graces in the Saints, and to obferve and honour Christ within them.

7. What comfortable ufe can we make of the promifes, if we must not look at those Evidences in our selves that prove our interest in them? God hath promised, that If we confess with the mouth the Lord Jesu, and believe in the heart that God raised him from
from the dead, we shall be saved, Rom. 10. and that he that believeth shall not perish, but have everlasting life, John 3.16. If you say with the Papists, that no man can tell whether he be a true Believer or not; then you make the promise vain: For what good will it do any man to know that heaven is promised to Believers, if it cannot be known whether we are Believers or not? But if you confess that it may be known, why should we so despise the comfort of the promise as not to search after and observe the qualification, which must evidence that it is ours? Will you apply this promise to all, or to some, or to none? If to none, then it is made in vain. If to all, you will deceive the most. I mean if you absolutely promise them the benefit. For it is not all that are Believers, nor all that shall have everlasting life. You dare not absolutely tell all men in the world, that they shall not perish. It must needs therefore be the proper benefit of some: and how will you know but by the Text who those are? There is no way of applying it, that the Text or common reason will allow of, but by discerning that we are Believers, to conclude thereupon that we shall not perish. If you say that all are bound to believe that they shall not perish, I answer, then most should be bound to believe a falsehood; which cannot be. They are only bound to believe the truth of the Gospel, and accept of Christ as offered therein, and then discerning this faith in themselves, to conclude that they shall be glorified.

8. Should we not observe the lower mercies that we possess, it were great unthankfulness; much more to overlook the special mercies that accompany salvation. We must bless God for the very health and strength of body that is within us; for our understandings and memories: how much more for the graces that are within us?

9. Our Mortification is part of our Salvation: and our Holi-
ness is a beginning of our Happiness; and when we come to hea-
ven we shall be perfected herein. If therefore we may not take
comfort in this, we may not take comfort in heaven itself, which
is the perfection of it.

10. Lastly consider, that Sanctification is that mercy that makes
us capable of glorifying God for the rest of his mercies, and recei-
ving the comfort of them. An unsanctified man cannot give any
honour sincerely to Christ. And may we not observe and glory
in that mercy, that enableth us to give God the glory of all mercies? Can it be a wrong to Christ, to rejoice in that, without which we can do nothing but wrong him? and to take comfort in that, without which we are uncapable of true comfort?

By this time I hope it is evident to you, that it is an injurious dealing against Christ and his Saints, for any to reproach them for Glorifying in God's graces, even that they are Crucified to the world, and the world to them.

Sect. XXV.

Use 2.

From hence also many disconsolate Christians may see their error, who cannot Glory in a Mortified state. They can see matter of comfort in a state of exaltation, when they perceive themselves prosper in all that they undertake, and find a present answer of their prayers, and enjoy the sense of the Love of God; but to be Crucified to the world, and the world to them, doth seem to them but an uncomfortable state, and they cannot see the greatness of the mercy. It is easy to perceive the excellency of those mercies that participate of the ultimate End, and are known by proper fruition, and have nothing in them but pure sweetness and delight; and therefore a state of Joy declareth it self: but as for those mercies that have the Nature of a Means, whose excellency is in order to their end, and those that have some wholesome bitterness mixt, because they are less grateful to sense, and valued only by faith, therefore we are too prone to overlook their worth, and to neglect the comforts which the consideration of them might afford us, and so to deny God the thanks that is his due. Every sensual man can rejoice in the having and enjoying of outward prosperity: and every Christian can rejoice in the fruition of God, whether in foretaste here, or in fulness hereafter: but to rejoice in the absence of worldly prosperity, in that we are dead to it, and have learned to set light by it; and to Rejoice in the absence of God, in that we have hearts that are set upon him, and cannot be satisfied without him, and are desiring after him, and in progress towards him, and hope
hope ere long that we shall be with him; this is the Joy that must be expected by believers here on earth.

Though an Enjoying foretaste may now and then afford them a feast, yet it is this Believing, desiring, seeking Joy that must be their ordinary dallentation: and if in this world they have no other, they have cause to be abundantly thankful for this.

To Rejoyce in the fruition of God, (especially when it is full) is the part of the glorified Saints in heaven. To Rejoyce in the creature as accommodating their flesh, is the Joy of the Carnal Unidentified here on earth (A remnant of which is in the imperfect Saints.) To Rejoyce in mere outward Ordinances and the false consciences of special Grace, is the Joy of hypocrites and common professors. To be without Joy, is the part of some of the ungodly under the terrors of their consciences, and of true Christians that know not their own sincerity, or are under some great desertions of God. To be out of all hope and possibility of Joy, is the part of the Devil and damned men. But to Rejoyce in the true mortification of the flesh, and in the holy contempt of worldly things, and in the desires and hopes of the glory to come, this is the part of the Saints on the earth, and the present Joy that cometh by believing. And this kind of Joy is most suitable to our present condition, as Fruition is suitable to our Heavenly End. The comforts of travellers is not of the same kind with those of a man that is at home. He that is at home would have his wealth about him. But you would not carry your houses with you in your journey, nor would you drive your cattle with you, or carry all your goods and riches with you: a traveller would have as fair a way as he can get, and as good a guide, and necessaries for his journey, and no more, but all the rest he would have at home, that he may find it when he comes thither. It is his benefit in the way, to want no more, and to have no more: For the more he needeth, and hath, the more he must be burdened and troubled. Mark the descriptions of our present blessedness that you find in the Scriptures, and you may see that they consist in our present Mortification to things below, and desires and hopes of things to come, rather then in a state of enjoyment here, whether it be of the world or of God. Though still the reason of our Blessedness in a mortified estate, is the tendency that it hath to a glorified estate; because it is the way to that, Matt. 5.3. [Blessed
Blessed are the poor in Spirit. It is not [Blessed are the worldly rich: Nor Blessed are the Glorified only.] But the reason is,
[For theirs is the Kingdom of heaven] that is, intire; but not in possession: ver. 2. [Blessed are they that mourn] And why are mourners blessed? [For they shall be comforted.] Luk. 6. 24, 25. Wo unto you that are rich, for ye have received your consolation. Wo unto you that are full, for you shall hunger: Wo unto you that laugh now, for you shall mourn and weep: Wo unto you when all men speak well of you, &c. that is, Wo to you that place your comfort and felicity in Riches, and Fulness, and Mirth, and the Applause of men: yea though you possess the things you desire, yet wo to you, because you shall miss of the true and durable felicity.
Thus also run all the rest of the blessings in Matthew 5. [Blessed are the meek; Blessed are they that hunger and thirst after righteousness; Blessed are the merciful; Blessed are the pure in heart; Blessed are the peace-makers; Blessed are they which are persecuted for righteousness sake; Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake:] that is, When you are so firm in the faith, and so far in love with me, and the heavenly reward, that you can bear all these revilings, and flanders, and persecutions, you are Blessed, even when the troubles are upon you. So that you see here, that our present Blessedness consisteth in Mortification to present things, and Hope of future: And from the future the Reason of our present Blessedness is fetched: [They which hunger and thirst after righteousness shall be filled. The merciful shall obtain mercy: The pure in heart shall see God: The peace-makers shall be called the children of God: The persecuted shall have the Kingdom of heaven.] Indeed to the meek it is promised in present, that [they shall inherit the earth] as Psalm 37. 11. had before said. that is, It shall afford them accommodations for a travailer, which is all that is desirable in it, or can be expected from it: for Godliness hath the promise of this life, and of that to come, 1 Tim. 4. 8. Yea moreover there is a special promise to the meek, above those godly persons that are most wanting herein: For their passage through this world to heaven shall ordinarily be more peaceable and quiet to them then other mens: they do not so molest their own minds, and vex themselves; nor make themselves troubles, H h
nor provoke others against them as the passionate do; and commonly they are either loved, or pittyed, or easilyer dealt with by all.

So that you may see throughout the Gospel, that our present blessedness is in Mortification and Hope, as the way to our future blessedness, which consists in fruition. And therefore it is a very great error in Believers, when they overlook the blessedness of a Mortified state, and can see little in any thing but sensible fruition and rejoynings. When you are low in afflictions and grieved for your corruptions, and fill the ears of God and men with your complaints, though you have not then the joyful sense of the Love of God, yet methinks you might easily perceive your Mortification; And will that afford you no refreshing? Do you not feel that you are Crucified to the world, and your desires after it are languid and life-left? Can you not truly say that the world is Crucified to you, and that you look on it but as a Carcas; as an empty lifeless, and unsatisfactory thing? Would you not gladly part with it for more of Christ? Could you not let go credit, and wealth, and friends, so that the Kingdom of God might be more advanced within you, and you might live more in the Spirit by a life of faith? Could you not be content to be poor in the world, so that you might but be rich in faith and heirs of the Kingdom which God hath promised to them that love him? Why do you not then consider what a blessed condition you are in, and that your Mortification is a Mercy that leadeth to salvation, and as sure a token of the Love of God as your most sensible joyes? Did you ever mark and conscientiously praise that command of Christ, Mat. 5. 12. to the persecuted, reviled, slandered Believers: [Rejoice and be exceeding glad (mark what a frame your Saviour would have you live in) for great is your reward in heaven: for so persecuted they the Prophets which were before you.] So when you are poor and afflicted, and have hearts that set light by earthly things in comparison of God and Glory, you have cause to Rejoice and be exceeding glad, though you live under sufferings; for thus it hath been, with the true Believers that have gone before you.
Come now to the second Branch of the Observation: which is, that [When Believers Glory in their own Mortification, it must be as it is the fruit of the Cross of Christ, that so all their Glorifying may be principally and ultimately in Christ, and not in themselves.]

They must take heed of ascribing the honour to themselves, or of resting in themselves, but all their observation of the graces that are in them must be in pure respect to him that is the fountain and the end, that we may thankfully acknowledge our receivings, and admire the eternal Love which did bestow them, and the compassions and merits of our Crucified Redeemer, and the powerful operations of his Spirit in our souls, and so may be carried out to Love and Duty in the sense of our receivings, and may live to the praises of him that hath called us out of darkness into his marvellous light.

And that you may see how great reason there is for this, and so may be kept from glorying in yourselves, I shall open the cause to you as it lyeth both on Christ's part and on ours: What he is to us, and what we are to ourselves.

Consider, 1. It was Christ and not we that wrought our deliverance, by the wonderfull work of our Redemption. Long enough might we have lain in prison before we could have paid the utmost farthing: and long might we have borne the wrath which we deserved, before we could have done any thing to merit or any way procure our deliverance. Had we wept out our eyes, and prayed our hearts out, and never committed sin again, this would not have made satisfaction to God for the sin that was past. Long enough might we have lain in our blood, if this compassionate Redeemer had not taken us up, and undertaken the cure. Had he turned us off to any creature, we had been left helpless. Had we looked on the right hand for some to deliver us, or on the left, we should have found none: Besides him there is no Saviour, Isaiah 43. 11. 12.

And moreover the way he hath taken is wonderful. There are
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unsearchable wonders of Love, and wonders of Justice, wonders of Wisdom, and wonders of Power: its the admiration of Angels: the study of all Saints, to know the height, and breadth and length, and depth; and when they have all done, they find that the Love of Christ surpasseth knowledge. As all other knowledge of arts, creatures, languages, is nothing in comparison of the knowledge of a Crucified Christ; so our own knowledge is too narrow to comprehend the greatness, and too dull to reach to the bottom of the mystery of this design of the heavenly Love, Eph. 3.17, 18, 19. When Christ hath pos'd men and Angels with wonders in our Redemption, and when we have done nothing in it our selves, its ease to perceive in whom we should Glory.

2. Consider also that it is Christ that God hath advanced to this Glory, and it is the magnifying of him that is designed by God, and not of such as you. It ist true, that he intendeth to Glorifie us with Christ, and that in some participation of his Glory: but that is not by ascribing merit, and power, and wisdom to us, nor by praising us for that which indeed we have not; but it is by communicating some of the Spirit of Christ unto us, and letting us see the glory of our head: though we may see the brightness of the Sun, and have the comfort of its raises, yet that doth not make us Suns our selves. So though we shall we be where Christ is and behold his Glory, 1 John 17.24. and exercise our selves in his eternal praise; yet all this is but a derived dignity, communicated to us by the aspect of our Lord; and therefore it will not be our work to praise our selves but him. Revel. 5.9. Him hath God advanced to be a Prince and a Saviour, Acts 5.31. and made him head over all things to the Church, Eph. 1.22. and delivered all things into his hand, 1 Joh. 13. and given him all power in heaven and earth. Mat. 28.18. and a name above every name, that at the name of Jesus every knee shall bow, Phil. 2.9, 10. and to this end he died, rose and revived, that he might be Lord of the dead and of the living, Rom. 14.9. So that the exalting of the Redeemer is a more principal end in the work of Redemption then our exaltation, and in ours we are passive, receiving the dignity which from him is communicated to us; but Christ with his Father is the fountain and end of his own glory.

3. Consider
3. Consider also your Descent in condemnation and humiliation is the designed way to the glory of your Redeemer, and in it your own glory. This is his honour, that when the Law had condemned you, he absolved you by his Ransom: and when you were dead in trespasses and sins he quickned you, through the riches of mercy and the great love wherewith he loved you, Eph. 2.4, 5. you must be sick before he can have the honour of curing you: He will lay you at the feet of God in shame, crying out, Father, I have sinned against heaven and before thee, and am no more worthy to be called a son, make me one of thy hired servants. You shall call your selves foolish, disobedient, even mad, and the greatest of sinners, Titus 3. 3. Acts 26. 11. 1 Tim. 1. 15. If therefore you begin to glory in your selves, you contradict the glory of Christ, and consequently hinder the glory you should receive from him. You have but the benefit of receiving his alms, and therefore must stand in the posture of beggars, but it is he and not you that must have the honour of giving it. You must be Nothing, that he may be All, or else you will be Nothing indeed. You must not Live, but Christ in you, or else you will not Live indeed, Gal. 2. 20. You must be found in him, not having your own Righteousness which is of the Law, or works, but the Righteousness which is of Christ by faith, or else you will lose your selves, and your righteousness, Phil. 3. 9. And thus the just being dead in themselves must live by faith, but if any be lifted up, his soul is not upright in him, Heb. 2. 4. Christianity therefore teacheth you to glory in Christ and not in your selves.

4. Consider, it is Christ and not you that revived your souls when you were dead in sin, and crucified you to the world, to which you were alive. You might have rotted and stunk in the grave of sin, if he had not called you out. You saw the spectacles of Mortality before your eyes, and you could say, The world is vain, before: but yet it lived in your hearts, till power came from Christ to kill it. Words were but wind: you would never have let go your bone of present worldly pleasure, if Christ had not taken it out of your jaws, by shewing you the hopes of greater things. Long might you have heard Sermons, and yet have been carnal still, if his Spirit had not entered into your hearts. Seeing then it is he that hath done the cure so far as it is done,
it is in him that you must glory, and not in your selves.

5. Consider, if yet he should deal with you according to your deservings, the remnant of your sin would bring you to damnation. If yet he did not hide your nakedness, and by his intercession procure you a daily pardon, you would every day be, your own destroyers; nay you would not be an hour longer out of hell. If he did not bring you before his Father, you could have no access to him in any of your addresses. Your sacrifices would be cast back into your faces as dung, if the merit of his sacrifice made them not accepted. So that by this you may see in whom you must still glory.

6. Now you have a little grace, you cannot keep it of your selves. Now you are made alive, you cannot keep your selves alive. If you be not preserved by him that did revive you, and kept by his mighty power to salvation, and if he be not the finisher of your faith, who was the author of it? how speedily, how certainly would you prove apostates, and undo all that hath been so long a doing? If then you stand not on your own legs, but are carried in his arms, you may see in whom it is that you should glory.

7. Nay more, if you were left to your selves, but to resist one temptation, it would bear you down. You now think of many sins, with an holy scorn: but the filthiest of those sins would become your pleasure, if you were forsaken by Christ. You now look on whoredom, and gluttony, and drunkenness, and ambition, as dirt and dung: but if Christ should forsake you, this dung would you feed upon, and as dogs you would eat up the filthiest vomit that ever you did disgorge your selves of, and as swine you would choose that mire for your bed, and rest in it till hell awakened you. By this then you may perceive in whom you should glory.

8. Moreover, without Christ you cannot make use of the grace that he hath given you. The life and comfort of your grace is in the exercise. To draw forth your Faith, and Love, and Joy into exercise, is the way to increase them, and to shew you experimentally their nature, truth, and worth, and to attain their ends. And without Christ, you will never do this. You may lie as if you were dead, and dry, and withered, if he do but
withdraw his quickening influences: for without him you can do nothing. Judge then by this in whom you should glory.

9. Yea further, as you cannot do these of your selves, so neither can you go to Christ your selves for strength to do them. You will not so much as move a hand, or lift up your voice to cry for help. For the nature of sin is to make the sinner willing of it, and unwilling to be delivered from it. You would rather God would let you alone, and thus you would continue.

10. Yea more, without Christ you would not so much as understand and be sensible of all this misery and disability in your selves. You will think your selves well when you are next the worst, and give no one thanks that would pity or help you. So that lay all this together, and judge in whom it is that you should Glory.

11. And indeed, the very nature of all your graces, if you have any, will lead you from a glorying in your selves to a glorying in Christ. Repentance will lay you low and make you vile in your own eyes, and loath your selves for all your abominations, Ezek. 36. 31. Self-denyal is a great part of the new creature. Faith leads you out of your selves to Christ. Love will carry you quite above your selves to God. And so it is with other graces. To live in your selves, upon your selves, and to your selves, is the state of the unconverted. To live in Christ, and upon Christ, and to Christ, is the state of all his living members: So far then as you are new creatures, this Law is written in your hearts, and I have the less need to teach you this lesson, and persuade you to the practice of it, because you are really taught of God, to Glory in Christ and not in your selves.

12. To conclude, even Nature and common Reason may teach you that you have little cause to glory in your selves: For it may easily tell you that you have nothing of your selves, and therefore nothing that is originally your own: Who knows not that we have our being, and all the means of our well-being, and every thing that is worth the having, from God alone? As Nothing could not make it self to be something, so neither can that dependent something uphold it self, or carry on it self unto its End. What hast thou which
thou hast not received? And if thou hast received it, why shouldst thou glory as if thou hadst not received it? 1 Cor. 4:7. To such poor, empty, unworthy worms as we are, one would think it should be an easie thing, to know that we have nothing but what we have of God: for whence else should we have it? In him we live, and move, and have our being, and of him and by him, and for him, are all things, and therefore to him must be the praise for ever, Rom. 11:36. Not therefore to our selves, but unto him must we give the glory, Psalm 115:1. Though Nature cannot lead us to Christ, it may tell us that we are creatures, and have nothing but from the bountiful hand of our Creator. It is therefore against this Nature and Reason to glory in our selves.
Use.

See then that you abhor all self-advancing thoughts: And receive no Doctrine that gives the glory of Christ unto your selves. They are miserable that are made irreligious by their pride: But they are more miserable, because more uncurable, that make themselves a Religion by their pride: and frame to themselves both Doctrines and Devotions, whose tendency and use is to keep alive this devilish sin. You do not believe well, nor repent well, nor pray well, nor do any Christian duty well, if you be not more humble in and after it, then you were before. Its a sad case for a man to preach himself and pray himself into hell, and to strengthen the bonds of sin and Satan by his devotions. And yet proud Devotions are as ready a way to this, as you can devise. If you read, or confer, or preach, or pray, with a mind that is lifted up, and glorieth in itself, you do but serve the Devil, with the name of God and his holy Ordinances. And therefore we have seen by sad experience, in a multitude of sects, and horrible delusions of late in this Land, that none run to such dreadful outrages in sin, nor go so far against the Lord, as proud self-conceited professors do. As you love your souls, take heed of being conceited of your own understanding or worth, and of being proud of your supposed holiness or abilities. What fearful ends have we seen of such! If indeed thou art a Christian, thou must become as a little child, and learn of Christ to be meek and lowly, and be a servant to all: And lay thy self still at the feet of Christ, as sensible that all the sin is thine, but the good is his, from whom thou didst receive it. Thou canst destroy thy self, but in him is thy help. Thou haft the skill and ability, to set thy own house on fire; but its he that must quench it or repair it. Thou art wise to do evil, but thou haft no knowledge to do good, but what he giveth thee. Thou haft the art of stabbing thy self, but not of curing thy self. He must do that for thee, or else it must be undone. You can snarl and ravel the state of your own souls, but its he that must untye the knots which thy
folly and carelessness have tied. Thou canst with Jonah raise the
storm and cast thy self over-board; but it is he that must provide
the Whale to receive thee, and bring thee to the Land. Remember
therefore that though thou be a vessel of mercy, it is the
fountain that filleth thee and not thy self. Thou canst scarce more
dishonour thy qualifications, and actions, and consequently thy
self, then to say they are thine own and originally from thy self.
For sure all that is thine and from thee, will be like thee: and
therefore must be weak and bad as thou art. When ever therefore
thou gloriest in thy graces, do it but as the beggar gloryeth
in his alms, that ascribes all to the giver; or as the Patient glo-
ryeth in his cure, that ascribeth all to God and the Physician; or
as a condemned rebel doth glory in a pardon, which he ascribeth
to the mercy of his Prince. I durst not have told you as I did be-
fore of the duty of Glorifying in your Crucifixion to the world,
without adding this caution, to tell you whether all must be re-
ferred, and how little you are beholden for it to your selves.
Meet every thought of self-exalting with abhorrence, and give
it no other entertainment in your souls then you would give the
Devil himself, who is the Father of it. For casting down Christ
will prove the casting down of your selves, and he that exalteth
himself shall be abased.
SECT. XXVII.

Come now to the third and last branch of the Observation; viz. that To Glory in any thing save the Cross of Christ and our Crucifixion thereby, is a thing that the soul of a Christian should abhor.

Here I shall shew you what it is that is not excluded from our glorying in these words: And then what it is that is excluded; and conclude with some Application.

1. It is none of the Apostles meaning in these words, that we may not Glory in God the Father. For his love to the world was the cause of their Redemption. And his pleasure and glory is the end of Redemption; and was intended by Christ, and must be intended by us. As Justin Martyr faith, he would not have believed in Christ himself, if he had led them to any but the true God. So I may say, Christ had not done the work of Christ, if he had intended any End but God, and had not brought up all to God.

2. When it is said, that we must Glory only in the Cross of Christ, the meaning is not that we must not also Glory in his Incarnation, and holy Life, and Resurrection, and Intercession, and every part of his Mediatorship: For the Cross is not here put as Contradistinct from these; but all these are implied in his Cross: as having their Share as well as it, in the work of our salvation.

3. Nor is it the meaning of the Apostle, to forbid us to Glory in the promise that Christ hath made us and in the glad tidings of the Gospel: For this brings the blessed news to our ears; this is the joyful sound; the voice of Love; the Charter of our inheritance; and therefore sweet to all the sons of Life.

4. Nor is it any of the Apostles sense, that we may not Glory in the Spirit of Christ, as magnifying him for the work of illumination and Sanification. As it was an high
The Crucifying of the world

2. Crucifying of the world, fin in Ananias and Sapphira to lye to the Holy Ghost; and as it is the unpardonable fin to blaspheme the Holy Ghost: so it must be a great duty to honour and magnifie the Holy Ghost. And therefore it should make us tremble to hear some prophanemen abuse the Holy Ghost in deriding his works, saying, These are the Holy Brethren: these are the Saints: these have the Spirit.

5. Nor yet are we forbidden to Glory in the effects of the Cross of Christ upon us: for these you find are included in the Text, even our Crucifixion to the world thereby. And the other effects of it, even our Justification, Adoption and the rest, may be Gloried in, as well as this that is here named, as the Apostle doth, Rom 8. 30, 31, 32, 33. to the end; yet still referring all to God in Christ.

6. Nor are we forbidden to Glory in the helps of our salvation, the Ordinances of God and means of Grace, so we give no more to them then their due, and look at them but as the appointed means of God, that can do nothing but by him.

7. No nor is it unlawful so far to Glory in our Teachers, as God hath sent them and qualified them for our good, and as they are the Messengers of God, and instruments of the Spirit. So did Cornelius glory in Peter, Acts 10. and when the Apostles brought the Gospel to Samaria, there was great joy in that City, Acts 8. 8. And the Apostle commandeth the Churches to know them that are over them in the Lord, and submit themselves, and esteem them highly in love for their works sake, 1 Thes. 5. 12.

8. Nay we may Glory even in honour, and riches, and other outward things, as they are the effects of the Love of God, and the blood of Christ; and as they reveal God to us, or furnish us for his service, and the relief of his people, and any way further the Ends of our holy Faith. In a word, we may glory in any thing that is good, as it stands in its due subordination to Christ, ascribing to it no more then belongs to it in the relation, and not separating it in our thoughts or affections from Christ, but carrying all the Glory ultimately to God, and making the creature but the means thereto.
And thus we may not only praise the Physician, but the Medicine, the Apothecary, the handsome administration, the glass that it is brought in, the silver spoon in which we take it; and all this without any wrong to the Physician, or danger of displeasing him, if we respect everything but as it stands in its own place. So much to shew you what is not excluded.

2. But what is it then that we may not Glory in? As I told you in the beginning; not in our selves, or any creature, as opposite to Christ, or separate from him, or any way pretending to be what it is not, or do what it cannot. But let us enter into some particulars.

1. Have you dignities, and honours, and high places in the world? Do others bow to you, and have you power to crush them or exalt them at your pleasure? Glory not in it as any part of your felicity. A horse is stronger than a man: The great Mogul, and the Turkish Emperour, and many another Infidel Prince, is a thousand-fold beyond the greatest of you, in Power and earthly dignities: and yet what are they but miserable wretches! Your power will not conquer death, nor keep off sickness, nor keep the stoutest of your Carcasses from corruption. When a man shall see you gasping for breath, and yielding your selves prisoners to irresistible death, and closing those eyes that look so haughtily, then who can discern the Glory of your greatness? Who then will fear you, or honour or regard you, further than your deserts or their interests lead them? Your flatterers will then forsake you, and seek them a new Master. When they are winding your Carcasses, and laying it up for rottenness in the dust, what signs of your power will then appear? Will your corpse have any reverend aspect? How many have been spurned when they were dead, that were bowed to while they were alive? There are many in Hell, and there will be for ever, that were greater men than you on earth. The higher you clime, the lower you have to fall. If the breath of a thousand applaud you now, perhaps a million may reproach you when you are dead. However, it is not the applause of men that will carry you to heaven, or abate the least of your pain in Hell. Glory not.
not then in worldly honours, or greatness: But rather rejoice that you have enough without all this in God. How well, thinks the Christian, can I spare all these tedious troublesome employments, these complements, these applause, this sumptuous provision and retinue, and all this stir that they make in the world? How easily can I spare their Titles and Obeyances? When I look up at them as on the pinnacle of a steeple, I bless my self that I am below them on safer ground. I have more leisure to converse with God in my solitude, then they have in a crowd. Rejoice that you neither need nor desire such a state, but find Christ enough for you in a lower condition, and nothing without him enough in the highest. That you are above these empty childish honours, when those that possess them may be enslave under them. That you have the dignity of a Son of God, a Member of Christ, and an Heir of Heaven, and have an heart that can contentedly let other men take the dignities of the earth. Its more to have the world, and the Kingdoms and glory of it under your feet, by the Spiritual advancement of your souls, then to be the Monarch of the world.

2. Have you abundance of earthly Riches, and provision for your flesh, so that you want nothing, but have the world at will? Glory not in it, as the least part of your felicity. This will not keep your souls in your bodies; nor take away their guilt, nor open to you the gates of heaven. You may want a drop of water in Hell, for all your riches on earth. If you scape that danger, no thanks to your riches. If ever you get to heaven, you must be beholden to Christ to save you from your riches: And when all's done, you will have a harder journey, and a greater load to burden you then others, and will be saved with very much ado. Glory not then in these, but rather glory that you have a taste of higher and sweeter things, which take off your minds, and make you look on these as chips. To have an heart that cares not for wealth or honours, but can rejoice in poverty and daily reproaches, is a thousand times greater mercy, then to have all the wealth and honour of the world.

3. Have you convenient habitations for buildings, and rooms,
rooms, and walks, and lands, and neighbourhood? Glory not in them as any of your felicity. They are baits to tye your hearts from God. But rather rejoice that you have a building made with hands eternall in the heavens, and that you can be contented till you come thither with any thing in the way, and make shift with inconveniences for a little while. Heaven wants no furniture, nor hath any encumbrances, nor inconveniences. If a winding sheet and Coffin be room enough when we are dead, we can endure sure to be somewhat strained while we are alive, seeing we are dead to the world while we live in it. O what is the most sumptuous Palace, to the meanest room in our Fathers house! The green and flourishing earth in Summer, covered with the more glorious spangled Firmament, is a goodly structure; but far short of that which the poorest Saint shall have with God.

4. Have you comelyness of body? have you beauty or strength? Glory not in it. It is but warm well-coloured earth. The pox or other sickness can quickly turn your beauty to deformity. If age do not wrinkle it, death will dissolve it. The comeliest and strongest body, will shortly be as homely and loathsome a thing, as the dirt in the streets, and as the carryon in a ditch. The stoutest youth, and the neatest dame must come to this; there's no remedy. And is such a body a thing to be Gloried in: No, but glory rather in your assurance of a Resurrection: when your mortal bodies shall put on immortality, and your corruptible, incorruption, and death shall be swallowed up in victory; and when you shall shine as Stars in the Firmament of you Father, and be subject to heat and cold, hunger, and thirst, and weariness no more: And that in the mean time you can tame this flesh, and use it as a servant, and instead of caring for its inordinate provision, can lay out your care for a more during substance.

5. Have you comely apparel for the adorning of your bodies? Glory not in it. This is so childish that it's below a man, and therefore so sinfull as to be unbeseeming a Christian. The emptiest person may have the best attire. It is not your
your out-side that shews your worth. The Philosopher asks the Question, Why women are more addicted to look after neat attire then men? and he answereth, Because nature is conscious of their want of inward worth, it seeks to make it up with somewhat that is borrowed. It may make a man suspect that somewhat is amiss within, when there needs all this ado without. They are not always the best horses that have the neatest trappings. A fool may be as bravely drest as a wise man: and few but fools and children do admire you, or think you ever the better, but many an one will envy you, and many take you to be the worse. A graceless soul will be but sorriely covered with neat attire. And whatever you hang without, we all know that there's dung and filth within. Paul's shop hath comlyer Ornaments then these. 1 Tim. 2. 9. Let women adorn themselves in modest apparel, with shamesfalsness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works; learning in silence with all subjection.] Glory in the whole rayment of the Saints, even the righteousness of Christ, left when you go naked out of the world as you came naked in, your souls should be found naked before an holy jealous God.

6. Have you health of body, and feel no sickness? Glory not in it. It will last you but a while. Your oyl will be spent ere long, and your candle will go out: You must know what pains and death are as well as others. A little cold, or heat, or a thousand accidents may quickly change the case with you. Many that were young and lusty go to their graves, when some that were more likely to have gone before them are left behind: But first or last we must all away. Rather glory in a healthfull frame of soul: that Christ hath cured you of your worldliness and pride, of your self-seeking, and passion, and fleshly lufts: For this will be a more durable health then the other.

7. Have you nobility of birth? are you descended of worshipful or honourable Ancestors? Glory not in it. We are all made of one common earth. There is as good blood in the veins of a beggar as of a Lord. This is but a remnant of your
your Ancellors honour. Perhaps the favour of some great men might beflow it on them at first without desert; Or it might be the Consequent of a little riches, though ill got. However the merit descendeth not to you; and therefore its little honour that comes that way. That's your chief honour which is most your own, and least borrowed from others: The deserving Son of a beggar is more truly honourable, then the undeserving Son of a Lord. Glory rather that you are born again, not of the flesh, but of the Spirit, not of corruptible seed, but incorruptible; the word of God that endureth for ever. Your first birth, how noble for ever, makes you but children of wrath and slaves of Satan. But your new birth is the truly honourable birth, which makes you partakers of the Divine Nature, the Sons of God, the heirs of Heaven, and Co-heirs with the Lord Jesus. 1 Pet. 1. 23. John 3. 6. & 1. 12. Rom. 8. 17.

8. Have you friends that love you, and are able to countenance you, and are daily tender of you and helpful to you? Bless God for them, but glory not in man: For Cursed is he that trusteth in man and maketh flesh his arm, and withdraweth his heart from the Lord, Jer. 17. 5. Cease from man whose breath is in his nostrils, for wherein is he to be accounted of? Isa. 2. 22. Your best friends are uncertain, and quickly lost, and may turn so unkind as to break your hearts. Or if their minds prove constant, their lives are uncertain; and the dearer they were to you, with the greater grief you will lay them in the grave. Or if you fall your selves into sicknes, they will prove but silly comforts to you: They can but look on you and be sorry for you, but that will not ease your pain, nor succour you. Oh how much more cause have you to glory in such a friend as Christ, that will save you from sin, and wrath, and Hell? In such a friend as God Almighty, that can rebuke your diseases by a word? Or make them tend to the cure of your souls? and that will stick to you when others leave you: with whom you must dwell in heaven for ever.

9. Have you the pleasantest meats or drinks that your appetite desires? the easiest lodgings? the easiest lives?
The Crucifying of the World

The pleasantest recreations or companions? Glory not in them. These are the most desperate bait of the Devil, and the common ruine of the world. To take your fill, and please your flesh, and fit your lives to its desires, is the very way to hell, and the property of the slaves of Satan. Your sweet meat will have sour water. If you live after the flesh, you shall die; but if by the Spirit you mortifie the deeds of the body, you shall live, Rom. 8. 13. You know what became of him, Luk. 16. that was clothed in purple and fine linen, and fared deliciously every day. Its a heavy case to have your portion and all your good things in this life. Rejoice rather that you have conquered the desires of your flesh, and have brought it into subjection: That you are Masters of your appetites, and can eat and drink to the glory of God, and that you can deny your ease, and endure hardness as a soildier of Christ. That you have pleasanter recreations in the wales of life, and sweeter comforts then the flesh can have any; and that you have delights that are more durable, and meat to eat that others know not of. Rejoice that you have conquered the flesh your greatest enemy, and so have escaped the greatest danger. For there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit, Rom. 8. 1.

10. Have you the love of your neighbours, and do all men speak well of you? Glory not in it as any of your felicity. For it will be wo to many that are as well spoken of as you. The world is not so wise nor so good, that a man should much rejoice in its good word.

Are they learned men that extoll you? yet do not Glory in it. They may boast you into Pride and Hell, but they cannot add a cubit to the stature of your worth. They see not the state of your soul? and therefore you may be miserable when they have said their best.

Are they godly men that admire you and speak well of you? yet Glory not in it as any certain Evidence of your felicity. They speak as they think, and may easily be deceived. They are not your Judges: As their hard thoughts cannot condemn you; so their good thoughts or words cannot.
By the Cross of Christ.

justifie you with God. Oh Glory rather in Gods approbation, who knows your heart; to whose judgement it is that you stand or fall, who judgeth not by outward appearance, but in righteousness. If he say, Well done good and faithful servant, his words will be life to you: but a thousand others may say so, and do you no good at all, but hurt.

11. Are you famous for Learning? and have you great parts in knowledge and utterance? Glory not in it as any of your felicity, or evidence thereof. There are learned men then you in hell: the greatest knowledge of common things hath much sorrow and sheweth you so much of your ignorance, and what is yet beyond your reach, that it disquiets you the more. Much more may you Glory that you know Christ Crucified, and that you know your interest in the Love of God, and can love him whom you know: without which all your knowledge would make you as sounding brass, or a tinkling Cymball. Of all these together, I may say, Jerem. 9. 23, 24. Thus saith the Lord of Hosts, let not the wise man Glory in his wisdom, neither let the mighty man Glory in his might, let not the rich man Glory in his riches; but let him that Glory eth, Glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving kindness, judgement and righteousness.

12. Have you spiritual mercies as well as corporal? Take heed in what respect you Glory in them. For example,

1. Have you abundant and excellent means of Grace? Have you Ministers, and holy Ordinances, and Christian Communion in the purest order? Glory in them as Gods mercies and helps to higher things: But not as your felicity, or a certain Evidence of it. For many are first in these respects, that will be last in respect of life Eternal. The greatest fall is from the highest Mercies: And many that had the chiefest place in the Church, will have the forest place in hell. Abominable Sodom will scape better then many hearers of the Gospel. But Glory in this, that you have the Spirit of the Gospel, and that Christ within you that is preached in the Gospel.

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2. Have
2. Have you much understanding in the Doctrine of the Gospel? and are you eminent teachers of it to others? Glory in it as an opportunity of serving your Lord, and doing and getting good. But not as a certain Evidence of a good estate. For many shall say, Lord, have we not preached in thy name? whom Christ will not own, because they were workers of iniquity, Matt. 7. 22. And he that knoweth his Masters will and doth it, not shall be beaten with many stripes, Luke 12. 47. But if your Love and Obedience be answerable to your knowledge, glory rather in that.

3. Have you done many works of mercy to others? Have you given all you have to the poor? have you converted many souls? Are you publick mercies to the place where you live? Give God the Glory of so great a mercy: But take heed of giving the Glory to your selves. And take not the outward works alone, so much as for certain Evidences of your happiness.

4. Have you extraordinary experiences of Mercy, and extraordinary feelings of comfort in your selves? Rejoyce in them as Gods mercy; and give him the Glory. But remember that these are no certain Evidences of your safe condition. Many have been wonderfully saved from death, that will not be saved from hell. And many large comforts, have ended in eternal sorrows.

5. Have you a living faith, and a soul abounding in the Love of God, and emptied of Self in Christian humility, and exercised in holy walkings, and conflicts for Christ, and looking with hope to the Joy that is set before you? What then shall I say to you? Glory in this blessed work of Grace — this image of Christ: this heavenly nature and conversation: and this foretaste and earnest of everlasting life. But sure I need not bid you give not your very Graces the Glory due to Christ. For this were to prohibit you a contradiction: it is the nature of them all to carry you to Christ, and to cause you to deny your selves: You cannot exercise these Graces but you must do it. Do I need to desire you that you make not your own faith the matter of that Righteousness which must answer the Law, when faith itself is a Receiving of another for.
for our righteousness? Or need I advise you that you trust not in your Love and Evangelical Obedience as a satisfaction to God's Justice, or the matter of that righteousness which must answer the Law; when that Love and Obedience is nothing else, but a Love to him and an Obedience of him that hath satisfied for us and is become our righteousness? Do I need to persuade the humble so far as they are humble, not to be proud of their own graces or works? or the self denying not to glory in themselves? The nature of the new creature, and the anointing that is in you, doth effectually teach you all these things; and you have already learned them. Yet because you are sanctified but in part, you have still need of warning; and therefore I require you, that you objectively abuse not these Graces of Christ (for actively you cannot; seeing Grace is that as Austin defineth it, quanem male utitur.) Should you think you merit by denying merit? or should you think you have somewhat to Glory in with God, because you have denied your selves and your own worthiness? or should you trust in those acts as the matter of your Justification against that Law, whose nature is to distrust in all that is your own, and thus to trust in Christ alone; you would be guilty of the most sacrilegious robbing of Christ, and of an impious abuse of the most precious graces contrary to their nature and ends; and of the most absurd and senseless abuse of your very Reason by palpable contradiction.

To conclude, I now beseech you all, take heed of your Glorifying, internally and externally. Let the blinded worldly glory that he hath the world; but do you glory that you need it not, and can be without it, and are heirs of a better world. Let sensual wretches glory in the pleasing of their flesh; but do you glory that you are able to deny it its desires, and to please your Lord. Let the deluded ambitious ones glory in their honours; but learn you to pity them in the height of their prosperity, and glory in the durable prerogatives of the Saints. Let natural men glory in their health and natural Life; but glory you in a readiness to die and be with Christ, and in the Believing expectations of the Life everlasting. Let hypocrites glory in their evading of sufferings: But do you glory
in tribulations and infirmities, and that you are accounted worthy to suffer for Christ. Let Pharisees glory in their superstitious, and ceremonies, and self-righteousness; but glory you in Gospel-simplicity, and in the righteousness of Christ, Isa. 45. 24, 25. Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come, &c. In the Lord shall all the seed of Israel be justified and shall glory? ] Jer. 4. 2. The Nations shall bless themselves in him, and in him shall they glory. ] Let the pomp and fulness of a flattering world be the glory of the worldling. But let the despised humility and hopes of true Believers, in the lowest ebb of worldly accommodations, be our greater glory. For God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen; and things that are not to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption that according as it is written, He that Glorieth, let him Glorify in the Lord. ] 1 Cor. 1. 27, 28, 29, 30, 31. And believe this; As Carnal Glorifying is childish against our own reason and daily experience, and will shortly make all that used it ashamed; so the spiritual glorifying of the mortified Believer, is also rational and manly, and will never make him ashamed, but end in the perfect endless glory. Fix then your resolutions with this mortified Apostle; God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is Crucified to me, and I unto the world.

FINIS.