

“ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.” (Rev. iii. 12.)

“ He that overcometh shall inherit all things ; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone ; which is the second death.” (Rev. xxi. 7, 8.)

“ There is laid up for me a crown of righteousness, which God the Righteous Judge will give me, and to all them that love his appearing.” (2 Tim. iv. 8 ; read Matt. xxv.)

THE SECOND DAY'S CONFERENCE.

Of the Conversion of a Sinner, what it is.

Speakers.—Paul, a teacher ; and Saul, a learner.

PAUL. Well, neighbour, have you examined yourself by the word of God, since I saw you, as I directed you ?

SAUL. I have done what I can in it.

P. And what do you think now of your case, upon trial ?

S. I think it is much worse than I had hoped it was, and as bad as you feared. When I first read the promises to all that believe in Christ, I was ready again to hope that I was safe ; but when I read further, I found that it was as you had told me ; and that I had none of Christ's Spirit, and therefore am none of his ; and that I am not a penitent convert, and am not in a state of life. But I now beseech you, sir, upon my knees, as you pity a poor sinner, tell me^e what I must do to be saved.

P. Are you willing and resolved to do it if I tell it you, and prove it to you fully by the word of God ?

S. By the grace of God I am resolved to do it, be it what it will, for I know it cannot be so bad as sin and hell.

P. You say well. I will first tell you this again in the general, 1. That your case is^f not remediless, but a full and sufficient salvation is purchased, and tendered in the gospel to you as well as to any others.

2. That Christ and his grace is this remedy ; and^g that God

^e Acts ii. 37, and xvi. 30.

^f Matt. xi. 28.

^g 1 John v. 11, 12.

hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life, but remaineth in his guilt and sin.

3. That Christ having already made himself a sufficient sacrifice for sins, and merited our reconciliation, pardon, and salvation, to be given in his way,^b hath made a covenant of grace (conditional) with sinful man, by the promise of which he forgiveth us all our sins, and giveth right to everlasting life.

4. That Christ's way of saving men from sin is by sending his¹ ministry and word to call them, and giving his^k Spirit within to sanctify them. And this Spirit is Christ's advocate to plead his cause, and do his work, and prepare us by holiness for the heavenly glory.

5. That all the condition required of you, that you may have all these blessings of the covenant of grace, is but sincerely to^l believe and consent, and give up yourself in covenant to God the Father, Son, and Holy Ghost, and continue true to the covenant which you make.

Read over these five points well, and consider of them; and then tell me whether this be not glad tidings to an undone miserable sinner? Have you read them over?

S. I have read them, and I perceive that they are glad tidings of hope indeed. But truly, sir, I have heard the Gospel so carelessly, that I do not thoroughly understand these things; and therefore entreat you to open them to me more fully and plainly.

P. I know you were baptised in your infancy; which was your privilege, being entered by your parents into the covenant of God. But their consent and dedication will serve your turn no longer than till you come to age and natural capacity to consent and covenant for yourself. Tell me, then, have you ever soberly considered what your baptism was, and what covenant was then made between God and you? And have you seriously renewed that covenant yourself, and so given up yourself to God?

S. Alas! I never either seriously considered or renewed it; but I thought I was made a Christian by it, and was sufficiently regenerated, and my sins done away, and that I was a child of God, and an heir of heaven.

^b Matt. xxviii. 19, 20; John iii. 16.

^l Acts xxvi. 16—18; Rom. x. 8—10, 14, 15.

^k Rom. viii. 9.

¹ Matt. xxviii. 19, 20; Mark xvi. 16; Rev. xxii. 17.

P. And how did you think all your sins, since your baptism, were forgiven you ?

S. I confessed them to God, and some of them to the minister, and I received the Lord's Supper ; and I thought that then I was forgiven, though I never had the true sense and power thereof on my heart and life.

P. What if you had never been baptised, and were now first to be baptised, what would you do ?

S. I would understand and consider better of it, that I might not do I know not what.

P. Why truly, baptising is well called christening ; for baptism is such a covenant between God and man, as maketh the receiver of it a visible Christian ; and if you had sincerely renewed and kept this same covenant, you had needed no new conversion or regeneration, but only particular repentance for your particular following sins. Baptism is to our Christianity what matrimony is to a state of marriage ; or like the enlisting and oath of a soldier to his captain, or of a subject to his prince. And therefore I will put you upon no other conversion than to review your baptism, and understand it well, and after the most serious deliberation to make the same covenant with God over again, as if you had never yourself made it before, or rather as one that hath not kept the covenant which once you made.

Now, if you were to be baptised presently, there are these three things which you must do : 1. Your understanding must know the meaning of the covenant, and^m believe the truth of the word of God, which is his part. 2. Your will must heartily desire and accept of the benefits of God's covenant offered you, and resolvedly consent to the conditionsⁿ required of you. 3. And you must presently oblige yourself to the faithful practice of them, and to continue true to your covenant, from the time of your baptism till death.

S. Truly, if conversion be no more than to do what I vowed to do, and to be a Christian seriously which before I was but by name and hypocritical profession, I have no more reason to stick at it than to be against baptism and Christianity itself. First, then, will you help my understanding about it ?

P. 1. You must understand and believe the articles of the christian faith, expressed in the common Creed, which you hear every day at church, and profess assent to it.

^m John xviii. 12 ; Acts i. 37, and xvi. 31 ; 2 Cor. viii. 6.

ⁿ Matt. xxviii. 19, 20.

S. Alas ! I hear it, and say it by rote, but I never well understood it, or considered it.

P. The christian belief hath three principal parts : that is, our believing in ° God the Father, and in God the Son, and in God the Holy Ghost. And each of these hath divers articles: I. In the first part all these things must be understood and believed. 1. That there is ^p one only God, in three persons, the Father, Son, and Holy Ghost ; who is an infinite, eternal, perfect Spirit ; a perfect life, understanding, and will ; perfectly powerful, wise, and good ; the first efficient, chief-governing, and final Cause, or End, of all ; of whom, and through whom, and to whom, are all things ; the Creator, and therefore the Owner, the Ruler, and the Benefactor, and End, especially of man.

2. That this God made Adam and Eve in his own^a image, under a perfect law of innocency, requiring perfect obedience of them on pain of death.

3. That they^r broke this perfect law by wilful sin, and thereby fell under the sentence of death, the displeasure of God, the forfeiture of his grace, and of all their happiness.

4. That all of us having our very beings and natures from them, (and their successors,) ^s derive corruption or pravity of nature also from them, and a participation of guilt : and these corrupted natures are disposed to all actual sin, by which we should grow much worse, and more miserable.

5. That God, of his mercy and wisdom, took advantage of man's sin and misery to glorify his grace, and^t promised man a Redeemer, and made a new law or covenant for his government and salvation, forgiving him all his sins, and promising him salvation, if he believe and trust in God his Saviour, and repent of sin, and live in thankful, sincere obedience, though imperfect.

6. In the^u fulness of time, God sent his Son, his eternal

^o Matt. xxviii. 19, 20.

^p 1 Cor. viii. 4, 6 ; 1 John v. 7 ; 1 Tim. i. 17 ; Psalm cxxxiv. 7—9 ; cxlvii. 5 ; xlvii. 7, and cxlv. 9 ; Isa. xl. 17 ; Neh. ix. 6 ; Rev. iv. 8, and xv. 3 ; Fœk. xviii. 4. ^q Gen. i. 27, and ii. 16, 17 ; Eccl. vii. 29.

^r Gen. iii. ; Rom. iii. 23, and vi. 23.

^s Rom. v. 12, 18, and iii. 9, 19 ; Gen. ii. 16, 17 ; Eph. ii. 2, 3 ; Heb. ii. 14 ; John viii. 44. ^t Gen. iii. 15 ; John iii. 16.

^u Gal. iv. 4 ; John i. 1—3 ; xiv. 2, 3, and iii. 16 ; 1 John ii. ; John x. 30 ; 1 Tim. ii. 5 ; Matt. i. 20, 21 ; Heb. iv. 15 ; vii. 26 ; ix. 26 ; viii. 2, and x. 21 ; 1 Cor. xv. 3, 4 ; Luke xxiii. 43, and i. 27, 28 ; 2 Tim. i. 10 ; Acts ii. 9 ; iii. 21 ; ii. 36, and x. 36.

Word, made man, to be our Redeemer ; who was conceived in a virgin by the Holy Ghost, and, by perfect obedience, fulfilled God's law, and became our example, and conquered all temptations, and gave himself a sacrifice for our sins, in suffering, after a life of humiliation, a cursed, shameful death upon the cross ; and being buried, he arose again the third day, and having conquered death, assured us of a resurrection ; and after forty days' continuance upon earth, he ascended bodily, in the sight of his disciples, into heaven, where he is the Teacher, the King, and the Intercessor for the church with God ; by whom alone we must come unto the Father, and who prepareth for us the heavenly glory, and us for it.

7. Before he ascended, he made a more full and plain edition of the aforesaid law or covenant of grace ; and he ^x gave authority to his chosen ministers, to go and preach it to all the world, and promised them the extraordinary gift and assistance of his Holy Spirit : and he ordained baptism to be used as the solemn initiation of all that will come into his church, and enter into the covenant of God : in which covenant God the Father ^y consenteth to be our reconciled God and Father, to pardon our sins for the sake of Christ, and give us his Holy Spirit, and glorify us in heaven for ever : and God the Son consenteth to be our Saviour, our King and Head, our Teacher and Mediator, to bring us reconciled to his Father, and to justify us, and give us his Spirit, and eternal life : and God the Holy Ghost consenteth to ^z dwell in us as the Agent and Advocate of Christ, to be our Quickener, our Illuminator and Sanctifier, the Witness of Christ, and the earnest of our salvation. And we, on our part, must profess unfeigned belief of this gospel of Christ, and repentance for our former sins, and consent to ^a receive these gifts of God, giving up ourselves, soul and body, to him, as our only God, our Saviour and our Sanctifier, as our chiefest Owner, Ruler, and Benefactor ; resolving to live as his own, as his subjects and his children, in true resignation of ourselves to him, in true obedience and thankful love : ^b renouncing the world, the flesh, and the devil, that would tempt us to the contrary ; and this is the end ; but not in our own strength, but by the gracious help of the Spirit of God.

^x Matt. xxviii. 19, 20 ; Mark xvi. 16 ; Rom. x. 10.

^y 2 Cor. v. 18—20 ; 1 John v. 9—12 ; John vi.

^z Gal. iv. 6 ; Tit. iii. 5, 6.

^a John i. 10—12 ; Rom. xii. 1, 2.

^b Rom. viii. 13 ; Luke xiv. 26 ; Acts xxvi. 18.

This is the baptismal covenant, the manner of whose outward administration you have often seen.

By this covenant, as it is God's law and act on his part, all that truly consent and give up themselves thus absolutely to God the Father, Son, and Holy Ghost, are presently pardoned all the sins that ever they were guilty of, as by God's instrumental act of oblivion : and in it they have the gift of their right to the Spirit, and to everlasting life, and of all the mercies necessary thereunto.

8. The ^c Holy Ghost, in a peculiar manner, is given to all that thus truly believe and consent to the holy covenant : to dwell and work in them, and regenerate them more fully to the nature and image of God, working in them, 1. A holy liveliness and activity for God. 2. A holy light and knowledge of God. 3. A holy love and desire after God, and all that by which God is manifested unto man. And they that have not this renewing Spirit of Christ, are none of his : and by this the temptations of the flesh, the world, and the devil, must be overcome.

9. At death men's souls are judged particularly and ^d enter into joy or misery ; and, at the end of this world, Christ will come in glory, and raise the dead, and judge all the world according to their works. And they that have sincerely kept this covenant (according to the several editions of it, which they were under) shall be openly justified and glorified with Christ : where they shall be made perfect themselves in soul and body, and perfectly know, love, praise, and please the most blessed God for evermore, among the blessed saints and angels : and those that have not performed this covenant shall be for ever deprived of this glory, and suffer in hell everlasting misery, with devils and ungodly men.

These nine points must all be competently understood by you ; or else you cannot understand what baptism, repentance, conversion, Christianity, is : and you consent to you know not what.

S. Alas ! Sir, when shall I ever be able to understand and remember all this ?

P. It is all but your common catechism ; yea, it is all but the creed which you daily repeat, a little opened. But if you do

^c Cor. xii. 12, 13 ; Rom. viii. 9, 16, 26, 30 ; Gal. iv. 6, and v. 17, 24 ; John iii. 6—8 ; Eph. ii. 1, 2 ; Tit. iii. 3, 5 ; Acts xxvi. 18 ; 2 Tim. v. 7 ; 1 John ii. 15.

^d Luke xxiii. 43, and xvi. 22, 26 ; 2 Cor. v. 18 ; Phil. i. 23 ; Acts i. 11 ; 1 Cor. xv. ; John v. 22, 29, and xvii. 24 ; Matt. xxv., and xiii. 41—43 ; 2 Tim. iv. 8, 18 ; 2 Thess. i. 8—10, and ii. 12.

not remember all these words; if yet you remember the sense and matter of them, it will suffice.

S. But you told me, that besides understanding and belief, the will's true consent is also necessary.

P. II. That is the second part of religion and holiness, and, indeed, the very heart of all: for what the will is, that the man is. But I need not here many words to tell you, that when you have considered the terms of the baptismal covenant, your hearty, resolved, full consent to it, is the condition of your present right, upon which Christ taketh you as his own.

S. But hath my will no more to do but to consent to that covenant?

P. That implieth that your consent must still continue, and that it reach to the particular means and duties which Christ shall appoint you. And the Lord's Prayer is given as the more particular rule of all the desires of your will. Wherefore you must well study the meaning of that prayer.

S. You told me also that practice is the third part of religion: how shall I know what that must be?

P. III. You must here know, 1. The rule of your practice. 2. That your practice must be according to that rule. The foundation and end of all your practice is laid down already in what is said.

I. The foundation and root of all is your relation to God, according to this covenant. 1. You are devoted to him as being totally his own;^f and therefore you must live to him, and seek his glory, and rest in his disposals. 2. You are related to him as his subject,^g and therefore must endeavour absolutely to obey him above all the world. 3. You are related to him, when you are a true believer, as his child and friend;^h and therefore must live in faithfulness and love. And this is the foundation and sum of all your holy life.

II. And the ends of all your practice must be, 1. That you may be fully delivered from all sin and misery, be made more holy and more serviceable to God and profitable to men,ⁱ and

^e Exod. xx. 3; Jos. xxiv. 16, 25; 2 Cor. viii. 5; Mark xvi. 16; 1 Pet. iii. 21; Rev. xxii. 17; Matt. xi. 29, and xxviii. 24; John xiv. 8; Luke v. 14, and xiv. 26, 33; Acts ix. 6, 7; Eph. ii. 18, 22, and iii. 5, 16.

^f 1 Cor. vi. 19; Psalm c. 2—5.

^g Psalm v. 2; x. 16, and xlvi. 6, 7.

^h Gal. iii. 26, and iv. 6; John xi. 52; Rom. viii. 16, 17, 26.

ⁱ Tit. ii. 14, and iii. 3, 5, 6; 1 Cor. vi. 20, and vii. 32; John xv. 8; 1 Pet. iv. 11; 1 Thess. iv. 1; 2 Tim. ii. 3, 4, 12; 2 Thess. i. 9, 10; Col. iii. 1, 4, 5; Luke xii. 32; Jam. ii. 5; 2 Pet. i. 11.

may glorify your Father, Redeemer, and Sanctifier, by the glory of his image on you, and so may be more pleasing to him; and, 2. That you may be perfectly holy and glorious, and happy in heaven, and may with saints and angels dwell with Christ, and know, and love, and praise, and serve the Lord in glory, in perfect joy for evermore. These ends being all most excellent and sure, must be still in your eye, as the great and constant poise and motive of all your practice.

III. As you are a subject, your obedience hath its rule; and the rule is the law of your Redeemer and Creator.^k This law is the law of nature, and the commands of Christ superadded in the gospel, set together. The law of nature^l is the whole nature and order of all things in the world, and especially of man himself, as it signifieth the will of God about man's duty, and his reward or punishment.

The special superadded commands of Christ are, that we^m believe in him as our Saviour, and believe all the added articles of faith, and hope for life by his purchase and promise, and love God as his goodness appeareth in his Son and Gospel, and love Christ's members for his sake, that we pray for the Spirit of Christ, and obey him; and that we observe that church order, as to ministry, church assemblies, the Lord's day, the two sacraments, public worship, and discipline, which Christ, by himself, or his Spirit in his apostles, hath commanded us.

And yet you must understand, 1. That the law of nature itself is muchⁿ more plainly described and opened in the holy Scripture than you are able to read it in itself. 2. That even these gospel superadded laws have somewhat of natural obligation in them, supposing but foregoing matters of fact, that Christ did all that indeed he did. So much for your rule.

IV. The degree of obedience, which is your duty, is indeed^o perfection without further sin: but your daily infirmities have a pardon; and therefore the degree of obedience necessary to your salvation is but that it be sincere, that is, that as to the predominant bent of your heart and life, you truly obey your

^k Psalm i. 2; Matt. xi. 20, xxviii. 20.

^l Psalm xix. 1, 2, &c.; Rom. i. 19, 20, and ii.

^m John xiv. 1; i. 12; vi. 29; xvi. 27, and xvii. 1—3; 1 John iii. 16, 17, and iv. 9; Tit. iii. 4; Luke xi. 13, and x. 16; Heb. xiii. 7, 17; 1 Thess. v. 12; 1 Cor. xvi. 16.

ⁿ Psalm xix. 7—10; John i. 8—10, and iii. 19—21.

^o Matt. v. 48; Psalm xix. 7, and xxxii. 1, 2; 2 Cor. vii. 1; Eph. iv. 12; Matt. vi. 23.

Creator and Redeemer, and make this the chief trade or business which you live for and manage in the world.

V. I must also add that, in all this, you must still remember that, 1. The devil; and, 2. The world; 3. But, above all, your own^p fleshly mind and appetite, will be the great enemies of all this holiness and obedience; and therefore you must understand their enmity, and the danger of it, and resolve, by God's grace, to renounce them and resist them, as your enemies, to the last.

And though only sincerity is necessary to salvation, yet, 1. You have not sincerity, unless you have a desire and endeavour after perfection.^q 2. And a greater degree of holiness is necessary to a great degree of glory.

S. Alas! sir, I shall never remember all this.

P. You may see, then, how foolishly you have done, to lose your time in childhood and youth, which you should have spent in learning the will of God, and the way to your salvation. If you had, morning and night, desirously meditated on these things, and read God's word, and asked counsel of your teachers, and learned catechisms, and read good books, and if you had marked well what you heard at church, and had spent all the Lord's days in such work as this, which you spent in play and idleness, and vain talk, you might have been acquainted familiarly with all this, and more. But that which is past cannot be recalled. If you cannot remember all this, 1. Labour to understand it well. 2. And remember that which is the sum of all.

S. What is that?

P. 1. The shortest sum is the baptismal covenant itself, to believe in,^r and give up yourself to God the Father, the Son, and the Holy Ghost, as your Creator, Redeemer, and Sanctifier, your Owner, Ruler, and chief Good and End; renouncing the flesh, the world, and the devil.

2. The next summary, explaining this more largely, is, 1. The Creed,^s as the sum of what you must believe. 2. The Lord's Prayer,^t as the sum of what you must desire. 3. And the sum of the law of nature is in the ten commandments;^u and the church laws of Christ, about ministry, communion, sacraments, and other worship, you will be taught in the church by sense

^p Rom. viii. 5—8, 13; Gal. v. 17.

^q Psalm cxix. 1—5; Matt. xxv. 20, 21, 23.

^r Matt. xxviii. 19; Mark xvi. 16.

^s Matt. vi. 6.

^t 1 Cor. xv. 2—5.

^u Matt. ix. 17, 18; Rom. xiii. 8, 9.

and use, and daily teaching. Cannot you say the Creed, Lord's Prayer, and Ten Commandments?

S. Yes, I learned the words, but I never laid the sense and substance of them to heart.

P. All that I have said to you is but the sense of those three. Understand the exposition, and remember the forms or words themselves. But even your duty is shortlier summed up in Love,^x which is the fulfilling of the law; for justice is comprehended in love, which will teach you to do as you would be done by.

S. What love is it that you mean?

P. The love of God, the love of yourself, and the love of your neighbour, is the sum of all your duty.

S. This is but reasonable duty, which no man can deny or speak against: and one part of it I shall easily keep, which is to love myself.

P. Alas, poor man! Have you kept it hitherto? What enemy have you had in all the world comparable to yourself?^y All that your enemies could do against you is but as a flea-biting. What if they slander you, oppress you, imprison you, or otherwise abuse you? Wrong not yourself, and all this cannot hinder your salvation, nor make God love you ever the less, nor make death ever the more terrible; nor will it ever be your sorrow in heaven to think of it. All your enemies in the world cannot force you to commit one sin, or make you a jot displeasing unto God. But you yourself have committed thousands of sins, and made yourself an enemy to God. O the folly of ungodly men! They can hardly forgive another if he do but beat them, or slander them, or impoverish them: and yet they can go on to abuse, undo, and destroy their souls, and run towards hell, and easily forgive themselves all this; yea, take it for their benefit,^z and will not be restrained,^a nor persuaded to forbear, nor show any mercy to their own miserable souls. I tell you, though the devil hate you, yet all the devils in the world have not done so much against you as you have done against yourself. The devils did but tempt you to sin, but never did nor could compel you; but it is you that have wilfully sinned yourself, and sold your soul, as Esau his birthright, for a morsel, for a pleasant cup or game, or for a lust or filthy pleasure, and for a thing that is worse than nothing.

^x Rom. xiii. 8, 9; Mark xii. 30, 33; Matt. xxii. 37, 39.

^y Hos. xiii. 9; Prov. xxix. 24, and viii. 36.

^z Tit. iii. 2-6.

^a 2 Cor. v. 19, 20.

Was it not you, even you yourself, that forgot your God, neglected your Saviour, resisted the Holy Spirit, refused sanctifying grace, despised heaven, and set more by this dirty world? Was it not you yourself that loved not holiness, nor a holy God, nor the holy Scriptures, nor holy persons, nor holy thoughts, or words, or ways that lost your precious time, and omitted almost all your duty, and ran into a multitude of sins? And if the devil studied his worst to hurt you, what could he do more than to tempt you unto sin? If you had been a sworn enemy to yourself, and plotted how to do yourself the greatest mischief, what could you do worse than to sin and run on God's displeasure? Which is the way to the gallows, but by breaking the law, by murder, by felony, or the like; and which is the way to hell, but loving sin, and refusing grace? And yet are you a lover of yourself?

S. All this is too true, and yet I am sure that I love myself: how then comes all this to pass?

P. You love yourself with a sensitive love, that goeth all by sense, and little by reason, much less by faith. As a swine loveth himself when he is bursting his belly with whey, or a rat when he is eating ratsbane. You love your appetite, but you have little care of your soul. You love yourself, but you love not that which is good for yourself: as a sick man loveth his life, but abhorreth his meat and medicine.

Indeed, God hath planted a love to ourselves so deep in nature, that no man can choose but love himself: and, therefore, in the commandments, the love of God and our neighbour only are expressed, and the love of ourselves is presupposed. But Christ, knowing what destroyers men are of themselves, and forsakers of their own salvation, doth call upon sinners to love, care, and labour, for their own souls.

These things conjunctly make up man's enmity against his own salvation. 1. The soul hath lost much of the knowledge of its own excellency in its higher faculties. 2. Its love to itself, as rational, is dulled, and wanteth stirring up. 3. It is inordinately fallen in love with itself as sensitive, and its lower faculties. 4. It doateth on all sensual objects that are delightful. 5. It is as dead and averse to those noble, spiritual, higher objects in which it must be happy. And in this sense man is his own greatest enemy.

I the rather speak all this to you on this point, because your very repentance consisteth in being angry with yourself, and

falling out with, and even loathing, yourself, for your sins, and your self-undoing. And till you come to see what you have done against yourself, you will never come to that true humiliation and self-distrust as is needful to your salvation. And also because that it is here, and here only, that your safety and happiness is like to stick for the time to come. Do but as a man that loveth himself, and you are safe. God entreateth you to have mercy on yourself. He hath resolved on what terms he will have mercy upon sinners: they are unchangeably set down in his gospel. And sinners will not yield unto his terms. Though they be no harder than to receive his gifts according to their nature, men will not be entreated to receive them. They would have fleshly and worldly prosperity, but deliverance from sin, and holy communion with God, they will not have. Here is the only stop of their salvation. All men^b might be holy and happy if they would, but most men will not. This is the woful state of sinners. They will cry to God for mercy, mercy, when judgment cometh, and it is too late, and yet now no counsel, no reason, no entreaty, will persuade them to accept it. It is a pitiful thing to hear Christ's ministers, in his name, beseech men to accept of sanctifying, saving mercy, from day to day, and all in vain, and to think how these same men will cry for mercy when mercy hath done with them, and the door is shut. Yea, how they still say, 'We hope to be saved because God is merciful,' while they will not have his saving mercy. As if mercy stuck in the hand of God as an unwilling giver, while it is they that refuse it as unwilling to receive it. Like a thief that is entreated by the judge to give over in time, and to have mercy on himself, and not to cast away his life, and will not hear nor be persuaded; and yet at the bar or gallows will cry out for mercy. What would you say to a famished beggar that should stand begging for an alms, and will not take it? Would it not be a strange sight at once to hear the beggar say, 'I pray you give me money or bread,' and the giver offering it, and say, 'I entreat thee to take it, and have pity on thyself, and do not famish,' and cannot prevail?

S. It is a sad and mad condition that you describe, and it is too true: but methinks it were a fitter comparison if you likened them to a sick man that begs for health of the physician, but will take no physic; while the physician begs of him in vain, to take physic that he may have health. For it is not the health

^b Jos. xxiv. 15; Isa. lv. 1—4.

that men are unwilling of, but the physic. It is not salvation, but the strait gate and narrow way.

P. There is some truth in what you say, (that they are against the means,) but you are mistaken in the rest. For holiness, which they refuse, is not only a means, but it is much of ^c salvation itself. Holiness is the soul's health, and not only its medicine: and perfect holiness, which is the perfect knowledge and love of God, will be heaven itself. And to refuse holiness is to refuse health and heaven.

S. The Lord knoweth that this hath been my case. I have been my own most hurtful enemy, and done more against myself than all the world hath done, and while I loved myself carnally, I undid myself foolishly: and I understand now that it is not so easy a matter to love one's own soul aright as I had thought. But he that will not love God, it is pity he should live, for God is all goodness.

P. Alas! man, it is far harder to ^d love God truly than yourself: I tell you, that your want of love to God is the greatest sin that ever you were guilty of, and the very sum of all your sins. And were the true love of God more common, salvation would be more common, for no true lover of God shall be condemned. I know that there is something of God that all men love. They love him as he is the Maker and Maintainer of the world, and of their own lives and bodily prosperity; and as he giveth them food and raiment, and all the mercies which they abuse, to gratify their lusts. But they love him not as he is a holy and a righteous Governor, forbidding sin, requiring holiness, hating and punishing the ungodly, restraining fleshly lusts, and not forgiving nor saving the impenitent.

If you had loved God all this while indeed, would you not have loved his word, and loved to praise him, and call upon his name, and loved what he loveth, and delighted to do his will and please him? Did you love God when you broke his laws, and hated holiness, and could not abide an obedient, holy, heavenly life, and loved not to think or talk much of him, nor to call upon him? You may as well say that he loveth the king who spits in his face, and rebelleth against him.

As long as you think you have been a lover of God in your ^e sinful state of life, and think it so easy still to love him, you

^c Matt. i. 21; Tit. ii. 14; Eph. v. 27; Col. i. 22; 1 Pet. i. 16.

^d Lnke xviii. 22—24, and xiv. 26, 33; Rom. viii. 8.

^e Eph. ii. 1—3; Rom. v. 9, 10, and viii. 6, 7.

know not God, you know not yourself, you know not the need or the nature of true conversion, nor can you repent of this greatest sin while you know not that you are guilty of it. Do you not know that you have all this while been an enemy to God, and a hater of him ?

S. I have been an enemy to myself, but sure nobody can hate God.

P. Where there is enmity, loathing, aversion of mind, and unwillingness, there is hatred. The carnal mind is enmity against God ; for it is not subject to the law of God, nor indeed can be. (Rom. viii. 5—7.) If there were no enmity between God and man, what need was there of a Mediator, or Reconciler ? And will you think so ill of the most gracious God, and so well of yourself, a naughty sinner, as to think that the enmity is ^f only in God, and not in you ? Is he an enemy to any man that is not first an enemy to him ? “ He hateth all the workers of iniquity,” (Psalm v. 5,) because they are all enemies to him, and contrary to his holiness as darkness is to light. It is the very cause of all ungodly persons, that their hearts are turned away from God to this ^g world, and the pleasures of the flesh, and being in love with these, they ^h love not that God, nor that holy word, which calls them off, and condemneth them for their sinful minds and pleasures. Let your conscience speak plainly ; had not the world more of your heart than heaven ? Were you not a lover of pleasure more than of God ? Were not your thoughts, lying down, and rising up, and all the day, more forward and ready to think of your worldly and fleshly concerns, than of God ? And were not those thoughts more sweet and welcome to you ? Was not your heart so loth and backward to think of God with pleasure, that you never did seriously set yourself one hour together, in your life, to meditate of him and of the heavenly glory ? Nay, in sermons and prayer you could not keep your thoughts upon him. You know what it is to love your friend, to love your money, lands, and pleasure ; do you know, by as good experience, what it is to love God ? And if you love him not above all, you love him not indeed as God. Were you not more weary of holy thoughts, or holy conference, or prayer, than of your worldly business and discourse ? Was not your heart against the holiness and strictness of God's word and of his servants ? In a word, if you had no ⁱ enmity

^f Zech. xi. 8 ; Eph. iii. 18, 19.

^g Phil. iii. 18, 19 ; Col. i. 21.

^h Heb. x. 13 ; Luke xiv. 27 ; Isa. i. 24 ; Psalm xxxvii. 20.

ⁱ Gen. iii. 15 ; Jam. iv. 4 ; Rom. viii. 7.

to a holy and heavenly mind and life, why did you not choose it? And why could not all God's mercies invite you to it? Nor all teaching and entreaties ever persuade you to it? Why are you yet so backward to it? Is this no enmity? And if you were an enemy to holiness, and to the holy word and government of God, was not this to be an enemy to God? I tell you, we are all enemies to God till Christ have reconciled us, and the Holy Ghost renewed us, and turned the enmity into love.

S. I never laid this state of enmity to heart till now. I knew that I was a sinner; but I knew not that I was an enemy to God, even when I began to fear that he was for my sin an enemy to me. But I find now that it hath been with me just as you say; and I perceive that all sin hath some enmity to God in it.

P. Where God is not loved as God, he is in some sort^k hated; and between love and enmity there is in man no middle state. For none in this are perfect neuters, or indifferent. Have you not heard that enmity between the seed of the woman and of the serpent was put from the beginning of the covenant of grace? And how this was presently manifested in Cain and Abel, the two first men and brothers that were born into the world: "Cain was of that wicked one (the devil) and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." (1 John iii. 12.) If you have read the Scripture, and other history, and have but heeded what is done about you in the world, you might easily perceive that the world hath ever consisted of two contrary sorts of men, who, as two armies, are still to this day in constant opposition to each other. The wicked are the^l devil's seed and army; and the godly are the army of Christ, and the regenerate seed of God. Whence is all the hatred of godliness on the earth, all the scorns, and slanders, and cruel persecutions and butcheries of holy persons, and the number of martyrs and sufferers, but from this inbred enmity? This is Christ's meaning when he saith, that he came not to send peace, but a sword: because he came to cause that holiness which the wicked will still hate and persecute. Look about you, and see whether we may not yet truly say with St. Paul, "But as then he that was born after the flesh persecuted him that was born after the

^k Rom. i. 30; Psalm lxxxix. 15; lxxviii. 1, and xxi. 8; Command. ii.; Deut. vii. 10; 2 Chron. xix. 2.

^l John viii. 44.

Spirit, even so it is now." (Gal. iv. 29.) And we are all of this malignant disposition in some degree till grace recover us; "When we were enemies, we were reconciled to God by the death of his Son." (Rom. v. 10.) So "He that will be a friend of the world is an enemy to God. The friendship of the world is enmity to God." (Col. i. 21; James iv. 4.) I will mind you of no other proof, more than Christ's own sentence, which is not unjust. "Those mine enemies that would not I should reign over them, bring them hither, and slay them before me." (Luke xix. 27.) Those that would not have Christ reign over them, and subdue their worldly minds, and fleshly lusts, and make them holy, are his enemies. And hath not this been your case?

S. I cannot deny it; the Lord forgive me, and have mercy on me. I see now that it is not so easy a matter, nor so common to love God truly, as I thought it was.

P. To^m love God as God, with all our mind, and heart, and might, is the sum of holiness, the proper fruit of the Spirit, the certain mark of God on the soul, and the surest evidence of his love to us, and the very beginning and foretaste of heaven. It is that which Christ came into the world to effect, by the most wonderful demonstration of God's love to sinners, as the fittest means to win their love. Faith in Christ is but the bellows to kindle in us the love of God; and faith working by love is all our religion in a few words. Therefore, if love to God were easy and common, all goodness would be so, and salvation would be so.

But having said thus much of the love of your soul, and the love of God, what think you next of the love of others? Is that also easy to you?

S. I am sometimes angry when I am wronged, or provoked, but I know no one in the world that I wish ill to.

P. So far it is well. But 1. Do you love men more for God and his image on them than for yourself? 2. Do youⁿ love your neighbour as yourself? I pray you understand the matter aright. 1. God must be first and principally loved, as the chief and infinite Good: he must be loved for himself, as being goodness itself, and most amiable in himself, and that unlimit-

^m 2 Thess. iii. 5; Luke xi. 42; Rom. v. 5; Gal. v. 6; Jude 21.

ⁿ Gal. v. 6, 13, 14, 22; Jam. ii. 8; 1 Pet. ii. 17, and iii. 8; Rom. xii. 9, 10, and xiii. 9, 10; 2 Cor. xiii. 11; Col. i. 4; 1 Thess. iv. 9; 1 Pet. i. 22; 1 John iv. 7, 8, 11, 12, 20, 21, and v. 2; John xiii. 34, and xv. 12, 17; 2 John iv.; Col. ii. 2; Eph. iv. 2, 15, 16, and v. 2.

edly with all the soul. The creature must be loved only for God, as bearing his image, or the marks of his perfection, and as a means to know, and please, and glorify him. Those must be most loved who have most of the image of God, in wisdom, righteousness, and holiness. The godly must be loved as godly, with a special love. Professed Christians must be beloved as such. All men, even our^o enemies, must be loved as men, with a common love; and all this for God's work upon them, and his interest in them.

But a selfish, carnal man, loving his carnal self more than God, doth make himself the standard and reason of his love to others. He loveth not those best who are best, and most holy, or serviceable to God and the public good, but those that love and honour him most, and those that are most of his opinion, and those that will be ruled by his will, and never cross it; and those that do most for him, and are most profitable to him. A true Christian loveth his neighbour, as you love the children of your dearest friend, for the parents' sake. But a carnal man loveth his neighbour partly as a dog loveth his master for feeding him, and partly as all creatures, birds, and beasts, do love their companions, for likeness of kind, and from sociableness and acquaintance. Have you not loved an ignorant worldling, a profane swearer, a derider of holiness, who loved you and spoke well of you, and took your part, and did you many friendly offices, better than a wise and godly person, that never did any thing for you, or that had low thoughts of your wit and honesty, though no worse than indeed you did deserve?

S. I cannot deny but you describe me rightly.

P. And did you never dishonour your governors, prince, or parents? Did you never seek to hurt another, nor desire revenge? Did you never deceive your neighbour, nor wrong him any way in his estate? Did you never belie nor slander him, or backbite him, nor falsely accuse him, nor seek to make him odious or contemptible to others? Did you never envy him, nor covet his estate, or honours, nor seek to draw any thing from him to yourself? If you did, what love was in all this but self-love?

Nay, what labour and cost have you been at to save the souls of miserable sinners, or to relieve their bodies? "And he^p that seeth his brother hath need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?"

^o Lev. xix. 18, 34; Matt. v. 41, 46.

^p 1 John iii. 17, and iv. 12.

At what rates, and with what condescension, self-denial, and diligence have you showed your neighbours that you love them ?

2. At least hath it been with any such love as you love yourself ? How easily can you bear your neighbour's wrongs, reproaches, slanders, poverty, sickness, in comparison of your own ? You can aggravate his faults, and extenuate your own ; and judge him very culpable, and censurable, and punishable, for that which you make nothing of in yourself.

S. I must confess I have sinned against the love of God, of myself, and of my neighbour. And I see that I must have a better heart, before I can truly love God, myself, and my neighbour, for the time to come.

P. I have plainly opened to you the nature of true conversion, even ^q faith and repentance ; that is, the nature of the covenant which your parents in your baptism made in your name, or entered you into, and which at age you must sincerely make yourself, if you will be saved. What say you now to it upon consideration of the whole ? Can you heartily consent to it, and thus give up yourself to God and to Jesus Christ, or not ?

S. O Sir, it is a great business : I must have many a thought of it yet before I shall understand it well ; and many a thought more to overcome all the backwardness of my heart : such a work is not to be rashly done.

P. I like your answer, so be it that it come not from unwillingness, nor imply not a purpose to delay : that which must needs be done, or you are for ever ^r undone, cannot be done too soon, so it be done well. But tell me, were you never confirmed by a bishop, by the laying on of his hands ?

S. Yes, to tell you the truth, I was ; though none of all the parish went to him but I myself.

P. And what was it that he did to you ? And what did you ?

S. He said a short prayer, and laid his hand on my head, which I took to be his blessing ; but what he said I know not. But I said not a word to him.

P. Did he not examine you of your knowledge, and faith, and repentance : and whether you have kept your baptismal covenant, and now consent to it ?

S. Not a word : we were all children that kneeled down to him, and had his blessing, and we knew no more. Only now you remember me, I heard him tell one at age that went before us, that we must stand to the covenant that we made in bap-

^q Acts xx. 21, xxvi. 18.

^r Luke xiii. 3, 5 ; Matt. xviii. 3.

tism : but little did I know or consider what that covenant was : nor could I have given any other account if I had been examined, but only that I could say the Creed, the Lord's Prayer, and the Ten Commandments ; though I understood them not.

P. If you will read the Church Liturgy about confirmation, you will see that, 1. You should have been able to say all the church catechism. 2. And that you should have had the curate's certificate thereof. 3. And that being come to years of discretion, and having learned what was promised for you in baptism, you should yourself, with your own mouth and consent, ratify and confirm the same; and also promise that, by the grace of God you will evermore endeavour yourself faithfully to observe it. And the Bishop, I suppose, though you understood him not, did put this question to you ; ' Do you here in the presence of God and this congregation renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you ? ' And you were to say, ' I do. ' And it is ordered, that ' none shall be admitted to the holy communion, till such time as he be confirmed, or be ready and desirous to be confirmed. ' I confess these covenanting words are only in the New Common Prayer Book, 1662, and therefore it is like you heard no such thing ; but there was yet more in the old rubric of the reasons of it.

So that you see, that if the bishops and pastors would faithfully manage this great work, none should communicate at the Lord's table till he professed all this covenant consent, in which your true conversion doth consist.

S. I would it were so ; it would make a great reformation in the church. I had learned the church catechism at about seven years of age, but I knew little more than a parrot what I said, and soon forgot it, and never dreamt of such a solemn covenant with God as you describe, on which my whole salvation doth depend, which needeth the best understanding and deliberation.

P. I am so much the more of your mind, because it was the wisdom of all Christ's churches for many hundred years, to keep those that desired baptism at age a sufficient time in the order of catechised persons, long teaching them the meaning of Christianity and baptism before they baptised them. And because the Bereans (Acts xvi.) are commended forsearching the Scripture, to see whether that which was taught them was so

or not : but especially because Christ himself (Luke xiv. 28—30) would have all that come to him sit down first and count what it is like to cost them to be his true disciples, and to consider well of the work, and how they shall go through with it before they engage themselves to him.

S. But why then did Peter * baptise thousands in the day that he had converted them ?

P. 1. They were Jews, that had been instructed in the law, and known the true God, and had been solemnly entered into his covenant before, and so wanted no necessary knowledge, except only about the true Messiah, whom they themselves expected. So that their case much † differed from that of the Gentiles, or any that are found in utter ignorance. 2. And though the time was short, yet they gave sufficient evidence of their conversion in their humiliation, confession, and penitent desires of being acquainted with the way of salvation in Christ ; and no doubt but they openly professed the christian faith with their repentance at their baptism. If you are just now truly acquainted with the meaning of the baptismal covenant, and fully resolved to consent to it, and perform it, I would have you renew it without delay : but else take time to be instructed and resolved.

S. Seeing I must make just the same preparation, and profession, and covenant, as if I were newly to be baptised, had it not been better to have forborne my baptism till now, than to be baptised in infancy, when I knew not what was done ? What warrant is there for being baptised before we believe ?

P. You are not now capable of disputes : when you are, read my book for infants' baptism. In the mean time I shall only tell you, 1. That all that are to be entered into Christ's church, as its members and his disciples, must enter by baptism ; which is proved, 1. Matt. xxviii. 19, 20. " Disciple me all nations, baptising them : " baptism is made the door of entrance into the gospel church, and there is neither a word of command, nor example of entering any other way.

2. But the infants of believers are to be entered into Christ's church, as its infant members and disciples ; which is proved, 1. Because infants were members of the church before Christ's incarnation : and Christ came not to destroy the church's privileges, but to enlarge them. Circumcision entered the Jews' children : and the Ishmaelites and Edomites, and the posterity

* Acts ii. 38, 39, &c.

† Rom. ii. 12—14, &c.

of Keturah, used circumcision, as well as the Jews : and though circumcision cease, infants' church membership ceaseth not; for these two were separable before. In the wilderness, for forty years, all the Jews' children were uncircumcised, and yet they ceased not to be church members; yea, (Deut. xxix.) they were expressly entered into the covenant of God.

2. It appeareth, therefore, that the institution of circumcision proveth not that infants' church membership was then instituted; yea, it is plain that it continued from Adam's time. 1. Because there is not one word of intimation in the Scripture else when it began. 2. The word "seed," (Gen. iii. 15,) in the new covenant, is extensive to all ages; for though it be meant of Christ, as the Head and Captain, it is meant of all the holy seed as his members. 3. God did still join the children with the parents, in promises and threats; blessings and cursings, in all ages, before circumcision. 4. There is no proof that ever God had any church on earth of which infants were not members.

3. God hath, by nature and institution, (Deut. xxix. 10—12; Gen. xvii. 13,) made it the duty of parents to enter their children into the covenant of God, which is no where reversed; but under the gospel there is no appointed way of entering them into the covenant but by baptism. If God command us to dedicate them to him, he will surely receive them.

4. Scripture telleth us that Christ would not have cast off the Jewish nation, and consequently their children, from their church state, if their own unbelief and rejecting him had not done it. (Matt. xxiii. 37.) O Jerusalem! how oft would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not. (Rom. xi.) They were broken off for unbelief. Therefore, but for unbelief, they had not been broken off; and the Gentiles are grafted into the same olive, or church state. And, mark it, it is plain here, that the believing part of the Jews were not broken off from a church state, though they ceased to be a kingdom and national church; and therefore their children lost their church and covenant right: and if the children of believing Jews had it, all had it, when the church was one.

5. He tells us that nations are capable of being discipled; (Matt. xxviii. 19;) and the kingdoms of the world are to be the kingdoms of the Lord and of his Christ; but there is no nation or kingdom which infants are not a part of.

6. And Christ himself was angry with his disciples that would have kept little children from him, and said, "Forbid them not to come unto me, for of such is the kingdom of heaven;" and therefore he is still ready to receive them, when dedicated to him, though he then baptised them not, because the common use of christian baptism was to begin after his death.

7. And the apostle, (1 Cor. vii. 14,) tells us, that our children are holy, which must needs signify more than legitimate, for so are heathen's children.

8. And the apostles still baptised whole households.

9. And the universal church, in all ages, hath observed it.

10. And infants have a visible way of sin and misery by generation; and if there were no visible way of their recovery by forgiveness, that is, if there were no promise or covenant of pardon which they had a certain part in, Christ's remedy would be so narrow as to exclude the age that is first miserable; and what hope could we have of the salvation of any of our infants without a promise?

S. But they believe not.

P. Nor they sin not, and yet they are guilty of original sin, and need a Saviour. Though they believe not actually, they are the infants of believers; and their parents' faith is as far imputed to them for their reception as the unbelief of the wicked is imputed to their children for their rejection and greater punishment, which is plain in Scripture. Indeed, while they have no reason and will of their own, their parents' reason and will hath the disposal of them, they being as their members.

S. But what good doth it to those that understand not?

P. Is it no good to have a solemn delivery of a sealed pardon of original sin, and a covenant relation to God the Father, Son, and Holy Ghost; and a visible title to the blessings of the covenant; and to be no more strangers, but fellow-citizens of the saints, and of the church or household of God; and if they die, to have right to life eternal; when it is the dogs that are without the doors? The benefit is the child's, and the comfort is the parents'. Is it not a privilege that you may take a lease of lands for your child's life as well as your own, and make him a party in the covenant, and bind him to pay the rent, though he understand it not? And if at age he thinks he is wronged, he may quit his part in Christ and heaven whenever he pleases.

S. But I perceive by my own case, we should do it more sensibly, if we stay till we understand what we do.

P. 1. Your parents should be as sensible when they dedicate you to God, though you could not. 2. And your former baptism hindereth not your personal covenanting now as understandingly and sensibly as if you never had been baptised before. All men are prone to outsideness and formality, even about God's own institutions. 'Too great stress is laid by many sorts upon the outward washing,' who weigh not enough the nature of the covenant. Though you may not be baptised again, you may as seriously and solemnly again covenant with God, even the same covenant which you made in baptism; and it is the same which is still renewed in the Lord's supper: so that it did you no harm to be baptised in infancy, though you have been so sinful as to neglect the due consideration of it, you may, nevertheless, upon your repentance, renew the same covenant; and the same covenant will give you the same benefits, though you be not re-baptised. Therefore now set to it, not only as if you had never done it before, but with double humiliation and seriousness, as beseemeth one that made and broke it.

S. Have you any more to say to me about it?

P. Yes. I must before let you know in what manner it is that this covenant must be made, if you will be a Christian indeed, and have the benefits. 1. You must consent to the whole covenant of God, and not only to some part of it. You must be devoted² to your Creator, your Redeemer, and your Sanctifier: you must take him for your Owner, your Ruler, and your Saviour: you must be willing to be sanctified as well as pardoned, and to be saved from sin, and not only from punishment.

2. You must understand all the terms well, and count your costs, and reckon upon taking up the cross, and denying yourself, and forsaking all this world, in heart and resolution, for Christ, and take God and heaven for your whole portion, and resolve to stick to God if you have nothing else; and if you meet with never so much tribulation in the world, you must believe that heaven is as sure as if you saw it, and take that and the necessary means thereto for all your part, and not reckon upon ease, pleasure, profit, or safety to the flesh.

3. You must covenant absolutely, without any secret exceptions or reserves.⁷ If you secretly keep a reserve in your heart

¹ 1 Pet. iii. 21; Mark xvi. 16; John iii. 16; Jam. v. 20; 1 John ii. 1.

² Matt. xxviii. 19, 20, and xi. 28; Luke xix. 27; Rom. xiv. 9; Eph. i. 22; Luke xiv. 26, to the end; Rom. viii. 17; Matt. xlii. 46, and vi. 19, 20.

⁷ Luke xiv. 26, 33.

that you will come to Christ but upon trial, and that you will be religious as far as will stand with your prosperity and safety in the world, and so you may not be undone. If you except secretly either honour, estate, or life, which you resolve not to lay down if Christ require it, you then play the hypocrite and lose all.

4. You must consent to a present change, and at present thus wholly give up yourself to God, and not only that you will do it some time hereafter. As he that will not take up Christianity and a holy life till hereafter should not be baptised till hereafter, when he will do it; so, if you do but consent to repent and be converted till some time hence, this is at present no repentance, conversion, nor true covenanting with God. All this you must understand and do.

And now I will give you time to learn and resolve of all this that I have said to you. Read over and over the exposition of the covenant which I have written; and what you understand not, ask the meaning of it. And when you have done all, come to me, and tell me your resolution.

THE THIRD DAY'S CONFERENCE.

The Confutation of Ungodly Contradicters.

Speakers.—Paul, a Teacher; Saul, a Learner; Sir Elymas Dives, a malignant Contradictor.

PAUL. Welcome, neighbour. You are come sooner than I expected you. Are you well resolved of what we talked of?

SAUL. Since I saw you, I opened my case to my landlord, Sir Elymas Dives; and he is accounted a man of wit and learning; and he saith so much against all that you persuade me to, that I am perplexed between both, and know not what to say or do; but, at last, I got him to come to you, and say that to you which he said to me, that I may hear which seemeth in the right.

P. You did very wisely; and I have the more hope of your conversion and salvation, because you are diligent, and deal faithfully with yourself, and do not let deceivers carry you away