

THE LIFE OF FAITH.

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NOTE.

'The Life of Faith' forms Nos. 27 and 28 and (with 'Salvation Applied' as its sequel) 29 in the edition of 'The Saint's Cordials' published in 1629. In the editions of 1637 and 1658, the three Sermons form Nos. 17, 18, and 19. The text followed in that of 1637, on which see note page 176 *ante*. The separate title-page of 'The Life of Faith' will be found below,* and that of 'Salvation Applied,' the third of the Sermons composing it, in its place. G.

* THE LIFE OF FAITH.

In three SERMONS.

WHEREIN IS SHEWED,

What this Life of Faith is: Why
Faith has so much attributed unto it: And
how to live this glorious Life in all the severall
passages of our Pilgrimage.

By R. S. D. D.

[Woodcut here as before. Cf. Vol. IV. page 60.]

L O N D O N,

Printed for R. DAVVLMAN, at the brazen Serpent in
Pauls Churchyard. 1637.

THE LIFE OF FAITH.

SERMON I.

And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—GAL. II. 20.

THEY are the words of a man pursued by the law unto Christ, proceeding from the Spirit of Christ; the nature whereof is, to apply generals to particulars. So St Paul here, 'The life which I now live in the flesh, I live by the faith of the Son of God.' He sees he is dead by the law; therefore he seeks for a better husband. The law finds him dead, and leaves him dead. Thus pursued by the tenor of the law, he flies to Christ, and says, 'I am crucified with Christ,' nevertheless I live. How? 'Yet not I, but Christ liveth in me.'

There be three ranks of men in the world, under which all men may be comprehended.

1. The estate of nature.
2. The estate of men under the spirit of bondage.
3. The estate of grace under the gospel.

This is the speech of one of the third rank, of a man awaked by the spirit of bondage, who hath attained to a clear and evident sight of his misery, and of the excellent remedies, of a man who hath attained to a new frame and temper of soul. It is the speech of a person in the state of grace, who now aspires to a more noble and excellent life. In the words we may consider divers things.

1. That there is another manner of life than the ordinary life of nature.
2. That it is a better and more excellent life than that he formerly lived; as if he had said, Now, since I have seen the misery of my former natural estate, and the excellency of a spiritual life by faith in the Son of God, I esteem my former life to have been wretched, not worthy of the name of life, compared with that which I live now, as being founded in a better root than the 'first Adam.'

3. The spring of this life is the Son of God. God is life naturally, and we have life no otherwise than from him who quickeneth all things.

4. The conveyance of this spiritual life is by faith. Water springs not without a conduit to carry and spread it. The sun warms not without beams, and the liver conveys not blood without veins. So faith is that vessel which conveys this spiritual life, that conduit wherein all spiritual

graces run, for the framing and working of spiritual life, conveying all, to pitch upon those excellencies of the Son of God.

5. The object and root of this spiritual life is, faith in the Son of God, loving him, and giving himself for him.

So there is a life besides the natural life, and the root of it is Christ, who is our life. Life is the best thing in the world, most esteemed of us ; as the devil said concerning Job, ' Skin for skin, and all that a man hath will he give for his life,' Job. ii. 4. Life is the foundation of all comforts ; life is the vigour proceeding from soul and body. So the spiritual life is nothing else but that excellent vigour, and strong connected strength of the soul and body renewed, grounded on supernatural reasons, which makes it follow the directions of the word, over-master the flesh, and so by degrees be transformed into the image of Christ, consisting in holiness and righteousness.

Doct. The first point then is, *that there is a better life than a natural life*, because there is somewhat in a man which aspires and looks to a better estate. A child in the mother's womb hath life and senses in that dark place, but it is not contented therewith, but is restless as in a prison, tumbles and turns up and down ; for this life that it hath is not to dwell there, but a beginning-life to fit it to live in the more open and spacious world, whither it must shortly be sent forth. So in this dark life of ours there is a divine instinct, power, and faculty in men, that nothing here can suffice ; which shews, that there is a place to satiate the will and the understanding, and fill the affections ; that there is a condition which shall make a man fully happy. That there must be a better life, which is this spiritual life ; for this life which we live in the flesh is a thing of nothing. Our little life we live here, wherefore is it ? To live a while, to eat and drink and enjoy our pleasures, and then fall down and die like a beast ? Oh no, but to make a beginning for a better life. If this life be such a blessing, what is then that most excellent spiritual life we speak of ? It holds out beyond all. By this spiritual life, when one is most sick, you shall see him most lively and spiritual. When sense, and spirit, and sight, and all fail, yet by reasons drawn from spiritual life he comforts himself in Christ, the glory to come, and what he hath done for him. So the apostle shews the aim of a Christian is to be in sufferings of this life for the increase of a better, 2 Cor. iv. 10, saith he, ' Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.' When the body is weakest, the spirit is strongest. Take a man who hath not this spirit and hope, he is *à la mort** at the apprehension of death, because he hath no faith, no knowledge, no quickening life, no sense or taste of more excellent things ; he knows not whether there be a Holy Ghost or not : or if he be convinced in conscience, yet he is taken up with horrors, and fears condemnation at hand for evermore. Oh what are we without this life ? Otherwise an heathen or an infidel were as happy as we.

A Christian furnished with this spiritual life can see Christ and glory, beyond all the things of this life ; he can look backwards, make use of all things past, see the vanity of things so admired of others ; he can taste things nature doth not relish ; he hath strength of reasons beyond all the apprehensions of reason ; he is a man of a strong working. This should stir us up above all things to get this spiritual life in us, lest, like St Paul's living dead widow, we be dead whilst we be alive, 1 Tim. v. 6. Therefore,

* That is, 'deadly afraid.'—G.

unless we will be dead creatures, labour we must for a spiritual life, for there is another death which follows the first death. We not only lose God and Christ, life and glory, eternal life, communion with saints and angels, but also we come to eternal torments with the devil and his angels. Therefore above all things go we to Christ, that we may live in his sight.

What is the reason we seek not more for this spiritual life? Because, when the conscience is not awakened, we think there is no such thing: like Judas, walking on in the state of nature, in drunkenness, voluptuousness, covetousness, and the like, until we perish suddenly. If the conscience be awakened, oh then it is easy to work upon such a one who sees his misery and desires the remedy. It was easy to persuade Jacob to send for corn into Egypt, when a famine was in the land of Canaan. It is easy to persuade men hungry and thirsty to eat and drink; easy to persuade a laden, weary man to lay down his burden and rest. So it is with us. If the conscience be awakened to have a sense of sin, and that intolerable wrath and eternal punishment due thereunto, we should and would long for this spiritual life.

I beseech you, let us believe there is such a life. Look 1 Pet. i. 3. There he blesses God, 'who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' None can go to heaven but they who are begotten again here. The main help is the use of the means. This is that pool of Bethesda, at which if we lie the angel of the covenant will put us in to be healed. Never rest then till this life be gotten in us. When we find such an antipathy betwixt our spirits and sin as is between poison and them, then there is a beginning of the work. So we should hate sinful persons, whose conversations hinder the progress and increase of our spiritual life. Those who venture on all occasions, no wonder they do fall in sinful courses. What is all their care and endeavour but to draw one into sin? They care for their lusts, and never think of any more. A Christian will care most for the nourishing of his best life, knowing that good and bad company do, the one quicken, the other dead him.

Christ is called life, the bread of life, tree of life, and he gives us living water to refresh our souls, not that he is so essentially bread, or a tree, but by the efficacy of his working in us. For God is life in himself. Therefore he swears by it: 'As I live, saith the Lord, I desire not the death of a sinner,' Ezek. xxxiii. 11. We consider not here of life so high, though this life must be derived from him principally. It is so naturally. The Son is the fountain of life, because he is God, who is radically, fundamentally, and essentially life.

But before Christ be fitted to be life for us, he must be man first, as John vi. 55, 'For my flesh is meat indeed, and my blood is drink indeed.' And the reason why he so quickens is, because he is also God, being that bread which came down from heaven, of which 'whoso eateth shall live for ever.' Now this great work of our salvation being of necessity to be performed by an infinite person as God, who could not die, he therefore took upon him a mortal nature, to open a current to mercy and justice. Therefore his flesh is meat indeed; but the flesh profiteth nothing without the Spirit which quickens; for there must be a Spirit to seal up all this unto us. As without shedding of blood no forgiveness of sins, so without the Spirit sealing these things unto our souls, we can have no comfort of them. When we speak of spiritual life, he it is that we live for; by him, and in him, and through him we live. Therefore, 1 Cor. xv. 45, 'the last Adam is called a quickening Spirit,' because by that Spirit he quickened himself,

and quickens us now to live the life of grace, and shall hereafter quicken our dead bodies at the resurrection. So he is called 'the Sun of righteousness,' for light and heat, because, as the sun lightens and warms, so he is the light of the world, as John speaks, 'lighting everything which cometh into the world,' John i. 9, warming also and cherishing the mass of things, and therefore is called light and life.

Thus have we seen briefly there is another life than the life of nature; that this is a most excellent life; and that the root and spring of it is the Son of God. Now the way of conveyance of this life is 'by faith.' A fountain is not sufficient to send forth water abroad; there must be pipes to convey it for use. So from the heart and liver there must be arteries and veins for the maintenance of life and conveyance of blood through all the body. Christ is the heart and liver of all spiritual life; but there must be a conveyance to bring it to us, and this is faith. But why is faith the grace to convey life to us?

(1.) *Because we are saved now out of ourselves by another.* Therefore that grace which brings us to this great good must lead us out of ourselves. This faith doth, which is the hand of the soul, to lay hold of all the graces, excellencies, and high perfections of Christ.

(2.) *Because faith gives all the glory to the party* on whom it relies on and trusts,* as Rom. iii. 26. Paul shews why works were excluded; and such a righteousness was brought in, saith he, that he might be just, and the justifier of him which believeth; and then he adds, 'Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.' If by love it had come, or humility, patience, or anything in us, some boasting might have been; but this looks another way, lays hold upon another's riches. Faith acknowledgeth nothing to be at home; therefore it goes to another to fetch it, which else it would not do.

(3.) *Because we must be brought back again to God by a contrary way than that we were lost by;* for the same way we could never have recovered. The serpent, we know, shook Eve's faith in believing the threatening. Whilst they kept the word and feared the commandment, they kept their life; but, losing this awful respect, they lost communion with the fountain of love. So we fell by infidelity, and must return again by faith in the righteousness of another.

By this time we are come to the main thing intended, *how we live by the faith of the Son of God.* We shall not haply reach the depth of so profound a mystery; only I will endeavour to give you some few heads, wherein faith principally exerciseth her powers and functions.

1. The life of faith is exercised in our effectual calling.
2. In the state of justification, whence comes reconciliation.
3. In a vigorous life, arising on the comfort of our justification.
4. In our sanctification; in those supplies faith finds out to make up the imperfection thereof.
5. The life of faith in glorification.
6. We live by faith in all the several passages of this life, as we shall see when we come to them.

Thus we live continually by the faith of the Son of God, and so we must live till we come to heaven.

1. *We live the life of faith in our effectual calling.* The Spirit works it, the Spirit is God's hand. This makes, that our eyes are bent upwards to

* Cf. footnote Vol. III. p. 9.—G.

see a better life, to see a calling, to live holily and righteously in all things, to see what a rich means is provided to reconcile God and man, to satisfy justice, and so to draw us in a new way and course of life, to rely on God, and look unto him in all our actions. Then the grace of union is given. God's Spirit works our hearts by this faith, to have first union, and then communion with God. Thus the soul being seasoned, and seeing the excellency and necessity of another new life, touches Christ, and begins to live the life of faith in effectual calling; for at first we are dead and unlovely creatures, estranged from grace and gracious actions, until, in this estate, Christ is discovered by the Spirit, and faith to unite us to him.

2. Secondly, *We live the life of faith in justification.* This is a life of sentence that the soul lives by, peace being spoken unto it by the pardon of sin; for God by his Spirit doth report so much to the soul, giving us assurance that Christ our surety and peace-maker is raised up again. So Eph. ii. 5, it is said, 'Even when we were dead in sins, he hath quickened us together with Christ, and raised us together, and made us sit in heavenly places with him.' And why? Because our Surety hath paid our debt. We say of a man condemned, he is a dead man till he have a pardon, which when he hath obtained, we turn our speech, and say, he lives. So in justification: being united unto Christ, and believing our pardon, we are said to live. Our sins lie on him as our surety; for then, as our husband in charge, he doth pay all our debts. Thus by virtue of our marriage to Christ, he discharges all our debts, and goeth away with them; even as the scapegoat in the wilderness went quite away with all the sins and iniquities of the people, never to return again. Look we therefore to our sins, the curse and wrath due unto them, and all as laid on him. Look at whatsoever is good in him, that is for us; whatsoever is evil in us, look in him for it, to have it taken away, pardoned, and not imputed.

As we sin daily, so Zech. xiii. 1, 'There is a fountain daily running, to wash away sin and uncleanness.' Therefore for our daily sinning, we must continually run and bathe our souls in this blood, apply the comforts of his sufferings, intercession, and obedience unto us. St John teaches us thus much; saith he, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,' 1 John ii. 1. If we sin daily, he justifies the sinner daily: he came to save sinners: therefore, when sin stirs us up to run from God, we should run to him. Faith says, 'There is no condemnation to them that are in Christ Jesus,' Rom. viii. 1. Why? My sin was condemned in Christ, and a condemned person hath no voice. Christ came to destroy sin, and condemned sin in the flesh. Our sins were crucified with him, and are now all condemned sins, if we will go unto Christ, who hath borne all our iniquities, as the prophet Isaiah excellently shews.* Therefore St Paul triumphantly demands the question, 'Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?' Why? 'It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall then separate us from the love of Christ?' Rom. viii. 33, 34. So in our daily sins you see we have use of these things, to have, upon our confession, a daily pardon of course taken out every day. Thus God would not have us sink. So long as there is matter of guilt in us, God will have a way to cleanse our souls, and renew our comforts. Every day we run into new debts, and

* Isa. liii. 5.—G.

every day in the Lord's Prayer we are taught to ask pardon, and to run unto God, to have the book crossed out with his blood. Every day a Christian must eye the brazen serpent, I mean the Lord Jesus, signified thereby; he must sprinkle his heart with the blood of Christ, that the destroying angel may pass by him in the day of wrath, as the Israelites then did. This is it to live by faith; every day to sue out our pardon; to look unto our advocate and surety, who hath paid our debts, and cancelled that obligation against us, contrary to us, as the apostle speaks, daily to wash in that ever-running fountain. 'Christ is a priest for ever, after the order of Melchisedec,' Ps. cx. 4. Though the act be past, he remains the same still. What puts down our courage, strikes us with terror and fear, but our sins? Oh, but why is this brazen serpent lifted, but thus to wash away our daily frailties and failings, so as whosoever believeth in him should not perish, but have everlasting life? John iii. 14, 15.

So justification is not only a sentence of pardon, but it is also, as Rom. v. 15, a title to life everlasting: 'For if by one man's offence death reigned by one, much more they which receive the abundance of grace, and of the gift of righteousness, shall reign in life by Jesus Christ.' Where God pardons, he advances. So if Satan shall come to shake my title, to shake this faith, assure him that Christ came to save sinners. If he object, thy title is naught and stained, being thou hast so many sins and corruptions about thy mortal body, answer him, What serves my faith for but for my comfort, to shew me that my title is in Christ? my strength and ground of comfort is in him, not in myself. See one parallel example, how David lived this life of faith in justification: 'If thou, O Lord, shouldst mark iniquities, who shall stand?' Ps. cxxx. 3. There he pronounces death on himself ere he be acquitted, and so must we in the like case. But then comes the appeal: 'But mercy is with thee, that thou mayest be feared.' Enlarge it yourself. If a man be not sound in this point, all he does is nothing. This is all in all. Our sanctification without this is nothing. This is the ground of all. Be careful of this, to look to Christ's obedience, life, death, and sufferings, and those comforts flowing from our interest therein.

But to direct you a little further ere we leave this sweet point.

First, *Look back every day unto the passages thereof.* See how we have passed along, see what sins have escaped thee; then come at night to God, confess and be sorry for all, resolve against all, crave strength against all. Oh it is a fearful state to sleep in sin; better sleep in a house full of adders and venomous beasts. See also and watch every morning; corruption doth cleave to all our best actions; we pass no day so, but we have cause to say, Lord forgive us our sins. By this course we shall keep our souls free, being ready for death. We shall by our particular reckoning, every day clearing the score, be ready for our great general pardon, and when trouble comes, have only that to encounter with. I beseech you, therefore, put this in practice. Be sure with the day to clear the sins of that day; so shall ye live a comfortable life, and be fit for all estates, for life, for death, for sickness, trouble, or whatsoever, all our business lying in heaven then.

Obj. If it be thus, we need not care how we sin: it is but every day to sue out a new pardon.

Ans. Oh beware; ere our pardon be sealed, there must be confession, sorrow for sin, resolution with full purpose to do so no more; there must be arraignment, condemning, and judging of ourselves for it, because what-

soever we would not have God to do, we must do it ourselves. Our time in getting this *quietus est* sealed, is for the most part according to our sin. He that hath such a resolution to sin every day, because sin is every day pardoned, he may go long enough without pardon, at least comfort of his pardon. For though pardon of sins be pronounced, yet God hath the keeping of joy in his own hand. As David had his sin pardoned,—by the judgment of faith he knew thus much—yet Ps. li. 8, how doth he pray for joy, and that God would heal the bones which he had broken! He roared all the day, and still felt a pain like the breaking of bones. The joy of the Spirit had left him. This he cries to have restored. Thus though sin may be pardoned, yet the more we sin, the more hardly we shall repent, the longer we shall want joy; or, it may be, go all our lifetime mourning without comfort in such a case. Now let us see *how it may be known that we live the life of faith in justification.*

Trial 1. First, *By trying how it comes in the soul:* as Rom. vii. 4, saith the apostle, ‘Wherefore, my brethren, we also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.’ After a man is dead by the law, and apprehends himself slain, then he comes to live this life of faith. Christ quickens none but the dead. Why do not the papists attain to this grace of justification? They never see themselves wholly dead, but join some life to the natural estate of man. Therefore Christ quickens them not. Such only are quickened by him who find themselves dead in the law. Then they come to have a holy despair, and to see that life and comfort is out of themselves in another. Justification springs from a holy despair, and receiving life, after we have seen ourselves dead.

Trial 2. Secondly, Where this life of faith is, *there is a wonderful high valuing and prizing of Christ*, his righteousness, merits, obedience, and wisdom of God in that way of forgiveness of our sins by this God-man, the wonderful mediator; as Philip. iii. 8. Paul accounts all things ‘but loss and dung for the excellency of the knowledge of Christ Jesus our Lord,’ being contented to suffer the loss of all things to win Christ. It is the precious pearl to sell all for. Paul accounts all our own righteousness as nothing in regard of this. There must be a high estimation of the riches of Christ’s obedience and sufferings: for where there is not this high estimation of it, they are rotten in the point of justification. But you see how Paul sets at nought and vilifies all things in regard thereof; so Rom. iv. 16. Abraham is brought in to be justified by grace, to the end the promise might be sure to all the seed. And Ps. xxxii. 2, he is pronounced to be the blessed man, ‘unto whom the Lord imputeth not iniquity, and whose sin is covered.’

Trial 3. Thirdly, *When we have a zeal against all contrary doctrine*, as St Paul shews to the Galatians, who would have joined works to faith: ‘Christ is become of none effect unto you; whosoever of you are justified by the law, you are fallen from grace,’ Gal. v. 4. And in the third chapter he says, ‘O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?’ ‘This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?’ Gal. iii. 1, 2. A man sound in the point of justification hath a hatred to popery, and all such doctrine which impairs the riches of the grace of Christ. Death is in the Romish religion. Why are some of them then

saved? Not because they die in that religion, but because they reverse their judgment in this point of justification.* So you see there is a hatred, a zeal in such, as St Paul had against contrary doctrines.

Trial 4. Fourthly, *There is peace and joy settled in the heart:* as Rom. v. 1, 2, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.'

Quest. To add one thing more ere I leave this point, In the case of relapse, what shall we do then? Are we not cut off? Must we not have a new incision?

Ans. I answer, Every man who falls does not fall on all-four, fall away quite. There be degrees of falling; as in a sick man, though ill, he is not by and by dead. Some life and strength remains, which works out towards health again. There is so much grace and life in justification left, as to recover him again. But as in other cases, so in relapses also, a man must live by faith. We see, 2 Cor. v. 20, even such as were in the state of grace, are entreated to be reconciled. Though we fall, we must not therefore fall off, but stir up grace, and recover ourselves again. So Isa. lv. 7, there it is said, 'Let the wicked forsake his way, and the unrighteous his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' And then he adds the reason, 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' So Jer. iii. 1, 'They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not the land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord.' Thus we must live by faith, for all our slips and falls, yet not to let go our hold, but still run to the horns of this altar, still fly to this city of refuge, and so we shall be safe.

Quest. But what is the reason that many who are justified yet find not daily comfort?

Ans. Perhaps they daub up† themselves, and do not search the bottom of their corruption: as Ps. xxxii. 3, David, when he kept close his sin, his bones waxed old through his roaring all the day long, and God's hand was heavy upon him day and night. Then he shews how he found comfort: 'I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto thee; and thou forgavest the iniquity of my sin.' So it may be in this case. We come not off with God freely, we do not ransack our sins, we search not all the corners. Sin is a marvellous subtle thing. Again, thereby many times God will humble us for a former sin, and keep off comfort, until we be more humbled, and stand in awe of sin.

3. Thirdly, *Hence springs a vigorous life.* A life of cheerfulness, when a man hath his pardon sued out, then comes life and joy, strength of holy actions well rooted and grounded. Who should joy, if a triumphant righteous person should not? Who have cause to rejoice more than kings? By justification we are made kings and priests, are lifted above all sins and lusts, world and devil; have a right and title to heaven. Shall a carnal man joy in his titles and privileges, and shall not we much more, being

* Cf. Note w, Vol. III. p. 531.—G. † Cf. Ezek. xiii. 11, 12, and xxii. 28.—G.

sons of God by adoption, and heirs of all things? So Rom. v. 1: 'Being justified by faith, we have peace with God, and joy in tribulation.' Being once justified, the sting of all troubles is taken away. God is ours. We joy in God. This is all in all. The blood of Abel, that cries for vengeance; but the Spirit of God in this estate tells me, that the blood of Christ speaks better things, mercy, mercy; in his blood is always comfort, though we be weak and unskilful to apply it. The washing in this blood should make a Christian walk on cheerfully in the comforts of the Holy Ghost. But I hasten to the next, which is,

4. Fourthly, *The life of faith in sanctification*. This springs from these grounds:

(1.) First, Faith lays hold on Christ, as God offers him. How is this? See 1 Cor. i. 30: 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' God gives Christ, not for justification only, but sanctification also: and thus faith must apprehend him.

(2.) Faith receives him as whole Christ in all his offices; not as a priest to save only, but as a king to rule; as a wife receives her husband, to be governed and ruled by him.

(3.) Again, Christ came not only to take away the guilt of sin, but the dominion of sin. He came, as John speaks, to destroy the whole work of the devil; as it is said, Eph. v. 25, 26, 'He gave himself for his church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' Christ doth purge his church, not only from the guilt of sin, but also from the meddling and polluting of itself in the world with filthy things. So Rom. viii. 3, the apostle shews, that 'God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' He came as well by water as by blood. Therefore faith puts him on, not only by justification, but also in sanctification. To clear this.

[1.] Upon justification of necessity comes sanctification. For what is the stop of God's mercy? His anger for sin committed; in which case he denies his Spirit. But with reconciliation there comes also the Spirit: as Ephes. i. 13, saith the apostle, 'In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.' Now the Spirit once given, is the seed of all graces. Whosoever is justified, hath the Spirit of Christ: Rom. viii. 9, 'And if any man hath not the Spirit of Christ, he is none of his.'

[2.] Again, having the Spirit of Christ, faith fetches all strength from Christ. Samson's strength was in his locks; a Christian's strength is in Christ. This the devil knows well, and therefore labours especially to weaken faith, and draw us from our strength. Christ says, 'Without me ye can do nothing,' John xv. 5; and St Paul affirms, that he 'can do all things through Christ who strengthened him,' Philip. iv. 13. The Spirit gives strength.

[3.] Again, as by Christ and his Spirit we have strength, so by his Spirit we have strong convincing reasons to work with strength from reason. Why doth a Christian carry himself in a holy just carriage answering his profession? Oh, saith he, I have great reason; Christ hath loved me, and given himself for me; and should not I give myself to him, deny my

lusts, and live to him? For, indeed, the foundation of all Christian obedience is laid by faith in Christ. So when a man looks to heaven, he hath a reason to abstain from all lets and hindrances of his safe and comfortable passage; to magnify the riches of Christ's love, which hath provided for him such an inheritance, and to live accordingly. So when he looks to the pardon of sins past, he sees reason to hate them more and more, to strive against them in time to come, and to love Christ the more, who hath pardoned them. And when he looks to God's free love in Christ, he sees reason to be inflamed with divine love, to admire the riches of that grace, and to be thankful.

[4.] Again, Christian affections are as the wind, to carry us on in a holy life. Thus strength, and reason, and affections, these make a man work. First, love sets us a-work: 'we love him,' saith the apostle, 'because he loved us first,' 1 John iv. 19. We have his love first shed abroad in our hearts, inflaming the affections, and kindling the heat of divine love; and then we send back a reflex of love unto him. God cares for nothing but faith which works by love. This love is a most operative affection stirred up by faith. Indeed, all our Christian graces are set a-work by faith in Christ.

Thus you see faith apprehending Christ, as God offers him; and these things which I have mentioned following, we come to live the life of faith in sanctification: an example whereof see in that woman, who because many sins were forgiven her, loved much. Love is bountiful. All obedience comes from love. Love is the keeping of the law. This affection is stirred up by faith, yea, by Christ, for by him we have the promise of the Spirit, whence all graces come, and promises of the new covenant, to have fleshly hearts given, and his Spirit put in us. All promises of justification and sanctification are derived from Christ. They are in him, made for him, and effected for his sake; for he is 'yea and amen,' the centre and ground of all the promises. Now being brought by faith to live in justification, we must of necessity also live by faith in sanctification. There be two parts of a holy life: 1. *In mortification, dying to sin*; 2. *In vivification, living to righteousness*.

For the first, What does it to a man in this case? Why, he looks what brought Christ to suffer so much; my sin. So this affection stirs up the same passion in him, in a sort, which was in Christ, and makes him hate sin with a perfect hatred, as in Zechariah it is said, 'They should look upon him whom they have pierced, and mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born,' Zech. xii. 10. Secondly, It looks on the love of Christ, that made him give himself for us. This makes us to hate sin, and provokes us to live unto him who hath done so much for us. These two things in the death of Christ stir up hatred to sin.

Then again, in vivification, the same Spirit which quickened him doth also quicken us: as Col. iii. 1, 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.' So that the same Spirit which is in Christ, being sent into us, quickens us also to have mounting and heavenly thoughts. As the foot and little finger, though distant, live and stir by the same life and spirits diffused through the whole body, so the same Spirit quickens every Christian this way. As also by imparting strength, he imparts reasons from the resurrection of Christ to make us heavenly-minded, so when the soul dies one

way, it lives another way. For Christ having by the Spirit discovered a better state, and life to come, of eternity, immortality, tranquillity, and glory; then a Christian dies to all worldly things, and hath the affections taken up that way.

Thus we see every day so to lead our lives, as we not only live the life of faith in justification, but also of sanctification; how out of Christ's fulness to fetch grace for grace. Therefore in all our wants go to him still. He is not only a sacrifice satisfactory for our sins, but he is a storehouse also and treasure of all good things. He is made unto us sanctification, therefore beg we favour from him, and endowments of grace conformable to his grace. And again, when we lack fulness, let us not despair, but fetch the large vessel of faith, and we shall have a share of the large graces which are in Christ, according to the largeness of our faith.

Quest. What is the reason that so few find strength and comfort in Christianity?

Ans. They set upon getting of grace, and killing corruptions by their own strength, and so are ever wanting; but if a man depend upon God, he shall have fulness out of Christ. God hath sanctified his nature for this purpose, that out of his fulness we might have grace for grace. And so again, every day go to God, and plead for strength against sin, power to lead a holy life, and imputation of Christ's righteousness, to supply the defects of our sanctification. St Paul says, 'I can do all things through Christ that strengthens me,' Philip. iv. 13. It is a magnificent speech, and a great matter to have a man ready to suffer all things, and overcome all things. This will make us work wonderfully, if we have this strength supplied. See an instance, Luke xvii. 3, 4. Our Saviour tells his disciples, that they must forgive their brother seven times, and seven times, as often as he confesses his fault. They thought this a wonderful hard duty, for nothing is so sweet to a man as revenge, for he would willingly be his own carver in all things, and do things in his own strength. The disciples upon this fall a-praying, 'Lord, increase our faith;' as though they had said, We had need of faith to believe the pardon of so many sins, and to enable us to forgive so often. And so I say of the subduing of sin, we had need of faith to have so many sins subdued; yet faith will do it.

Now in this great work, 1. Go to God, and beg his Spirit, and repent of all manner of sin; 2. Then beg faith. This will set all other graces a-work. It is like the blood and spirits which run all the body over. So in our spiritual life, this faith must run along in all graces, and set them a-working, yea, it sets God and all his attributes a-work. It runs to Christ, and prays, Lord, increase my faith, that can bear nothing as I should, resist nothing, believe nothing, and trust nothing. This indeed must be all our strength, to see nothing in ourselves, but all in Christ.

Since Adam's fall, it was appointed that Christ must keep all our joy, our strength, and ability, yea, to be our life. God will not since that time trust us with it, for we would quickly lose all again. It is Christ's office. He hath these endowments, as man, given him, to furnish us with all things fitting to a spiritual life. Faith will fetch all from God in Christ, who is made the mediator of the New Testament, to convey all these things unto us. Yet further, let us see *some trials to discern whether we live this life of faith in sanctification.*

Trial 1. If it be thus with us, *There will be a putting of ourselves upon Christ's government in all duties.* Faith will do all that Christ commands,

depending upon him for strength; and who so depends upon Christ for strength in one duty, will depend upon him for strength in another. There is a harmony betwixt the soul of a Christian and the command of obedience. He hearkens to the precepts of duty, as well as to the promises of forgiveness of sins. Where this universal obedience is not, here is not the life of faith in sanctification; for faith here takes not exception at one duty more than another, but looks for all the strength of performance from Christ, who for this cause is stored with all fulness, that it may drop down upon all his members.

Trial 2. Again, *There will be a wonderful care not to grieve the Spirit*, in such a one. As if he should say, I must depend upon the Spirit for help and assistance to do all, to guide me in my whole course, and shall I grieve and leave off the Spirit? Shall I carry myself so as to make him leave me? He must lead, instruct, comfort me, and assure me of my happiness; shall I then quench the Spirit? Therefore, I say, there will be a giving way to it, and a resolution settled, that this guiding in sanctification is the best guidance of all. A believing heart does tremble at any thing which hinders the Spirit's working. It sets not a step forward in anything without direction of the word and Spirit.

Trial 3. *There will be courage to set upon any duty, to encounter and resist any sin*; upon this ground, as he should say, have not I a storehouse of strength to go to? Is not he full of grace and goodness? Are not all his works wrought for us? Have not I exceeding many, great, rich and precious promises of help? Is not he the truth itself? Is there not then supply enough in Christ to help me out in all things? It were Pharaoh-like to set us to work without strength and ability to go through with our work. There is light and heat in the sun to direct and cherish, much more in Christ their Maker. It is grace that leads us through all. We are justified freely through his grace, and by his grace we have continual strength supplied to enable us in all things. It is grace, grace! A sanctified liver by faith will therefore cheerfully set upon every duty.

Trial 4. Again, in this case, *all is lively in a man*. As we see a lively fountain, the water whereof will sparkle and leap, so there will be living joys, speeches, delights, exhortations, sensible of good and evil. He will trust God, rely on his word and promise, because Christ cannot touch the soul, but we must be lively. As the man who no sooner touched Elisha's bones, but he stood up and revived, 2 Kings xiii. 21, so a touch of Christ quickens and makes vigorous. As Christ's promise is, John iv. 14, 'Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life.'

Let the use of all be this, *Upon this discovery remember to go to Christ for succour, and labour to live plentifully and abundantly in him this life of faith.*

Obj. But, may some say, how should I go on to finish this great work of grace? It is a mighty thing to attain to, so many sins to overcome, so many temptations to buckle with, so many right hands and eyes to cut off and pull out.

Ans. I answer, Faith teaches us to fetch all from Christ, to beg his Spirit to help us in the course of sanctification, that by his might we may prevail; and so in all mastering sins beg strength of Christ, and then set upon the walls of Jericho, and they shall fall before you.

How shall this be done?

As they did; they believed the promise, that compassing it seven times

it should fall to the ground. So we, having so much and so many promises for the subduing of sin in us, let us set upon them, look up unto Christ, believe the promise; and our walls of sin shall fall so far before us, as they shall neither hinder our comfort nor our salvation. Eclipse it they may for a little while, but the sun will shine again, break through and dispel all those clouds and mists.

Let us set upon all Goliaths, therefore, by the word and Spirit, and withal set our will against them, that we heartily desire and endeavour to be rid of such lets and incumbrances, and we shall in the end find a notable victory over them; and so in all troubles and vexations, as Luke xvii. 3, 4, *seq.*, with the disciples beg of God the increase of faith. This will help us out in all storms and tempests; help faith and help all. This will set heaven and earth a-working for our good. We see, Heb. xi., that all is attributed to faith. Why? Many other things concurred in those excellent actions for doing of them; but all is attributed to faith, because faith is that great wheel which set all the rest a-working, and stirs up all, as, 1 Cor. xiii. 4, *seq.*, it is said of love, that it does all: for the same reason, because in those things there mentioned it stirs up all the rest. So in any grace which is wanting in us, go to Christ and say, Lord, I lack wisdom, counsel, strength, understanding, prudence in thy holy fear. The fulness of these are in thee; Lord, it is for thy glory to help thy poor servant, and bestow some measure of these upon me to do thy own work with. Lo! Lord, I lay myself down to thee to work by me. I have an angry spirit, full of tossings and turmoilings, but thou art the Prince of peace, abounding in meekness. Oh bestow on me such a meek and peaceable spirit, as, learning of thee, I may be meek and lowly in heart. I instance but in a few things; enlarge them yourselves. In all things let us, with confession of our wants, have an eye unto his fulness, and then we shall find the more of his abundance, when we set not upon these duties in our own strength only.

Two things are opposite to this life of faith.

(1.) *Despair*. This cuts the pillars of hope. Against this divers, as Luther for one, have been tempted to despair, but yet setting on the work, have overcome.* So the Israelites were afraid, upon the evil report of the spies of Canaan; but when they went on, they overcame and beat down all their enemies. So we say, Oh, I shall never overcome such a sin, or such a corruption, or do such a duty. This is not true, go on, look to Christ, join his strength with thy endeavour, be out of love with it, resolve thoroughly, set upon it strongly, and down it shall before thee.

(2.) The second is *presumption*; for this know, that in his own strength shall no man be strong. In St Paul's speech, 'By grace I am that I am,' 1 Cor. xv. 10. So again, saith he, 'In him'—to wit, in Christ—'we live, and move, and have our being,' Acts xvii. 28. If we do presume, it is just with Christ to forsake us, as he did Peter. Take heed also of spiritual self-sufficiency, lest we rest on ourselves, and go not to Christ. Our moving to all good duty is by him. It is but a word for him to help us, either in things tending to a spiritual or a natural life. Therefore, for conclusion of all, leave him not. In thy emptiness go to his fulness. If thy cistern be dry, turn the cock of thy faith, and his fountain will fill it again. Take him still along with thee, and thou canst not choose but live this life of faith in sanctification.

* Cf. footnote, Vol. I. page 126.—G.

THE LIFE OF FAITH.

SERMON II.

And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—GAL. II. 20.

WE see here our blessed apostle doth exemplify himself a man living another life than the life of nature, from higher reasons, grounds, and principles: 'I live,' saith he, 'by the faith of the Son of God.' First, he considers of another life than that which is rational, correcting the error of the same; for as reason corrects sense, so faith doth reason. This makes a man a new creature. The spring of this life is Christ. The means of conveyance is faith. It is meet now we should fetch all out of* ourselves; for since Adam lost what he had, it is dangerous to trust ourselves with it any more. Therefore Christ keeps it for us, and makes it ours by conveyance of his Spirit, making us all children of grace. Faith is wrought in us by the Spirit of God, and then it works, as Augustine says, *acti agimus*. Thus by effectual calling being once knit unto Christ, it is consecrated, as that by which we live. Christ is conceived in our souls by faith. As he was conceived in the Virgin's womb by her yielding to the promise, so we, closing with the promise, faith is wrought, and then Christ comes to live in the heart, as, believing the promise, he came thereafter to live in her womb. In the last sermon we propounded many things touching the life of faith, how it lives in effectual calling, in justification and sanctification, in glorification, and in the several grand passages of this life, one of which remains yet to be unfolded, as, *the life of faith in glorification*.

Quest. 1. But how? Vision is for glory; what hath faith to do with this, which is of things unseen?

Ans. 1. I answer, we live by faith in glorification thus, because faith lays hold on the promise, and we have the promises of glory set down in the word, and with the promise we have the first-fruits of the Spirit, and having the earnest and first-fruits, God will surely give the harvest. We have the Spirit, and thence faith reasons, God will make good his promise, he will not take back his earnest. Thus faith gathers great matters, believes all, and so lives comfortably in expectation of fruition.

Ans. 2. Again, faith lives by the life of glorification in Christ the head. There is but one life of Christ and his members, and one Spirit, one with

* That is, 'from without.'—ED.

him in union in the first degree of life. His glory is our glory. As in justification our debts are made his, so his glory is made ours, as it is John xvii. 1, *seq.*, and he is gone to prepare a place for us, to bring us where he is. 'The glory which thou gavest me,' saith Christ, 'I have given unto them;' yea, 'and in him also we sit in heavenly places,' Eph. i. 3. So in regard of Christ to whom we are knit, we live the life of glory.

Ans. 3. Thirdly, by reason of the nature of faith, as Heb. xi. 1, which is to make things absent have a certain being. Now faith being wrought by an almighty power, raising us above ourselves to fasten and lay hold on so many mysteries, so it makes an almighty working in the soul, makes things afar off to come evident. Thus it presents glory to us, as though it were present, and we in some sort live by it.

How to know whether or not we live the life of faith in glorification.

1. This, where it is in faith, makes a *Christian glorious, puts him in a spirit that is glorious in all estates.* There is no grace in him, but it is set a-fire by this faith of glory to come. When faith looks back on things, it hath strength, but when it looks on glory, all graces and virtues are set a-work.

1. *Hope is set on work by faith,* and keeps the soul, as an anchor, steadfast against all assaults.

2. *Hope doth stir up patience;* for, saith the apostle, 'what we hope for, we wait patiently for.' Thus patience is exercised in two ways. (1.) In suffering of grievances. (2.) In the expectation of time.* So faith doth thus put life in patience, reasoning;—Why? What! it will not be long; these afflictions will not endure ever; I myself shall away ere long; glory will come at last for ever and ever; therefore I will bear all patiently.

3. Again, *it sets courage and magnanimity a-work,* as Heb. xi. What made all the patriarchs so stout to hold out and endure so many miseries, but that they had an eye to the glory to come? What made Abraham forget his father's house, going he knew not whither, but that he looked for a city which hath foundations, whose builder and maker is God, and therefore he was a stranger at home? The like we have of Moses, who forsook Pharaoh's court, because he saw him who is invisible. Yea, and of Christ himself it is said, that for the glory which was set before him, he despised the shame, endured the cross, being now set at the right hand of the Father in glory and majesty, Heb. xii. 2. So 2 Cor. iv. 16, saith Paul, 'For this cause we faint not, but though our outward man perish, yet the inward man is renewed day by day;' and the reason is, 'For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen,' &c. He who thus hopes, does not want a comfortable life. And therefore upon this ground it is the apostle's concluding exhortation, 1 Cor. xv. 58, 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.' This makes a man zealous and fruitful, so it makes a man sincere, as 2 Cor. v. 9, 'Wherefore we labour (saith he), that whether absent or present we may be accepted of him.' The ground whereof is, 'For we must all appear before the judgment-seat of Christ, that every man may receive the things done in his body.' In this case our comfort is in all things to be sincere in working.

Now there is an order of things. Whosoever lives the life of faith in these grand passages, that soul lives the life of faith also in all other pas-

* Qu. 'them.'—G.

sages of our life ; and these grand passages will run in the lesser courses of our life. To touch one : when a man is in extremity of both outward and inward affliction, then faith lays hold on this general, that God is wonderful in working, and that his ways and thoughts are not like our thoughts and ways. In all several cases faith makes use of all things God hath done or promised ; as,

1. *Of a man in the state of grace, God in desertion appearing his enemy.*

(1.) In this case faith at first conquered God, and obtained a blessing *by wrestling*, as Jacob did. Faith therefore knows the same way again, to go to those precious promises God hath made, of returning again, not to forsake and be angry for ever, not to plough all the day to sow, as Isa. xxviii. 24, speaks. Faith knows that God works by contraries. It knows God takes away the sense of his love, not in anger, but to stir up the conscience and sense of sin, that we may lament and mourn for it the more, and so receive a surer report of the forgiveness of it. Faith does know that his name is wonderful. He raises things past hope. When a man is in despair touching himself, and all things in himself, and of all comforts, then he is nearest home, as Paul said excellently : ‘ But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead,’ 2 Cor. i. 9. So faith looks at God working with Christ the Son of his love, how roughly he dealt, yet lovingly, with him ; for Christ is a pattern as well as a cause of good unto us. Christ in the case of his forsaking went unto God, saying, ‘ My God, my God, why hast thou forsaken me ?’ Mark xv. 34. Faith sets God’s promise against his present working ; as though it should say, ‘ Though thou killest me, yet will I trust in thee,’ Job. xiii. 15 ; for all this thy love is the same ; thou art merciful and gracious, and wilt not be angry for ever. Faith, as I may say, pulls off God’s mask, sees through the dark cloud, that God appears an enemy for a time, that he may return again with the more abundance of comfort afterwards. Faith knows, as Paul speaks, that it is God that comforts the abject, raises the dead, will be seen in the mount, making our extremity his opportunity.

So faith reasons, Is it so, indeed ? and is he wonderful in working ? Doth he thus and thus work by contraries ? Then I will answer his working the same way ; I will believe one contrary in another, I will expect the sun will shine again, though now it be under a cloud. The like I may say of any other extremity, as in the raising of our dead bodies. Faith, as it is in Ezekiel, sees a spirit quickening and putting life in dry bones, assuring us thereby that he can as easily raise up the dead as deliver us out of any extremity. Saint Paul’s argument is to trust in God, who raiseth the dead, [that he] can do all things, work wonderful changes in our greatest miseries. As for the church now in misery, there is a promise that Babylon shall be cast into the sea as a millstone, Rev. xviii. 21. Now faith believes the promises of glory, how that God will outwork all human policy, and catch the crafty in their own nets ; that as certainly as day comes after night, so assuredly all God’s promises shall be made good, as David resolves, Ps. cxxx. 6, ‘ My soul waiteth for the Lord more than they that watch for the morning : I say, more than they that watch for the morning. Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption.’

So in any cloud get faith, and it will break through all impediments. Believe the former grand passages of calling, justification, and sanctification, and then we will trust God for the rest. Then is faith most glorious.

When it works alone, then it works most strongly. Then also God delights to shew himself most effectually; for when all other means fail, and faith works it out alone in wrestling, then he hath all the glory, and then all is well; and therefore we must do in this case as the prophet advises, 'Let him who sits in darkness and hath no light, trust in his name,' Isa. l. 10.

Faith does raise men up, and set them upon a rock, so sure as nothing can take away their comfort and joy in God; because Christ's name is wonderful, who then works in desperate cases when it is seasonable. A mighty God delights to work mightily, in mighty plunges. Then faith plies the suit hard: Help, Lord, or none can. Our Saviour, you see, slept in the ship until a mighty tempest rose, and then he rebuked the winds and the seas; so he seems to sleep now in the church. Why? That we may wake and stir him up by our prayers. When the Israelites' tale of brick was doubled, and the people greatly perplexed, then Moses came fitly to promise deliverance. So when the afflictions of Christians are doubled, then they are commonly most humbled. They pray hard, search, believe, and apply the promises, and then deliverance comes. Therefore in all exigents set we faith a-work, for this stirs up prayer, and prayer stirs up God, and God stirs up all the creatures. Blame we not, therefore, any trouble so much as to cry out, Oh I am undone! what shall become of me now! No, find fault with an unbelieving heart. It is not the trouble, but our weak faith which makes us to sink in these waves. Beg then of God, in great trouble, great faith to go through. Cry, Lord, increase my faith, for then the trouble is small when the faith is great.

(2.) Secondly, *In daily afflictions*. Whatsoever we suffer by them, labour to take away the sting of sin by living the life of faith in justification, as David did, Ps. xxxii. 5; confess we our sins to God, beg to have the sting of them taken away, and hereupon we shall find him to forgive our iniquity, as in David. So in all our weaknesses and imperfections of sanctification, go to Christ for more grace, and say, Lord, though I be poor and empty of goodness, and of that which thy exact holiness requires, yet Christ hath abundance of fulness to supply my wants. Oh let me receive some grace for grace out of his fulness, and accept what he hath done for me in his pure and perfect obedience; good Lord, impute it to me, for thou hast made him to be for us wisdom, righteousness, sanctification, and redemption. And so for glorification; in all afflictions set we glory before our eyes, as Paul did, remembering that 'our light and short afflictions, which are but for a moment, cause unto us a far more excellent and eternal weight of glory, not being worthy of that glory which shall be revealed,' 2 Cor. iv. 17. So in any affliction, we have still use of the life of faith in glorification. All these must be used in our afflictions, living the life of faith in all.

(3.) Thirdly, *In sickness of body*. Trust to Jesus, he is as powerful and as willing to help us now as he was to help others in the days of his flesh. All things are possible to us if we believe. It is but a word for him to rebuke all storms and tempests whatsoever. Let us not do like Asa, trust only in the physician or in subordinate means, but know that all physic is but dead means without him, 2 Chron. xvi. 12. Therefore with the means run to Christ, that he may work with them, and know that virtue and strength comes from him to bless or curse all sort of means.

(4.) Fourthly, *So for disgraces*. Commit we our credits to him as our lives—he cares for both—remembering what Peter speaks, 'If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory

and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified,' 1 Peter iv. 14. He means such a Spirit shall rest on us, which shall make us glorious. So Heb. xii. 2, 'We are therefore in sufferings pointed unto Jesus, the author and finisher of our faith, who for the glory which was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' This suffering hinders our happiness ; look to him, he is now set in glory, so shall we be. It is not in man's power to alter men's conceits. God hath this in his power, when he will heap honour, or pour disgrace upon any man. Therefore let us look up and desire no more good name than God will afford us. If dogs bark, no matter ; at length God will clear our name, and our righteousness shall break forth as the noonday. Thus much the church assures herself of, Micah vii. 8, 'Rejoice not against me, O mine enemy : though I fall, I shall rise again.' As though she should say, God's servants are never finally forsaken. A time will come when God will do me good for all this, when I am humbled and have made a right use of it. That we may do this, think God in Christ hath given me the pardon of sin ; what matter then of all other things which cannot hurt me, and shall all work together for my good ? David, we know, Ps. vi. 8, began to complain grievously in this kind ; but afterwards, ver. 8, when the Lord had spoken peace to his soul in the life of faith in justification and sanctification, then he says, 'Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.' Then he despises the shame.

(5.) Fifthly, *In our particular places and graces.* Thus must we here live by faith also ; for a Christian knows that he stands as in a circle set there by Christ to work. Therefore faith concludes, Here look I for understanding, wisdom, success, blessing, and ability to go through-stitch (*a*) with the business I am set about. He that set me here will enable me, and if I have ill success, then I will go to Christ, and I shall speed well with his assistance, as Peter did, who, though he had toiled all night and caught nothing, yet at length, at Christ's command, casting forth his net, caught abundantly, Luke v. 5. So there may be many who take much care and toil for heaven, to subdue and overcome corruptions, and yet catch nothing ; find no answerable success. Oh let them go to Christ, and trust him as Peter did, and they shall overcome so at length, as all shall be well. So if magistrates, ministers, and people would trust God for strength more than they do, things would be better than they are with them, as we see the instance in Moses, who being commanded to go to Pharaoh, complained for want of utterance. But what saith God to him ? 'Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the Lord ?' Exod. iv. 11. Therefore in all such wants, faith goes unto him for it. The like, we read, was Christ's encouragement to his disciples, Luke xxi. 15, 'Settle it therefore in your hearts, not to meditate before what you shall answer, for I will give thee a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.' This was made good also in the bypast troubles of the church, when poor silly women put to silence with their answers great learned men.

Now faith sees what Moses did, Heb. xi. 24. It looks up to Christ, to him who is invisible. It is with faith in this case, as it was with Micaiah, 1 Kings xxii. 19, when he had seen the Lord sitting on his throne, and all the host of heaven standing by him on his right hand. Then Akab, a king on earth, was nothing unto him when he had seen the King of heaven in his glory. So we by faith seeing Christ, heaven and glory over our head,

caring for his church, standing at the right hand of God, by assistance of his Spirit, this will put invincible courage in us.

(6.) Sixthly, *For provision and protection.* Faith goes to Christ, hangs and depends upon him for all these things. Faith knows that it hath encouragements, promises, and examples enough to strengthen our dependence on him, as to name one: Luke xii. 32, 'Fear not, little flock, for it is your Father's will to give you a kingdom.' Hence the believing soul argues from the lesser to the greater. What! will God deny me daily bread, that will give me heaven, and raise me up to life everlasting? and so it cites and revolves the promises often, that a little which the righteous hath is better than the abundance of the wicked; for he adds no sorrow with it; that a little with love is better than a stalled ox with contention, Prov. xv. 17. Yea, and in this case by faith we know that the saints, in extremity, shall be extraordinarily provided for. Sometimes he will bless a little, as the seven loaves and five fishes multiplied suddenly to feed five thousand people. They were in great want before, and were suddenly supplied. So it shall be with us. Sometimes we know the woman's oil increased; the ravens also in distress shall feed Elias; Lazarus shall have the dogs to lick his sores. In the use of the means we need not fear, and wanting means God will create means when all doth fail; for then faith lives best, knowing that God commands all means, and can suddenly do what he will.

And so for protection and preservation, faith knows that Christ will be our shield and protector, therefore it relies upon him. 'Fear not,' saith God to Abraham, 'for I am God, all-sufficient, thy buckler and thy exceeding rich reward,' Gen. xv. 1. Hence the saints have so esteemed him in all ages their rock, fortress, strong tower, salvation, helper, deliverer, refuge, and the like; and Christ tells his disciples, that he is with them even unto the end of the world, Mat. xxviii. 20. He rules his by his kingly office for the good of his church. Thus much we know he made good, both in Egypt and in the wilderness, bringing his people safely into Canaan, through all those dangers they were in; providing also for the women, persecuted by the dragon, a place of refuge in the wilderness, where she was safely kept, Rev. xii. 6.

(7.) Seventhly, *And for our children.*

Obj. Oh, say some, I could be content with a little, but I have many children.

Sol. Here faith sets in, and answers, But are they not also Christ's children, and must not he provide for his own? Do therefore what thou canst, and for the rest despair not, but cast this burden upon him, who hath commanded thee in nothing to be careful, but in all things to make thy suits and supplications known with prayer and thanksgiving. In this case faith in a dying parent follows Christ's example, John xvii. 6, 11: 'Thine they were, and thou gavest them me; and they have kept thy word. Holy Father, keep through thine own name those whom thou hast given me: that they may be one, as we are.' So a dying father may say, Lord, thine they were, thou gavest them me; I have done what I can for them. Thou, Lord, art the first, best, and last Father, the world* and the fulness thereof. Now, therefore, holy Father, keep them in thy name, for thou art the refuge of the poor and needy, and thy time is to help when all other help is at a stand. Why, consider, is not he the Father of the fatherless? Then let us leave them to him with that resolution and confidence of the prophet

* Qu. 'thine are the world'?—ED.

David, 'When my father and mother forsake me, the Lord will take me up,' Ps. xxvii. 10. Not that he means fathers and mothers use to do so, but though they should, or even when they forsake us by death, yet God doth wonderfully save and protect their posterity. Then learn to exercise thy faith. Though thou leave them little, yet trust in God, and know that he who rests under the shadow of the Almighty, as the psalmist speaks, shall be safe, Ps. xci. 1. He who provided for them in the womb, and prepared breasts for them ere they came into the world; he who put so tender affection in women: know that he will also have care, and be more compassionate over thy children after thee. Let faith then settle thy heart on these grounds. In the womb they were nourished and bred thou knowest not how. Oh, saith David, 'I am fearfully and wonderfully made,' Ps. cxxxix. 14. And after thy death they shall be nourished, thou knowest not how. For this cause many are punished in their generations, because they would not trust to God, but did use ill means to perpetuate their houses, as covetousness, worldly policy, and the like.

(8.) Eighthly, *In prosperity.*

What use is there in this, of the life of faith? Oh yes, very much; for,

[1.] First, What makes prosperity sweet, but because by faith one knows that his sins are pardoned? What comfort, I pray you, hath a prisoner in the Tower of his life, though he abound in all outward plenty of gold and silver, so long as his pardon is not sealed? This sweetens prosperity, the life of faith in justification, that all my sins are nailed with Christ upon the cross, that the handwriting against me is cancelled and done away. Thus one comes to be of the first-born, 'whose names are written in heaven,' Heb. xii. 23, and to joy that he hath a double portion, being exempt from many fears, crosses, and miseries others are vexed with. Who are better Christians than they that know they enjoy all good things with God's favour and blessing? Here faith hath a continual work, to see God's love in all, and so to be abundantly thankful, according unto that we have received.

[2.] Secondly, The life of faith orders our prosperity. How? Not to abuse those good blessings bestowed on us, not to be puffed up by them, not to disdain, but to relieve others by them. Faith causes us to think of them as they are set forth in the word. It causes that we delight not too much in them, shews us better and more lasting riches, friends, and the like. It makes us take Saint Paul's counsel, 1 Cor. vii. 29, to rejoice and do all things as though we did them not, and to use the world as though we used it not, because the fashion of this world passeth away; and therefore it makes men, as Paul speaks in another place, not trust in uncertain riches, but in the living God who can do all things. In sum, it causeth us manage all the things of this world, so as thereby not to have our hearts drawn away from the chief good.

So again, in all the comforts of this life, it makes a man eat and drink and sleep, and do all in Christ, looking up into him in all his actions, living by faith, and joying that now he hath a title and a right to all the creatures. He being clean, now to him all things are clean, because he is now in Christ, who is pure, without spot, and Lord of all; for to the unclean all things are unclean. It cost Christ dear to purchase our liberty to the creatures. Therefore finding and joining in this freedom, we live the life of faith in prosperity; whilst it eyes God in all the passages of this estate, sets him in the first place, receives all, and joys in all as coming from the love and graciousness of so good a God; returning in humility

the strength and glory of all unto him ; supplying also the necessities of his members.

(9.) Ninthly, *In God's ordinances.* In the preaching of the word and in the sacraments, faith makes us live this life of faith, not to be captious how this comes that God hath appointed this means, especially, unto the end of the world to teach men by. It makes us lay aside by-conceits to think, why it is enough for me, his will shall be the rule and square of all my thoughts and actions. He hath sanctified and made effectual this ordinance to this purpose ; therefore I believe he will bless his own means, which though to the world it seems to be the foolishness of preaching, yet it shall be effectual to my salvation and the rest of his church. He made the world by his mighty word, he repaired the decayed world thereby, and by it he will also call for and raise up all the dead at the last day. Therefore I will rest upon his ordinance without further dispute.

And so for the sacraments. What is a little water to the washing away of sin ? Oh, but the blood of Christ, this is the cleanser, this washes away our sins. His ordinances make it powerful and effectual to that end he hath appointed it, for the believing soul. So the bread and wine in the Lord's Supper seem weak and feeble things ; ay, but they are ordained to strengthen and increase faith. Here the Christian soul believes God can so strengthen faith by his Spirit, working in us a nearer communion with Christ and hatred of sin thereby, blessing his own ordinances, so that, as meat and drink refreshes, sustains and feeds this mortal body, so shall his ordinances by his blessing be effectual for the refreshing, fortifying, and nourishing of our souls to life and endless immortality. Again,

(10.) Tenthly, So in our combats. Of necessity we must fight the good fight of faith many ways. First, if any trouble assault a believer, he hath recourse to the life of faith in justification and sanctification. As he conquered God at first, in repenting, praying, and wrestling for forgiveness of sins, and applying the promises, so now he knows how to conquer any evil that befalls him. As it was said to Jacob, 'Thou hast, as prince, had power with God and with men, and hast prevailed ;' so a Christian, having in his first new-birth-pangs conquered God, and prevailed, now by the same assistance and skill he can conquer all things also. Secondly, A Christian fights this good fight by living the life of faith in glorification. Saint Paul says, 'Fight the good fight of faith, lay hold of eternal life,' 1 Tim. vi. 12 ; insinuating that the way to live this life of faith is to lay hold of eternal life, having serious and constant meditations of the glory to come. Canaan, we know, was given to the Israelites, divided and given by Jacob, ere his death, long before they came there. Who would not fight then for such an inheritance ? Now there were serpents, giants, strong and many enemies by the way ; so they fought against all, and overcame all. Even so betwixt us and heaven there be many enemies to overcome : the flesh, the world, the devil, and all those numberless number of events which by their malice and our frailty we are tempted unto. But here faith must lay hold of eternal life, answer all objections with this, All these shall not make me lose eternity, there is no comparison betwixt heaven and earth ; false pleasures here, and true substantial joys to come. This, saith the Scripture, is our victory which overcometh the world, even our faith, 1 John v. 4. Why ? Because faith makes Christ's victory ours. Christ overcame sin, hell, death, the world, and all ; and Christ himself being ours, we have all made effectual for us, which we have done and suffered. So Christ overcomes in us by his Spirit, as the apostle hath it, 1 John iv. 4,

'Stronger is he that is in you than he that is in the world.' So that a weak Christian hath a strong Spirit in him, which no power can prevail against, though he hath some foils.

Quest. But how doth faith fight against the world by the life of glory ?

Sol. The world offers and presents petty base things before us. Faith keeps off, and opposes the glory to come, preferring that before all ; as Moses did, who because he saw him who is invisible, refused to be called the son of Pharaoh's daughter, esteeming the rebukes of Christ before all the treasures of Egypt ; because this glory presented better things unto him than this world hath, Heb. xi. 24, *seq.* And if, on the left hand, the world threaten troubles, afflictions, persecutions and the like, for well doing, and not running into sinful courses with others, then faith remembers, as it is Rom. viii. 18, that 'all the sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us.' We see then that the life of faith of that glory to come, helps us in all temptations to fight the good fight against all enemies whatsoever. He who hath a crown before him, it will make him run through the pikes or anything to attain it ; so faith, having glory, immortality, and the joys of heaven before it, overlooks and despises all oppositions, and sees all things subdued to Christ, as though all were past ; whereupon it gathers assurance that it shall triumph over all in him.

(11.) Eleventhly, *So we persevere unto the end,*

Fighting and living this life of faith ; that is, a Christian makes it his daily and continual life. This is a ground of perseverance. A Christian then lives in a sort the life of Christ, as it is said, Rom. vi. 9, 'Christ being raised from the dead dieth no more, death hath no more dominion over him.' So such a one once living by faith, dies no more. There is a perpetual supply of spiritual strength imparted unto him from Christ the head, whereby he lives by faith in all the passages of this life. Rom. viii. 35, 'What shall separate us from the love of God in Christ ?' Nothing can. It is a never-failing river, entertained unto death, that whosoever drinks thereof shall never thirst again ; for Christ's promise is, 'Whosoever liveth and believeth in me shall never die,' for after faith ends, then comes the life of vision, so that all our life the life is the same, we continue so living even until death, and then faith leaves us to the fruition of the thing believed. But doth faith leave us when we come to die ? Oh no !

(12.) Twelfthly, *We die by faith also.*

For a Christian knows that he is in heaven already. As he lives by faith, so he dies in faith also. Faith makes him, like Stephen, resign his soul to God with comfort. He knows that Christ will receive that soul, which he hath purchased by his blood. He dies by faith, because he sees death conquered in Christ before him, and because he looks beyond death, and over-eyes all things that are betwixt him and glory, having the Spirit of Christ in him, which makes him bold and fearless, as David says, 'I will not fear though I walk in the valley of the shadow of death, because thou art with me,' Ps. xxiii. 4. This blessed faith in the Son of God makes us do all things, suffer all things cheerfully and comfortably. Faith makes absent comforts present to us. It eyes such sweet contentment in God's presence, that all difficulties below seem as nothing. It knows whom it hath trusted, and what is laid up for it. A believer sees invisible things. Oh the glorious things that the faithful soul beholds ! He sees the angels ready to carry him from a house of clay to a heavenly paradise ; from the company of sinful men here in misery, to the sweet society of saints in perfect

bliss, which he himself now enjoys the first-fruits and earnest of, and longs to be fully possessed with.

Obj. But how can this be, when neither eye hath seen, nor ear heard what God hath prepared for his ?

Ans. Indeed, to carnal sense these things are undiscernible ; but to a renewed soul, the Spirit that God hath given them discovers the eminency thereof above all earthly contentments whatsoever. We see they are compared to a kingdom, to a feast, to a crown, familiar resemblances, that so the meanest capacity might conceive and be taken with them. What more desirous* than a kingdom for honour ! what glory is there in a rich diadem ! and what sweet refreshings are there in a feast ! Yet, alas ! these are all but shadows ; the reality is heaven itself. Talk not then of riches, but of thriving in grace, which will make you rich indeed. What good will the riches of the world do us at the last day ? They take them wings and fly away. If we have not the true riches, we may die in want for all these, as Dives did. Know this, that if there be anything good in earthly kingdoms, there is much more in this spiritual kingdom.

Again, the children of God know these heavenly things by their taste. They have the first-fruits of them even in this life ; and if the communion of saints here be so delectable, how much more will it be in heaven ! God's children have a taste of that eternal Sabbath in heaven, by keeping a holy Sabbath to God here on earth ; they have a taste of that eternal rest and peace which they shall enjoy hereafter, by the peace of conscience which they have here ; and that heavenly joy which doth flow into the soul now, is but a taste of that eternal joy which we shall have our fill of one day.

God is so far in love with his children that he keeps not all their comforts for another world, but gives them a taste of the sweetness here. But what are all refreshments below to that which we shall have above in God's presence ? As John saith, 'We are the sons of God, but we know not what we shall be,' 1 John iii. 2. Only this we know, that when Christ our head appears, all his members shall be like to him. Our life may well be said to be hid with Christ in God, because flesh and blood discerns not the things prepared for those that love him. We lead a hidden life. We cannot see God face to face, or know him so perfectly here as one day we shall do. All that we have now is a taste of the good things to come, and but a taste.

The life which we now live is a life of faith, and we are to walk by faith, not by sight. Therefore, if God did give us all here, what need have we of faith ? It were no commendation for a Christian to abstain from the sinful courses of the world, if he did see the glory that he shall have present before him. But God will manifest to the world that he hath a people whose comforts are higher and greater than the world affords, who live by faith and not by sight.

God doth not reveal to us now all that we shall have hereafter, because we are not capable of such delicacies, we cannot digest them ; as Peter and John, they could not see Christ's glory in his transfiguration, but they must be spiritually drunk with it : 'Master, it is good being here : let us build tabernacles.' Oh but saith the Holy Ghost, 'They knew not what they said,' Mark ix. 5. So likewise St Paul, when he was caught up into the third heaven, and heard unspeakable words, he could not digest them, they did so ravish him ; therefore God gave him 'a prick in the flesh,' that he might not be exalted above measure, 2 Cor. xii. 7. Are we stronger than

* That is, 'desirable.'—Ed.

Peter and Paul, to bear these revelations from above? Is it not goodness in God to reserve them till such time as we are able better to relish them? Moses, desiring to see the face of God, had this answer, 'No man can see my face and live,' Exodus xxiii. 20. So he that would conceive aright of the joys of heaven must die first.

Though we cannot see or understand these spiritual excellencies, yet let us often think of them. The life of a true Christian is taken up with the consideration of those things which he shall hereafter have in heaven. There is no grace in a Christian, but it is set a-work this way. What is faith without this? The chief work of faith is about things not seen. It makes absent comforts to be in a manner present; and so overcomes the world by seeing these things above the world. How is patience strengthened, but by the consideration of future relief? If there were not better times hereafter for the godly, they were of all creatures most miserable; but the thought of that makes them wait with patience. What makes men so tender in conscience, and so fearful to sin, but the eyeing of him who is invisible?

And have we such glorious comforts in another world? Let this cheer up our hearts with joy against all contempts and slighting here below. The world knows not God, nor us, neither doth it not know what things are prepared for us; and shall we care for their abuse and scorn? What though we walk up and down here unknown, our condition shall one day be manifested with glory in the sight of all, and then we shall esteem of things below as they are. The consideration of this should raise up the spirit of every Christian. What makes us do things that are excellent, but our believing an excellency in such ways and courses? He that sees an excellency in God, you may turn that man loose to any temptation; for if Satan tempts him to any sin, he thus considers with himself, Shall I lose the sweet contentments of heaven for a base lust? Shall I lose my peace of conscience, and joy in the Holy Ghost, for the satisfying of my unruly corruptions? Consider what we lose in the committing of any sin. The profit and pleasure that a man gets in following the world, alas! what is it to the precious comforts which we lose? Who would be beholden to Satan for anything? Is it not a disparagement to go from God, as if there were not sufficient in him to quiet the soul? Hath not God enough, but we must be beholden to the devil our enemy?

Oh, then, let us admire the love of God to his poor creature, in preparing such great things for him. Let us say with David, 'Lord, what is man, that thou art so mindful of him? or the son of man, that thou so regardest him?' Ps. viii. 4. How wonderful is thy mercy in having such high thoughts towards lost sinners? 'Blessed be the God and Father of our Lord Jesus Christ, that hath thought us meet to be partakers of an inheritance, immortal and invisible, reserved in the heavens for us,' 1 Pet. i. 4. A sound Christian begins his life in heaven here upon earth: he praises and glorifies God by a holy and fruitful conversation. This is our best way of blessing God. Praise in the heart will soon break forth in the tongue.

The apostle, when he speaks of the state of God's children, calls it a 'heavenly kingdom,' a 'glorious inheritance,' a 'wonderful light,' a never-fading condition. He is not able to express their happiness, it is every way so full. 'So God loved the world.' So, as I cannot utter it. 'Behold what manner of love the Father hath shewed, that we should be called the sons of God,' 1 John iii. 1. It is so free and so rich love, that I am not able to declare it. Envy not, then, the wicked in their pleasure and

bravery. Alas! they are but for a term of life; pity thou rather to see them delight in such sinful vanities. Shall a Christian envy any in their pleasures here, when he himself is in such a state of admiration? He should be so far from grudging and repining at the prosperity of others, that he should solace himself cheerfully with his future hopes. The thoughts of his good to come should revive him more than any want or discouragement should deject him. What though we have not our comforts in possession? We are sure of them; God reserves us for them, and them for us. We are like little children, that think not of the portions that their parents have left them till they come to age. Many weak Christians think not of their Father's portion, they mind not those unspeakable joys laid up for them in their minority; but as they grow in grace, so they will have more knowledge of it, and longings after it.

If it be a great matter to come out of a dark prison, to see the light of the sun, what will it be to come out of this dark world, into the glorious light of heaven? A natural man knows not this, but when once we come to see that light that we shall have in glory, then we will admire it, and cry out with the apostle, 'Oh the exceeding love of God in Jesus Christ!' Indeed, those things that came by the gospel cause wonderment, that God should love flesh and blood so as to prepare such excellent things for them.

But we must know, God doth qualify all those here that he prepares happiness for hereafter. The reason is, because no unclean thing shall enter into heaven. We must not think to come out of the mire and dirt, and enter into heaven presently. No. There must be a suitableness wrought in us for such a condition. Those that will not live holily here, have no dwelling in that holy place. If thy heart can tell thee that thou hadst rather have this honour, and that pleasure, than grace in thy soul, the word of God doth as plainly tell thee, that the excellencies of heaven are none of thy portion. A swine loves the puddles rather than the sweet fountain; so wicked men delight in the world more than in heaven, which plainly shews they shall never come thither. Nothing will comfort us at last but a true change of heart. If thou beest not a new creature, thou shalt have no part in the New Jerusalem: therefore let us not feed ourselves with vain hopes. There is none of us but desires heaven; but why dost thou desire it? Is it because it is set forth to be a kingdom, an excellent place of joy and rest? Is it for this only? Assure thyself, then, thou wilt never come there. Thou must desire to have heaven, because of the divine nature, because it is a holy place, and near to God, if thou wouldst possess it indeed; and 'if thou hast this hope in thee, thou wilt purge thyself, as he is pure,' 1 John iii. 3.

If we would have faith ready to die by, we must exercise it well in living by it, and then it will no more fail us than the good things we lay hold on by it, until it hath brought us into heaven, where that office of it is laid aside. Here is the prerogative of a true Christian above an hypocrite, and a worldling; whenas they trust, and things they trust in fails them, then a true believer's trust stands him in greatest stead.

For use of all. See then how faith is the life of our life, and the soul of our lives, because by this we are knit to Christ Jesus, the life and food of our souls. Let us then make use of it; house and entrench ourselves in him, as it is Ps. xc. 1, 'Make him our dwelling-place in all generations.' He is our buckler; our enemies must break through Christ ere they come at us; all is ours in him, and in his strength and might we shall overcome

all adverse powers whatsoever. You see then that this is no idle, but a mighty working grace. It works in heaven, and earth, and hell. It works against Satan, it works by love to God, makes us love him and work to him, and makes us industrious to work for others. Faith is the root of the tree, love the branches. Thus faith works mightily and strongly; it is a quickening and an active grace. Those therefore who find it not active, no marvel they want the comfort of it; they must strive to stir it up, and set it a-work to live by it. Those who find they have it, let them improve it to a better use than many do, to swear by it. This shames us in troubles to be unarmed. Where is our shield of faith, when every little poor dart strikes our armour through? This shews we have but a paper shield. We ought therefore to bewail our unbelief, and labour for this grace, which is so active and useful, so much the rather, because it is most miserable to be in a storm without a shelter. This will help us in all miseries whatsoever, and make us conquerors over all in him who hath loved us. Oh the excellent use of the life of faith! It looks back, and makes use of all God's works, promises, wonders, threatenings, and judgments; and gathers strength, wisdom, courage, instruction from all. It looks and sees all things past, as it were a-working, doing, promising, threatening in present, and is answerably affected; when by strength of fancy it presents the ideas of things past, to work upon us the more, as present, and so is overawed from sinning against God. Sometimes it sees all this world a-fire, and therefore for worldly things and enticements it puts them over so much the more lightly, as perishing things condemned to be burnt. So it is the best prospective in the world; it presents to itself things afar off, as present and at hand, and makes them excellent, great and glorious to the sight afar off. Therefore above all things study we to live this life of faith—Oh it is worth all our pains—and shun infidelity as that which only makes us miserable, causing the guilt of sin to lie on us, and shutting us up under the wrath of God; yea, it seals us up to the day of wrath, turns all our actions to be sinful in God's sight, and is cause of that great condemnation John speaks of; whereas by the contrary, the believing soul lives a comfortable life, is admitted into the glorious liberty of the sons of God, hath a shelter to keep off all storms and tempests whatsoever, and comes by this life of faith to be assured of his part and portion in the love, merits, obedience, sufferings, death, resurrection, ascension, and intercession of the Son of God; in sum, to be assured of its salvation in particular, as Saint Paul was, 'who loved me, and gave himself for me.' But thus much shall suffice for this time. I shall prosecute things more fully in the next.

NOTE.

(a) P. 376.—'Through-stitch.' To go through-stitch is = to go through or accomplish completely. 'Now wee are in, wee must goe *through-stitch*.'—Tragedy of *Hoffman*, 1631, sig. F. iii. '*Passe-par-tout*, a resolute fellow, one who goes *through-stitch* with every thing he undertakes, one whose courses no danger can stop, no difficulty stay.'—*Cotgrave*. 'To go through-stitch with the work, *opus peragera*.'—*Coles*. Sibbes adds another example to these illustrations from Halliwell's Dictionary of Archaisms and Provincialisms (2 vols. 4to, 1852). G.