
T H E

State and Way

O F

SALVATION.

H E B R. VI. 9.

But beloved, we are perswaded better Things of you, and Things that accompany Salvation, though we thus speak.

B*etter Things.]* Indeed, the Apostle had in the foregoing Verses spoken very dreadful and fatal Things concerning some Hypocritical, and unsound Professors. And his Discourse of them may be reduced unto these Three Heads:

First, The high Attainments of such Professors.

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Secondly,

Secondly, The wretched Apostacy of such Hypocrites.

Thirdly, The fearful Perdition of such Apostates.

First, He discovers their Attainments; and gives us, as it were, the *Ultimum quod scilicet*, the highest Strain and Pitch that such can reach unto. They may,

First, Be enlightned, *i. e.* *baptized*, and have a deep and searching Knowledge into the Mysteries of the Gospel, so as clearly to understand them, and to unfold them perspicuously and demonstratively unto others.

Secondly, They may have tasted of the heavenly Gift. They may have some Relishes upon their Spirits, of the Excellency, Sweetness, and Preciousness of Jesus Christ, the greatest Gift God ever gave to the World.

Thirdly, They may be made Partakers of the Holy Ghost, in his Gifts, ~~those~~ *χαρισματα* which were poured forth upon the Church: And those both extraordinary; such as were then bestowed upon the Primitive Church, as *the Gift of Tongues, of Prophecy, of working Miracles*: And also ordinary, in Illumination, Conviction, partial Reformation, fluent Elocution, both to God in Prayer,
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and to Men in Instruction, which still remain to this Day, and are dispensed in common, both to those who are savingly wrought upon, and to those who are utter Strangers to the Life of Grace, and the Power of true Godliness.

Fourthly, They may have tasted the good Word of God, and found so much Sweetness and Comfort in the Doctrine and Promises of it, as to hear it *gladly* with *Herod*, and to receive it *joyfully* with the Stony Ground.

Fifthly, They may have tasted of the Powers of the World to come; and have some Prelibations of Eternal Glory in some Ecstatical Raptures and Transports of Spirit, as if they were gotten quite above Mortality. And these Forecasts may entertain them with fair and flourishing Hopes, that they shall for ever drink of those *Rivers of Pleasure that flow at God's Right Hand*.

These, you see, are great and high Attainments, that the Apostle allows to unsound Professors, *Verse 4, 5*. For that they were never otherwise, appears,

Secondly, In the Defection and Apostacy of these Hypocrites from all these glorious Attainments. And this Apostacy is not only gradual and partial, such as is too often incident to the best

Saints, who decline from the Spiritualness and Excellency of their first Ways, but total and final, ending in a malicious Renouncing of the Truth, and the Profession of the Name of Christ, which is the very Formality of the unpardonable Sin against the Holy Ghost. If such shall *fall away*, it is impossible to *renew them again unto Repentance*, Verse 6. and therefore it is alike impossible that ever they should be pardoned. For this conditional Proposition, *If they fall away*, supposeth a Possibility of it, because the Apostle gives it both as a Caution against Security, and a Motive to a farther Progress and Perfection. They may fall, and *fall away*, and fall away to an utter Impossibility of renewing them again unto Repentance.

Thirdly, He discovers the woful Condition of these Apostates. And that he doth by an elegant Similitude taken from barren Ground, to which such Apostates are compared, *Verse 8*. For if God hath manured them, and caused the Dew of Heaven to fall plentifully upon them from his Ordinances, and yet they bring forth nothing but *Bryars and Thorns*, let them know that they lie under a most tremendous Doom.

First, They are rejected of God, reprobated and hated of him. If any Man draw back, my Soul shall have no Pleasure in him, Hebr. 10. 38.

Secondly, They are nigh unto a Curse. The dreadful Curse of God hangs hovering over their Heads ; and would they but look about them, they might see thick and black Clouds gathering, and ready to break upon them and overwhelm them with a Tempest of the Divine Wrath and Fury, and they would live in a certain fearful Expectation of fiery Indignation to devour and consume them.
For,

Thirdly, Their End is to be burned. They are cut out to be Firebrands for Hell ; ordained of Old unto this Condemnation, who so long wilfully withdraw from God, 'till they fall into the Devil's Arms ; and recede so far backward from Christ, and their seeming Piety and splendid Profession, 'till they tumble into everlasting Fire, and there for ever suffer the most acute Tortures, the most direful Plagues, that either the infinite Wisdom of God can prepare, or the infinite Power of God inflict ; and lie eternally cursing, and accursed, under the Revenges of that God whom they have maliciously despited.

BUT now, lest any tender-hearted Christian should be discouraged and dejected by this terrible and startling Doctrine; a Doctrine, which might have then, and hath since, caused many sad Fears to seize upon the Spirits of those who are true and sincere, but yet timorous and doubting Saints! The Apostle therefore comforts them in the Words of my Text, and tells them, That though he had spoken so sharply against Apostates, yet they should not apply it to themselves as though he suspected them for such; that his Discourse was directed unto them not as Censure, but as Caution; not as judging them to be such, but forewarning them lest they should be such. As if he should say, Interpret not what I have spoken, as if I thought you forlorn and cursed Apostates from Christ; these do not appertain to you otherwise than as Matter that deserves your Care and Caution. For though I have propounded to you the Danger of Apostacy, yet I have great Confidence of the Sincerity of your Profession, and the Perseverance of your Faith and Obedience; *we are persuaded better Things of you, and Things that accompany Salvation, though we thus speak.*

From this Coherence of the Words with the Context, we may observe,

First,

First, That there is great Need to preach rousing and terrifying Doctrines, even to true and real Believers. Thunder is said to purge the Air, and cleanse it from those impure Vapours, with which it is apt to abound when it hath been long serene and stagnant. And truly thundring Doctrine is of great Use, not only to convince the Hypocrite, when the Word shall be applied so critically that he can no longer hide himself from the Evidence of it, nor any longer lurk under the false Disguise of a seeming Sanctity, but his own Conscience will detect him, and deal as roundly with him, as he hath dealt dissemblingly both with God and Man. Nor,

Secondly, To rouse and awaken the Secure, and by alarming them with the Terrors of the Lord, make them start out of their supine Recklessness, and stupid Neglect of their Souls, and eternal Concernments, But,

Thirdly, It is necessary also to make those who are true and sincere Christians cautious and circumspect, to stand upon their Watch, lest they also draw back unto Perdition, and bring upon themselves all the Woes and Curses which they hear denounced against these wretched Apo-

states. *Let him that thinketh he stands, take heed lest he fall,* 1 Cor. 10. 12.

And whereas he sweetens this terrible Doctrine, by declaring his good Hopes and Opinion concerning them; observe,

That such rousing and terrifying Truth requires a great deal of holy Prudence and Caution in the delivering of them. Ministers ought not always to denounce Wo and Wrath, nor at all Peradventures to fling abroad Swords, Arrows, and Death; nor like a Company of Whifflers in a Shew, spit Fire at every Man they meet. For this indiscreet Preaching of Hell and Damnation, not making a careful Distinction between Persons and Persons, doth but,

First, Harden the Wicked, while it puts them into as good a Condition as any others.

Secondly, Grieve the Good, and sadden the Hearts of those whom God would not have made sad; while it rattles out the Terrors of the Lord without any Discrimination, and leaves them no Means, nor Advantage, of applying those Comforts to themselves which of Right belong unto them. And,

Thirdly, Prejudiceth all, in as much as it is apt to beget only a slavish Fear, and that Fear an Averſation to God, and that

that Religion which is thus imprudently represented as only dreadful and frightful.

But to wave these Things; that which I shall principally consider, is that Clause in the Text, *Things that accompany Salvation*. In which I shall enquire,

First, The Meaning of the Phrase.

Secondly, What those Things are which do thus *accompany Salvation*.

For the *First*, The Meaning and Import of the Expression; we must here take Notice, that Salvation may be taken in a twofold Sense: Either,

First, For the full and actual Possession of it. Or,

Secondly, For our Right and Title to it, and some Initials of it already begun in us.

In the former Sense, it signifies the Glory and Happiness of the Saints in Heaven, when they are no longer *Viatores*, but *Comprehensores*; no longer Travellers thither, but Possessors of their Inheritance. And thus it is not to be understood in this Place: For many Things accompany this Salvation, which cannot be verified of the best and holiest Saints, while they are here in this Life. As the clear and
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immediate Vision and Fruition of God ; our perfect Immunity from all Sin and Corruption ; our final Deliverance from all Sorrows and Sufferings, and the like : Which the choicest Believers do not enjoy while they are here on Earth, but they are reserved for them 'till they arrive to Heaven to be the Completion of all their Hopes, and their full and eternal Reward.

This *Salvation* then, which the Text mentions, is only Salvation in Right and Title ; For then also are we said to be saved, when we have a Right unto the eternal Inheritance, and the Initials and Beginnings of it wrought in our Souls. This is a Salvation on this Side Heaven, which we may well call a *State of Salvation*, or a certain Tendency unto it, which will at last infallibly end in a full and entire Enjoyment of it. Now all those Things which are previous and antecedent to our eternal Salvation in Heaven ; they are Concomitants, and Associates with this Salvation : And therefore are said to *accompany Salvation*, because they are to be found in all those who have a true Right unto the Glory of Heaven for the present, and shall be brought unto the Possession of it hereafter, Hence observe,

That

That a State of Salvation hath proper and peculiar Things belonging unto it, which are not to be found in any other Condition. Now here,

First, These Things are not only external Privileges, nor the Dispensation of the Ordinances of Jesus Christ. Indeed, these are ordinarily necessary as the Means of Salvation, without which none can, according to God's ordinary way of working, come to the Knowledge of the Truth, and be saved : For *Faith comes by Hearing, and Hearing by the Word of God,* Rom. 10. 17. But yet they are not inseparable Concomitants of this State. Many enjoy the Ordinances and Means of Grace, that yet are utter Strangers to God, and despise that Grace which they were instituted to convey. And therefore, as they prove great Furtherances to the Salvation of some, so they accidentally prove the Occasion of Obduration, and sorer Condemnation to others. As the same Rain from Heaven rots some Trees, that makes others to sprout and grow ; so the same Ordinances do accidentally rot and corrupt some wretched Souls, and make them the fitter Fuel for Hell Fire, which cause others that are Trees of Righteousness, and Plants of Renown, to flourish and spring, and
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bring forth much precious Fruit unto God. And therefore we find, that God gives a most sad and dreadful Commission to his Prophet *Isaiah*, Chap. 6. 9. *Go and tell this People, Hear ye indeed, but understand not ; see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes ; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed.* Rest not therefore in Ordinances, that you hear the Word, and receive the Sacraments ; that you have the Tenor of the Covenant explained, and the Seals of it applied : These are indeed Means of Grace, but they are not Evidences of it : They are Things that promote Salvation, but they do not necessarily accompany it. And he that hath no better a Title for Heaven, than only that he sits under the Enjoyment of these, will find all his fond Hopes miserably disappointed, when he shall hear Christ pronounce a dreadful Doom, even upon those who have eaten and drank in his Presence, and whom he himself had taught and instructed ; *Depart from me all ye Workers of Iniquity.*

Nor,

Secondly, Are the common Gifts of the Spirit of God, those Things which accompany

company Salvation. These indeed are of great Use and Excellency, but yet they may be found in those who are wholly devoid of true Grace, and the Life of God. Many Hypocrites may be endowed with a great Measure of these, and sometimes much beyond those who are true and sincere Christians. Their Gifts may further the Salvation of others, when they only aggravate their own Damnation. As *Noah* made use of those to build his Ark, who yet were themselves drowned in the Deluge; and *Solomon* employed the *Syrians*, who were Heathens, to prepare Materials for the Temple; so God doth sometimes make Use of the Gifts and Abilities of wicked and ungodly Men for the Benefit and Salvation of his Church. But yet those very Parts and Gifts which help on the Salvation of others, contribute not to the Salvation of the Owners; but rather to the Increase of their future Torments, because their Knowledge, and Gifts, and Parts, render them the more inexcusable before God. Nor,

Thirdly, Are the common Graces of the Holy Ghost, those Things that accompany Salvation. There are many previous Works wrought upon the Souls of those who are brought near unto Salvation; but through their quenching of

the Spirit, and resisting his Motions, they provoke him to withdraw, and so they never attain it. Nor,

Fourthly, Are inward Joys and Comforts those Things which do necessarily accompany Salvation. Nay, indeed a true Christian may many Times go mourning and heavily, when an Hypocrite shall flaunt and triumph in his Joys, and boast of his Evidences, and Ravishments, and overpowering Consolations, as if he were the only Favourite and Minion of Heaven, whom God delighted to caress and dandle as the Darling of his Affections. See that proud Pharisee, Luke 18, 11. *God, I thank thee, that I am not as other Men are, nor as this Publican.* And that Hypocritical Church of Thyatira, Rev. 3. 17. *I am rich, and increased in Goods, and stand in need of nothing.* Thus through the Delusions of Satan, and their own Self-flattery, they may bring themselves into a Golden Dream, that they are rich in Enjoyments, increased in Graces, and stand in Need of nothing that might make them either holy or happy. And so they give themselves the same Applause that the rich Fool gave his Soul; *Soul, thou hast Goods laid up for many Years, take thine Ease, eat, drink, and be merry.* But, alas! these over-weening Conceits prove gross Delusions.

lusions. How many have we seen who have prided themselves in their Joys, and would be still boasting what Sweetness of Spirit, and Soul Ravishments, and other such like melting Things they have felt, turn utter Apostates from the Truth, and the Profession of Godliness!

These therefore are not the Things that accompany Salvation; but a Man may suffer everlasting Torments that hath tasted many delusive Joys and Comforts; he may drink deep of the Cup of God's Wrath and Fury, who hath tasted of the Powers of the World to come: He may go down to Hell with many Church Privileges and Ordinances, excellent Gifts and Parts, with many common Graces of the Spirit, Convictions, many good Wishes and Desires, yea, and many good Duties too, and there suffer the Vengeance of everlasting Fire, and have all these burnt about him. These Things therefore are no firm Support for your Hope, no good Evidences for your future Happiness: And therefore trust not your Souls upon them, they will sink under you and deceive you. They are only common Things, and may belong to any that live under Gospel-Dispensations. Hearing, Praying, Professing, Receiving the Sacraments, though they be absolutely neces-

necessary to Salvation, as Means, yet they are not as Evidences. They are distinguishing Marks of Christians from those of another Religion, but they are not distinguishing Marks of Saints from Hypocrites : Or, if you will have them Evidences, they are rather exclusive Evidences, than conclusive. That is, it is an assured Evidence that they are no true Christians who do neglect, or disown, or despise these Things. Whosoever doth so, is certainly excluded from this Number, and from all Hopes and Possibility of Salvation : But they are not conclusive Evidences. We cannot certainly conclude, that such a Man is a true Christian, or in the State of Salvation, because such Things may be found upon him.

And therefore, in the next Place, let us see what these Things are that do accompany Salvation. And they are of three Sorts :

First, Certain Principles of Faith in the Understanding.

Secondly, Certain gracious Impressions upon the Heart and Will.

Thirdly,

Thirdly, A certain regular Obedience in the whole Course of a Man's Life and Conversation.

And here we must upon every one of these discover these Two Things:

First, Shew you what those Principles, Habits, and Obedience are. And then,

Secondly, Whether we have those Principles, Impressions, and Obedience in a saving Manner.

The *First* Sort of Things that accompany Salvation, are Divine Principles of Truth in the Understanding. And these are of two Kinds; either Doctrinal, or Practical. Those, whose immediate Tendency is Information of the Judgment; or those, whose immediate Effect is the influencing and regulating of our Lives and Practice.

First, Doctrinal Principles, are absolutely necessary to Salvation: Such I mean which are the Vital and Fundamental Articles of the Christian Faith. 'Tis true, it is not necessary for every private Christian to busy and beat his Head about the nice and curious Questions of Religion, which have always been disputed, but will never be decided, until our imperfect Knowledge give Place to perfect. Some Things in Christian Religion
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are Ornamental ; and such are the more abstruse Points that are not so clearly revealed to us in the Scriptures. These, indeed, those that are of Parts, and have competent Leisure, ought to search into, as the noblest Study and Science they can employ themselves about. Other Things are Fundamental and Vital, the Ignorance of which excludes Men from all Possibility of Salvation. And these we ought to know and believe explicitly, as being Truths that are most clearly revealed to us. And such are,

First, The Doctrine of the ever-blessed Trinity ; that there is One infinite Essence, in Three distinct Hypostases or Persons. A Mystery, which though it be far beyond all the Comprehension of Reason, and far deeper than the longest Line of our Understanding can possibly fathom, yet we are bound to adore and believe what we cannot comprehend. Yea, and thus far Reason it self teacheth us, that such a Being cannot be God, which may be comprehended by Man. This Mystery of *Three in One*, the Scripture hath expressly declared to us, 1 *John* 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost ; and these Three are One.* They are *One*, not only in their Record and Testimony, as
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some Hereticks would gloss the Place to evade the clear Force of it, but in Essence, Being, Power, Nature, and all the Divine Attributes and Perfections. For were this Unity only in Testimony, it might well be wondred why the Apostle should in the very next Verse alter the Phrase, and there tell us, that *the Spirit, and the Water, and the Blood, agree in One*. Here it is evident from the Manner of Expression, that these are One only in Testimony. But when it is said, that *the Father, and the Word*, that is Jesus Christ, that *Word* which was made *Flesh*, and the *Spirit*; not that they agree in One, but that they are *One*; it can bear no other Signification, but that they are one infinite, eternal, ever-blessed Essence, having all the same essential Properties and Perfections. How far the express Belief of this great Truth was necessary before the Incarnation of our Saviour, I will not now dispute; though there want not sufficient Evidences that it was known to the *Jews* then. But since our Obligation to believe a Truth, is proportionable to the Evidence that can be produced for it; therefore now, since the Scripture is express in this Particular, an explicit Belief of it is necessary to us, whatsoever it were to them: Yea, so far

necessary in order to eternal Life, that he who denies and opposeth it cannot worship the true God, who is *Three in One*; cannot worship the Lord Jesus Christ, who is as truly and verily *God* as he is *Man*, and therefore cannot be in any Capacity of obtaining Salvation: For it is the highest Idolatry in the World to worship that for our God which is not so. Now our God is *Three in One*; and therefore they who pretend to worship him, whom yet they deny to be so, do but worship an Idol of their own fancying, and not the true God. Yea, our Saviour Jesus Christ makes this to be a Fundamental Article of our Faith, *John 17. 3. This is Life Eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* So that if we know not God, as he is the true God, we cannot have Eternal Life; but as he is the true God, so he is *Three Persons in One Nature and Essence*. But some may say, this seems rather to make against it: For if the Father be the only *true* God, then how can Jesus Christ be the *true* God too? To this I answer, That the Particle [*Only*] refers not to the Father, but to the *true* God. Now the Word *God* is an Essential, and not a Personal Attribution, and so both God *the Father*

is the *only true* God, and God *the Son* is the *only true* God, and God *the Holy Ghost* is the *only true* God, because they are all one and the same *only true* God. Our Saviour saith not that only the Father is the *true* God, but the Father is the *only true* God; and so also is each Person in the ever blessed Trinity. For the Godhead is not divided with the Persons, and therefore there is the Father, the Son, and the Spirit, but these are all the *only true* God. This is the first Doctrinal Principle.

Secondly, Another Principle consequent upon the former, is the Knowledge and Belief of that great Mystery of the two Natures united in one Person of our Lord Christ. This is likewise a fundamental Truth, Truth as to both Parts of it; both that he is God, and that he is Man. This we find most clearly asserted by the Apostle, *Rom. 1. 3, 4. Jesus Christ our Lord, who was made of the Seed of David according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness by the Resurrection from the Dead.* His Divinity is most irrefragably proved, past all the cunning Evasions of Socinian Perverseness in many Places of Scripture, but especially in the First to the Hebrews, *Ver. 8, &c. Unto the Son he saith, Thy Throne, O God, is for ever and ever.*

And, *Ver. 10.* speaking of the same Son, *Thou, Lord, in the Beginning hast laid the Foundation of the Earth; and the Heavens are the Works of thy Hands: They shall perish, but thou remainest; they shall change, but thou art the same, and thy Years shall not fail.* Not to mention *Ver. 3.* *Who being the Brightness of his Glory, and the express Image of his Father's Person, and upholding all Things by the Word of his Power:* Nor *Ver. 2.* *By whom also he made the Worlds.* Where, I think, we may challenge all the Wit of Hell to evade the Force of this Argument: He certainly is the only true God, who is God the Creator; *For he that made all Things, is God,* saith the Apostle, *Heb. 3. 4.* But so is the Lord Jesus Christ, as these Places do abundantly testify; and therefore he is true God, a God by Nature and Essence, and not only by Authority and Donation. Again, If Jesus Christ ought to be served and worshipped by us, then certainly he is a God by Nature; but none that acknowledge the Name of Christ, excepting that accursed *Blandatra*, and a few of his Adherents, will deny that he ought to be worshipped, whom all the Angels in Heaven are commanded to worship, *Heb. 1. 6.* *Let all the Angels of God worship him:* Therefore he must needs be God by Nature, and not by

by Office only. See for this, *Gal. 4. 9.* where the Apostle tells the believing *Galatians*, that heretofore when they were *Gentiles*, they *did Service to them, who by Nature are no Gods*; implying, that they were guilty of most gross and stupid Idolatry in so doing. But now if Christ be not a God by Nature, either the Apostle commanded these Believers to worship him, or not: If not, then they ought not to worship him; and very choice Christians they are who should be driven to this: If he did, then he commanded them to be guilty of Idolatry like their former; for he tells them, *They were Idolaters in worshipping those, who by Nature are not Gods.*

And that the Owning of both Natures in Christ is a fundamental Article of Faith, appears,

First, In that the Denying of the Humane Nature in Christ, is expressly sentenced as damnable, *1 John 4. 3. Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God; and this is the Spirit of Antichrist, of which you have heard that it should come, and even now already is it in the World.* The Apostle doth not say, Every Spirit that confesseth not that Jesus Christ is come into the World, to prevent the Evasion of those Hereticks that pretended

tended he was revealed in the Spirit, or in the Conscience, or in the Gospel; but he saith, *Come in the Flesh*, in the Assumption of a true Humane Nature; those who deny this, are not of God. And;

Secondly, For the Denying of his Divine Nature, that also is in it self damnable; 1 John 2. 22. *He is Antichrist that denieth the Father, and the Son.* And certainly, if it be so damnable an Heresy to deny the Humanity of Christ, much more then his Divinity; for it was his Divine Nature that put Worth and Value into all the Actions and Sufferings of his Humane; and made them truly meritorious: And therefore, if there be no Salvation attainable, but through Faith in the Merits of Jesus Christ; they are utterly excluded from all Possibility of being saved, who destroy the very Belief of those Merits through which alone they can be saved. That is therefore another fundamental Truth of the Gospel.

Thirdly, Justification in a free gratuitous Way, in Opposition to the Works of the Law, is a fundamental Article of our Faith: And in confirming this, the Apostle spends Eleven whole Chapters in his Epistle to the *Romans*. The Denying this Doctrine, is utterly inconsistent with a State of Salvation. See for this, *Gal. 5. 4.*

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Whoſoever of you are juſtified by the Law, Chriſt is become of none effect to you ; you are fallen from Grace. Indeed, many learned Men are at Variance concerning the Manner of obtaining Juſtification by the Righteouſneſs of Chriſt ; ſome taking one Way, and ſome another ; and it is no eaſy Matter to reconcile, and accommodate them : But as long as they hold this Foundation, that none can be accepted of God, but only through the Merits and Righteouſneſs of Jeſus Chriſt ; though ſome may build Hay or Stubble upon this Foundation, they may be ſafe, though they ſuffer Loſs in their Superſtructure. Only to me, that ſeems the beſt and ſafeſt Way which makes moſt for the Honour of our Lord Chriſt ; for we cannot eaſily err in aſcribing too much unto him, who is the Author of our Salvation : And therefore certainly, to make the Merits and Righteouſneſs of Jeſus Chriſt the very Matter of our Juſtification, and the Imputation of them to us the formal Cauſe of it, ſeems more honourable to him, and, I think, more conſonant unto Scripture, than only to make it a remote procatartical Cauſe, moving God to accept of our Faith and Obedience, as our Righteouſneſs, and thereupon to juſtify us.

Fourthly,

Fourthly, The Doctrine of Sanctification, and of the absolute Necessity of a thorough Change and Renovation of our Natures; is a fundamental Truth, without the acknowledging of which, we can never be saved: For our Saviour hath told us, *John 3. 6. Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And certainly, if our undergoing such a thorough and universal Change be of such absolute Necessity, the knowing and believing of it must needs be; for if we believe it not necessary, we shall never be engaged heartily to endeavour it. And therefore,

Fifthly, The Doctrine of our Fall; the Knowledge of our lost Estate and Condition, is of indispensable Necessity to eternal Salvation. Our Saviour tells us, *that he came to seek and to save those that are lost, Luke 19. 10.* And unless we are conscious of our Sin, and Misery by reason of Sin, that we stand forfeited to the Divine Justice, liable to his severest Wrath, exposed to all the dreadful Curses of the Law, we shall never submit to the Methods of our Physician, when we are not sensible of our Disease.

Sixthly, The Doctrines of the Resurrection, Judgment to come, Heaven and Hell, and eternal Rewards appropor-
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to our present Works ; these are fundamental Articles, and of absolute Necessity to be believed : For he that shall deny these, destroys all Hopes and Fears, and turns himself loose to follow his own Lusts, without any Check or Controul. He cannot be in a Possibility of Salvation, that believeth none ; that expects nothing at God's Hands, whether Rewards or Punishments. For such a damnable Doctrine as this, will necessarily engage him in a wicked and profligate Life. It is impossible in this our corrupt Estate, wherein we are so naturally prone to Sin, it is impossible that Men should be holy *gratis*. Besides, it plucks up all Religion by the very Roots ; and the whole Doctrine of Christ falls to the Ground, if the Immortality of the Soul, future Judgment, and eternal Rewards, be once denied : For both our Religion, and all Religions in the World, are founded upon these Principles. Thus you see some of those fundamental Truths, that are necessary to Salvation : And therefore, tho' Heresy look not so foul and ugly, as some vile and scandalous Impieties in Life and Practice, and we are apt to have good Opinions of Men whatsoever they hold ; if so be we see them just and honest in their Dealings, sober and temperate in their

their Converse ; though we think it no great Matter what their Notions and Tenets be, so long as their Lives are blameless and inoffensive ; yet believe it, Heresy is altogether as damnable as Profaneness ; those Poisons are as deadly that work upon the Head, as those that work upon the Heart ; and we ought as much to shun an Heretick, and to refuse Converse with him, as a wicked Monster ; as we ought to shun a Murderer, a Thief, a Drunkard, an unclean Sensualist, or the vilest Sinner that can be named. Yes, and rather more, inasmuch as there is more Danger of being corrupted by the fair Speeches of erroneous Persons, than there is of being inticed by the lewd and hateful Actions of notorious and debauched Wretches. And therefore St. John gives us this Command in his 2d Epistle, *Ver. 10. If there come any unto you, and bring not this Doctrine, receive him not into your House, nor bid him God speed : For he that biddeth him God speed, is Partaker of his evil Deeds.* And thus much for Doctrinal Principles. But then,

Secondly, There are Practical Principles of Truth, whose immediate Influence is only to guide the Life and Conversation. Many such there are, which I shall only reckon

reckon to you in the Heap : That the Word of God is the best Rule of Life : Godliness is the greatest Gain : Sin the worst of Evils : God in Christ the chiefest Good : An holy Life the securest and sweetest : That we ought to look only to Duty, and leave Successes to God : The best Peace, is Peace of Conscience : Self-Denial is the greatest Self-Interest : That we ought to chuse the greatest Affliction, rather than to commit the least Sin : That whatsoever we lay out, or lose for Christ, shall be repaid us with abundant Use and Advantage. These, and many other such like, are Practical Truths ; which unless we are fully perswaded and convinced of in our own Consciences, will never be able to influence and govern our Lives and Actions. And unless we live according to such Rules as these are, it is utterly impossible that ever we should be saved. And thus I have shewed you, what are the Principles of Truth which accompany Salvation.

The *Second* Enquiry was, How we shall know whether these Principles, both Doctrinal and Practical, are imbraced by us in such a Way, as may give us good Hopes that we are in a State of Salvation. Indeed, it is not enough merely to know these

these Things, or to believe that they are great and precious Truths : For there are not many who have lived long under the Dispensation of the Gospel, but have gotten a Notion of these Things, and their very Reason forceth them to subscribe to the Truth of them ; but yet we see that Multitudes even of these are profane and impious, and such ungodly Persons, that as the Psalmist speaks, *Salvation is far from them.* Therefore I answer,

1st. Then these Principles are Things accompanying Salvation, when they are leading Principles : When a Man sails by this Compass, and steers his Course according to them : When they lie not floating and swimming in the Brain, but soak and sink into the Heart, and influence the Life.

2^{dly}. When they are determining and conquering Principles : When Christ and our Interest come into Competition, then see what thou art determined by. A carnal Man may discourse by Scripture-Principles ; but when a Time of Trial and Temptation comes, and he and Christ must part, or he and the World must part, he then determines his Choice by worldly Principles ; and whatever he had speculatively talked before of preferring
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the Peace and Purity of Conscience before all worldly Enjoyments, yet now he chu-
seth Sin rather than Affliction.

3dly. When they are quieting Principles : When they have determined your Choice, and then can satisfy and quiet your Minds ; then are they saving. It may be, that sometimes Conscience hath well determined, and doth sway a Man to a good Choice ; but yet he is angry with it, and could curse his Conscience for being so tender, and forcing him to forego his earthly Interests.

4thly. When they are fixed Principles, not only in the Assent of the Judgment, but in the Consent of the Will : When they become habitual to us, and grow up in us as another Nature : That as the great natural Principle of all our natural Actions is Self-preservation ; so the great swaying Principle of all our Actions, is likewise these holy Maxims which naturally lead us to the Preservation of that which is our dearest Self, even our precious Souls, and their eternal Interests and Concerns.

Thus we have shown you the first Sort of Things which accompany Salvation, viz. The Principles of Belief, both Doctrinal and Practical : As likewise, what is necessarily

necessarily required to make these Principles saving.

Let us now proceed to the Second general Head; To consider those Impressions that must be wrought upon the Heart, Will, and Affections. And herein I shall (as before) make these two Enquiries:

First, What these Impressions are that accompany Salvation. And,

Secondly, What are the Evidences by which we know them to be saving.

First, What these Impressions are. To this I answer in the General: They are those Habits of true and Divine Grace infused into the Will and Affections, by the Power of the Holy Spirit, whereby they are wholly renewed, and of Earthly and Sensual, become Heavenly and Spiritual. They do indeed comprehend all the Lineaments and Features of the Image of God: So that, when we speak of the Graces of Faith, Love, Hope, Patience, Humility, Self-denial, &c. these are those Impressions and Habits, wrought in the Heart, that accompany Salvation; and the whole System and Complexion of them taken together, is that which the Scripture calls, *the new Man, the new Creature, the Image of God;*

God, the Divine Nature, Conversion, Sanctification, effectual Calling, and the like. And this great Change must of Necessity pass upon the Soul, before it can be brought into a Capacity of obtaining Heaven and eternal Salvation: For that God, whom the Prophet describes to be *of purer Eyes than to behold Iniquity*, will not certainly behold it in Heaven, his own Throne and Palace. But, as all that were unclean, and leprous, and ulcerated, were to be removed out of the Camp of *Israel*, because God walked in the midst of it; so shall all such spiritually unclean Persons be excluded out of Heaven, the Palace of the great King, the Camp of innumerable Hosts of Angels, in the midst of whom the holy God walks, and converseth only with pure and holy Spirits. Now these holy Habits of Grace, which are infused into the Soul in its new Birth and Renovation, accompany Salvation two Ways:

First, As Preparations unto it.

Secondly, As Parts of it.

First, As Preparations to it. For as God hath prepared an Inheritance of Glory for us hereafter, so by Grace he prepares us for that Inheritance: And therefore the Apostle, *Colos. 1. 12.* Gives Thanks to God

who hath made us meet to be Partakers of the Inheritance with the Saints in Light. And this Meetness is twofold :

1st. In the Nature of the Thing : Holiness is naturally required unto eternal Happiness. As all the Goodliness of Fruits and Flowers must first spring from some seminal Virtue ; so Glory springs from Grace, Salvation from Conversion, as the Flower from the Seed. Whence the Psalmist expresseth it, *Light is sown for the Righteous, and Gladness for the Upright in Heart, Psal. 97. 11.* And as naturally as a small Seed, when it is received into good Ground, and watered with the Dew, and refreshing Showers of Heaven sprouts up, and spreads it self into the Beauties of a Flower ; so this Seed of Grace, when it is watered with the Dew of Heaven, and call'd forth by the quickening Influences of the Spirit of God, begins to bud forth, spreads its Branches, and will at last display all its Glories when it is perfect and consummate in Heaven. And,

2dly. By the Divine Appointment, God hath by his Promises intail'd Happiness and Salvation upon the Graces and Holiness of his Saints : It is a Reward due unto them by Vertue of his Promise and Covenant. So that they are meet to be

be Partakers of this Inheritance, not only because Grace doth naturally tend to Glory, as naturally as the Dawning of the Morn tends to a Noon-day Brightness; but because also it is a meet and just Thing with God to recompence unto them Joy and Refreshing, and everlasting Peace and Bliss, having obliged himself so to do by the Tenour of his unalterable Word of Promise.

And as Holiness is thus preparatory to Salvation, so,

Secondly, It is Part of Salvation. It is Happiness in this Vale of Misery; it is Heaven on this side Heaven. Grace and Glory differ not in Nature, but only in Degrees. Grace is Glory begun; and Glory is but Grace elevated to its Achme and Perfection. St. John, in his First Epistle, Chap. 3. Ver. 2. tells us, that all we can know of the State of Glory, is, *that we shall be like God. It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* And this Resemblance unto God, the Saints do here in some measure bear upon them. There are some Strictures, some Lineaments and Proportions of their Father's Image, drawn upon them: And as the clear and imme-

diate Vision of God in Heaven is a transforming Vision, where by the bright Reflexions of God's Purity and Holiness cast upon the Blessed, they are made perfectly holy, and therefore blessed ; so here on Earth, those more obscure and glimmering Discoveries that God vouchsafeth of himself, when he passeth before them in his Ordinances, though they see him but darkly through a Glass ; yet even this Sight of God is also transforming, and changeth the Soul into the Likeness and Image of God, as the Apostle speaks, *2 Cor. 3. 18. We beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord.* So that you see there is very little Difference between our present State of Grace, and our future State of *Glory*, but only in Degrees and Measures. *St. John* speaks of it as the Glory of Heaven, *that we shall see God.* *St. Paul* tells us, *that we do now see him, though more dimly and obscurely.* *St. John* tells us, *that the Glory of Heaven consists not only in seeing God, but in being made like unto him.* *St. Paul*, *that the Sight of the Glory of God doth now transform us, and make us like unto him, for we are changed into the same Image from Glory to Glory ; i.e. from one Degree of Grace to another.* Thus I have shewn you how these

these Impressions and Habits do accompany Salvation, both as they are Preparations unto it, and Parts of it.

And now, though this be most true in the general, concerning all the Graces of God's Spirit, that they do thus naturally and necessarily accompany Salvation; yet give me Leave to single out some few of the more choice and eminent Ones, upon which the Scripture seems to set a peculiar Remark. For though all the Graces of the Holy Ghost are alike necessary to Salvation, yet they are not all alike eminent and conspicuous. Now with divers of these, that most excellent Sermon of our Saviour upon the Mount will furnish us. Therefore,

First, Inward Heart-Holiness is a gracious Disposition of Soul that doth accompany Salvation: So we have it, *Matth. 5. 8. Blessed are the pure in Heart, for they shall see God.* Now as all Holiness signifies nothing else but a Separation from profane Uses, to the Service of God; so this Holiness of the Heart, it is the Alienation and Separation of it from Sin, to the Service of God. The Apostle, *2^d Cor. 7. 1.* distinguisheth Sins into two Sorts; There are Filthinesses of the Flesh, and such are those wherein the Body is engaged; as Drunkenness, Riot, Unclean-

ness, Murder, Oaths, and Blasphemies, &c., which require the Service of the Body as the Instrument to perpetrate them : And there are other Filthinesses of the Spirit, and those are more refined and invisible, though not less pernicious and damnable Sins ; and such are, wicked Thoughts, evil Concupiscences and Desires, Atheism, Unbelief, Hypocrisy, and the like. The former Sort are the Sins of lewd and profligate Wretches ; these latter, are the Sin in which formal Hypocrites, and all those who are devoid of the Power and Life of true Godliness, may indulge themselves, though they carry a fair Shew and Out-side to the World. Now examine yourselves ; of which Kind is your Holiness and Sanctity ! Do you content yourselves that you are pure and clean from the gross and scandalous Acts of Sin ; that you are no Drunkards, nor Swearers, nor Adulterers, nor Murderers, nor Thieves, nor Extortioners ? It were to be wish'd that more could say, they have wash'd their Hands in Innocency from these Wickednesses. But do you rest in this only, and look no farther than that your Lives, and outward Demeanour, be fair and in-offensive ; when all the while these, and many other Swarms of Lusts crowd thick about your Heart, and cluster there ?
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Though thou never imbrewedst thy Hands in the Blood of thy Brother, yet dost thou harbour any malicious and revengeful Thoughts against him? Dost thou please and delight thy self in wishing and fancying his Ruin, and rejoicest in his Sufferings? Though thou never spokest a blasphemous Word against God and his Truth; yet is it the Employment of thy Mind to rend God's Attributes from him, and to tear them off one by one, sometimes denying his Wisdom, sometimes his Power, sometimes his Goodness, sometimes his Providence, and sometimes with the Fool, denying the very Being and Essence of God it self? Is this the Sport and Recreation of thy Mind, thus speculatively to assassinate the great God? Darest thou prostitute thy Soul to the Imbraces of any unclean and impure Thoughts, and stuprate the Images of thine own Fancy? Is thy Heart vain, worldly, sensual; or dost thou suffer unclean, covetous, and revengeful Thoughts to estuate there without controul? Believe it, though thy Life were as clear and spotless as an Angel's, yet this Impurity and Filthiness of thy Heart will keep thee for ever from the beatifical Vision of God: For that God who sees all the inward and lurking Filthiness of thy Heart as apparently as if

every Thought and Motion of thy Soul were written on thy Forehead, he hath sentenced thee that thou shalt never see him. It may be thou darest not outwardly commit those Wickednesses which thy Heart prompts thee to, for fear of Punishment, or Shame ; but God hath no Interest at all in these Restraints. If thou fearedst him, thou wouldst no more harbour any Abomination in thy Heart, than thou wouldst visibly act it in thy Life ; for God sees every Flushing of thy Thoughts, and of thy Desires, as clearly as he doth the most publick and conspicuous Actions of thy Life. It is not therefore for his Sake, that thou art not, notoriously and infamously wicked, but for thine own. Thou compoundest between thy Reputation, and the Temptation. To satisfy thy Credit, thou darest not commit the Sin ; and yet to satisfy the Devil, thou wilt inwardly harbour and cherish it. And believe it, he is well enough content that thou shouldst thus compromise, knowing that such Repercussives will never cure the Disease, but only drive it to the Heart ; and so that he may rule that, will let thy Credit, or Safety, rule thy Life. But now, a true Christian, rests not contented with this external Sanctification ; not that he hath beaten Sin within its Trenches ;

Trenches; not that he lays a close Siege to it, and keeps it from foraging Abroad; But he especially labours with his Heart, knowing that it is but in vain to lade out the Streams, unless he can withal dry up the Fountain. And if he sees but the least Stirring of an evil Thought, the least Breathing of any sinful Desire, he presently endeavours to suppress it, knowing that if he can but keep his Heart pure, his Life will be pure by Consequence. And this inward Purity is that which is an infallible Concomitant of Salvation. Indeed, he cannot altogether keep himself from the Mutinies and Rebellions of his corrupt Part; his Thoughts and his Affections will sometimes make an Insurrection, and buzz strange Things to him; and sometimes also the Devil casts in a fiery Dart, some black and hideous Suggestion, and that old Serpent seems audibly to hiss within him. But then,

First, It is the Grief and Anguish of his Soul when it is thus with him: He could even shake off his very Being, and run away from himself, to be freed from them.

Secondly, He labours to the very utmost of his Power to quell these rebellious Motions: He commands his Thoughts
never

never again to propose such Matters to him, turns away in Indignation from hearkning to their Overtures ; and, as other Commanders use to do with seditious and mutinous Armies, presently busies them about other Work and Employment. Whereas on the contrary, a wicked Man diverts and recreates himself with all the filthy Dalliances of his impure Thoughts, sets up a Theatre in his Imagination, brings forth every Lust to act its Part, sports himself with them ; and when he hath done, applauds himself in the Secrecy of his Invention, that he can be a Spectator where none can behold him, and enjoy both his own Lusts, and other Mens Esteem, without ever considering that the All-seeing Eye of God is upon him ; of that God who will draw the Curtain, detect the Scene, and openly expose all his Secret Sins to everlasting Shame and Reproach. That's the First Thing.

Secondly, Poverty of Spirit is another Grace that accompanies Salvation. *Matthew 5. 3. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* And what a rich Portion, what a glorious Inheritance is this for those who are thus poor ! There is indeed a Spiritual Poverty, which is far from having a Blessing annexed

nexed to it ; such was that of the Church of *Laodicea*, Rev. 3. 17. *And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* This Spiritual Poverty is always joined with Ignorance and Presumption, and those who are most indigent and necessitous, usually flatter themselves with proud Conceits of their Fulness and Abundance. But this blessed Poverty of Spirit, is that Grace whereby a Man is convinced of his Wants, and mourns under them, sees his own Emptiness and Vileness, and loaths himself for it. And therefore continually renounceth himself in all that is really virtuous and commendable in him, and daily prays that his own Righteousness may not damn him. He maintains the Performance, but abjures the Merit of good Works. He trusts not to his Duties, but dares not neglect them. He knows they are but as broken Reeds ; and that therefore, though he must walk with them in his Hand to point him out the *Way* unto Heaven, yet he must not lean upon them. He is continually in Want, and still complaining and craving. He sees nothing in himself but Wants ; want of Wisdom, want of Grace, want of Holiness, want of Comfort and Assurance. Ever since the strong Man was cast

cast out, and his Goods spoiled, he hath lived in great Want and Necessity : And therefore is a most constant and importunate Beggar at the Throne of Grace for Supply ; and makes out to the Fulness and All-sufficiency of Jesus Christ, as his only Relief ; and whatsoever he finds defective in himself, fetcheth it Home by an appropriating Faith from him. This Poverty of Spirit is a most excellent Grace, that puts the Crown wholly upon God's Mercy ; ascribing nothing to it self, but its own Failings ; and is such a sweet, ingenuous, and obliging Grace, that it wins Favour in the Sight of God, and he will certainly crown it at the last with Glory. This, above all others, hath learnt the true Art of ingratiating it self with God ; while those who are spiritually proud, and haughty, and self-confident, are like your great Mountains, high, but barren, they are swollen up with their own Arrogance, but are usually empty of every Thing but only Noise and Tumour.

Thirdly, A mourning Frame of Spirit is another Disposition ; that accompanies Salvation. *Matth. 5. 4. Blessed are they that mourn, for they shall be comforted.* An holy Mourning for our own Sins, and for the Sins of others.

1st. For

1st For our own Sins. And this is one great Part of Repentance, without which no Remission can be granted, and therefore no Salvation obtain'd. It is true, Repentance is no Satisfaction to the Justice of God; we cannot weep our selves out of Debt. Were our Heads *Fountains of Tears*, and could our Eyes pour out *Rivers of Water*, yet all these could not wash away the Guilt or Stain of any *the least Sin* that ever we committed. But yet without this, the Satisfaction that Christ Jesus hath made can never be applied to us. For his Blood comes flowing to us only upon a Stream of our own Tears: And that Soul that can thus melt down before the Lord in ~~an~~ holy, ingenuous Mourning, and godly Sorrow, may with comfortable Evidence conclude, That as he hath bathed himself in his own Tears, so God hath sprinkled him with the Blood of Christ, which alone can take away Sin. And,

2^{dly}. A Spirit of Mourning for the Sins of others, the Sins of the Times and Places in which we live. For as our own Sins lie upon us 'till we humble our Souls before God; so the Guilt of other Mens Sins will likewise be imputed unto us, and the Wrath which is due to them may fall upon us, unless we lament them before

God,

God, and testify by our Sorrow for them, that we gave not our Consent to them. This is another gracious Impression that accompany Salvation.

Fourthly, Another is a meek and a patient Spirit: *Matth. 5. 5. Blessed are the Meek, for they shall inherit the Earth.* Where the Promise I suppose doth not only refer to Temporal Blessings, tho' they only are express'd, but is to be carried higher, unto the heavenly Inheritance. Now this Meekness is a Fruit of holy Mourning. He that deeply humbles himself for his Sins before God, will not be much exasperated by the Offences of others against him. If God hath forgiven him *Ten Thousand Talents*, he will not think it any great Matter to forgive his Brother *a few Pence*. Nothing makes a Man so untractable and rugged, as Sin that lies upon the Conscience unrepented; and therefore unpardoned: And therefore we find that *David* was never so cruel, as when he had for some Time lain under the Guilt of his two foul Sins. Then he puts the *Ammonites under Saws, and Harrows, and Axes of Iron; and makes them pass through the Brick-kilns.* A fearful and sad Havock! Some he burnt, and some he sawed, and some he tare in Pieces, which was a strange Execution, and

and possibly more than became him to inflict. But afterward, when he had truly repented, and deeply humbled himself for his Sins, though he had a far greater Provocation, yet he meekly passeth it by : And when *Shimei*, in the Madness and Distraction of his Rage, pelts him with Stones and Curses together, Repentance had so humbled and tamed his Spirit, that all we now hear from him, is, *Let him curse; for God hath said unto him, curse David.* It is a most beautiful and excellent Grace, when we can bear Affronts and Injuries petulantly done against us, without any great Disturbance and Emotion. And this Grace God hath promised to crown with Salvation, *Psal.* 149. 4. *The Meek will he beautify with Salvation.*

Fifthly, An holy Hungring and Thirsting after Grace ; *Matth.* 5. 6. *Blessed are they that do hunger and thirst after Righteousness, for they shall be filled :* When we do earnestly desire both the Righteousness of Christ's Merits to justify us, and the Righteousness of his Spirit to sanctify us. Which vehement Appetite will arise in us, if we have but a deep and due Sense of our Want of Christ, and our Want of Grace. And certainly the infinite Mercy of God will not suffer him to refuse

use the Breathings of an Heart that thus amorously pants after him ; but he will, according to his Promise, *fill the Hungry with good Things*, when as for the Rich, and the full, those that are full of Self and full of Pride, *he will send them empty away*. Again,

Sixthly, A merciful Frame of Spirit, *Verse 7. Blessed are the Merciful, for they shall obtain Mercy* : When we are merciful both to the Souls and Bodies of others, shewing our prone and ready Charity both in instructing the one, and relieving and supplying the other. Again,

Seventhly, An holy Awe and Dread of God, is another Grace that accompanies Salvation. This possibly is look'd upon by some now a-days as a mean Grace, unworthy of that near Relation we stand in to God, and that Freedom we may use towards him. But yet the Scripture doth lay so much Emphasis upon this, that it often sets forth the whole Work of Grace upon the Soul by fearing of God.

Eighthly, So also Love to God, Love to his People, Love to his Ways and Ordinances, and whatsoever bears the Stamp of his Holiness printed upon it. These, and many more, are such holy Impressions upon the Heart, that wheresoever they

they are truly to be found, they are most certain Evidences of a State of Salvation, and do always infallibly accompany it. Thus much for the first Enquiry.

The *Second Enquiry* is, If I find any such like Impressions upon my Heart, as these are, how shall I certainly know whether they are such as accompany Salvation. For there is abundance of counterfeit Grace abroad in the World ; how then shall we discover what is true and genuine, from what is false and spurious? I answer,

1st. These Impressions are then Saving when they are Social ; when they accompany one another, then do they likewise accompany Salvation. Many possibly will pretend to high Raptures, and some kind of Ecstatick Efforts of their Love to God : Many will boast much of their overflowing Joys, that their Souls are even distended with Comforts, and as full of Peace and Satisfaction as they can hold : Many may possibly be as confident of their Election, as if God had unclasp'd the Book of Life to them, turn'd them to the very Page and Line, and shewed them their Names written there from all Eternity. But if you would not be deluded, be sure you look how these Things are accompanied in
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you. If ever your Love cast out an holy and filial Fear of God ; or your Confidence and Rejoycing supplant an holy Trembling before him ; if your Assurance scorn Poverty of Spirit, Meekness and an holy Mourning, as too mean and poor Associates ; if your Faith reject good Works, as too legal ; or your Works supersede Faith as unnecessary : Believe it, these are not Things that accompany Salvation in you ; but they are glaring Delusions of the Devil, who hath transformed himself into an Angel of Light, to impose false Hopes and deceitful Confidences upon you. When they are separated one from another, they are separated from Salvation.

2dly. They are then Saving when they are grown as it were natural to us, and make up a Frame of Spirit. That Man cannot safely conclude, that he is in a State of Salvation, who only now and then feels some violent Impulses, and passionate Motions towards that which is holy : For Men may hurry apace at first setting out, but then they quickly tire. But where Grace is true and genuine, there it is ordinarily digested and turned into our very Nature ; so that it will in some sort be as natural to us to serve and please God, as ever formerly it was
too

too natural to us to sin against and provoke him. Indeed, the very best are subject to much Instability. Many Times it is with them as with the Sea, the highest Spring-Tides have the lowest Ebbs. Sometimes their Souls are like the Chariots of *Aminadab*, and anon they drive on heavily. But then they are sensible of their Abatements, Fluxes and Changes, and when they cannot find that Vivacity and Quickness of Spirit, that sometimes carried them forth in the Performance of Duties, they mourn under their present Dulness and Stupidity, and endeavour again to recover their former Excellency.

3dly, Where these Impressions are Saving, they are thriving and improving. *The Light of the Righteous is as the Dawn that waxeth brighter, and brighter unto the perfect Day.* Declining Christians have great Reason to suspect themselves; and if they quickly repent not, and recover themselves to their pristine State, and do their first Works with their first Zeal and Alacrity, they may sadly suspect that their Graces are not true; for *Growth* in Grace is the best Evidence of *Truth* of Grace. Indeed, in young Converts there may be a great deal of Heat and Fervour, which afterwards when they are more

establish'd Christians may abate ; and they may think this a Decay in their Graces, when indeed it is not. For we must distinguish between a passionate Love of God, and a sedate, serene Love of God. Our Passions do in our first Conversation mingle more with our Graces, than afterwards. And then we are like a Torrent, very swift and rapid, but neither so deep nor strong. And as little Brooks and Torrents, though they run very fiercely, yet they stop and purle, and murmur at every small Pebble that lies in their Way ; but great Rivers that seem to move with a slow and grave Pace, yet they bear down all Mounds and Dams, and whatsoever is in their Way to oppose their Passage : So is it here, grave and settled Christians may seem to move more slowly, without any Noise or Tumult, but they have a great Depth and Strength in them, and are able to bear down before them those Temptations and Oppositions, at which young Novices that are more fierce and noisy, are forced to stop, complain, and murmur. And we must estimate the Growth of our Graces, not only, nor indeed so much by the Violence of its Efforts, as its Prevalency and Effectualness, which proceeds from its being more radical and habitual in us. We

We have thus dispatch'd the two first general Heads: The *Third* remains to be yet considered; and that is, a regular Obedience in the whole Course of our Lives and Conversations. The Course of a Man's Life and Actions, is often in Scripture said to be his *Way*: And certainly such different Ends as Heaven and Hell, cannot but have as different Ways to lead to them. That there is a peculiar Way of Salvation the very Devil acknowledgeth, *Acts* 16. 17. where the *Pythones*, or possessed Damself, cryed after *Paul*, and the Disciples, *These Men are the Servants of the most high God, which shew unto us the Way of Salvation.* Now here let us inquire,

First, What this Way is.

Secondly, How it may be known whether we walk in a Saving Way, or no.

First, What this Way of Salvation is. I answer, The Scripture hath given us many Characters and Descriptions of it. And as those who direct us in a Road which we have not travelled, tell us what Marks we shall find in it; so the Spirit of God hath set down in his Word many observable Marks that we shall

meet with in this *Via Regia*, the Highway that leads to the *New Jerusalem*, the City of the Living God. I shall only indigitate some of the most eminent and conspicuous.

1st. It is a Way of Holiness ; *Isaiah* 35. 8. *And an High-way shall be there, and a Way, and it shall be called the Way of Holiness ; the Unclean shall not pass over it.* This Way, though it be full of Briars and Thorns, and those that pass through it must expect to encounter with many sharp Tribulations which will pierce them to the Quick, and draw Tears from their Eyes, and Blood from their Hearts ; yet it is a Way that hath no Mire, nor Filth in it, a clean Way wholly separated from the Defilements and Pollutions of the World. Holiness is the proper Badge and Cognizance of all those that are in a State of Salvation. The Sentence is irreversibly pass'd, That *without Holiness no Man shall see the Lord.* Sin, and the Curse, are inseparably link'd together ; so that he who leads a wicked, impure Life, must needs be a miserable, damned Wretch, though God should not put forth his Almighty Power to destroy him : His very Guilt would be his Hell ; and his Crime, his Punishment. As it would be inconsistent with
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the Justice of God not to punish an incorrigible Sinner, so it is inconsistent in the Nature of the Thing, that such an one should be otherwise than miserable. That habitual Pravity, which is rooted and confirmed in him by many repeated Acts of Wickedness, renders him as necessarily and as fatally wretched, as the dreadful, but righteous Judgment of God. Nor is it a Thing possible in Nature that such an one should escape Hell, who carries so much, nay, the worst Part of it about him; Malice, Rancour, Enmity against God and Goodness; and expresseth in his Actions, the same Things that are done in Hell it self. So, on the contrary, an holy Life doth by a natural Consequence infer Blessedness; since it is not only inconsistent with the Righteousness and Veracity of God, but with the Nature of the Thing, that those Ways should not end in Salvation, that have so much of Salvation in them; that those should not lead to Heaven, that represent the choicest Excellencies and Perfections of Heaven, *viz.* Purity and Holiness, which indeed are more genuine and noble Parts of true Happiness, than all those additional Glories, which we expect besides. What is an holy Life, but a Life resembling the Life of God; when

we keep our selves from all gross and scandalous Sins, and indulge our selves in none ; but with the greatest Care and Conscience endeavour to regulate our Actions according to the Will of God, And certainly wheresoever this Purity is to be found, it is an infallible Companion of Salvation ; for God will never condemn his own Likeness ; his Justice will never punish his Holiness : For it is the Holiness of God that shines forth in the Conversation of a true Christian. And those who thus live the Life of God here on Earth, in their Graces shall have this Life perpetuated to them, and for ever live with God in Glory.

2dly, It is a strait and narrow Way ; *Matth. 7. 14. Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.* It is strongly fenced in with the Authority of the Divine Law and Commands ; so that we cannot turn aside either to the Right Hand or to the Left, without committing a Trespas. Indeed, the Psalmist tells us, *Psal. 119. 96. That God's Commandments are exceeding broad* : How then is the Way of Salvation thus strait and narrow ? I answer, They are indeed exceeding broad, as to the Comprehensiveness of their Obligation ; but yet exceeding narrow in respect of
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any Latitude of Allowance or Indulgence. They are exceeding broad in prescribing us our Duty, and so large in this, that they extend either directly, or by Consequence, to every Action of our Lives, yea, to every Cogitation of our Hearts. But they are exceeding narrow in giving us any Scope or Licence, any Permission or Liberty, to walk after our own Desires and Inclinations. Now, O Christians! what Kind of Life is that which you lead? Is it a strict and accurate Life, a Life shut up within the Compass of God's Laws? Dare you not grant yourselves those Allowances, which most Men in the World take to themselves? This is an Evidence that you indeed walk in that Way which leads to the heavenly City, the Palace of the great King, when your Path is thus enclosed, and all that you do circumscribed, and bounded in by the Will and Word of God. Thus to keep our Eye upon our Rule, and to direct our Lives according to these Three Maxims:

First, That Things forbidden must of Necessity be eschewed.

Secondly, That Things commanded must of Necessity be performed.

Thirdly, That Things neither forbidden nor commanded, may yet have their Circumstances

circumstances so determined, that either we may be obliged to perform, or to eschew them. When, I say, we direct our Lives and Actions according to these Three Principles; doubtless we may conclude, that we are in the safe and strait Way to Heaven; when we are hedg'd in so close on every Side that we dare not, we cannot, take that Scope and Liberty to fly out and range, as too many do.

3dly. And because it is so strait and narrow a Way, therefore is it so unfrequented: *Few there are that find it, and fewer that walk in it.* Thou mayst almost know it by the few Tracts that are to be found in it. Indeed, a Christian's Life is a singular Life: Not that he is a Man of singular and unusual Notions; or of singular and affected Phrases and Expressions; or of singular Form and Mode of Religion. These Things have deluded many, and made them believe they are in the Way of Salvation, only because they chuse out By-Paths of their own to walk in: Whereas we know that Bats and Owls, and all the impure Birds of the Night, make their Solitary Flights in Deserts and Wilderesses. But the Singularity of a true Christian consists only in his exact and critical Obedience: He is the only Man that walks by Rule; when

when the rest of the World walk after their own Lusts : He differs from others, only because they differ from God : He conforms not to the Customs and Practices of Men, only in those Things wherein they contradict the Commands of God : He affects no Way, merely because it is solitary and untrodden ; but had rather, if it might be, go to Heaven, as *David* desired to go to the Sanctuary, with a Multitude, than single and alone. But yet because the Way of Salvation is so generally baulk'd, and few there are who can be perswaded to decline the broad Way that seems all strewed with Roses, and tempts with all the alluring Charms that may bewitch the Senses ; therefore, rather than perish with them, he is forced to forsake their Ways. He dares not be a Partaker of their Sins, lest he partake of their Plagues ; well knowing that if he lie in the same Wickedness with the rest of the World, he must for ever lie in the same Torments with them. Now, O Christians ! consider your Ways : Dost thou not see what an Universal Sway and Empire Vice hath gotten in the World ? Profaneness and Impiety have overflowed it, and covered the whole Face of it, as the Waters cover the Sea : So that there is scarce Room left
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for Innocency to rest the Sole of her Foot in. Through Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break forth until Blood toucheth Blood. How many Swinish Drunkards are there, wallowing in their own Vomit? How many Goutish Sensualists are become brutish in their filthy Lusts? How many Earth-Worms are there crawling up and down in the Muck of the World, and loading themselves with thick Clay? Now, is your Way the Way of these ungodly Sinners? Can you drink with the Drunkard, and blaspheme with the Swearer, and lye and steal, and commit all Manner of Abominations and Filthiness, which you see Patterns and Examples of Abroad? Is this the Way of Salvation? Or while you accompany them in their Wickedness, can you think you have those Things in you that accompany Salvation? What, shall all the World then be saved, and no Distinction made between him that feareth God, and him that feareth him not; between him that sweareth, and him that feareth an Oath? Must Heaven then be laid open in common for all Intruders; and nothing more be required to have Right to that eternal Inheritance, but only confidently and pre-

presumptuously to hope for it? Are such wicked and impure Wretches likely to be of the Number of those few that shall enter in at the strait Gate? Of that little Flock for whom the Kingdom is prepared? Never deceive your selves; Salvation is not Attainable upon such Terms. God will maintain Heaven against you, as long as there is one Curse to discharge at you: And believe it, while you live as the most live, lewdly, profanely, carelessly, in the Practice of known Impieties, and the Prosecution of your Sensual Lusts; you must also perish as the Most do, eternally and irremedilessly.

4thly. The Way of Salvation, is a Way of universal and unreserved Obedience. Indeed, under the first Covenant of Works, our perfect legal Obedience was required as the Condition of the Continuance of that blessed and happy Estate; an Obedience absolutely perfect both in Parts and Degrees, fully extended to the utmost Latitude of God's Commands, and commensurate to the farthest Bounds of Duty; and wound up to the greatest Intenseness of Love and Delight in performing it. But we are fallen from all Possibility of living in this Consummate Obedience to the Will of God; and therefore now under
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the Covenant of Grace, God requires from us Obedience, as a necessary Concomitant of Salvation, not legally, but evangelically perfect; which he is pleased then to account such, when we endeavour to the utmost to fulfil the whole Law, and to please him in all Things. If we unfeignedly desire to submit our Souls unto the Authority of God's Commands in all Things, without excepting or reserving to our selves any beloved or darling Lust, this is such a Course of Life as doth infallibly accompany Salvation; And tho' it be likewise accompanied with many inevitable Failings and Infirmities, yet these should only cause us to walk the more cautiously and mournfully, but not despondently. For such an universal Obedience as this, shall not fail of its Acceptation and Reward. *Psal. 119.6. Then shall I not be ashamed when I have Respect unto all thy Commandments.* The whole Law is contained in Two Things; the Duties which immediately concern God, and those which immediately concern Men: And that Obedience which is saving, will equally respect both. Now examine what is the Course of thy Life, What is thy Religion towards God? Is not the most that can be said of thee, Peaceableness, and good Neighbourhood?

Is it not the best Character can be given of thee, that thou art a quiet, friendly Man ? Or if thou hast taken up a splendid Profession, and art frequent in the Duties of God's Worship, what is thy Demeanour towards Men ? Art thou not turbulent, proud, heady, disobedient and untractable, unjust and oppressive, self-seeking, greedy and covetous ? If thou art defective either in the one or in the other, and dost not to the utmost endeavour to keep a good Conscience *void of Offence both toward God, and toward Men*, let me tell thee, that all thou gloriest in, or trustest unto, is far from being that true and genuine Obedience which God requires from those whom he intends to save. If thou indulgest thy self in the Neglect of any one known Duty, or in the Commission of any one known Sin, nothing of all that thou hast done is such as doth accompany Salvation, or will ever bring thee unto it. *For he that thus offends in one Particular, though the Command be never so contrary to his Humour, Interest and Inclination, he is guilty of all, James 2. 10, 11.*

5thly. The Way of Salvation is a Way of Truth, *Psal. 119. 30. I have chosen the Way of Truth.* 1st. Of Truth in Opposition to Lying ; *Psal 119. 29. Remove from me the Way of Lying.* For into the

New Jerusalem shall in no wise enter whatso-
ever defileth or maketh a Lye, Revel. 21. 27.
And without are Dogs, and Whoremongers,
and Murtherers, and whosoever loveth and
maketh a Lye, Revel. 22. 15.

2dly. Of Truth in Opposition to Error.
The Apostle speaks very dreadfully con-
cerning some whom God should give up
to strong Delusions, that they should believe a
Lye; that they might be damned who believed
not the Truth, 2 Thess. 2. 11. 12. And,

3dly. Of Truth, in Opposition to
Rottenness and Unsincerity. Then is your
Way the Way of Truth, when you direct
the main Course of all your Actions, so
that the Glory of God may be advanced
by them; when you do them, not to be
seen or applauded of Men, but to be ac-
cepted of God, and would still persevere to
do your Duty, tho' all the World should
decry and condemn it. This is the Way
of Truth, and of Salvation; whereas the
Hypocrite is only so far good, as others
will countenance him: He is only good
in good Times, and though he accompa-
nies them that are going towards Salva-
tion, and his Duties may seem to keep
Pace with theirs, and his Life to be as
strict and exemplary as theirs; yet believe
it, theirs shall be rewarded, when his
shall be exploded, as being performed
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in the Falshood and Dissimulation of his Heart, and done rather to Men than to God.

And thus I have shewn you what *this Way* and *this Life* is that doth accompany Salvation. It is a Way of Holiness, a strait and narrow Way, a singular and unfrequented Way, a Way of universal and unreserved Obedience, and a Way of Truth and Uprightness; which *Way*, if it be ours, will infallibly bring us to the Possession and Enjoyment of that Happiness and Glory that is laid up for us in Heaven.

The *Second* Inquiry was, How we may know whether we walk in this Saving Way or no. And to this, all that I have said before in describing this Way, may well be recollected as an Answer: And therefore I shall but add a Word or two more.

1st. It is an Evidence that this Way shall be saving to thee, when it is the Way of thy Choice: *Psal. 119. 173. I have chosen thy Precepts.* When you take not up your Course of Life only by Imitation, or Tradition, or upon Compulsion. For many there are who may walk in a
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right Way, but not with a right Heart ; and may serve God, not for God's Sake, but because they see that such and such Duties have been customarily performed in their Families, and by their Ancestors Time out of Mind ; and so they keep up the same as a Relick of Antiquity, rather than a Piece of Devotion ; and bear the Badge of their Christianity, only as they do their Coat of Arms, because derived down unto them by their Ancestors.

2dly. When thou walkest uniformly in thy Obedience, then is thy Way and Course of Life such as *accompanies Salvation*. When thou art not pious only by Fits and Starts ; but keepest an even and constant Tenor and Temper.

3dly. When thou walkest forward in these Ways ; when thou goest from Strength to Strength, still gaining Ground towards Heaven, and art nearer to Salvation than when thou first believedst ; not only in Time and Years, but in Fitness and Disposedness for it : *Prov. 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day : While thou thus addest to thy Faith, Virtue ; to Virtue, Knowledge ; to Knowledge, Temperance ; to Temperance, Patience ; to Patience, Godliness ; to Godliness, Brotherly-kindness ;*

to Brotherly-kindness, Charity : One Grace unto another, and to all thy Graces farther Measures and Degrees of Perfection, thou mayst be well assured while these are in thee, and abound, increasing with all the Increases of God, that he will add Glory to Glory for thy Reward, and that an abundant Entrance shall be administred to you into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

To whom, with the Father, &c.
