

S A T I N I S
L I K E
CHRIST:

O R,
Somewhat of truth delivered to the Congregation
at Headly in Hampshire.

By Jo. Symmonds, M. A.

I COR. 15. 48.

*As is the heavenly, such are they also
that are heavenly.*

L O N D O N,
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LONDON.



*to the Nobly Descended,
gracious Christian and
vertuous Virgin,*

rs SUSANNA MILD MAT.

May it please you,



Have made bold in
venturing into the
world to make use of
your Worships name,
that so I may passe
ith the lesse molestation in these
ouble some times. It is an age of
ouble, and that not alone in the

The Epistle

world, and amongst men of the world, but such that professe to Christ, and I hope are in Christ. These latter own themselves, and what is theirs as men and fleshly, too much; and what is Christs and spirituall not enough; The contention in the church of *Corinth* partly arose from mens overmuch affecting singularity, one was of *Paul*, another of *Appollo*, another of *Cephas*, another of Christ. It may be some boasted of their circumcision, some of their Baptisme, some of both Baptisme and circumcision, some it may be gloried that they had medled neither with Baptisme nor circumcision; if not so, yet it is more then conjecturall that some boasted that they were hearers of such a one, and of such a ones Congregation: and from this outside-work highly extolling their choice and way, slighting and abasing others, caus'd

Dedictory.

caus'd strife. The Apostle blames for this contention, and shews that the way of Christ is to take from men, as men, all glorying. It is unbecoming the eye to hate the foot, because the foot sees not, 'tis enough that it is of the body : so should not Christians that have more excellent gifts, villifie them that have not attained to their perfection, or trouble to see others differing in judgement in some low things from them ; for in the body of Christ unity may stand with diversity : there may be diversity in respect of formes and yet unity in spirit; for men may enjoy God in different formes, God may dwell in them that regard a day, and in them that regard it not ; God may communicate himself to them, and so make them alike within glorious ; by enjoying his glorious presence. Formes are to be reverenc'd (knowing of

The Epistle

some there is use) as they wherein Christians may walke and be usefull one to another; yet meer being in forms makes not Saints, nor doth uniformity in forines breed true unity. True unity of members is from those members union with the head. And as souls are in unity with the head; so will they grow into a unity one with another. 'Tis the new and spirituall birth whereby souls are one with Christ, and like Christ that makes them at on with Christians, and true Christians look upon all that professe to Christ not as in formes; but as possessing Christ; and as they find Christ living in them do they esteeme them, and account them precious, knowing that a precious Christ makes precious Christians, and that they will keep their excellency let the times and places be never so bad they are cast into. Right Worshipfull,

Dedicatory.

full, you are young, and yet some bad dayes you have seen, people of all Ages, Sexes, qualities very bad, some ill favour in every place by reason of corruption have you to your annoyance met withall; And God knowes what more you may, whilest here in the body. You know what hath kept you right in these crosse-walkings, and also what hath preserv'd you and enabled you to keep your sweetnesses, hath not a Christ guided you? hath not a Christ communicated himselfe to you? I have high thoughts of your Noble self, and I am perswaded never a whit above you, but that you are as high as I take you to be, and that is in Christ; whom you have found all in all unto you, and on whom you rely to carry you through what remaines of sufferings as your part and portion, that at last you may sit down with Christ
in

The Epistle, &c.

in his Throne even as he is set down with his Father, in his Fathers Throne: and as you are such as he is in this world, so you may be like him in the world to come, participating with your sweet Saviour, and blessed redeemer in his glory to your perfect happiness. You have an insidelike Christ now, a soul glorious; you shall have an outside like him also, body glorious, body and soul glorious, all glorious. Towards the enjoying of which so farre as my daily prayers may help, you shall be sure of them, praying to God on your behalfe. And upon this account I tender my selfe.

Your Worships devoted

Servant, to serve you,

in what I may,

JO. SYMMONDS.



I John 4. 17.

As he is, so are we in this world.

That which makes Christs
 appearance delightfull &
 giving soul-content to
 Christians is love, & that
 which makes the appear-
 ance of Christians de-
 lightful and pleasant to Christ is love. ἑμοίων
ὁμοίως ᾗ
λόν.
 Like is very much won and pleas'd Simele
 with its like, a loving Christ with lo- gaudet si-
 ving Christians, and loving Christians mili.
 with a loving Christ: A merciful Christ Joh. 13. 1
 with merciful Christians, and merciful I Joh. 4.
 Christians with a merciful Christ: A 19
 holy Christ with holy Christians, and
 holy Christians with a holy Christ. Cant. 1. 2
 Christs love to Saints is better then
 wine, so is the Saints love to Christ Cant. 4. 10
 much better then wine; The favour
 of the good ointments of Christ causeth
 the Virgins to love him, and the smell Cant. 1. 3
 of the ointments and garments of those
 Virgins, being holy Saints, and Christs
 Spouse,

Hos. 14. 5, 6, 7 Spouse, is like the smell of *Lebanon*,
 where pleasant and odoriferous trees,
 herbs and spices grew in abundance;
 Cant. 4. No spices (not the best nor sweetest of
 10 all Created things) yielded so pleasant
 a savour to Christ as the graces, and
 actings of those graces, of his Sister and
 Spouse did.

Christians, you see your blessed state,
 Gal. 2. 20 you are like Christ, and lov'd of him,
 Rom. 1. 5 it may be you are neither like men of
 the world, nor lov'd of them, you may
 Jo. 15. 19 be never the worse for this, nay, it may
 be the more happier, for differing so
 much from them, and being hated or
 slighted of them. Our conformity to
 the world Christ never commends, but
 on the contrary (in Scripture) often
 Eph. 5. 11 discommends and bids us beware of it;
 Rom. 12. 2 'Tis conformity to himself that Christ
 Mat. 20. invites unto and expects, and as Christ
 25, 26 would have it so, Saints desire it may
 2 Cor. 6. be so; They care not who disapproves
 14 of them and theirs, so Christ approves,
 1 Cor. 4. 3 who blames them, so Christ commends
 Humanum them, who slights them, so Christ ho-
 diem vo- nours them; They (it may be) cannot
 e it huma- say when they see rich-men, that they
 manon ju- are like them, rich as they are rich;
 dictum.

or if they see men advanced to worldly
 honours, that they enjoy such honours
 and dignities, or if they see people beau-
 tifull or gorgeously apparell'd, they
 cannot (it may be) say they have so
 faire a face or rich cloaths, &c. Saints
 think they are rich enough, honoura-
 ble enough, that they are very faire and
 gallant, if like Jesus Christ. In respect
 of many worldly injoyments that the
 sons of men possessed, 'tis probable the
 sons of Zion could not say they were
 like them, yet this was their comfort,
 that they had the witness of the spirit, Rom. 8.
 that they could say they were like God, 16
 they were holy souls, like the holy God;
 union with God brought forth likenes
 to God; a blessed God dwelling in 1 John 4.
 them makes them blessed souls; Ex- 15, 16
 ceeding blessed and ever happy are they, Deus cha-
 that from in-dwellings of Father Son ritas est,
 and Spirit in them, can say God is holy, quid preti-
 Christ is holy, the Spirit holy, and we osus? Et
 as Saints delight to be holy, and so qui manet
 to be like Father, Son and Spirit: The in charita-
 Apostle speaks largely in his own and te, in Deo
 Saints commendation in uttering a few manet,
 words, saying, As he is, so are we in this quid secu-
 rarius? Et
 Deus in
 eo, quid

jucundius? Hæc gloria christianorum magna est.

world : He had spoken much of God,
 1 Joh 4. and of the Son of God, and of Gods
 16 dwelling in Saints, and of Saints being
 1 Joh. 4. 7 born of God, and knowing God, and
 having laboured with his Divine and
 Heavenly Rhetorick, he endeavoured to
 give God the honour due unto him,
 and he would not let slip an opportuni-
 ty of magnifying the grace of God in
 1 Joh. 3. 1 Saints, and how much they were dig-
 1 Joh. 5. 12 nified by enjoying God, and as to extol
 their greatnesse and goodnesse in the
 world, so to chear up themselves,
 that had received such kindness of God,
 and that they might with boldnesse
 stand up pleading their own dignity
 and blessedness, against all the reproach-
 es, disgraces and scorns of the world,
 he holds out God, and then himself and
 Saints : *As he is, so are we in this world.*

We shall look upon the Text as it
 hath relation mainly to God, as making
 out himself to us in Jesus Christ, and
 to Saints through grace enjoying God
 within, and by that enjoyment striving
 to be like God in holinesse, righteous-
 nesse, mercy, love, patience, long suffer-
 ing, goodnesse, gentlenesse, &c. And
 although 'tis impossible for Christians
 to

*Loquuntur
 hic de con-
 formitate,
 in puritate
 & inno-
 centia vi-
 ta. Hem.*

1 Pet. 1. 15

2 Cor. 5. 21.

Luk. 6. 36.

to

to be such as God for purity and perfection, yet through the Spirits help may they imitate God, and for the manner of living holily, strive to be conformable to the Lord, So that as God is a God of love, Christians are Christians of love: that love that is in a Christian to God, it is but a son, it is but a fruit of the love that is in God to a Christian, 'tis but the springing forth of somewhat of God himself planted within in the soul, 'tis but a stream running back to that Sea from whence it came, returning God his due; like for like; love for love; a Saint knows love deserves love; Gods love is love; In this way of love he acts freely, and so is like God, it is as ordinary for a Christian to love, as to live; for what maintains his being as a Saint, produceth love to the ornament of his being. As it rejoyceth in having the life of a Saint, so it is pleased in doing the work of a Saint, laying out it self in what is pleasing to the Lord; God cannot but act what is good, and what tends to his own glory; take a Saint as having God living in it, and from that living of God in it acting, it doth what is good,

*Hæc con-
formitas
nostri cum
Deo in
imitatione
q̃ conatu,
& omni
puritate
& perfe-
ctione po-
sita est.*
Rom. 8.

29

Eccles. 1. 7

1 Jo. 4. 19

1 Pet. 5. 2

Gal. 2. 20

Act. 4. 20

Psal. 40. 8

Joh. 7. 18

1 Joh. 3. 18, 19.

- 1 Cor. 15. and also tends to the glory of God; It
 58 knows 'tis not lost labour to be doing
 for God, and that it is not in vaine.
 There is infinite good in God, and there
 is some good in a Saint; Infinitnesse in
 God enables God for infinite worke,
 God is able to do like himself, beyond
 what a soul can think or conceive; A
 soul that enjoyes somewhat that this
 all-good-God gives out in his love
 through Christ, is in his actings accord-
 ing to what he receives, and as that re-
 ceiving springs and sprouts out; A spark
 of fire will do what a spark can do, and
 a drop of water what a drop may: indeed
 it cannot do so much as the Sea, or E-
 lement of fire can do; 'Tis a Christians
 joy that of Christs heavenly fulnesse it
 receives some grace, Christ hath what
 he hath without measure, a Christian
 in measure; a Christian is glad that it
 finds Christ saying, *As is the heavenly*
 48 *such are they that are heavenly,* , and that
 by the spirits work 'tis fashioned to be
 like Christ now 'tis in the world, and
 so chang'd into the same Image from
 glory to glory. And though it live in a
 wicked world amongst wicked men,
 yet it is not like them, but it is like him
 that
- 1 Cor. 15.
 10
*Omnia
 gratia di-
 vine tri-
 buit.*
- Joh. 3. 34
- 1 Cor. 15.
 48
- 2 Cor. 3.
 18

that is heavenly, it is not conformable to those it lives withall without in the body, but to him that lives within, in his soul; Dearly beloved, what are you? what can you now say for your selves? can you say you are like Christ? have you a life like Christ? have you a conversation like Christ? are you cloath'd like Christ? have you put on Col. 3. 12 (as the Elect of God (holy and beloved) bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ for-Christus gave you, so also do yee: The actions non tantum nobis of Christ should be instructions of christians, yet consider rightly of est domum, Christ's actions, some were miraculous, verum etiam exemplum. as fasting forty daies, raising the dead, &c. these are not to be imitated, because they cannot, yet these may help Miraculosa actiones Christi, to strengthen our faith, and confirme us mentem nostram de Christ. Some are peculiar actions belonging to his office, as to redeem, or veritate doctrinae ipsius confirmabunt. Peculiares actiones, quae sunt ipsius officii propriae, haec ut expiatoriae peccati nostri fuerunt: ita salutis fiduciam in nobis alent & confirmabunt.

*Morales
actiones,
quibus le-
gi morali
satisfecit,
hæ nostram
vitam &
mores ad
dilectio-
nem Dei
& proxi-
mi excita-
bunt.*

*Omnis
Christi
actio, nostra
est instru-
ctio, sed di-
versimo-
de, &c.*

make intercession, &c. these also are proper to Christ onely. Some are morall, these last are onely imitable; you may take all thus, some actions there are of Christ which he did as God, some as Mediator, some as man. The last are binding to us to follow: every action of Christs is for our instruction some way or other, and carefull ought we to be to make use of it as we should, that so none of Christs doings do not passe by us un-observ'd and taken notice of, but that we rightly ponder them, that what is to be admired and wondred at, we may admire and wonder, what invites to praise, let them have it, and what is to be imitated, let them be set before us, and strive to imitate, and though we cannot act to perfection, yet let us act with affection, and though we cannot do as we should, yet let us desire to do it, and though the bodies pace be slow, yet may your souls be nimble; *Paul* though he could not take hold on, yet did he reach out to those things that were before; And be sure to send Love to Christ, and let that tell him that all of soul and body is following after. And that whatsoever your doings are,

are, yet your desires are right, for they are to please him, and glad would you be to be comprehended in that saying of the Apostle; *As he is, so are we in this world*: Blame none for desiring this, to be like Christ; He that is like Christ, is very excellent, and the more this likenesse is perfected, the nearer is the soul to glory. 'Tis an excellent discovery of a vertuous soul, to see it continue good, let the times, places, and people be never so bad: and so doubtlesse it manifestts a heavenly excellency within, when a soul that lives in this wicked & ungodly world, appears in life and conversation heavenly, & shines out in a dark world though not with so clear a light, as Christ, yet is his light & shining out like Christ; A handsome imitation from some, is as pleasing as great action from others; Lord! thou art not strict to mark what is done amisse, look not on our actings which are imperfect, but Lord consider what our desires are, how we desire to conform to thee, and help Lord with thy spirit; As thou art a loving God, let us be loving christians, as thou art a glorious Husband, let us be a glorious Spouse,

*Quantum
unusquisq;
est in voca-
lis Dei,
tantum
est, &c.*

Spouse, as thou art a soul-pittyng-Saviour, let us be soul-obedient Saints; As thou art a fountaine, a Sea, let us be streams, at least drops, and though we are not of such worth as thou O Christ, yet let us be true coine, and as pounds and pence may have one stamp, and the least though not of so great a value as the best, yet of some value; Mark us sweet Jesus for thine, though the mark be never so small, that so what the *Pharisees* messengers answered thee concerning the Image and superscription upon the Tribute-money, saying, *it is Cæsars*, so Lord let the Image and stamp upon our souls be Christs. That so our life, our love, our actions may be such as Christs, Christ and us may have one way, one will, one affection, one mind, our bent and purposes the same with Jesus Christ: Now the work goes on, now is the mirth, now thriving, when all agree in one, when all the Souldiers do like the Captaine, all the servants like the master, all the followers like the leader, all the members as the head directs, and that there are no divisions; commands answered with obedience, examples sutable to the pattern,

(11)

tern, learners like the teacher, Saints like the Saviour, *As he is, so are we,* &c.

Obs: True Saints are such that are *Doct.* very like Jesus Christ.

There is some speciall singular thing in Saints that is not in men of the world, there is a singular vertue in a Jewell that is not in another stone, which makes it esteemed, there is a peculiar choice excelling in Saints that makes them so extold, there is somewhat in them that others have not seen, nor known, which is manifest to them by the spirit, they are begotten of God, and so come to be like Christ as children of one father are like one another: A holy Christ the Son of God, and holy Saints children of God, all of one; for which cause Christ is not ashamed to call Saints brethren, and from this brotherhood it is that Christ and christians are good friends, that there is so much union, peace and affinity, that they can speak together, confer together, dwell together, feed together, lodge together, and live together, the God of Christ, the God of Saints, the Father of Christ, the Father of

1 Cor. 2.10
Heb. 2.11

of

Ad per-
turbatos
Discipulos
accurre.
Io. 20. 17

Rom. 8.
17

Donorum
patris cœ-
lestis sunt
participes.

1 Joh. 3. 2

Phil. 3. 21

Rev. 3. 21

of Saints, 'tis the words of Christ, the soul-delighting words of the Elder brother to the Younger, sent by Mary as a message of comfort to the Disciples, *Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.* Here's a cordial, the Disciples were troubled at their Masters being crucified, and 'tis likely were very much grieved, Christ forgets them not, but sends them news of his Resurrection and of his Ascending into glory, and that they should ascend likewise, for his Father would not entertain him alone, but them also; The inheritance of glory belongs to Saints as well as Christ, all Gods children shall partake in this kingdom, *The spirit it self beareth witnesse with our spirit, that we are the children of God,* And if children then heirs, heirs of God, and joynt-heirs with Christ. Christ had bled freely for them, and his message is sweet to them, willing his should know what glory is provided for them, and therefore tels them they should be like him, *their vile bodies made like his glorious body, and sit with him in his Throne,* those that are like him in grace, shall be like him in glory, they that

that are partakers with him in bearing the crosse, shall be partakers with him in wearing the crown. Christ is fashioning his daily for himself, and when he hath brought his work to that perfection here, that they come unto the measure of the stature of the fulnesse of Christ and to perfect man, he will remove them to glory; for the church is heavens nursery, and as Christ sees fit he draws out those precious plants that are like himself, and sets them with himself; Small pieces of gold are look'd to and kept safe; if like Christ you are well enough souls, 'tis no matter who you are unlike; if fashioned like Christ, it matters not how different you are from all others, you are as you should be if like Christ.

Eph. 4. 13

The choice work of Christ is about souls, and here (as his skill is required so) hee shews it, in bringing forth so beautifull a piece and rare that was formerly deformed and vile, in making a brat of Satans a Saint, that which was like hell, to be like heaven; that which was most ugly, to be like himself that is the holy of holies.

Reas.

Saints are very like Christ, because
what-

whatsoever is found in a Saint as a Saint, it is really one with Christ, something flowing out from Christ; In Saints there is *plenitudo vasis* the fullness of a vessell; but in Christ is *plenitudo fontis*, a fountain-fullnesse. The Schoolmen say that Christ is as the fire,

Ut ignis, Christians as things lighted at that fire;
Et ignita. the fullness of the fire is such that light

a thousand torches at it, it is not diminished. Fire is not diminished by what is lighted at it, but by the abatement or diminution of the fuel, now Grace in Christ cannot be diminished, 'tis not subject to any decay; 'tis as he himself is, the same to day and for ever. Christ could not be perfect if subject to change; I conceive without offence I may say, that as a thing lighted at a fire is like the fire that lighted it, so Saints receiving grace from Christ are like Christ from whom they receive that grace; as children are like their Parents, so Saints like this everlasting Father, who is their father.

Joh. 1. 16

Isa. 9. 6

Reas.

Christ lives with them, in them, and in this he delights, and all is of likeness. Like is pleased with like, so is Christ, Saints are like him, and here-
 joyceeth

joyceth to be with them. Affections
 meeting with a right object drawe all
 after; If the affections be won the whole
 man is obtain'd so tis with Christ; where
 his love is pitched all his excellences
 will fasten. If Christ meet with one in
 whom his soul takes pleasure, that
 soul cannot doe amisse. How kind are
 men where pleased, and what pleaseth
 but somewhat is sutable? Somewhat in
David that lik'd *Jonathan*, caus'd him x Sam. 18.
 to close with that soul-friendship, and
 to continue to the hazarding of his
 own life, *David's* friend. Men love to
 live where they like, and with whom,
 so doth Christ, & that is in Saints; they
 are the persons he likes, and in them
 are the places he desires to make his
 places of residence. Let a man find a
 place that hee likes, its of force enough
 to bring him to live there. You need
 no other argument to draw him thi-
 ther; the mind is of force sufficient to
 make him effect what he effects, let the
 place be in the way to heaven or hel;
 The mind hath a great hand in the sal-
 vation or damnation of men; God Rom. 8 6
 make our mindes spiritual that so we
 may love what is spiritual, *A gracious*
Christ

Christ loves gracious soules; here is nothing more like him, nor nothing more delightfull to him; his heart is ravished with them, exceedingly taken with them, so that nothing satisfies him but being in them, and by being in them, appears the unity; and by the unity the amity, and by the amity is manifested likenesse. *Paul* agreed with Saints he being made like them; wonder not then at Christs friendlines with Saints; 'tis but the society of the Bride-groom with the bride, of the head with the members of a man with himself. As Christs love hath its perfect work on beleiving soules, so he that is the perfect worker hath his dwelling there: happy houle that hath such a guest, blessed spouse that hath such a Husbaud, blessed soul that hath such a friend, happy body that hath such a head. The Lord fashion us like Christ, and we doubt not of enjoying him.

Reas.

The thing begotten is like that which begat, now Saints as Saints are begotten of Christ, and having Christ for their father they are children like him, time for time, as the first *Adam* begat a son in his own likenesse, so the

1 Pet. 1. 23
Jam. 1. 18
Simile generat sibi simile.

the second: Nature makes us like the first *Adam*, grace like the second, theres a Certaine likenes betwixt the birth of nature, and the birth of grace. Much of the birth of Saints as Children of Christ, may be held out (as in an emblem) by the naturall birth God shewed much mercy to let thee bee a man such an excellent Creature, That God that hath set thee so high, that made thee to have dominion over the sheep & oxen, the beasts of the field, the fowl of the aire and the fish of the Sea, might have made thee the lowest, the contemptiblest of all these, this is not all the mercy yet, heares more, in that thou hast thy lot in heaven amongst Saints in the good land, where the goispell shines and wherein God in mercy dwels. It is a poor businesse for all this to brag of these things, unlesse thou art born again of the spirit, for it is the new birth that makes thee inheritour of the glorious things of Christ. Once born is not enough, *Judas* had that but not the second, the excellent name of Christians of right is by the second birth. Thou maiest by thy first birth be a play-fellow with Saints, as children meanly

C

de-

Rom' 5.19

Psal. 8 .6

descended may be with the children of Nobles, yet not Noble nor share in the inheritance or titles of honour: The five foolish Virgins were companions a while with the wise, but at length separated, so may carnall men, men once borne with Saints, men twice borne; but God wil find them out when he separates the precious from the vile, when he makes up his jewels: and gathers the wheat into his barne, then it will little advantage a soul that it hath had a good name when 'tis found with a bad soul, that it hath eat and drunke with the Saints, when it shall enjoy no inheritance with them, but be shut out into outer darknesse. It may be thou maiest leave somewhat behinde thee, that Carnall men may commend thee for, what comfort is this if you should be in the lake that burneth with fire and brimstone, in a word, the first birth let it be never so perfect sets us but in a miserable world, higher it cannot advance. Neither King nor Noble happy by natures birth; tis the second birth gives perfection.

By this souls are very holy, what Conceptions are in soules by Christ, they

Math. 25.

*Quid tibi
prodest vo-
cari quod
non es.*

Mat. 22.

*13,
Quid tibi
prodest ista
memoria,
si ubi es,
torquaris,
et ubi non
es, lauda-
ris?*

Cor. 15.

21. 22.

they are very like Christ himself, holy, spirituall, heavenly. The seed of man may corrupt: but not the seed of God, where he casts his grace there will be growth and fruit sutable; wheat brings forth wheat; and barley brings forth barley; every seed a body like it self, so doth Christ. There are no more holy, heavenly, spirituall children then they that have the Father of Heaven theirs, An everlasting father begets everlasting children a holy father holy children, Saints. 2. By this they are blessed, they that are begotten of blessed Christ, are blessed soules, a happy man may have children, and yet they may not be happy, a good man may have bad children, but tis not so with Christ, all Christs children are Good, all his offspring according to the spirit happy. If he beget *Paul*, he shall have occasion enough to magnifie his birth: laying aside the first birth, he boasts not of that: it is the second rejoyeth his heart: al blessed priviledges come by the second, the first compared with the second are but as dung and drosse. 3. By this they are precious, a precious Christ begetting causeth precious soules begotten. The Kings daughter

Pl. 45. 13

daughter is glorious, all glorious, every
limbe glorious, within and without
glorious, as of Christ without spot or
wrinkle, or any thing like it, holy,
unblamable, and unreproueable : the
heart pure, upright, sanctified through-
out, the hands cleane, the life faultlesse,
without defilement, walking in all
gods waies blamelesse.

Eph. 5. 27

Col. 1. 22

*Quatenus**considera-**tur in**Christo,**non solum**sine macu-**la est, sed**infinito**decoro ex-**ornata,**&c.*

These expressions as they have relation to Christians, are to be understood of the righteousness of Christians, as they are considered under the Covenant of grace and of the Gospel, not of legal perfection but of an Evangelical innocencie and uprightnesse, not as they are in themselves, but as in Christ the precious.

Christ is full of Love, peace, goodnes; so are Saints his children, children endowed with love, peace, goodness. Water taken out of a fountain, relisheth like that in the fountain, fruit is suitable to the tree? 'Tis so with Saints, they are streames of a good fountain, they are fruit of a precious tree. Fruit of life, growing on the tree of life, living streames begun, and nourished by a living fountain. A loving Christ brings forth

forth loving children, Christ the Prince of peace, sons and daughters of peace; Christ that is all good conceives to his goodness.

6. They that are born of Christ affect what is good, what is heavenly. The birth of Creatures is maintain'd with such food as he that begat it is, A mans birth with mans food, drought will starve it. Earthly things nourisheth not a heavenly birth, the world is a step-mother that will starve it, they are the breasts of Christs Consolations (that as it desires) must nourish it; 'Tis bread of life, and water of life, and food of life that it must have; Wisdoms food & feasts, feed and banquet wisdomes children. Every Morsel, Saints eat that nourisheth them, must have somewhat of Christ, he is living food for living souls. I am (saith Christ) that bread of life: *He that eateth my flesh, and drinketh my blood,* John 6 *dwelleth in me, and I in him;* He that eateth and drinketh him shall live for ever. Souls, consider what food you feed on; Creatures nature appears much in the nourishing: they desire, and eat; A beast is pleased, if it may have beasts food; A man if mans food, so hear.

The first Adams children are contented with the worlds food, give them worldly things they are pleased, if the world will give them plenty from her Cupboard, they look not after any other; But the second Adams children are not thus pleased, they must have somewhat from heaven, they will blesse God for loaves, but they will not be quiet with them, if they have not somewhat else, they have souls also to care for, these must be satisfied, or all is not well with them; Hungry souls are restless, Christ shall not be untought unto till they are filled. I need not bid you examine yourselves, what diet pleaseth you, you are pleased as you are; If worldly, with worldly things; if heavenly, with heavenly things. I could tell what preaching would please you all, but I forbear; I am sure, no preaching pleaseth Saints but the preaching of Christ, God in mercy give all you that have been born but once, one birth more, a second birth; then will you long for the food that nourisheth you to everlasting life.

True Saints are very like Christ, for Christ is known by them, the virtues, graces, sweetness, wholesomeness, &c. that

that is in Saints , and which they hold out in their conversation , sets out in some sort Christ. A gracious man hath much of Christ; whatsoever truly names him gracious , is Christ. Books bear their names from what is in them; And houses and lands (usually) from those that possesse them. We may guesse what the fountain is by tasting of the stream, what the book is by the title. If such and so much of the delicateness of Christ be in earthen vessels, what is in glory it self? if poor man be of so much worth that hath but one smal drop of this Ocean in him, what is the Sea it self worth? A man may conceive a Rocke of Pearle to be of a great value, when a smal dust is so much worth. True Saints though they have but little of Christ, yet may it lead you to this, that if Christ in a creature be so eminent, and his graces make them lovely, doubtless , he as in himself is exceeding eminent and lovely. Saints at most are but as it were the picture, or image, now if the Image be admired , much more the person that is represented. An Image may be like the substance, so a Saint like Christ. Christ is known other

waies, yet in some measure this way, by Saints.

Use :

2 Ep. Ioh.

6.

Multi sunt

in mundo

impostores.

Matth. 24.

24. 25. 26.

Matth. 24.

5.

Prov. 7. 14

Christians, you desire now to know who are truly godly, 'tis an age of deceit, all is not gold that glisters, there are false wares, false men, and there are false christians, there are some that have a name, they live but are dead, there are many deceivers in the world, the world is full of soul-cheats, hardly any place free. The time is fully come, Christ prophesied of, there shall arise false Christs, and false Prophets, and shall shew great signs and wonders: in so much that (if it were possible) they shall deceive the very Elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret-chambers, believe it not; Such Impostours are deceitfull, and shall deceive many, beware you. They shall use the name of Christ, as their colour or pretence, and such are likely (unlesse there be great heed taken) to deceive; Sea-men are spoiled by Pyrats, that hang out their own colours, that harlot was winning that pretended honesty; Souls, know Gods Merchants are vending as good Mer-

Merchandize now as ever the world had
 held out, and the devils as bad, he
 will keep market where God doth, he
 hath his cheats to vend, where God
 hath his truths. It is too hard a labour
 for me to find all the deceits that are a-
 broad, what lies in the heart of one
 man is not known; the bottom can- Jerem. 17.
 not be search'd, every heart hath its de- 9.
 ceits, and they are many, the world is
 full, the devil hath many large shops
 and many wares. I shall give you the
 Evangelists counsel: *Look to your selves,* 2 Ep. Ioh.
 were you going to a fair, and one should 8.
 say to you, look to your purses, there
 are many cut-purses and cheats, how
 cautious would you be; Take heed of
 your souls Christians, 'tis for them Sa-
 tan goes about, he hath what he aims
 at if he gets them, and he never hath his
 aime till he hath them; But it is men,
 not things, that I have in hand, you say
 you cannot tell who to trust, and I say
 so too. Christ can discover all, the
 Lord hasten this work, he can find out
 the man without the wedding Garment Math. 22.
 though the Guests perceive him not, he 11.
 can shew you which are the foolish Vir-
 gins, which the wise, though they lie to-
 gether

Psal. 5.
24.

gether for a while undiscerned. 'Tis usual with men to think God such as themselves; no wonder then that they take them for Saints that are like themselves. Too too many go hand in hand to destruction. Your Carnal worldly men they take none to be godly but themselves, and such as they are that are good Husbands, and correspond with the world, doing (as they say) no man wrong, paying every man his own, no Saints to them but these: so people that are got into such a form of worship, they look upon none in Zion, but they that do as they do, all others are in Babylon. Many will not pray nor performe any duty of Religion with those that are not of their opinion; Oh strange! If this be not to have the grace of our Lord Jesus Christ with respect of persons, what is? Could the Apostle esteem highly of those that were gracious, and shal not we, whether they were by nation, *Jews* or *Gentiles*, whether circumcised, or not circumcised: if holy Souls pray, you may discern where Christ dwels, (they are true soules) love such, Christ is holy, they that have him are holy, Christ is truth, they have truth the have

have him, Christ is mercifull, so are they that are Christs; Trust not to my words, you may be deceiv'd, and so may I; yet I shall give you some hint of Saints that are so like Christ.

1. There are some that are very useful souls, these are like Christ; you know how useful Christ is.

1. The prayers of Christ are usefull, so are the prayers of Saints: Christ was much in prayer for the Churches good, *Plal. 127.* so are Saints. Jerusalem is preferred a- *6.*bove their chiefe joy, *Nehemiah, Daniell, Ezechiell, David,* were praying soules, they were alwaies mindfull of the church, and so were others that were gracious. Saints are very like Christ in this, he prayed for his very enemies, so do they; he prayed for the Lords strength to strengthen his church, so do they; he prayed his church might be kept from the evil of the world, Saints *Ioh. 17.* have this among their petitions. *25.*

2. The company of Christ is useful. How usefull was Christ when in the flesh to many distressed souls? what place came he unto that he did not do some good in? how blessed are they that have his presence now, to cheere them, heale them,

them, helpe them according to their severall needs; are not Saints thus to their power? do they not exercise the gift given them for others good? 'Tis a blessed condition, (I assure you a Saint that knows best how to judge thinks it so) to live in such places where it may have the company of those that are truly godly.

3. Christ is so useful that he holds out all he hath to Saints, what he possesseth in grace or glory 'tis presented to souls, all is ready to do them good. Heres liberality, 'tis so with those that are Christs, they think nothing too dear to be spent for their brethrens good, a free Christ, and free Saints, ready to sell
 Act. 3. 32, 34. and part withall, to help the necessities of fellow-members. The hand will not keepe money in it when the foot or other parts need it; the foot will not sit still when the body requites 'its help. There is a naturall helping amongst members, so amongst Saints. There are few like Christ in this, indeed few that are like him all; They are more like the devill then Christ, they put out all they have to do mischief, body, Estate, all goes if they thinke they may dis-
 pleasure

pleasure Saints; let them buy hell, they may have time enough to complain of their bargain; They that are so unlike Christ and Saints here, shall have suitable company, but it shall be neither Christ nor any of his holy ones. The Lord grant you grace that in this you may imitate Christ and be like him, in using what you have so for him & his, that you may give up an account of your stewardship with joy and not with griefe.

2. Some are very pittiful souls, they are pittifull from a Principle of grace, these are like Christ. If they see a poor creature in an ignorant sottish state, how do they bemoan him, take all opportunities possible to bring him to the knowledge of the truth? A merciful man strives to be Neighbour to him that is in need, and who more then the ignorant? *Miseri-*
cordia est
vicina mi-
seria.
Sen. l. 2. de
Clem.
Paul was very pittiful affected this way, so are they that are like Christ, compassionate to their bodily needs; they strive to be merciful as their heavenly father is merciful. They are excellent for shewing pittie that are Christs.

2. They commiserate the wilful, and
 strive

strive to bring them to obedience, they have learned Christs language, crying out, why wil you die O obstinate souls? why will you crosse Christ and at length bring an eternall curse upon

Psal. 35. your selves? they have such Yearning

14. bowells after them, that it many times drawes teares from them. They may be ill dealt withal, and have many a mock and jeere and suffering for their good will, yet this beates them not off, it makes them not desist, but hold out, with Christ seeking their Good that

Isa. 63. 23. cannot endure them; You may see how Christ was, served yet what he did; I stretched out my hands all the day, to a rebellious people: a people that provoketh me to anger continually to my very face: 'Tis so with many Saints, do not many preach the word to such that are deadly adversaries to them, that abuse them to the very face, nay, in the very time they are perswading them, & 2 Cor. 12. the more a Saints spirit in pittie is for 15. their good, the more are their spirits in A&C. 7. 57. rage against Saints to their hurt. Summa mundi in- gratitudo.

3. They have yearnings of soule after such that deviate from truth that goe astray in the wildernes of sin, striving to reclaime them, and to bring them into

into the way of the Lord, to walke towards holynes, *Paul* was employ'd in such a busines as this at *Athens* amongst a people that were wandering after an unknowne God, that went they knew not whither, that worshipped they knew not what. As a man lookes after a wandering beast to bring it home, so doth Christ a wandering soul; and this is part of the employment of such that can say, *As he is, so are we in this world.* Christ is highly displeased with such that should looke after scattered soules, and are negligent, they walke contrary to him; but such please him that are painfull in preserving those are his, that undertake any employment for the recovery of soules from error to truth, from out of the Devils common to Christs fold. They are deare friends to Christ, that to their utmost are helpful to the purchased possession of Christ: you that are good servants to Christ, you shall find him a good Master to you: be like him in action, and he will make you like himselfe in the reward, he that works in his vineyard shall have faire wages. Blessed are you that now serve not your selves but the Lord Jesus Christ; this busines will make Christ honour

Act. 17. 23

Luk. 15. 4.

Ezech. 34.
6, 7, 8, 9.

honour you; your striving to reclaim
 such that wander from the commande-
 ments of the Lord: They that be wise
 shall shine as the brightnesse of the fir-
 mament: and they that turne many to
 righteousnesse, as the starres for ever
 and ever. God will honour them that
 strive to save others. How like Christ
 are they that strive to convert a sinner
 from the error of his way, and to save a
 soul from death? Is not such work Christs
 worke? do not they follow him that
 works thus? When Christ works in us
 for making us like him, we will worke
 abroad to bring soules unto him.

3. They loath sinne, they that are like
 Christ, they detest and abominate what
 Christ detests. Sin is a devil (and who
 can abide him unlesse wretches that are
 like him.) Sin will eat up a soul; can
 any unlesse a mad-man love that which
 will utterly undoe him? Sinne brings
 plagues upon a mans selfe and all he
 hath, entertain not a guest that hath
 such ill attendants, thou canst not em-
 brace sin but thou must wound Christ:
 wilt thou shew so much hard-heartednes
 as to wound him that hath suffered so
 much already, yea such sufferings, as ne-
 ver any suffered besides him, besides you
 cannot

Dan. 12. 3.

Jam. 5. 20.

Isa. 52. 14.

sinne against Christ but you must hurt your selves, yea your best part, your souls, but to cast such weeds aside and to speak of men and practises fitting the place and time, and that is Saints & their behaviour in this particular towards sin, they abhorre sin upon the same reasons and grounds that Jesus Christ abhorres it, 'tis indeed Christ in them that makes them dislike it if their dislike be such as it should be, there are soules that may have some dislike of sin, yet they may not with a Saints spirit loath it. Pro. 8. 36.

1. Some there are that stand aloofe from sin when it allures, because should they yeeld, it may cause some disgrace to them, it may make some cast them off that now they have favour withall, and whose favour it may be is more beneficial for present then their sin can be, they are solicited unto. These deserve no thanks from God, for love to God makes them not dislike sin, 'tis the upholding of some reputation and credit amongst men that for present restrains them. They say not, I have receiv'd mercy from Christ, how can I sin against him that hath been so good to me? but I have a reason of mine own, saith the

D

carnal

carnal soule, and therefore I may doe this or that, not but that he loves the sin, but it stands not with his end for present to meddle with it.

2. Some are kept off from sin as the dog from the bone with the cudgel, the feare of the Law deters them, faine they would be doing but then they feare suffering, they thinke it might be beneficiall to steale, but they like not hanging, the money might help them but the halter would hurt them; Christ is not beholding to these nor to any such, for love to him prevailes not with them; these are kept from evil as Herod at first from killing John for feare of the people, & as the Chief Priests & Scribes from killing Jesus, or the Captain and Officers from offering violence to the Apostles. That many are not more vile wee may thanke their feare of the Law, not their love nor likenesse to Christ.

3. Some are kept from some sins for fear of hell; Hell is not seen, and therefore not much feared, men think strangely of hell, take heed you never know it, this place of Torments is not much considered of now, or if it be, men think they

they are far enough from it and may escape. If love to Christ keepe not from sin, fear of hell will not; 'tis the mercies of Christ that *Paul* presents as a bait to allure to holinesse, and drawe men off from the world; mercies are very invitive, especially the mercies of Christ that are such sweet & precious mercies, mercies that had never any like *them*, the world had never such another in it for mercy as Christ. Mercies drawe Saints to abhorre evill, and as God shall call you to be Saints, you will do likewise. Sin is offence to Christ and goodnesse is pleasing to him. Saints (are acquainted with him and) know it and strive it should be so to them, Christ and inside Christians, have but one object of their love & but one of their hatred, viz: good and all good, and that they effect together; evill and all evill and that they reject a like, you may conceive of such to be Saints that go so right with Christ.

4. Saints indeed, (soules like Christ they are such that aime at the glory of God) in all their undertakings; it was Christs meat and drinke to do the will of his father, so 'tis theirs that are Christs, if men will be pleas'd seeing

Rom. 12. 3
-- Signifi-
cans cogi-
tionem
miserecor-
diæ Dei
debere no-
bis esse sti-
mulum ad
vitam
Deo pla-
centem
transigen-
dam.

them in Gods businesse they rejoyce but if they will not, they neverthelesse continue doing; There was a Gallant courage in Christ to glorify his Father, so is there in Saints, they will honour God if they die in the action, they if oppos'd durst bidt heir opposers judge whether it be better to obey God or man, he acts right that bids his enemy be judge of his doings: if any spy faults, enemies will. Saints are for pleasing God, thats their aime, they are company for such whose journey is heavenward; Christ is gone before, they follow after. He goes fastest to heaven that goes on most speedily in Gods worke, that, as it tends to Gods glory, so to the actors glory. A soul will soone be glorified it selfe, that glorifies God; they that are for God, shall be with God; heavenly work is recompens'd with good wayes; Christ did his work, is entred into his joy, doe yours and enter also, like doers shall have like pay.

5. Christ is for fellowship and communion with his people, (where two or three are gathered together in his name, there he is, in the midst of them)

Mat. 18.

20.

So Saints the friends of Christ desire fellowship with those that are Christs: christians, this Lesson hath not been well learn'd of late, outward appearances like our selves, (tis feard) have drawne us many times more then Christ in Spirit dwelling in soules. That part of Arethmeticke division hath beene in use too much, at least Numeration too little, we should be more like Christ were we more for society, I meane with Saints. Davids Spirit was gracious and was much affected with such company, if like Christ sociable, but 'tis with Saints.

6. Christ delights to see men holy, embracing truth, in this Saints are like Christ. Saint *John* rejoyced greatly that he found the children of the Elect Lady walking in truth, so this exercise was pleasing to *Paul*. We give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you, since we heard of your faith in Christ Jesus, & of the love which ye have to all the Saints. As he rejoyced to see this amongst the *Colossians*, for it pleased him to see others followers of the Lord, and embracing that truth which

Epist. Ioh.

2.4

Col. 1. 3, 4

1 Thes. 1. 6

1 Thes. 1. the churches of God embraced, to the
 14. exceeding growth of faith, and the a-
 2 Thes. 1. bounding of charity each towards o-
 3. thers; They that were holy amongst
 the *Jews*, rejoyced at the *Gentiles* con-
 version. And at this day there is no
 greater joy to Saints then to hear of o-
 thers turning to the truth, and living
 holily. That which makes carnal men
 displeas'd, which is newnesse of life,
 pleaseth those that have received of the
 same life.

Ezech. 33 7. Jesus Christ hates sin in every one,
 yet no mans person, he pitties their
 persons, *Why will you die O house of Israel?*
 He loath'd *Jerusalems* sin, yet he wept o-
 ver the city as pittying the people, sor-
 rowing through foreseeing of the mise-
 ry that was coming towards them,
 and did afterwards befall them; They
 that are like Christ are thus qualified,
 they hate sin in all men, yet hate not
 the persons of any, no, not of their
 deadly enemies, but with *Stephen* they
 can desire eternal life, for those, that
 will not let them enjoy a temporal life,
 a crown for their enemies, that hale
 them to the crosse; There's much of
 the image of Christ in those that to the
 ut-

utmost do good to the men, whose sins they hate ; And though they seek the death of their sin, yet desire life, the life of Christ for their souls. Christ shewed man most mercy, when he shewed sinne none ; he kill'd sin, and quickn'd man ; A man may be merciful to his neighbour, yet strive to be a slaughter-man to his sin : They must needs be like Christ, that from a gracious pittie are helpful to others, and omit no meanes to do them any kindnesse, furthering the salvation of their souls, and good of their bodies, helping them in any thing, or way but what is sinful ; 'Tis the calling of Saints to do good, yea to all, you have none of a more free spirit then they, they go up and down on this imployment, 'tis the errand that Christ sends them on ; Like Master, like Servants, all good, and their actions like themselves : The master cannot erre, the servants may, but they shall be set right again ; These are no cheats that do good to all, as much as possible they may, harm none, no not enemies ; render to none evill for evil, but contrariwise blessing.

8. Saints are very much like Christ

in that they are couragious souls, couragious in what is good, not bad, some men have too much courage in an evil way, but to what is good they have no heart. 'Tis not so with the children of God, they die rather then yield to any basenesse, shall such a one as I flie? a gallant speech of a noble soul, of one that believed God had given commandment to save him,; *Daniel* would not omit his duty, though he knew the Lions den was to be his punishment. God should have his honour whatsoever he suffered; The three children feared not the wrath of the King, nor the fiery Furnace; God should not be dishonoured by them, they would die rather. Tyrants may kill Saints but not conquer them. Christ was flaine but not overcome, so it may be with those are Christs; That's good mettall will endure the fire; a good Ship that holds sound and firm in all storms; good cloth that shrinks not in wetting; well-grounded colours that fade not; brave souls that nothing can daunt, discourage, or turn from the truth; one of these is better then a thousand, that have great words, but when hardship comes

Neh. 6. 11.

Psa. 71. 3.

*Salvum
me facias
ab inimi-
cis meis.*

comes to be undergone prove low and weake; he's a friend that owns a man in need, and in a strait; he's a Saint that from inward grace is made so courageous that nothing shall separate him as from the love of Christ, so from the worke of Christ. The Mettall of a souldier is tried in the Battel, the spirit of a Christian in times of opposition. 2 Tim. 1. 7

9. Christ is all for drawing souls to himself; if he be lifted up from the earth he will draw men to him, he is not a scatterer, but a gatherer, I mean of souls. His businesse is to seeke and to save, to find and preserve, he woes, and willing he is to marry soules, that they might be his for ever, christians in this are spirited like Christ, they endeavour to drive a trade for Christs gain, they are for their masters profit, they love Christ, & find exceeding benefit by him, and they think others should love him also. Pretious Christ is pretious to them, and faine would they have him so to others. They have an enlarg'd heart, and an open mouth crying to soules, oh! love the Lord all ye people, turne in hither soules, come, buy wine, and milke without noney, and without
out

2 Chro. 7.
19.

out price, we have found Excellent entertainment from Christ, come; he will shew you kindnesse; good soules will not conceale the bountifull mercy of the Lord, if they neglect to publish his goodness, they wil say as the Lepers, we do not well to hold our peace; indeed they cannot but make mention of the name of the Lord. Christians are not tongue-tied in setting out Christs worth, they may be in speaking of themselves; sound and Gracious. Souls are sparing in speaking things tending to their own praise, but when occasion is offered to set out any thing for the honour of their Saviour, they want no words at least no will, to inlarge themselves on such a theame. You people that would not be deceiv'd in owning those that are right, that are afraid of a Devil appearing as an Angel of light, that faine would have a christian indeed your acquaintance, such soules are very likely to fit you, that are industrious in enlarging Christs dominions, and are joyful when soules come in apace to Christ, for true Saints would have all men sav'd and come to the knowledge of the truth.

Christians, whatsoever I have said of
this

this use. I must yet wish you to be-
 ware. Pickpockets will be amongst ho-
 nest men, cheaters amongst just dealers,
 and if the sons of men present them-
 selves before God Satan is ready to be
 amongst them. Secondly There may *Use.*
 be an use of information given out; the
 Doctrine will affor'd it, and indeed the
 times consider'd, it may be seasonable
 and it manifesteth the ground and rise
 of persecution against Saints; where-
 soever there are godly soules be sure
 there is some stir; there is some fire *II. 50. 15.*
 a Kindling. He that departs from ini-
 quity makes himself a pray, hee's the
 but at which all the shooting is, all the
 hooting is at him. We hear of Pauls
 persecuting, but not of being persecu-
 ted all the time he walked according to
 the course of the world: but Christ be-
 ing reveal'd in him, wrath is revealed
 against him, hee being for Christ;
 enemies of Christ set against him in *Act. 20*
 every place: The more like Christ any *23.*
 is, and the more they own him and
 follow him, the more is the trouble
 that riseth against them: the sea-waves
 give the greatest dash against what op-
 poseth

- poseth them. The wind roareth most amongst those trees that tis stiffly opposed, all wicked people rage against such that any may hinder them in their wickednesse. I dare challenge people in any city Country or village, that if they will speak truth, that they that are most Godly amongst them, are subject to most slanders, reproaches, and wrongs. I know wicked men have pretences for what they do against Saints :
2. Tim. 2. So had the *Jews* against *Christ*. They tell *Pilate*, if he were not a malefactor, they would not have delivered him up unto him; *Christ* might have said to them as *Themistocles* to the *Athenians*, are ye weary of receiving so many benefits by one man? *Paul* had many greivous faults laid to his charge, as turning the world upside downe, setting all out of order, his enemies spake as if all had been well, had it not been for him and such as he were :
- Jo. 18. 30. This *Paul* was a pestilent fellow, a mover of sedition all the world over, high crimes to be accus'd of, and why was this ? because Godly, that was the main thing that troubled Satans slaves. *Stephen* is accus'd for blasphemy & what was
- A&T. 27. 6. his blasphemy? part is he should speak against
- A&T. 14. 5.
- A&T. 6. 14.

gainst the holy place and the law, and :
That Jesus of Nazareth shall destroy this place
and change the customes which Moses deliver-
ed us. False witnesses, and men suborn-
ed laid this in against him ; Knowing
that it would mightily incense the
people to hear of losing their custo-
mes. These carnall customes are so dear
to carnall men that they are all in a
rage if they heare any thing of losing
them. Let Gospel go and Gospel's own-
ers perish, they care not, if they may
keep their customes. It was a custome
to have this and that : I count it not
worth the naming what many contend
about and persecute the Saints for. I
could experimentally speak in this par-
ticular but I forbear ; Doubtlesse the
spirit of men is in every age spit out a-
gainst truth, & they that now persecute
Saints would persecute Christ as really
as ever the *Jews* did, were his appear-
ance now in flesh as then. Suppose *Christ*
would not observe Christmas as the
Popish generation calls it, suppose he
would not read over a Dead corps;
suppose he would not give the Lords.
Supper to any but holy and godly souls
shutting out the covetous, ignorant,
swearer

swearer, drunkard, reviler, unclean person &c. What would the world say of him? I speake low to your capacity, I might speake higher to men in higher place, & fully clear it, why good men are so persecuted; But hear Christ himself, *I have given them thy word, the world hath hated them, because they are not of the world, as I am not of the world.* See the cleaving to the word. what it meets withal, it was not having the word in their houses or hand made them hated, but in heart and life, and walking contrary to the course of the world, for in body they were in the world, but in conversation they were averse to the world: in a word they through grace received did endeavour to glorifie the God of all grace, this was fault enough, for all that wil live godly must suffer tribulation. Christ was persecuted so shal they be that are Christs, thornes and briars are in the way to heaven, and they will scratch. Be not dismayd, Christ is gone thorow and he will help you, you were better goe to heaven in a torn skin then to hell in a whole; Every skar that a Christian wears for Christs sake, is heavens badge, be not ashamed of them, if you

Joh. 17.
14.

*Cum ipso
in angustia.
Mat. 18. 8. O bone Jesu,
gic ure,
hic percu-
te; ut par-
cas in fu-
gurg-*

you be found in Christs livery, you will
 be received into blisse. Thinke of this *Erigat*
 you souls of honour, if you suffer with *sepe fidelis*
 Christ you shall reign in glory with *anima &*
 him; ponder of the glory when you *parata sibi*
 are under the crosse, it may quicken *consideret*
 your almost tir'd spirits; I wish you *bona.*
 may hold out in the suffering, and then
 I question not your glory; That you
 faint not nor be weary, the Lord grant
 that your hearts frame may be chang'd
 from what it is by nature, and turn'd
 into a Christs frame what it should be
 by grace, your corrupt mind, into a
 pure mind; passion, turn'd into patience,
 pride, into meeknesse, loftinesse, into
 lowlinesse, weaknesse, into strength,
 fearfulnessse, into courage; that so you
 may undauntedly undergo sufferings.
 Souls, I wish you well, howsoever you
 deal with me, I pray for you, and hope
 I shall; that God would count you
 worthy to suffer for his sake, which you
 shall certainly undergo in some mea-
 sure if Godly. The Devils birders are
 abroad, 'tis the best birds they aime at, *Quis novit*
 his nets are laid, he cares not for catch- *Dæmonis*
 ing dogs, 'tis heart, 'tis a precious dish *astus?*
 in hell; yet be of good cheer souls, if
 you

you are truly good, Satan shall have none of you, you are reserv'd for the masters use, he hath need of you and will have you. Christians, the world is full of Blackmores, I mean black souls, if any white soul, viz. a gracious Saint appear, he's wonder'd at. Let the wicked wonder and hate, Christ observes and loves all that are his, and will preserve every haire, be of good comfort keep this pretious soul-promise in your hearts. Suffering Saints, Christ brought it forth for you; blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; (saith Christ) rejoyce and bee exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets, which were before you. So christians that suffer, you are not the first, there are some sufferers before, follow on there is a crown in readines for you, and I would it were on your heads. I hope it will be, and then will you appeare more cleerly like Christ, for a crowned Christ and crowned Saints are very like each other.

*Deus moderator
certantium
& corona
vincentium.*

Mat. 5. 11,
12.

Use 3.

I shall souls, put you to it now, in
des

desiring you to consider who you are like, many go for Christs people that are never a whit like him, neither fashioned like him within nor without; neither in speech, nor shape like him; nor yet in word nor conversation. Indeed they are more like Satan, and were it not for the name of christians, you would not know them scarcely from Devils, I am sure not from heathen. Their language speaks them not of the land of *Canaan* nor of Christs flock, but rather Goates and aliens from, if not enemies to Christ. Earthly they are and not heavenly, he that is of the earth is earthly and speaketh of the earth. As ducklings have alwaies their bills in the mud, swine their noses in the mire, every thing tends to what likes him, so carnal men. Travaile upon the way and you shall find how familiar people of like dispositions are, gracious men for gracious company and discourse, worldly and carnal men abhor such company and communication, but if thry meet with such as are carnal, then they are pleas'd. Homogeneal things easily close, water will run with water in the same channel, dogs will

Christiani nomen frustra illi sortitur, qui Christum minime imitatur.

Joh. 3. 13.

E play

play with dogs, & wolves with wolves, try men by their company; you may find a sheep amongst wolves, 'tis rare, unlesse they prey, to devour; Souls I will not judge you, you have a judge within you, bring the question you would have decided before him, if you will hear he will speak to the businesse, the sentence shall be impartial, it is conscience properly to say the truth be it for a man or against him; Ask conscience, how like Christ? ask conscience, whether such as you be are Saints? ask conscience, whether heavens glory have such as you? ask conscience whether you are skil'd in Scripture, and whether you walk according to the word? whether you be company for Christ? do not misunderstand conscience, neither hearken to something else that is not conscience. Well dear friends, I must hasten; I will put but one Interrogatory to you, and end this Use; here are many people in this parish, some love the truth, others hate it, some are religious, some profane, some zealous, some but moral; who of these do you most affect? whose houses do you most frequent? whose society is your delight? I know you can tell, I will

con-

conclude nothing: I know what I might, what I could say, but I forbear. Lovers see somewhat in the object that delights the affection, something that pleaseth them, I can guesse what the man is if I am sure what he loves, for the affection pitcheth upon somewhat futable; he hath a heavenly heart that loves heavenly things, he may be said to be gracious that loves grace, and he a christian that loves Christ as Christ deserves, even with his whole heart; what company you now like you will have enough of hereafter, let it be good or bad. Pray God make you like Christ, then will you love him, and he will take you to himself; If that be not happinessse judge you.

Qualis amor tuus, talis ipse es. Amans & res amata fiunt unum. Si divina diligis efficeris divinus.

Reproves the most of the world and blames them for their self-deceiving, that think they are very holy yet no way like unto Jesus Christ. Blame I might open profane wretches; God knowes the world is full of such that live in al riot and excesse and hasten to hell, so of Civil men that goe sleepily and without making any noise to destruction: and also of men and women contenting themselves with a forme of

4. Use

Psal. 75. 4.

Godliness, how sad is the condition of such? how blame-worthy are they that regard not their souls? They take up so much of Religion as will get them some countenance from Gods people, but for God himselfe they care not. I may say to such as the Psalmist to his fooles, deale not foolishly. For what will it advantage such to carry some esteeme for a short time among men, and to their shame, nay confusion (its feard) be discover'd at last? It is no comfort to a man in the end, that he was religious in shew only. And as their end will be comfortless that have onely the shell of goodneess, so theirs that are open profane, and also that are carelessly secure. You'l blame a child for loosing a penny given to it, the very loosing is blam'd (the manner not consider'd) what may be said to such that loose their souls? as they may be blam'd so pittied, but neither recovers them, they being once gone; out of hell is no redemption. Soules consider this; have you not a place for dust, & another for Gold? I may say, so hath God. He hath a hel for filthy sinners, & a heaven for pure Saints. God is upon his worke of separation

paration dayly, you will all find what I say true, he is ready to try you. Take heed in the day of sifting you be not chaff, if you be, you will be burn'd in unquenchable fire. Like must to like, Christ and the Devil will have what belongs to them. Souls I desire your change speedily; for by nature you are all like Satan, you must be new cast, have another forme, if like Christ. I cannot mend any of you by reprovng (mending is Christs work) yet I shall as enabled pray, that they that are not chang'd into the Image of Christ may be, and where 'tis begun it may be perfected.

Quest. You it may be have a mind to aske me, why so few are like Christ; seeing 'tis such an excellent state, and also honourable &c?

Ans. I may say because they have not receiv'd of the heavenly gift, & are not by heavens hand polished. Besides, 'tis not the fashion of the world. To be holy is exceedingly out of fashion in these times; to be holy is to be singular, the last is to be wondred at, it not disdain'd; it sets all men a wondering to behold the assemblies of Saints. Some times be-

psal. 38. 5.

*Regester-
re intro
inter se
consilio
congregati
sunt contra
hanc Dei
civitatem,
ejusq; ci-
ves pari-
ter ad nos
expugnan-
dos conve-
nerunt.*

fides wondring they are enrag'd against them; I shal spare any further discourse upon such that differ so much from Christ, I am sure if they never be made like Christ, they will wish they had, if they be chang'd into the like Image I need not bid them, their own graces will quicken them to praise the Lord. The first Doctrine is left to your meditation, I desire you may be as like Christ as the Doctrine is like truth; the next thing to present to your soules is this.

2. Doct. They that know Jesus Christ may know Saints. I know many questions might be propounded about this Doctrin but I omit them, what may be said of two men that are much alike, he that knows one may 'know the other, so he that knowes Christ may know Saints. I know no one surer way to try men by then this, looke well upon Christ, consider his graces, and all his endowments, taste his sweetnes, smell his savour & where you find that is like, what you find in Christ, conclude they are Saints. Men know their goods by the mark. their leases by the seale, servants by their livery, so may Saints be known by Christ. Study Christ well and thou wilt

*mor Dei
est illud
sigillum,
quo Deus
electos &
credentes
obsignat.*

wilt say such are Saints, let their appearances bee what they will, let them be by name *Jew* or *Gentile*, circumcis'd or not circumcis'd, if Saints their graces will discover what they be. Christians judge not according to the flesh and formes, but according to the Spirit, a gracious soul is lovely to a gracious spirit, let it be of never so different judgement in some low things that are subject to vanish.

They are children of one Father, descended of one Royal stock. Know the *Reas.* Eldest child well, you may know the Younger, consider of Christs comelines, & the Saints beauty may the better appear, know the righteousness of Christ, and you may know holy Saints, the voice of Christ, and the voice of Saints. God gifts and cloths his children much alike, what the eldest hath the youngest hath the same, indeed the eldest is larger: and the difference is onely in the measure not in the manner; Al grace is in Christ, and some in Saints. There's grace in al, head and members have life, every part of the body its ornament, so whole Christ, and this in holines.

Their employment is a like. Do you *Reas.*

know the busines of Christ? can you say this is the work of Christ, and herein he is excercis'd? Consider who acts like him, and then judge. Compare things together, the holy and heavenly work of Christ, let that be the pattern, esteem and commend those souls whose workings are most like the pattern. Children are commended that write most like the Copy, and so is the Limner whose draught is most like the body, whose picture agrees best with the life. Suffer a word of exhortation. Be ye therefore followers of God, as deare childien, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet-smelling savour. Christ yeel'ds a sweet favour in his love, and in his obedience: so do Saints, they are unto God a sweet favour. Study Christ soundly, and when you have done, see how men agree with Christ, and accordingly let them have the repute of Saints. Be not partial in your judging, but judge righteous judgement.

Use. You may now hint whence it is that Saints are no better known. I conceive it is because Christ is not known. Ignorance

Eph. 5.1.

2 Cor. 2.

15.

norance of Christ effecteth an ignorance
 of Saints. Christ was kild by such that 1 Cor. 2.8
 knew him not, and so are Saints. How
 many precious Jewels have been taken
 for drosse, and so cast out? how many
 gracious souls esteem'd not worthy to
 live? and why? because like Christ, both Act. 22.22
 Christ and they taken for evil doers,
 for disturbers of the places where they
 come, yea sometime for blasphemers:
 you seldom see any reverence godly souls
 that yield not reverence to the God of Joh. 16.2,
 souls; that respect Saints that honour 3.
 not Christ. Men that are farthest from
 Christ, are the lap-children of wicked
 men, if any have their respect they are
 such that are like themselves, ungodly.
 Good men, you complain of your slight-
 ings, wrongs, and divers sufferings in
 the world; and complain you may:
 your sorrows are ungodly mens musick;
 they never rejoyce more then when the
 Saints tears run down fastest. This hath
 and will be the worlds pastime, even
 good-mens sufferings. Christ sufferings
 pleas'd the Jews heartily: so doth the
 sufferings of Christs people, Jewish na-
 tures to this day. Men do they know
 not what, in wronging the deare jew-
 els

els of God, and pluck on themselves a most heavy wrath from the God of Saints. The works of wicked men now are such as the wicked generations that went before, for they killed the Lord Jesus, and the prophets, and persecuted Saints, and all was because they were blinded of Satan, and the glorious Spirit of holines shone not into their souls to give them the knowledge of Jesus Christ. How were it possible that men should be enemies to Christ or to Saints the friends of Christ, did they know what he hath suffered and undergone for souls? how out of love and pitty he came down from heaven, underwent many a gracious suffering, and all to do poor wretched man good? but here is a sad sight, al is slighted of many. Is it not strange to hear a groaning Christ, and sinners mocking? a Christ wounded to the heart, and souls mad at heart against him? to see the everlasting Father dying, and yet the children of that Father abus'd, and that by such for whom the Father is suffering? It was an ungrateful act of *Joash* to slay the child of *Jehoiada* that had help him to the Kingdome, but as the sufferer prayed,

God

1 Thes. 2.

15.

*Amor d
cælo ad
terram
eum traxit,
ad colum-
nam liga-
vit, cruci-
affixit, se-
pulchro
clausit, ad
inferos at-
raxit.*

God acted & punished the wicked doer. God is just, wait his time, and then see what he wil do to Christ and christian wrongers. You have need of patience you Christ-like souls, you are sufferers, you will be so in this world, you are not known neither is your Saviour, and indeed because your glory is hid, is it that your sufferings are open ; but be of good chear, God will help you, he knows Christ, and he knows you, he help Christ, and will help you. I shall say onely this to such that say they know not who are Saints, what these Saints mean they know not, &c. I fear you know not Christ, if it be so 'tis sad with you, and your state is miserable, and were I able this day to weep, I should willingly weep for such that know not the Lord Jesus Christ.

Let not a form of worship bear overmuch sway with you, and so think all Saints that are under such a form, and for all others to thinke that they are heathen, to suppose that they are without Christ because without such a form, a form affected by you ; These forms of worship, I mean Idolizing them, hath made a miserable stir amongst

2. Use

mungst professors. The devil hath taken great advantage to nourish strife and discord amongst brethren by them, and he hath blasted charity abundantly, nay so much that some will not joyn in prayer with any unlesse of their form, nor hear the word unlesse from one of their judgment. Is this a knowing of Christ, & then Saints; or is it a knowing appearances, & Saints by them? The Lord reconcile *Jew* and *Gentile*. The foot may be lov'd though it be not an eye because 'tis of the body, so may a soul though of a different outward appearance because it belongs to Jesus Christ. In the body there are several members, yet are all useful in their places, wherein the Lord hath been pleased to place them: so it is in the several attainments and Administrations the Saints are under. All may be useful, and he that is in the lowest Attainment (especially that may be of some so judg'd) may there enjoy God, and be useful to the body, and though it see not with the eye, yet may it be a foot to help carry on the body. I could wish that we could more look after Christ, and where we find him esteem them Saints, whether they

they be circumcised or uncircumcised, whether bond or free. I know not why any should consider them that are in a low appearance & as 'tis judg'd in mean attainment. Who knows but Christ may be with them? if so, thats enough; if Christ ascend they shall ascend with him. *Noahs Arke* rose as the waters did: so shall Saints as Christ pleaseth to bear them up, and at length all forms shall die, and Christ to his appear all in all. For the resurrection and appearance of the Lord is the death of man, and the death of forms, and the death of flesh: for all these things are but shadows, and when Christ cleerly appears they shall be abolished. The Lord make out his appearance clearly, that so we may know him, and by knowing him know those that are his, and from a right knowing, love, and love increasing, our mutual joy may abound in the Lord.

Would you soules be taken for Saints? *Use 3*
do you desire the people of God should have such an esteem of you indeed? You must be like Christ, or they durst not own you under that name, you must be anointed with that anointing he is anointed

Ro. 8. 9.

*Omnis vita
nostra con-
formis illi
reddatur,
qui exa-
more nostri
torum se
nobis con-
formavit.*

nointed withal, you must have the same spirit within and you must be fashioned without like Christ, your conversation must be holy and as becometh the Gospel. Two cannot walk together except they agree saith God; now what agreement can be between Christ and Belial? between the wolfe and the lamb? what agreement was there between Saints and Paul all that time he persecuted? could Saints take him for a Saint then; No, he must be made a new creature, he must be changed, Christ must be revealed in him. Some of you are angry because you are debar'd from something that is the priviledge of Saints. Pray know this, Gods sheepe are known by his mark, shew your mark, let appear that your spot is the spot of God, and such as he puts on his flock. Every man may not sit in Parliament, is such that are chosen, and sent, so not every one may sit in the assembly of the righteous, but such that are called, and chosen, and faithful.

Obj. You will object it may be and say, what do I think you are not holy? do I not take you for Christians? do I think th you have not a care to serve God
and

and live holily? do not wee (you'l say) keep our church as much as any? do not we pray and hear? We were formerly taken for good people, and there was no exception, what must we now be suspected? must our faith be now call'd in question? such things Carnall people object.

Ans. Soules from this plea I cannot say you are Saints. I know many a Nominall Christian goes to hell, many go to Church (as they stile the house of publike worship) & are never the more reformed, they continue wicked and are unregenerated it may be for al this. *Eccl. 8. 10. Ro. 2. 28.* I may use *Pauls* words; He is not a *Jew* which is one outwardly, neither is that Circumcision, which is outward in the flesh; Now know this that the meaning is I conceive, He is not a true *Jew* or true *Israelite*, viz. gracious, that can onely plead his naturall birth or the cutting off the foreskin of his flesh, neither is he a true Christian, that is so by name onely, and borne in a Christian country, and that hath received the outward badge being sprinkled with water. *Paul* discovered how little such outward things profited, *Qui tantum professione externa & nuncupatione est Judæus, non coram Dei judicio consecratur Judæus sed is solus, &c.*

Non qui est in aperto Christianus is Christianus est nec qui est in aperto tantum baptizatus, is baptizatus est &c. when

when he renounced all fleshly Confidence; Though he could plead as great fleshly priviledges as any, yet he counted all as nothing worth in comparison of Christ. When he had received

Phil. 3. 4 Eph. 5. 13 Christ, he saw cleerly by that light, that manifests all things, that all natural endowments and enjoyments without Christ were of no benefit to the soul. Now as *Paul*, though comparing them with Christ counted them dung and drosse, yet he did not detract any

Hæc nihil detrahunt dignitati sacramentorum, &c. thing from the endowments and enjoyments themselves. No more would I from the name *Christian*, or from public meetings or, from baptism, but willing I am to give all their due; so that Christ be not rob'd but acknowledged all and in all. I must tell you souls, they are fooles and unwise that pride themselves in any thing that is not very Christ. Baptisme is nothing, if a soul hath not Christ; Sermon is nothing, preaching nothing, if Christ be not preached; the name *Christian* nothing, if Christ be not in the soul. The sum of the sum of all is Christ. 'Tis a common fault (God weed it out of mens hearts) for men to vatut in some outward

outward thing, and glad many are if they can denominate themselves of this or that opinion or judgement, or of this or that man as a hearer, follower or of his Congregation, or got into some attainment that bears high amongst professors. I shall onely say this, beware you do not deceive yourselves, Christ is all, and all you must have Christ, or you will perish eternally. I might have added severall Reasons why Saints are so wary who they take into their fellowship, as that they will not take in such that bear a name onely, and in life and conversation are sensuall carnall, heathenish, devilish, nor such as barely beleieve onely a Christ without: that can speake of the letter of scripture and the history of Christ but, have not a Christ manifested within, but I shal not stay here much; for Saints them already; and for others, they (as Swine pearles) will tread them under their foot ; they will scorn them as that they savour of over much strictnesse and novelty; it may they will say of Independencie and Anabaptisme. But a word of them.

It is uncomfortable to Saints to

take them into fellowship that have not a Christ within. Is it not uncomfortable living for a living man to be yok'd to a dead body, and to have dead men for his Company? What are men without Christ but dead men, souls without life stinking, rotten loathsome souls that have no comlineffe?

Eph. 2.
1. Joh. 1.
32.

ps. 18. 29.

2. It is dangerous to Saints to joyn in any intimate fellowship with such, by reason they are infectious persons; a body infected with the plague is not more apt to infect mens bodies, then sinfull vile souls are such that nourish fellowship with them. Men are very apt to fashion themselves like those with whom they converse and live, to imitate their words and actions, and to be confederate in their doings, and so allured or enticed from what is right and agreeable to the perfect rule of the word.

3. It is scandalous, for if such betake into fellowship and church society that are vile or that have but a form of Godlinesse, and so adorn not the profession of the Gospel, how doth it give ungodly men occasion to speak evil, and so open their mouths against the way of
of

of the *Saints*, and to stand out so much the more stiffly by way of opposition against truth, because of some bad ones got into outward society that have not the inward enjoyment of truth. Saints had need beware (upon this consideration) who they take into church-fellowship, that so it be not such that by falling off from holiness give offence, but such that are held in by the power of truth to the credit of truth, and truths professors with whom they are in communion.

Souls you that know Christ look about you; consider of men rightly; take a serious consideration of them; & take them for Saints that are like Christ, such that are like holy as Christ is holy, pure as Christ is pure, precious as Christ is precious, sweet & lovely, comely beautiful as Christ, gentle & lowly as Christ they that are Christs are like Christ. The adopted sonnes of God like the only begotten sonne of God, the younger brothers like the Elder, Saints like their Saviour, Christ is humble, gentle, loving, merciful, full of bowels of kindness and goodness, they that are Saints indeed are like him, he it is they strive to imitate

*Sanctam
vitam
cum ipso
amant.
Discite a
me quia
mitis sum
& humilis
corde. Si
vis esse a-
doptivus
Dei filius,
vide quo-
modo con-
versetur
filius ille,
unigenitus.*

*Sancta
Christi vi-
ta, est per-
fecta vitæ
nostræ re-
gula.*

*ubi spiri-
tus unus,
ibi eadem
voluntas;
ubi volun-
tas eadem;
ibi etiam
actiones
eadem.*

*Si propter
Christum
proprio ho-
nori, pro-
prio amo-
ri, propria
voluntati.
in hac vita
renunci-
as, Chri-
stus in fu-
tura, sui
honoris, sui
amoris
compotem
se faciet.*

tate, he they look vnto as their rule; he is the patterne they have always before them. I guide you not to this or that forme, attainment, opinion, judgment, or the like, to find Saints; but I point out to you Christ, and if you see any like him esteem them: if you find any that have the same spirit as Christ, that have the same will, the same actions look on them & love them, and for Christs sake esteem them; because they are like Christ the very image of Christ. The main resolution of their souls, and actings of the body is to know God, and promote his glory, to ascribe praises to him, to do good to Saints, to put forward whatsoever is agreeable to his wil with all their might. 'Tis not mens frownes, tis not allurements, 'tis not losses, 'tis not Crosses can deter them from the work of God: they know if they deny themselves seeking here not their own honour nor self advancings, but following the advice of Christ, ob- serving his will, doing his work, lay- ing out themselves wholly for him, he will reward them, by giving out unto them of his honour, of his love, and the like in the world to come. I shall leave

leave you now to the search and finding out of Saints, by the wisdom of Christ owning and esteeming such for Saints that are like Jesus Christ, they that know Christ may know Saints. And so much shall suffice to be spoken of that second Doctrine. We shall as God shall enable us by his spirit give out somewhat more from the Text that may be of further use & comfort to souls, which is this.

Saints brought to heaven shall not have another being, onely a perfecting of what is begun on earth. They have a glory already in them, upon them, even the glory that was given to Christ, in heaven they shall have more abundant glory. They have somewhat for breeding, as heirs under age, not come to their full inheritance, yet growing to a ripeness of years and so to a possession of the inheritance, even a knowledge of the excellencies of God and Christ fully and clearly, yea and of their own excellency by vertue of union and communion with Father and Sonne; For then shall that glory be manifest and apparant above, which is not so manifest and apparent below. Christians have some light now, though

Doct. 3

Joh. 17.
22. 23.

but small, they have part of what they shall enjoy in perfection; they now see though but darkly, then face to face, clearly; They enjoy visions of God though in a cloudy and darke manner. God and glory are reveal'd but in part to Saints whilst here on earth, and all they see and know is but dark and imperfect, to what they shall see and know: God communicates and makes out of his fulnesse to those are his here on earth, but the communication and making out of all fulnesse it self is only above in glory in the highest heavens, when they shal be brought to dwel with Christ to behold his glory, and inherit that marvellous Light, the brightness of which yet we are not able to behold. Christians have had, and still have, as much of God here, as such vessels could hold: here Saines are narrow-hearted, and dim-sighted, and cannot entertaine so much, nor see so clearly as they shall when they arrive at heaven, where their hearts shall be enlarg'd, and their sight made fit, as to receive much, so to behold much of the excellencies of Glory.

Souls, consider what I am now about *Ue.*
 to speak to you: have you a being now
 like the Saints in glory, yea like Christ
 in glory, is the life of glory begun here?
 is there any sparks of that heavenly fire
 kindled in you? any drops of that foun-
 tain? hath the light shin'd into you that
 shines in heaven? have you that joying
 you now hear on earth? that joyes
 Saints in blisse above? hath a sight of
 God made you large to see more of him?
 can you say with the Psalmist, My soul
 thirsteth, and my flesh longeth for thee, *Psalm. 63.*
 to see thy glory, so as I have seen it in *1, 2.*
 the sanctuary? hath glimpse of beauty
 taken you? any thing of Christ delight-
 ed you?

1. Pray try what is in your inward
 man? do you find any light of love
 shining in? are you warm'd with any
 of this heavenly heate? I cannot presse *1 Joh. 4.*
 this too much: doth God dwell in you? *12*
 you are not like him if there be not in-
 dwellings of God himself. I do not so
 much regard what you are without and
 in appearance. I would have you some-
 what within. There is great glory in
 heaven, there must be some glory in
 your souls here; yea and it must be

Mat. 13.

43.

such glory as is in heaven, glory shines in Saints more clearly above, here it shines though but dimly, and they that shine here a little as sparks shall shine exceeding brightly as the Sun in the kingdome of their Father, here (if we are as we should be and such that shall increase in goodnes, & have an addition to our joy) we have some inward taste and feeling of the blessed comforts of God. Beloved that which I speake to you of, concerns your souls, take heed they be not empty, take heed they be not void of all goodnes, destitute of the love and sweet communion of God through Jesus Christ. You know how it sped with the five foolish Virgins that had no oyle in their lamps: let what befel them make you beware. 'Tis a wisemans part to refrain from that way which others have perished in; unclean birds may have gaudy outsides, the plain feather'd fowl may be wholsomest, beware that no man deceive you, and also be cautious that you wrong not your selves, know this that God desireth truth in the inward parts; and a pure inside; a clear heart was one thing David petition'd for, this you should

Psal. 51. 6.
Psal. 51. 10.
*Innova in
interiori-
bus meis
spiritum
rectum.*

should ask, and this you must possesse if ever it be well with you. That soul is as it should be when'tis the seat, throne, and dwelling of God.

2. Are your souls rais'd from the dead? is there a power put forth in you, and that an exceeding great power, whereby you are delivered from sin, Satan and selfe, and unable to walke as Spiritually alive according to the wil of God. Souls in glory are free souls, rais'd souls, souls set on high, souls exceedingly spiritualiz'd, wholly spiritual, active, souls in glorifying and praising God, 'tis their oontinual employment, they cease not, they are alwayes busied in what tends to Gods praise. Is there any likenes to this in you? are you fetcht out of darknesse? set at liberty? made able for the work of God? Freemen are first Apprentices, Apprentices are in the way to freedom, what are Saints in heaven but freemen? such that have serv'd out their time on earth: consider christians are you bound to God? doth he teach you? doe you now serve him? are you wholly his? do you not serve Satan, world, nor selfe, but God? it will be but a few yeares but you
shal

shall be advanced higher, advanc'd into sublime and transcendent glory, to sit with Saints, and there with your fellow-brethren to sing Hallelujahs for evermore.

3. Is there a prizing of the things of glory? They that are like Christ, esteem, love, prize, the things of Christ, and what Christ doth esteeme, love, prize; they esteeme creature things in their places as they ought; yet all these are but dung and drosse in comparison of the excellencies of grace and glory. Soul-necessities are not satisfied with creature-things: they free not from corruption, they reveale not the love of God, nor ease the soul of its trouble; if troubl'd for want of the loving kindness of the Lord. Saints in glory are delivered from all misery and enjoy fulnes of consolation, they that are going glory-ward shall be eas'd, shall have their ful of joy: they eye the pleasures and blisse of heaven, they have thoughts upon them, they are much taken up with them in their meditations. Saints in heaven are pleas'd with the visible glory they injoy. Saints on earth are pleas'd, in that through faith they be-
lieve

lieve there is a reward laid up for them,
 that they shall possesse an inheritance
 incorruptible, and undefiled, and that
 fadeth not away, reserved in heaven ^{1 Pet. i. 4}
 for them. Souls you know what you
 prize, what is delightful to you, you
 can tell whether earthly, or heavenly,
 carnal or spiritual things : surely if
 drawing towards heaven, they are hea-
 venly things delight you; they that are
 in glory rejoyce in their glorious en-
 joyments, they that are in grace going
 to glory, rejoyce through faith in be-
 lieving what is laid up for them, and
 what they shall enjoy : they expect the
 accomplishing of promises ; and their
 accomplishing, tends to gracious souls
 advancing, and crowning in glory with
 an everlasting diadem. Consider of this
 I pray, take much care in trying whe-
 ther you be in the right way to perfect
 peace: you would not willingly be cou-
 soned in any earthly things, beware you
 be not cheated in this that concernes
 your soules, and so lose your soules :
 if you should, I need not say you are
 undone, you will to your sorrow finde
 it; but I hope you will be careful in this.
 I can but advise, 'tis God must make
 you

you wise; I can but instruct, 'tis the Lord must make you to receive instruction. Try all things, try earthly things, you will see them vanity, try Spiritual things, God grant you knowledge to discern, and wisdom to prize and hold fast what is good.

Use 2.

Is to speake comfort to souls. What Revelations, have you now; you shall have more; what discoveries of love now you shall have more large manifestations hereafter; God speaks good to souls now, and gives in somewhat of love, but 'tis here a little and there a little, now and then a drop to keep their hearts open; but in heaven God communicates all at once: here he gives out what he gives in degrees, & according to Saints capacity to receive; but in heaven the whole shall be posses'd, that God hath in store for them that love him; they shall have perfect holiness, compleat happines, and pure spirituality. There natures shall be spotless, and there actions blamelesse, an orient splendour and matchlesse brightness of resplendent light shall cover the whole man as a garment. Oh what an infinite, unconceivable, and unparallel'd gladnesse

*Animorum
summa pu-
ritas,
stupenda
corporum
charita,
&c.*

gladaes throughout the soul; spirit,
 & whloe man wil this occasion? Saints
 here desire much, and have somewhat
 of heavens excellency but their desires
 are not fully satisfied, and in heaven
 they shal have their ful, insomuch that
 desires shal cease, not longing after
 more, for God shal communicate him-
 selfe fully and at once to Saints there.
 Saints have now some beauty, some
 comlines, they are in part sanctified,
 but in heaven they shal be fully sanctifi-
 ed, all glorious, this corruptible must
 put on incorruption, and this mortal
 must put on immortality, and then con-
 ceptions of evil shall not be in souls,
 there shal be no unsoundnes of judg-
 ment, nor taints of error, no impuri-
 tie nor imbecillity of affections in glo-
 ry. Saints love to Christ, shal not be
 cold, weak and feeble, but it shall be
 hot, strong, perfect, they shal be with-
 out any imperfection. Nothing in them,
 or what is done by them shal be blame-
 worthy, they shal be like the blessed
 God for ever. Is not this a word of
 comfort now? wil it not be much more
 a precious soul-rejoycing to enjoy this
 purity, this sanctity, this holinesse, of
 being

*Quicquid
 desiderare
 poterunt e-
 lecti, illic
 invenient:
 quia coram
 a facie ad
 faciem in-
 tuentur
 eum qui
 est omnia.*

*Similes
 erimus
 ipsi Deo
 benedicto
 in seculum.*

*Angelis &
sibi ipsi nos
similes
reddit.*

being made excellent beautiful like Angels, yea like God himself? There shall be nothing amisse in the soul; it shall be all glorious: no blindnesse, lamenesse, deafnesse, nor crookednesse, nor infirmity shall be on the body: the bodies of Saints in glory shall be handsome, faire, comely, beautiful; yea like unto Phil. 3. 21. the glorious body of Christ: yea, and which is more, they shall in the whole body be like unto his glorious body.

*Eadem
corpora,
quæ hic
cum Chri-
sto cruci-
fixa sunt,
una cum
Christo in
cælesti be-
atitudine
glorifican-
tur.*

*— Glo-
ria nulla
lingua sa-
tis expli-
cari potest.*

These very bodies of Saints that suffer now with and for Christ, shall with Christ in heavenly blisse be glorified with him; yea they shall have such glory as he hath. This Souls I shall leave to you to admire. I cannot sufficiently and to the full in words discover it to you; 'Tis a wonder to thinke that they that are gracious and so like Christ here, should be in heaven as handsome bodied as Christ is, and have as comely a person and feature as he himself has, whom the Father loves dearly, that their bodies shall be in all places like to Christs body. Beloved, may not this incourage us in trouble, to venture life and limb for God, rather then that God should lose his glory; seeing that he

can make up all again, and supply all wants, and wil make every one perfect at last: and also not to be troubled as concerning Death, with any discomfortable thoughts of worms eating and destroying the flesh, with rottenesse seising upon the body, and the like; knowing that Christ at last wil restore all perfect.

2. Saints, you have now some wisdom and knowledge, you shal have more abundant, you shal have more wisdom, you shal have clearer knowledge in the things of God and Christ, and of heaven; surely knowledge is an excellent thing, especially Divine and Heavenly knowledge, knowledge in the mystery of salvation. What is it that some would not give for knowledge now in Arts and Tongues, and in Scripture-truths, yea to know God rightly? In heaven Saints you shall have an exquisite and perfect knowledge of God; ye shal see him not only mentally and contemplatively, but also with the bodies eyes corporally; so Job, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet
in

*If a Dei sapientia se-
ipsum eis
ostender,
&c.*

*Job 19.
25, 26.*

in my flesh shall I see God : Whome I shall see for my self, and mine eyes shall behold, and not another ; This Christians I conceive may make your longings to be eager after heaven, and exceedingly rejoyce to thinke you shall see God, to see God as he is in himself, and as he is in you ; And all this in a spiritual manner, for all knowledge in heaven shall be spiritual. I might enlarge my self more on this, but I forbear according to what of God is given in to you, such is your knowledge already, and as God shall be reveal'd, knowledge shall encrease, and at last you shall in glory know as you are known.

3. Saints shall in heaven have a full fruition of Christ, a full sight of their sweet Saviour, such a sight that shall give in unspeakable joy, such enjoyment that shall bring more joy then heart can wish ; no tongue can expresse, no heart can conceive what consolation they have that shall enjoy Christ and dwell with him for ever. To see Christ to dwell and be with Christ, brings to soules wondrous happiness. This makes souls cry out how long Lord Jesus is it ere thou wilt bring us to glory, where

*Chridum
videre, su-
perabit.
omnia-
gaudia.
Superabit
omnia cor-
dis nostri
desideria.*

we may have beauty presented to our sight, sweetness to our taste amongst men, musick to our eare, what is odoriferous to our smelling, and delightful to be touch'd and handled, the soul also fill'd with light, and comfort, every faculty having what is pleasant to it given out freely and fully; O blessed condition! O sweet life! O happy being! to be brought into the Court of the glorious God, to the society of Saints, into the bosome of sweet and blessed Jesus; the loving, and ever-glorious husband to blessed souls! Love is abundantly shown on earth by Christ to those that are Christs, in their affaires to direct them, in their troubles to help them, in their dangers to deliver them; in bestowing divers and excellent benefits both of grace and nature, and of creature-things: likewise in disappointing the dangerous devices of enemies, in frustrating the subtile and crafty plottings of Satan, in beating downe the power of corruption and the like: here is much of mercy and goodnes in all this, but the crown and perfection of all, is the bringing, seating, crowning of souls in glory. How beautiful are souls in that day! how

Pulchritudo erit visui, mel gustui, cithara auditui, balsamum olfactui, flos aëlii.

Jesu Christi, sponsæ anime meæ suavis.

glorious ! how lifted up ! how exalted !
 how honour'd when they shal not a-
 lone see Christ, but they shal live with
 him ! Not alone, behold him in a Throne
 at the right-hand of the maiesty on
 high, but they shal be seated in Thrones
 with him ! Rejoyce O souls in the me-
 ditation of this, let the consideration
 hereof be sweet and pleasant to you,
 for you shal be ever with Christ the
 Lord ; with Christ the glorious ; there
 shal you be safe, there shal you have
 delight, there shal you have happines
 and that eternal happines and everlast-
 ing blessednes, all good, all the excel-
 lent enjoyments of heaven shal be end-
 lesse, light endlesse, joy endlesse, plea-
 sure endlesse, friendship endlesse : and as
 endlesse, so pure without mixture ; there
 shal in Christs Armes, in Christs pre-
 sents be joy without sorrow, health
 without grief, life without labour, light
 without darknesse, continual fresh and
 flourishing love, abounding joy, mourn-
 ing shal not be there, neither shal there

*Ibi sum-
 ma & cer-
 ta securi-
 tas, securi-
 tranquillitas,
 tranquillitas,
 jucunda
 felicitas,
 felix æ-
 ternitas,
 æterna
 beatitas.
 Gaudium
 erit sine
 tristitia,
 quod con-
 tinet æter-
 nam lati-*

*tiam, salus erit sine dolore, vita sine labore lux sine tenebris,
 amor nunquam tepescet ; gaudium nunquam decrescet ; ge-
 mitus non audietur, neq; dolor sentietur, triste nihil videbitur,
 lætitia semper habebitur, &c.*

be any grief, sorrow or sadness or any such thing. I desire to speak more clearely of these things but I cannot utter them as they deserve, you that have had any refreshing from Christ here, can best judge and discern what it is to possesse him wholly, and live with him altogether.

4. Christians, in glory you shal have much happines arise to you from the sweet communion and blessed fellowship you shal have with Saints, you know some Saints now and you take some delight in their company, you are glad when you can meet with them to converse and talke with them, and to joyne in ordinances, your joy in these things shal be much more abundant, for you shal know all the blessed Saints in glory: they that were taken up thither before you, and they that shal come thither after you, shal be known of you, and you known of them. All Saints shal be known of every particular Saint, and every particular Saint shal be known of all, *in cœlo nullus erit alienus*, there shal be no stranger in heaven, a Saint there shal have as much acquaintance as all the Saints in glory

may afford, & as many friends as there are Saints. You that now desire communion with holy souls, shal have your fill of familiarity; you that joy to see and meet with Saints now, shal have your joy increas'd. Christians on earth complain of the strangnes of other Christians, but in heaven there shal be no cause of such complaints: as we shal be joynd one to another, and all to the Lord, so shal we love one another in the Lord. In glory none shal hurt other, none shal envy other, none shal desire others good: for every one shal have enough, even his fil of good; and shal rejoyce to see one another happy: consider I pray what love to Saints now; what delight in their company; what refreshment to see the faces of Saints; and enjoy the fellowship of sanctified soules, if it be right, if truely spiritual, and what it should be. It wil heareafter satisfie you to the ful when you shal have the perfect knowledge of al Saints. Let this comfort you against worldly mens slighings, yea and good mens shinnels; as for worldlings slighings care not, they are such that shal be shut out from the presence of God and fellowship

*Nemo ibi
lædiur,
irascitur
nemo, in-
videt ne-
mo, cupi-
ditas nulla
exardescit*

&c.

ship of Saints. And for any Saints shi-
 nels be not grieved, it wil not long con-
 tinue: in heaven there is no such thing
 there all Saints shal be kind each to o-
 ther, shal know each other perfectly,
 and love each other sincerely and truly.
 Happy are they that have some begin-
 ings of sanctified love and communion
 with the holy and beloved ones of Jesus
 Christ now; it shal encrease and be more
 abundant, as they growe up in Jesus.
 Rejoyce in this Christians, you shal see,
 know, have fellowship, dwel with for e-
 ver, all blessed Saints, such as, *Abraham,* Mar. 8. 11
Ihsaac, Jacob, Noah, David, Daniel, Paul,
Sarah, Rebekah, the Virgin Mary &c.
 you shal know their persons, names,
 natures, Excellencies, delight in them,
 and they in you. I shal speak no more
 of this Use.

Thirdly, let me give out somewhat
 by way of reproofe to such men, that
 thinke they shal goe to heaven, and
 hope they shal dwel in glory hereafter,
 yet despise nothing more then what is
 heavenly, and what tends to help them
 thither; let such be assured that they
 that have not some taste and relish of
 heavenly things now, and delight in
 them

Use. 3.

*Si in hac
 vita non
 gustes æ-
 ternæ feli-
 citatis ini-
 tium,
 nunquam
 plenum
 percipies
 comple-
 mentum.*

them wil never have their ful sotiety in
 glory. Doe you thinke to goe to hea-
 ven that now hate holines, and speak
 evil of the wayes of the Lord? That ab-
 horre Saints, as bad as the sight of
 Toads, what wil you doe in heaven?
 you cannot abide praises & hallelujahs
 and the glorious exercises of Saints,
 you cannot endure the fellowship of
 holy men and women, you abhor them
 now, yet they are not so pure as they
 shal be; and then doubtless you wil
 loath them more. Do not some of you
 abhorre being in places and amongst
 people where Godlines is in exercise? do
 you not delight to be where you may
 drink and swel, sing and roare, card
 and dice, hunt and hawk, mock and
 jeere, scoffe and deride goodnes and
 good-men? nay if it were in your pow-
 er, would you not kil & slay the Saints?
 do you not desie their waies, courses,
 and behaviour, yea and that because ho-
 ly, pure, sincere, upright and such as are
 becoming the Gospel of the blessed God?
 Consider, I pray, your selves whether
 you are not such that God himself re-
 proves, for hating instruction and cast-
 ing his holy and heavenly counsel be-
 hind

hind your backs, and for letting your mouth be open to speak evil, yea and that against the righteous? Do you thinke that God wil set such with himself in glory hereafter, that now cast aside his counsell, that wil not be intrusted by him? honour such with his Saints that now despise them? place such in the kingdome of glory that now abhor the heirs of glory? No, no, he hath a place for such naughty wretches to put them by themselves, they shal be turned into hel; there the being of wicked men shal be; Thinke of this you Saint-haters, you Sermon-despisers, you wicked mockers and scoffers at goodnesse, you that are the wretches prophesied of, that should be brought forth and come into the world in the latter daies, that should appear unholy, and that should be haters of such as are good; What is it that some of you would do to the conscionable imbracers of holiness, were they in your power? would you not imprison them, famish them, slay them, shew much cruelty to them? and would you not pluck down the pure preaching of Jesus Christ, and obstruct the perfect and upright

Psal. 9. 17
*Æternis
 additi
 suppliciiis.*

2 Tim. 3.
 1, 2, 3.

right walking of Saints? are not your hearts now against such men, and such doings? and do you not wish your hands at liberty to act some enterprizes against what is holy & good? against that which you cal Sects and Factions, and against such as you say bring all out of order, that turn the world upside down? I know not your thoughts within, you are privy to what dwels in your own breast. *Paul* was once as violent against goodnesse and goodmen as any of you, and doubtlesse had he been then asked, what *Saul* dost thou think wil become of thy soul? dost thou think thou shalt go to heaven? that thou shalt dwell with the ever-living God? with holy Angels and blessed Saints? he would have said he hoped he should go to heaven as soon any man living; but had the Lord let him go on in his way, & not shewed him mercy, what had he come of his soul. Let this be digested in your souls: and know that glory and eternal happines is provided for such that are washed, for such that are sanctified, for such that are justified in the name of the Lord Jesus, & by the spirit of our God: and such must you be, if ever brought to heaven. You
are

are by nature vile, filthy and naked; you must be clothed as Saints, with the robes of righteousness and garments of salvation if brought into the Palace of glory, the dwelling of the great God where he sits on his Throne and all his blessed Saints about him. I have this comfort yet of such that are enemies to God and what is good, That it is in the power of the Lord for to change them, he can instruct them to repentance, and call them to holiness, and reconcile them to himself: but should not the Lord thus work upon you that are revilers, slanderers, persecutors, and the like, you shall not inherit the Kingdom of God, but you would be cast away into utter darkness into unspeakable torments, to be tormented with the Devil and his Angels, into such a place of suffering, where you should have no mercy, no good, no comfort, no ease, no friend, no pity: Miserable, miserable, beyond expression, miserable shall they be in torments for ever, that now torment the holy ones of the Lord, and the blessed members of Christ by their evil speakings and evil doings: such shall be punished with everlasting

Nuda erat sponsa, nec poterat ad regale celestis regni palatium ita nuda introduci; Ipse induit eam vestimentis salutis & justitie. Inimicum erat sponsæ genus celestis patri sed ipse illud per acerbissimam passionem patri reconciliavit. Cant. 5. 21. Erit ibi presentia omnium malis, erit autem ubi omnium bonis.

2Thes. 1:9 verlasting destruction, and be deprived of all mercy and comfort; I speak not these things to trouble you, but in pity to admonish you, and my prayer shall be that the Lion may lie down with the Lambe, that from Comings in of truth into your soules, you may be overcome of truth, and so submit to it, that you may sweetly accord and friendly agree with the children of truth, and all that in truth professe truth; That you may speak and act the same things, and that there may be no divisions amongst you: as you hope to dwell with the Prince of peace, and with the Saints of peace, now live peaceably; follow after peace, and what may make for quietnesse in the waies of God. Seeing you are apt to say, you have hopes to be saved; do like them that shal be saved: harme not, but help such that are beloved of him that must save you if ever saved; Consider of what hath been said & the Lord give you aright understanding of al things, that may make you holy, gentle, courteous, peaceable, in life; and also honourable, blessed, happy and glorious for ever.

Ue. 4. The life of Saints upon earth is a rare

rare life, an excellent, holy, and heavenly being, a being that tends to the glory, honour and praise of God, to the exalting of his great mercy and goodness, and declaring his name and power: 'tis a life wherein men that are holy, labour to improve themselves with *all* that is theirs in a way of duty to be serviceable to the God of holines; As they have beginnings of the life of glory in the kingdome of grace, so according to what is begun and the gift given do they act, here in grace suitable to what is done in glory. They are not perfect here, they have their failings, yet by the comings in of God they strive to be like God, and according to the gifts of the Spirit, are they spiritual exercis'd; they are spiritual in their prayers; spiritual in their preaching; spiritual in their hearing, spiritual in their conversation; striving to walke after the Spirit, endeavouring to give up their *all*, to Christ that is *all* and in *all*. *All* their wisdom, *all* their might, *all* their strength, *all* their endowments, *all* their places, *all* of soule, *all* of body, *all* of liberty, riches, honour, in a word, *all*. Christ hath done so much for them
that

that they thinke, they can never do enough for him, they think, they can never praise him enough, nor extol him as they ought, nor give the honour that is due to him. They are alwaies complaining of deadnes, and darknes, and weaknes, and inability to behold, to admire, to commend, to advance the sweetnes, goodnes, mercy and comforts that Christ gives out to them: they are longing for more abilities to serve the Lord Jesus. Faine would they do, as they in glory do, and they wait daily, earnestly expecting to be brought to glory that they may enjoy that in fulnes which here they have in part, and that fulnes being enjoy'd, employ it to the honour and praise of the giver. Soules, they are not common men that live the life of Saints, neither is their life a common life. Saints are jewels, jewels are excellent things: there is that in a jewel that is not in ordinary and common stones: jewels have an excellency in them, so have Saints; and this excellency is useful, to Christ, and what Christ adviseth. The Excellency in Saints is given into them from Christ, and as it comes from Christ, it is altogether for returning

returning to Christ. Christ in giving out his Excellency to Saints, doth open his heart to Saints and doth also open Saints hearts. The one is opened for goodnes to goe forth, the other for goodnes to come in; and goodnes being receiv'd in, will not lie stil: it will set such that have it upon employments futable to the wil of Christ, as by receiving what is Christs: tis in some measure changd into the likenes of Christ: by receiving Christs love, the hearts of such receivers are chang'd into the nature of Christs heart, and so become heavenly, heavenly within, and being heavenly within, it will be heavenly without: The fruit like the seed, Saints like Christ. Excellent things are spoken of Saints in glory, so of Saints on earth. The behaviour of Saints in glory is very commendable. They enjoy perfection, and from that perfection act; The amiablenesse and admirableness of Gods presence, drawes out all the abilities of Saints when in heaven to act answerable unto the Lawes nearenes, and dearness of such a relation as is betweene God and them. So here on earth such that enjoy God though they cannot do
for

for God so immediately and fully, yet it is their desire to close with God, and to give out themselves to God; and to carry themselves in-offensively in the world, and as much as in them lies to do good to all; Excellent things are spoken of the City of God, of the holy *Jerusalem*, of the Lambes wife, of shee that is a dressing, a making ready for to be joyn'd to Christ. Shee is beautiful now, but shee shal appear more beautiful, shee is faire and pleasant, and now the delight of Christ, his love, his dove, his undefiled; shee shal be the same in heaven, onely this more perfect. Christs spouse, his Sister, his dove, is but one, shee that is his on earth, shal be his in glory, shee that is his faire one here, shal be his glorious one above, that now is his bosome friend, shal be his Throne-companion. The desires (I know) of all you that are Godly, that are some of Christs holy ones, (speake experience) is, that your sweet Saviour would now raise all your desires to him, fasten all your thoughts upon him, draw all the powers of your souls up on high to him, free you from every weight that holdeth you down, knit you to him with

*Throni sui
compos.*

with a knot of love, that so your joy in the injoyment of him might be abundant, your fellowship with Saints sweet, your dayly walking heavenly, giving occasions to all that are Godly to magnifie God on your behalf; Look to it Souls, you are in some measure glorious now, if you are such that shal appear with Christ in glory hereafter: That glory is sparkl'd in now, which shal shine in clearly and apparently: you have now some beams, shortly the full light of the clear and glorious Sun himself. For the ever-blessed and glorious God wil let in such a light, such a clear light, such a great light, and withal give such a great strength of light unto Saints, that they shal be wholly light, and in them shal be no darkness at all. Beloved, I now commend you to God, that can make you children of Light, and enable you as children of Light to walk in Light, to the praise of his great name, and to the refreshing of the bowels of Gods people, to the rejoycing of all that delight in goodnesse. Christs Saints are all rare pieces, God grant all these pieces may be set in order, fitly united together, then wil glory appear,

exceeding glory, transcendent glory;
 glory in the Church, glory on earth
 like that glory that is amongst the
 Saints that are Triumphant in heaven:
 I shal say no more of that Doctrine:
 I shal yet give out somewhat from the
 Text that may be further useful to your
 souls, and it is this.

Doct.

There are some precious souls in the
 world, in this sinful world, in this
 wicked, vile, ignorant and naughty
 world, in this world wherein Satan,
 bears such sway, who is the Prince of
 the world, a cheif one in it so farre as it
 is a sinful world and inhabited with
 sinful men. The Devil hath many, nay
 the greatest part; yet God hath some, a
 remnant, here and there one, a little
 flock, a few that are undefiled and that
 are lovely before him, that have kept
 their garments cleane, that are un-
 blameable, & unreprouable before him;
 they have overcome the world, being
 borne, not of bloud, nor of the wil of
 the flesh, nor of the wil of man, but of
 God. Every age (though it hath brought
 forth never so many weeds, though it
 hath abounded in trash yet) hath
 brough forth some precious flowers;
 some

some jewels have been found amongst
 the rubbish. In the first degenerate age,
 there was an *Abel*, after that a *Seth* and to
 him was borne *Enos*; at which time men
 began to call upon the name of the Lord. Gen. 4. 26
 After that *Enoch* that walked with God,
 one that was the Phenix of that age, Gen. 5. 24
 one that was translated out of his own
 being, into a being in God, one that lost
 nothing, by losing what was his own
 by nature and according to the flesh. Af-
 ter this God left not himself without
 testimony; Though the wickedness of
 man was great in the earth and the Gen. 6. 5
 whole earth was corrupt before God, yet
 then appeared *Noah* a just man and per-
 fect in his generations, and one that Gen. 6. 9
 walked with God, on that gave up him-
 selfe to God, to be at his direction and
 at his service to do what was agreeable
 to the wil of the Lord. And as the world
 was replenished, and grew on, though
 there were many wicked men and much
 wickedness in the world, yet some God
 had that were good, though very ob-
 scure and hardly to be perceiv'd in those
 darke times. At length appear'd *Abra-*
ham, after him *Isaac* and *Jacob* with o-
 ther worthies, and when *Elijah* com-
 plains

plaines of the worlds emptines in re-
 spect of good men, and that he alone
 was left, yet God tels him he had se-
 ven thousand in *Israel* that had not
 bowed the knee to *Baall*. I confesse 'tis a
 very few considering how many thou-
 sands were in *Israel*, yet you see there
 were some though hid and conceal'd in
 those cloudy daies of Idolatry and su-
 perstition. God may let men follow
 their owne pernicious waies, and there
 may be a great forsaking of goodnes;
 yet some shal cleave to truth, though it
 may be but a few, a tenth. There may
 be many weeds in a garden, yet some
 good herb may be found; abundance of
 trees in a feild, yet some corne; a world
 of earth, yet some vains of precious oare;
 a great deale of clay, of durt and stones,
 yet some pearles and precious jewels
 are now and then found. God hath ex-
 cellent material, here and there, he wil
 bring them together, and of them
 make a famous structure; build his
 Church, whose foundations shal be laid
 with sapphires, whose windowes shal be
 made of agates, and gates of carbuncles
 & al her borders of pleasant stones: This
 points out the excellency of Saints, and
 also

1 King.
 19. 18.

Isa. 6. 13.

Isa. 54. 12,
 13.

also what a comly thing it is to see them joyn'd together in a right order, by the wisdom of God. God hath a holy City to build, which is admirably describ'd *Revelations*, 21. My brethren I need not tel you how Satan the world flesh, and many enemies, have labour'd to root out in all ages those that clearly and readily appear'd for God, yet God hath preserv'd some to shine as lights, and to hold out his name, and enemies could never so prevaile as to raze out all the Saints nor to take away truth wholly; but stil the Lord continued some precious ones, some holy and excellent soules to shine out as lights in a darke place; a seed was left, though covered with clods, that the Lord hath nourished, and which through his blessings hath sprung up, and brought forth fruit, so that some peccious soules have stil appear'd. We have seen bad times, and bad times are, and 'tis likly wil be, yet all you that have any knowledge in rhe things of Christ, cannot but say some holy soules there were, in those bad times; some there are in these evil daies; and some precions ones shal be as long as the Sun and Moon endureth

as long as there are any people in the world there shall be some good: you that live now meet with some precious souls up and downe, here and there : you or they that shall live hereafter wil finde that God hath a sprinkling some, a few : I shall speak to what is present, to what is in hand, there are some precious souls in the world.

Reas. 1. There are some in the world that are like Christ, they have such a life, such graces, such excellency, there life is Christ within, 'tis Christ living in them, their wisdom is Christ, their righteousness Christ, their justification, sanctification is Christ ; Christ to such is all. Believers are translated into Christ, they are one with Christ, they are nothing in themselves, selfe is past away, they have a new selfe, Christ is their selfe, they have an intire being in Christ, yea God himselfe is within such, and from union with God is there likeness to God, and their preciousnes is from enjoying God. God makes that precious that is precious ; precious souls are Gods workmanship. Look upon Saints after the flesh, and in outward appearances, you cannot it may be say they are so precious,

ous,

ous, but consider them as in Christ and Christ in them. Look upon Christ alone in them; and doubtless Christ will in them be precious; many see not this excellency in Saints because 'tis hidden. Christ in them is hidden from many; but where Christ appears, the souls of such according to what of Christ is seen, appear precious.

Magna quidem in Ecclesia Dei excellentia: sed ea non sunt omnibus obvia.
Reas. 2.

There are some that are lov'd as Christ, lov'd with the same love, the same pure, free, intire love that Christ hath, given out from the Father, they have given out to them, running into them, shining upon them, these are precious. Love is that which doth beautifie soules, souls are faire as lov'd, excellent as lov'd, glorious as lov'd. There is exceeding bravery and beauty in a soule that hath much of love; what made Christ so priz'd so highly esteem'd, the chiefeft of Tenthousand; but the abundance of heavenly love that was in him: the more there is of heavenly love the more excellent. 'Tis not Noblenes of birth, beauty of face, greatnes of parts, much learning, that makes men precious, but 'tis being borne of God, endued with grace, partaking of spiritu-

*Tantus
quisque est
quantus
est apud
Deum.*

Rev. 2. 17

all things and what is heavenly that makes one precious. As one saith of the worth of a man, he is so much worth, as he is worth in Gods account; so I may say he is so far precious as partaking in love, as enjoying that which the world doth not. A precious stone is a stone that hath a vertue & excellency which the common ordinary stones have not: so tis with precious, rare, excellent soules, they have somewhat the men of the world have not, & that is love, the same love that is given out to Christ. The worth of this love none knowes but they that enjoy it.

There are some in whom the Lord dwells, some in this word that are his temple, palace, throne: these are excellent ones. Gods dwelling place, the dwelling of his glory is a precious place: they are precious soules, soules bravely adorned, soules excellently trim'd that are the court of the great God. Princes houses are richly furnished: so are the soules of Saints, Gods houses. There are some that put out all their might, strength, power, abilities, advantages for Christs cause, for what concerns him, and what is his. These are precious

precious souls, *Paul* was a precious soul
 & it appear'd in his appearing so much
 for Christ, that he was not deter'd by la-
 bours, stripes, imprisonments; tedious 2 Cor. 11
 Journes, perils of waters, perils of rob-
 ber; perils by his own countrymen, perils
 by strangers, perils in the city, perils
 in the wilderness, perils in the sea, perils
 amongst false brethren, wearinesse,
 painfulnessse, much watchings, hunger,
 thirst, fasting, cold, nakedness; all
 could not stop, this champion of truth; Rom. 8.
 Let death life, Angels, principalities, Omnia
 powers, height, depth, any thing op- presentia
 pose: he for Christ, in the strength of futura,
 Christ durst stand against all. So also the terrena,
 church of Jerusalem, giving answer to celestia,
 the people and church of Antioch inferna
 concerning what had been proposed unto & super-
 them, tels them in their letters that celestia,
 they had sent it by men that had ha- omnia mi-
 zarded their lives for the name of the bil parva,
 Lord Jesus Christ. Such as these are pre- & pro nihilo
 cious men, souls worthy the name of erant
 Christians: because valiant for Christ. Luc.
 I have read of one *Romanus* that was A. 15.
 nobly born, yet so resolute and stout
 was he for Christ, that sufferings could
 not fright him, nor dismay him, when

*Christum
diligat, se-
ipsum odit.*

*See Bur-
roughs in
Moses
self de-
niall,
where
you have
many ex-
amples.*

his persecutors whipt him with a whip made of cords that had leads fastned at the ends; so that with whipping his flesh was torne, yea and so much torne that his very bowells were seen, yet he cryed out to his tormentors; that he desired not to be spar'd, neither did he wish his tormentors to give over, he was wiling to suffer to the utmost in the cause and for the truth of Christ. It is reported of one *Sames* a noble man, who had and maintained a thousand servants of his own yet was deprived of al his estate by the King of *Persia*, and was compelled to serve one of the most abject and base of his own servants to whom the King of *Persia* gave the said noblemans wife, that by this meanes he might cause him to deny the faith. But he not at all moved kept his faith, stuck close to Christ, willingly did he undergo all this wrong and indignity for Christ. Many such precious soules have been in the world, many there are, and if persecution should arise even to death, it would be seen that there are Gallant-spirited men now that would suffer any torments rather then forsake the Lord *Jesus*.
They

They would not harken to what flesh and bloud should say, but to what the spirit should say, and they would strive against what is evill in themselves, and search what the wil of the Lord is and obey that. 'Tis the part of a good steward that is intrusted with much of his masters substance, to laie out al for his master when his master requires it: the best of us all are but Stewards and what we have of life, parts, beautie, riches, honour, libertie, anything, 'tis lent us of God; if God cal for it, we ought to give it all up for his service and honour. You that have truth of grace will be ready so to do, saying; Lord all I have I received from thee, it came of thee: so here I am ready to returne all to thee. My deare friends, consider what you do now for Christ, what heart you have to what is good now, what delight in Christs services now: you are likeliest to hold out in suffering; that are diligent in the businesse of the Lord, and in the work of your God now. Some men thinke they can suffer for Christ, yet now they have no heart to the present service of Christ, which God calls unto, they are negligent and

*Verus
Christi-dis-
cipulus
proprie vo-
luntati re-
nunciat,
et divi-
nam vo-
luntatem
sequi desi-
derat &c.*

and loose in present duties; Suerely such soules who faile thus in present service and duty, are not like to hold out in suffering times whatsoever they may say; He that in summer and fair weather is a slothfull, carelesse, idle servant; is not likely to be a diligent laborious paines-taker in the cold, pinching, wet, stormy time of winter. They that are bred up in labour are best

1 Tim. 4. 7 *Non ocio
indulgen-
dum, sed
totis viri-
bus conni-
tendum.* able to endure it. Christians, excercise your selves unto Godlinesse; do what God now sets before you; do it faithfulty, do it with your might; you wil the better endure harder businesse if your God cal you to it. They are men endued with a precious blessing, that use their al to the glory of God, that let not a hough be idle or unserviceable.

Reas. 5. There are some that are clesed and made free from all unrighteousnes and uncleannes, that have no wickednes imputed unto them: these are blessed soules; these are precious soules; Christ paid a ful price for their deliverance from sin, making peace through the blood of the crosse: they are by Christ brought home to Christ; their life is hid with Christ in God, they are rais'd

up with Christ, and made to sit together in heavenly places in Christ Jesus, even already. Indeed in themselves there is a body of lust, corruption and sin; and there is a law revealing sin, accusing and condemning; so as it belevers live onely by sense, reason and experience of themselves, and as they live to men, they live both under the power and feeling of sin and the Law; but if they live by faith in Christ, beleving in the life, righteousness, obedience, satisfaction and glory of Christ, they live out of the power of all condemnation, and unrighteousnesse. This is a precious life, and they are pretious souls that live this life of faith, that have all their assurance, confidence, comforts, flowing into them through a channel of faith, believing themselves happy for what another, even Christ, hath done for them, and not what they have done or can do for themselves. In brief they are precious, for take them as in Christ, as justified, they are as pure in the sight of God as the righteousness of Christ can make them, because God sees his onely in Christ, not in themselves, he loves them not in the glory and excellen-

cellencie of Christ; these appear glorious to God and in his sight, because they have put on Christ that is glorious. There are as many precious souls now, as there are souls cloath'd with the righteousness of Christ: they that were precious formerly, and could say, *As he is, so are we in this world*; they were such by having Christ, by being perfect in his perfection, they were chosen in Christ, lov'd in Christ; they that are in Christ are precious now, and may say, *As he is, so are we in this world*. All believers are very like one another, and also like Christ.

Reas. 6.

There are some that are the Sister, Spouse, Wife of Christ, that have ravished his heart, that he rejoyceth over, as the Bridegroom over his Bride; these doubtlesse are precious. A precious Christ, wil have a precious Consort: He is an excellent one, and wil have his Wife, his Love, his other-self, to be precious also: Christ glorious, his Spouse glorious; Christ beautiful, his Love beautiful; they are alike; Bridegroom and Bride alike; their trimming is of one piece and fashion, the righteousness of God.

It

It may be a word of comfort and con- *Use 1*
 solation to such that live in places
 where they can find no good people,
 none that they can take comfort in, none
 that are lovers of truth, none that de-
 light in the things of Christ. 'Tis sad to
 Saints spirits to live in such places, 'tis
 irkesome to a man as a man to live in
 a place where he can have no society, no
 company, fellowship with none: so with
 Saints to live where they can have none
 to confer with, none to discourse with-
 al, none to joyn with them in prayer
 and fasting, and holy communion: To
 such let me speak, it may be you can
 find none for society, none that are gra-
 cious; yet be assured God hath some.
 When the Prophet cried out he was
 alone, and that he could see none but
 Idolaters, none but what went on in
 wickednesse; yet God saw some that
 were free, some that were haters and
 loathers of *Baal*, that had never bowed
 the knee to him. The Lord hath here &
 there some, that are precious souls:
 Be not disheartned christians, be not dis-
 mai'd, there are I acknowledge many
 briars and thornes, yet there are some
 Lillies; many weeds, yet some (though
 but a few) precious flowers; you may
 find

find none in great houses, there may be some in cottages, none in silken garments, there may be some in rags, none on the high places of the earth. yet there may be some in the vallies; 'Tis indeed a thing to be bewail'd, that there should be such multitudes of men and women, in the world, and so few of them good, so few gracious. 'Tis sad to see a throng in the way to hel, men pressing forwards to destruction and to everlasting perdition, and to see but now and then one going towards glory, towards everlasting salvation. Wickednesse hath many that owne it, and wicked waies are ful of footsteps; but for goodnesse 'tis not look'd upon, nor the waies of goodnesse travel'd in: holinesse is become like a poor man, none cares for being of his kindred or acquaintance; but wickednesse like the great men of the world have many followers. This is a trouble to Saints to behold, yet as there may be by a Traveller some *Englishmen* found in a remote country, though but a very few in comparison of the Natives: so some heavenly souls, some new-born christians here in the world; though but a few in respect of what are

are

*Cognatus
pauperi
nullus.
Divini
cognatus
est quilibet.*

are earthly and born onely after the flesh. As a man may rejoyce much in finding one piece of gold, or some one pretious stone : so if you find but some one that is Godly, yet be comforted in hopes that there are more, though you for present know them not. And rest assured that there are precious Saints in this age in the world, as wel as in former ages, and that you shal meet them all in glory.

It may give you some hint who they are, that are such precious souls, such rare Creatures, such jewels; souls like Christ ; holy as Christ is holy, pure as Christ is pure, that are excellent here upon earth, that are Kings and raigne in life by one, even Jesus Christ, Use 2

1. They are such that enjoy a Christ within, that have Christ himself dwelling in them, many dwell where Christ dwelleth, and so content themselves, never considering whether Christ dwell in them, we have nothing nor are worth nothing if Christ be not in us ; all that a man hath perish and faile, and come to nothing if he hath not Christ. 'Tis Christ that is the souls all, he is the onely good, and the onely lasting good
and

and such soules may be said to have some thing that have him, yea al things; but they that enjoy him not, have nothing, they have no oyle in their lamps : and being so, wil be shut out and not enter with the bridegroom into joy. But now all are ready to say they have Christ in them : have you so? examine your souls ; are they delighted with Christ? is Christ that which delights you? doth Christ give peace? doth Christ drawe your hearts heaven-wards? lovers whose hearts are delighted with one they love, how are they drawn towards such places where they may enjoy their love. Love is a loadstone drawing souls to Christ. We cannot forbear, we cannot abstaine from longing to be in more full enjoyments of Christ if so be that Christ be in us. Christ is the great, the infinit good that is given out to men: they rejoyce infinitely that have this infinit good, their portion ; they that have Christ have him that is good beyond compare, and this is he that makes souls precious. There are as many precious souls in this congregation as there be soules enjoying Christ. And there are so many enjoyers of Christ, as
there

there are lovers of Christ, that love him as their owne souls, as their owne lives nay much better then either. There are many that talke of loving Christ but their love to Christ is but such as the hosts to his guest, he is bid welcome more for his money sake, then for any desire of communion, and fellowship. If they may gain by Christ, they wil waite on him, if not they wil be strange to him; you that talke of loving Christ, what doe you know of Christ? love riseth from knowledge, what have you seene of him? have you seene his beauty, seen his glory, seen his comelines? He is altogeather lovely; have you seen this lovelines? have you tasted of his love? love is mighty in its operation love, the love of Christ coming in, stirs the soul wonderfully, it rouseth it up, it sets it a worke for Christ. Love produceth action, it sets men upon difficulties, and makes them go through hardships: doth Christs love do so with you, try, you may know if you deal faithfully in this thing; you know who dwels in your house, much more in your hearts, you know why you do this and that; what is it of all

*Ex aspectu
nascitur
amor.*

*Socrates
putat ani-
mam im-
mersam
corpori,
velut ex-
pergisci a-
moris sti-
mulis, &c.*

you do, that you do for Christ, and that from the life of Christ: *Paul* was precious in his actings and precious in himself, and all was by Christ that liv'd in him; as many of you, as have receiv'd Christ, are happy; Consider wel of it, whatsoever you are outwardly in appearance in forme, in possessions, in friends, &c. I speak not of, 'tis nothing; you are precious if you have Christ within, precious children, precious souls, precious Saints, all of you precious, all of you jewels that have Christ.

2. They that are precious are such whose iniquities are hid and whose sins are done away, such in whom the Lord sees no guile, such that are holy, such that are nourished and carried in the bosome of the mercy and goodnesse of God.

Obj. But is not every soul a sinner? do not all complain of their corruptions, weaknesse, failings errors, &c?

Ans. A Christian man is both righteous and a sinner, holy and profane, an enemy of God, and yet a child of God; for a christian man by the force of his natural corruption may doe such things as the word of God forbids, and

as he himself as spiritual abhorres. *Paul* himselfe did many things which were repugnant to the law of God; therefore he had cause to say, he was not already perfect. Scriptures are not altogether silent as concerning *Abraham, Jacob, Rebecca, Sara, Moses, Job, David, Hezekiah*. All good and godly souls take them as Saints, and walking after the Spirit, yet take them as in the body; and sometimes they did not alone doe good things unperfectly, and leave some good things undone, but also do some evil actions, which were directly repugnant to the rule of Gods law, and to their own renewed minde; thus may they be stil sinners unholy in respect of their failings, weaknesses, imperfect sanctification, or sanctification in part, but take them as justified, believers and in Christ they are righteous, holy, just: the sin which they slip into is not laid to their charge, but is done away for Christs sake in whom they believe, whose righteousness is their righteousness, and their sin, Christs sin; His by imputation, who is most just and innocent of himself, yet was the curse and punishment imposed upon Christ, to whom

Phil. 3. 12.

See Rom. 7, &c.

Ut Christus
fuit
peccator,
ita nos
justi
sumus.

whome sin was imputed, that all believers may be reputed before God; by vertue of Christs righteousness, holy and perfect as righteousness it selfe. Thus you see how souls may be said to be sinners; take them as in themselves and in the flesh, for sinners; take them as reconcil'd to God, as having Christs righteousness imputed to them, and beheld of God in that, so without sin, without guile, no sinners, but holy pure, undefiled, beloved of God, blessed Saints,

3. They are precious souls, precious in this filthy, ungodly, sinful, wicked world, that from grace coming in act in wayes of grace and holines without, that let the inhabitants of the world be wicked, follow their Prince the Devil, yet they wil walke in holines, following the Lord Jesus Christ the Prince of peace, and King of righteousness. God in all ages hath some to witnesse to his glorious truths, so in this age; some that are taught of the Spirit, led of the Spirit, that minde the things of the Spirit, that have the Spirit of God dwelling in them, and by the power of that Spirit in-dwelling doe mortifie the
deeds

deeds of the body, and are raised up, and quickned by the Spirit of God within, to walke in righteousness & true holines, to serve God and own his cause, though the world with them that dwell therein oppose; they are excellent souls that appear for God in bad times, in the worst of times, yea when 'tis not alone a hazarding their names to disgrace and shame, but their bodies to be torne in pieces, to be burnt to ashes. You that, are acquainted with scripture and history may see every age, every yeare bring forth some such gallant spirits, that were ready to lay down their lives to undergoe any cruel, vile, shameful death for the name of Christ, and the testimony of Jesus.

4. They are precious, for they that are faithful and chosen, that are such as Christ is, continue good, let all the world be bad. A precious soule is an excellent *Theophilus*, and wil appeare so, let others be never so bad, let them be enemies to God, fighters against God. Times are bad now, and like for a while to be worse, yet there are pretious Christians: so some there wil be as long as the world continues that shal shine out

Phil. 2. 15 as lights in the world, that wil be without rebuke in the midst of a crooked and perverss nation, that wil run right on towards glory, let whose wil run crosse, that wil keep their garments white, though others be soyl'd. I commend such to you souls, for precious Christians, for precious Saints, that abstaine from all appearance of evil, that in heart and soul and life, clear to and follow after what is good.

Use 3. Love those precious souls that Christ esteemes precious, nay that Christ hath made precious, that are before God precious, that are the dearly belov'd of his soul, that are honourable ones, that are borne of the wil of God, that are attended on by Angels, that are for a short time plac'd in the world and shal ere long be received into glory; let your delight be plac'd on those excellent ones, let your eyes be on them that Gods eyes are on, your heart towards those that Gods heart is towards: good children are apt to respect those they see their parents love; if you be true children, rightly descended of the Royal line of heaven, you wil eye the outgoings of your fathers love, and as
bees

Bees settle where the Queen settles, so wil you where God; upon what family or soul the Lord hangs his love, you wil hang yours; where God delights to be, you wil delight to be all so. Consider I pray who you love, what sort of people it is you most affect, whether it be carnal, worldly, unregenerate men, or holy heavenly, regenerate Saints.

Do you now desire to know Gods jewels, to be able to discern of these precious ones, to say such are Gods children, such are the friends of Christ, like Christ? you must have the life, spirit, wisdom, knowledge of Christ, you must be taught of God, to know who are Gods, like God. *Paul* persecuted the precious Saints of Christ, and was a deadly foe and enemy to them, til such time as he was endued with wisdom from on high, til God shone upon him, yea into him; and then knowing Saints he associated himself with them, and was no longer hurtful but helpful. Many a soul is a sore and grievous enemy to the people of God; I am persuaded much of their enmity ariseth from this, because they know not aints, they are ignorant what glorious

ous ones they are, in what a high esteem they are with God, how God wil punish them that wrong them. Ignorance of Saints makes them slighted, reviled, defam'd, accounted as the filth of the world, and the off-scouring of all things. Tis want of knowing the worth of a Jewel that makes it not prized; so of a Saint, that is a member of Christ, a child of God. The God of wisdom give you wisdom to know such that are holy, that are Princes of the bloud-Royal of heaven, and to give them such respect that is due, and reverence as belongs to them. This none can do but such as have the spirit, this you wil do if the Lord give out the spirit of truth to guide you in all truth: if heavenly light shine into you, that light shining in, wil discover and manifest to you the children of light, and whosoever you can find walking heaven-ward, you wil be glad of their company. Ignorance had a hand in killing Christ, and it hath some hand in all the wrong is done to Saints; the Lord free you all from it, least ye should through ignorance harme the darlings of God, and bring swift damnation on your selves.

God

God hath grievous threatnings in Scripture against Saint-wrongs, and there are recorded some heavy punishments that have been inflicted on them that harme the righteous; God keep you from the sin, and so from the suffering. I might ad how beneficial 'tis for you to know who are Saints, and how much for your souls advantage to be acquainted with them, but I omit it.

Happy are you that are of the number of these jewels of God, of these precious ones. I do not know what your condition is in respect of outward things, and creature-enjoyments; but I can safely say you are a happy people, if precious, if such as Christ, you shal all be laid up in glory shortly. God wil not lose one of his jewels for a world: Heaven and earth shal perish, but no Saint, never a precious soul, not a jewel that belongs to the crown Royal of glory. These rare souls, these souls to whom Angels do service, that are carried in the armes, in the bosome, in the heart of God, that are singular souls, chosen out from among thousands by royal favour, such in whom the eye of God can see nothing amisse, no defect,
no

no ex cefſe, no preſence of ſinne, no abſence of grace. Oh precious ſouls ! Theſe ſhal be preſerv'd, Chriſt hath been at much coſt about ſuch ſouls, at more coſt then about any thing, at more coſt then about all the world beſides : he made the world and loſt never a drop of blood, it cauſ'd him never a groane, but to make ſouls (ſuch as they ought to be) holy ; it coſt him many a ſad ſuffering, he ſpent his heart blood in the work ; he took a great deal of paines to perfect them, happy you that are the workmanſhip of Chriſt, his workmanſhip as a Redeemer; that have your ſouls faſhioned by him to be like himſelf, but are made new creatures, holy ſouls, bleſſed Saints.

6. Chriſtians, you that heare me, conſider part of your duty as Chriſtians, as men of God, as Saints; you ſhould labour for a Spirit of diſcerning, to be able to judge between men and men, to know the holy and profane aſunder to know a Saint and a Devil, a gracious ſoule and a carnal wretch, a jewell from a common ſtone, a true Diamon from a counterfeit. God laid this as

Jer. 15. 19. neceſſary thing to be acted by *Jeremiah*

to know, yea to separate the precious and the vile asunder; the not doing, this was charg'd as a sin upon the Priests in Ezekiel. Her Priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean; this may be laid at the doores of the ministers of the Gospel also, that put no difference between, sheep and goats, lambs and wolves, Saints and sinners: are they parishioners, let them be drunkards, swearers, gamblers, whoremasters, all are admitted to the Sacrament, never considering whether the word warrants it and whether within the list of Christ: 'tis enough their houses stand, within such a bundary of ground. Looke to it you that must give account to God, take heed what you doe, how you cast Pearls before swine, give the childrens bread to dogs, admit them to your Masters table that are not of his family; it concerns you much all of you that are Godly to know men rightly, that so you may not associate your selves with the enemies of God, but with the Saints of God, not
joyne

Ezek. 22.
26.

joyne your selves with the assembly of mockers, but with such that praise God; not go in company with such that are Traitors to the heavenly King, but with his obedient subjects; not frequent the society of enemies of truth, but with the friends of truth; skil is required in all worke, especially in Gospel work. 'Tis needful for men to know the mystery of their trade, to know what ware is good, what bad; so is it needful to be such experienc'd Christians as to know what is for the good of our souls, what for their hurt, to know their friends and foes asunder. We strive to know good money and bad asunder, a true jewel from a counterfeit, gold from drosse; why then should we not strive to know precious souls from sinful wretches, lillies from thornes, hearbs from weeds; Christians 'tis your duty to looke to what may tend to the welfare of your souls; let it appeare in this that you are careful by having n fellowship with the workers of iniquity, but as much as may be with th precious sons of Zion, with such tha are precious Saints. I might speak more of this Use, shewing how yo ought to labour for a spirit able to discern

cern between tares and wheat, between the children of Christ and the children of Satan, between them that feare God; and them that feare him not; and all this,

In respect of { God,
Good men,
Wicked men,
Your selves.

God guide you into all knowledge by that spirit that searcheth all things, and is able to reveale all things.

I have now but one Doctrine more to present to you, and I have finished what I shal at this time speak from the Text in hand, it is this,

Let the places and times be never so *Doct.* bad, yet they that are Christs are like Christ; wheresoever truly gracious, Saints shal come, what times soever they may meet withal, whatsoever shal befall them, yet they loose not their vertue, they are Saints still. take a jewel, weare it upon your finger or in your bosome, 'tis a jewel, lay it up in a box it remaines a jewel, let it lie in the dust 'tis a jewel, nay if it should be cast out to the dunghil it would be a jewel

*Non abiit
cit ami-
num.*

*Non ce-
dendum
malis.
Acts 14.*

jewel there, though covered with ne-
is ver so much filth; So may I say of a
wherein Christian, a blessed Saint, one that
the Image of Christ: A little tablet
Christ is drawn, if it be set on high,
'tis a Saint there, if imprison'd a Saint,
if cast out as the offscouring of all things,
'tis as vertuous then as at any time, 'tis
the same for vertue, for worth, for excel-
lency when tis abas'd, as when it was ex-
alted, it looseth nothing by evill times,
by sufferings or disgraces, or any thing
befalls it. Glod wil be gold in the fire,
in drosse, amongst counters. *Paul* is
Paul, when at *Lystra* they would have ho-
noured him as one of their Gods; he is
the same when in prison, the same in his
bands and fetters as when free and at
libertie, the same before the Magistrates
as with mean men; in every place gra-
cious and striving to magnifie the Lord.
Daniel is as holy, as excellent in the
court as in the Lions den, and in the
Lions den, as in the court. *Mordecai*
is not altered within, though his habit
be changed without; he had the same
grace within when he walked a foot
and was cloth'd in sackcloth as when
he rode upon the Kings horse cloth'd
with

with Royall apparell, and the Crown
 Royall on his head, and had his enemy
 that wicked *Haman* his herauld. The
 three children were the same in the
 furnace as when they were over the
 affaires of *Babylon*: *Moses* in the court,
 and *Jethros* sheapheard; when he was
 reverenc'd as *Pharaohs* Grandchild, and
 when he was *Jethros* sonne in law, was
 faithful, though inwardly chang'd,
 yet not outwardly; he was the same
 Saint in the field and in the court. The
 time would faile me to bring out what
 might be shewne unto you from the
 word of truth in the Scriptures, and
 also from many unquestionable Histo-
 ries, concerning souls that have mani-
 fested their sincerity in all conditions,
 both in exaltation and in abasement, in
 honour and dishonour, in good report
 and bad report, when they have flour-
 ished in the world, and when they have
 been at the place of execution, fire and
 faggot hath not dismaied them, the fire
 hath consumed the drosse, the flesh;
 not the pure part, the soul: Christ was
 Christ in them, both in life and death.
 There are some trees are greene all the
 year, in summer and winter, in heat and
 cold

Non ti- cold in frost and snow, so some souls al-
ment ful- waies like Christ. Let the times be what
gura & they wil, let the face of the world alter
tempesta- yet they change not, let the world be
tes, in turned upside down yet they stand upon
& cendia their legs, they are right let all the
aquarum world be wrong, they like *Noahs* arke
castiastes, float upon the waters let all be under
tristes pla- water; Let there be troubles below in
netarum the world, here on earth, they care
configura- not: Let there be terrible apparitions
tiones, & above and starry messengers portending
luminari- sad events, they are not afraid of such
um coele- evil tidings, they have a resting place
rium ob- in Christ, Christ is to them for safety,
scurati- for preservation, every way a defence
ones, quia and a comforter; they change not, they
super na alter not. Let the ship turne which way
turam e- it wil the needle of the compasse wil
vecti; stand North, let the world turne about
Christo in never so much they stand directly to-
recum- wards Christ, and look heaven-ward:
bunt, in when other trees are without leaves and
Christo vi- fruit they have both; when others;
vunt. coole, they continue hot; when others
Non ab- sparkes goe out, their light shines.
strahitur. When the hypocrisie of others to their
blanditiis shame is manifested, and they perish:
seculi, quia The sincerity of the Saints appears, and
audir in they
suavio rem
vocem.
Christi.

they flourish. Christs people have a marke by which they are known, let them be never so much disguis'd, and mis-nam'd by the world, Christ was God when the world abus'd him, though the world knew it not; Saints are like Christ, though under great sufferings, *As he is, so are they in this world.*

Christ is unchangable, so are Saints, *Reas. 1.* Christ is the same to day and for ever, so are Saints, so far as Saints, enjoying Christ. Their light, life, holinesse, &c. in respect of Christ the root continues, other mens light shal go out, but the light of Saints shal never go out, it shal shine more and more unto the perfect day. The light in them is everlasting, 'tis Christ in them, they shal ever live, because Christ their life shal live for ever in them. Nothing is able to deprive them of Christ, and therefore not of life; Christ is in christians. Sin, law, wicked men, Devils, all the principalities, powers of darknesse, spiritual wickednesses that are in high places cannot pluck him out, nor destroy the habitation of Christ. Now Christ makes his dwelling like himself, every soul is holy like Christ, in whom Christ dwels.

Let it be wheresoever Christ pleaseth, it wil be holy, holy in prosperity, holy in adversity, holy in a Palace, holy in a Prison, holy every where, take it according to the spirit, and as it hath Christ within.

Reas. 2. Because they that are Christs have another self in them, their old self is done away, they have a new self, a spiritual self, that is God himself in Jesus Christ: there is a discovery and removing of the rottenesse of old self, and another self is tendred, yea reveal'd, given in to souls, which is God himself, and he is the Saints righteousness, they are possess'd of God, and have God dwelling in them. Now I pray is not God the same in all places? and wil not God who is the life and righteousness of Saints make them appear the same, let them live in times and places that are never so^l subject to change? This is that which is worthy admiration, that God should become the life and righteousness of such creatures as men are; and men by this means should be such excellent creatures, that their excellency cannot be done away.

Reas. 3. Because times of suffering, times of tribu-

tribulations, times of persecutions are to them but as purging times, clensing times, washing times. The body may be purg'd, yet continue a body stil, the man may have an il humour remov'd, yet remaine a man. A house may be cleas'd yet be a house, clothes may be wash'd, the filth taken away, and the clothes be clothes; gold may be cast into the fire, the drosse consum'd; yet the gold be never the worse, so Saints may be Saints, and like Christ, though they suffer many tribulations. Christ in troubles apprares to them, and from that appearance that they have of him, they appear his. Saints glory is hidden, it this follows not that therefore they have no glory. We must not say, there is no Sunne because the clouds hide it from our sight. They that have Christ have glory, and they doe and shal appeare glorious. Clouds, viz. afflictions, persecutions, and tribulations shal fly away, and then shal their glory more clearly appear. Now there is much of Christ appears in Saints in a low condition in the world, as long suffering, patience, strength to undergo trials and the like. Times may a little change somewhat of the outside

Rev. 7. 14

*Aurum
probat ignis:
fidei
tentatio.*

of a Saint, but it cannot take away the substance of a Saint.

Let what hath been said be ground for reproof to such that are apt to blame times and places for making them bad, &c. O say they we had not been so bad, we had not run into this evil, nor into that, had we not liv'd in such a wicked place, had we not been acquainted with such vile company, it was such and such that were the occasions of our running into that bad course of life, of our taking such headlong waies, and leaping into such a gulf of mischief. We will not much question such complaints, whether just or unjust. I confesse 'tis dangerous living in bad places, and in being familiar with naughty people, much mischief may they occasion to souls, yet it makes not people blamelesse to lay the fault upon the times or places they have to do in this frees not from Gods displeasure *Adam* laid the blame on his Wife, shee on the Serpent, yet this freed neither from suffering. A Thief that hath stole may plead his poverty, and say he was in need, yet may he be punished and suffer what by law is to be inflicted upon
 on

on one guilty of such a crime : So an unclean person may say, had he not been guilty of folly had he not been entic'd and sollicitated. We might speak in *infinitum* in this case, and after this manner, and yet wil not the offender be found innocent . It were more just for faulty persons to lay the blame on their own corruptions, and evil hearts; for times and places would not make them bad, were not they bad. *Joseph* had a faire bait cast before him, yet not taken. Much grace may preserve men from evil in the worst times and places. Cast gold into mud, yet wil it keep its colour and worth ; so a jewel in a coal-heap, yet wil it retain its vertue. A Saint wil be a Saint let him be amongst Devils. Gods people ought to keep a daily watch over themselves, especially when in bad company, and as much as possibly they may refraine from their society, because many a good soul hath been spotted amongst such. I need not bid wise men beware of houses infected with the plague, nor good men of sinful places, they know as the one is dangerous to the body, so the other to the soul. Remember, it acquits not sinners to

say that *Adam* sinn'd, and had not he fallen they had not been thus tainted, nor so prone to evil; grace is offerd by, *Christ*, and they that wil be sav'd, must by faith lay hold on his righteousness; if not, they wil be inexcusable at the last day, and perish Eternally.

1. 'Tis not enough for men to say that they are flesh, and that the flesh lusteth, & draweth to evil, and over masters them. Now wil that which the Devil prompteth into men (help them when they must give up their accompt to God) that 'tis with them as with *Paul*, it is no more we that do it, but sin that dwelleth in us, or as it fel out o *David* or *Lot*, &c? first to Answer that of *Paul*, consider who he was, and o what sinnes he spake. *Paul* was a holy and a Godly man, a chosen vessel o God, can you say you are so? can you say *Christ* is reveald in you? that you encounter all temptations to the utmost of your spiritual abilities? beside 'tis shameful to bring such a speech from Scripture to patronize a course of wickednes, which is us'd by the Apostle concerning some secret and privie infirmities. Do not deceive your selves; God i

not mocked. Take heed of using Scripture as a stumbling-block, and let not that which was left for the good of Saints hasten your damnation.

2. As to the sins of *David* and *Lot*, I shal not speake much now, you may by them see how apt the best are to fal, and so to take heed: do not any of you cast your selves into the Sea, because *Jonah* was not drown'd. By them may comfort be spoken to Saints, if God should let them be so farre fool'd by Satan as to fal into such faults. Much more might be said as concerning them, but I forbear; the Lord in mercy hold up our goings that our footsteps slip not.

2. 'Tis not safe turning our iniquities to the times, and to the places where we live, and the wickednesse of men with whom we converse, this wil not make a passage to glory. The worse the times and places are, the more careful ought we to be; the more cheats are abroad, the more should we look to our purses. If the aire be generally infected, had we not need to be so much the more thisful of using preservatives? But of care already.

3. There are some that accuse their callings for what they do amiss: they cannot read and pray because of their callings and their callings make them break the Sabbath. Pray lay not the blame upon what deserves it not, your callings, if honest, were never ordain'd for your souls hurt, but for their good: such that complain of their callings, ye can find time from their callings to eat and drink and sleep, visit friends, and follow recreations and the like, that concernes their bodies.

4. Some accuse their poverty, saying, we have not time to serve God; all we can do is to provide for our families, know this to be Godly help towards thy family provision: So they cannot shew themselves charitable they have not wherewithal. Can you not remember the widows two mites, & how accepted? Besides these, some lay the faultes upon their occasions, upon the objects they meet withal, upon Satan, upon fortune, any where rather than on themselves to be humbled; Let this reprove you; sin no more, lest God consume you; for were you good, nothing should draw you to wickedness;
you

you would say to all temptations, how should I do this or that and sin against my God?

Would you know Christs people? they *V/c 2.*
are such that in bad times are good, that

owne truth when they must suffer for it, that are willing to die clasping truth

in their Armes, or rather they clasp'd in

truths Armes; that let multitudes meet

them going to hel, they wil thorow the

throng to heaven; let wind and tide be

against them, they wil forwards; that

are dismaid with no frownes, nor

daunted with no sufferings. That are

no milkops of fearefulnesses, but Cham-

pions of courage, that wil not desert

Christs cause, but manfully fight the

good fight of faith, yea die in the battel

rather then yield; for so it becomes true

Christians, to conquer or die, to go

through in what they have a warrant

from Christ to undertake, or else for

Christs sake and cause to lay down their

lives. 'Tis reported of the *Lacedemonians*,

that when they went to wage war, and

joyn'd battel with any, they did it with

this resolution, that they would go

home conquerours, or die conquer'd.

All true, and gallant-spirited Christians

are

Oportet aut manentem vincere, aut interire.

Lacedæmonii hoc animo prolium inibant, ut aut victores redirent domum aut victi occumberent,

*Ponsater-
go abrupt-
us est.*

Psal. 144.

are of such a spirit in whatsoever they undertake for Christ, being cal'd to it by Christ, they know there is no flying away without everlasting shame. To desert Christs cause, is an endangering of the soul to be deserted of Christ. Besides to fly from Christ is to go from him that hath all safety, from him that is strength, from him that the Psalmist speaks highly of, yet not as he deserves; the words are these, My goodnes, and my fortress, my high tower, and my deliverer, my shield, and he in whom I trust. Here are expressions holding out Christ, according to what the soul could, and as we are capable of hearing, and understanding. 'Tis to shew that God is all in all to Saints, he gives in comfort, he guards and protects from dangers: this is enough to make any man valiant, to have divine power encouraging him, divine power comforting, divine power guarding, divine power at all times and upon occasions to help; how can such souls be conquer'd? 'Tis impossible; for he that is so divinely accommodated is ready to venture all he hath in the cause of Christ. A Christian endued with divine power, is ready and able
also

also to live and die with an Almighty Saviour; Christ to him is enough, Christ alone is all, he lookes still on Christ, and observes him, what Christ sayes, he sayes; what Christ does, he does; let all the world take what course they please, do what they wil, neglect Christ, go contrary to Christ, persecute Christ, yet still the Saint that hath God for his strength, God for his shield, God for his instructor, shrinks not, is not disheartned: but holds on his way for truth, in despite of all that oppose truth, and though never so much slighted of truths' foes, it cares not, 'tis satisfaction and encouragment enough to him that truth defendeth, favours him. Christ hath all his affection, and he hath from Christ all power to do what Christ calls him to, & through Christ that strengthens him he can do all things. By the power and strength of Christ, he is carried up on high, above sense, above reason, above the world: he is raised above feares, above frownes, his soul like *Jehosaphats* is lifted up in the wayes of God. Christ puts in a holy magnanimity, insomuch that in Christs cause it feares neither fire nor sword, cross

2 Chro.
17. 6

nor

nor loss, breaking of bones, tearing of members, men or Devils, so it may be one with Christ. In a word a soul that is truly Christs, borne of him, living to him is one, whom neither poverty nor death, nor bonds, nor any outward Evils can terrifie. Oh! souls you that this day heare me, what wil you do in bad daies? what in persecuting daies? in the daies that fiery trials come? wil you then owne truth? wil love to Christ make you cleave to Christ? suffer for Christ? die for Christ? if it doth, then may it be said, that you are Christs, and that you are no changelings; but true bred spirits, children of God in bad places and times like Christ. The Lord grant that though friends faile, riches faile, times alter, peace should be remov'd, yet your faith may not faile; but that you may be baptiz'd with the baptisme wherewith Christ was baptiz'd, though a bloody baptisme, and so being like Christ in life and death, you may be like him in glory.

Were I in a more publique place, I might speak a word to the Parliament, the great counsel of the Kingdom; exhorting them & praying them to have a
care

care of such that are godly, of such that are like Christ, to deal well with them, to preserve them, & make provision for them; for they shal be sure of the help of them, whilst they stick to Christ, the Saints wil stick to them. We have seen a miserable defection by abundance of men, I will not say all, but doubtlesse most have fallen off, because they were not like Christ, and did not cleave to Christ. I shal forbear speaking in this place what I might, were the auditory sutable; Good men are too much slighted many times, and bad men over much favoured, God hath in a great measure cast them out with shame, that were not friends to his precious Saints, but rather to the adversaries. I trust God wil give the Parliament a heart to cast their eies upon, (and have respect of) such that are the called, the faithful and chosen of Christ. Whosoever deserts the Parliament, the Saints will never, unlesse they forsake Christ, which God forbid. If the Parliament should be in straits, Saints wil go in with them, if they should be oppos'd, Saints wil help them, with body, soul, estate; their purse, prayers, strength shall help; If they

*Equidem
Jehova
contempnit
effudit in
Principes.*

they should meet with bad times the Saints would stand with them in the storme. I fear, if the Parliament should have the need of any hereafter, they will finde few closing faithfully with them, but what are the faithfully of Christ. Methinks I hear a secret muttering amongst many, that are ready to say, if troubles come, the Parliament wil have but few to take their parts, few that wil joyn with them; to such whisperings I shal give a loud answer: if the Parliament follow Christ and take his part (as I trust they wil) they shal be sure of the Saints, all Christs friends, and have they these, I beleeve they need not care who is against them, or what opposition they meet withal, no though all the people of the earth be gathered together against them. Let the Parliament set up Christ and favour those are Christs; and then if all the Nations of the world were gathered together against them, they need not fear; for Christ would help them and take part with them; and if he be of their side they need not fear what man can do unto them: for Christ wil make their enemies fall before them. God wil

wil make our Parliament-worthies such *issi incre-*
 to all their enemies, as is spoken of the *dibili ar-*
 Governor of Judah, they shal be like a *dore arque*
 hearth of fire among the wood, and *successu*
 like a torch of fire in a sheaf. And they *gentes omes*
 shall devour al the people round about, *debellat-*
 on the right hand and on the left. All *burnt, &c*
 that oppose them shall be but as a little *subicient*
 wood laid on fire, or straw put upon fire *vel potius*
 coales, which would soon be consu- *stipitius*
 med. God grant the Saints may be fa- *accident,*
 voured & they that are truly godly be *Zach. 12.*
 respected and car'd, for by the Parlia- *6.*
 ment; & then I doubt not of their flour-
 ishing, and having friends to side with
 them, for they shal have all the faithful;
 and they are (through Gods blessing
 many. If this come to any of those
 worthies fights I pray God it may be a
 means to advise them, to have a care
 of Christs people, and then let them
 be sure those people of Christ will have a
 care of them; And though they must
 venture all, nay die; they wil stand with
 them. God grant our Parliament-wor-
 thies may consid,er that though they have
 not the most with them, yet they have
 the best, though the Saints be least for
 numebr, yet they are the strongest for
 might.

Lev. 26.8

1 Sam 17.
45.Deus fa-
vet
justis &
piis con-
siliis.

might, and such that can though but a few, subdue many, five shall chase an hundred, and an hundred shall put ten thousand to flight. Great hath been the experience that this Kingdome hath had of the Saints victories; of those that went against their enemies, as *David* against *Goliath* in the name of the Lord o hoasts. Keep close together Saints, keep with the Parliament, and then I doubt not but all will be wel, for God wil blesse the proceedings of good-men in a good cause; and what better cause can be taken in hand, then what is now in hand in England, the bringing Christ to his Throne?

Let me conclude all with a word of consolation to such that fear bad times, and that have spirits troubled with the various tossings in the world, and defections of men from truth, and other molestations that are already in the world, and that they fear wil come on to the further grief and suffering of Saints. Indeed there are troubles, the dayes are evil; times bad, and 'tis likely may be worse; yet be sure of this, they that are Christs people wil continue his people, they that are gra-
cious

cious there will be some good still;
 in sad times, in the worst times, some
 that in assured hope and confidence of
 Gods mercy in all necessities and tri-
 bulations, cleave to the truth; know-
 ing that Gods power is Allmighty, his
 promises, most true; his mercies, infi-
 nite; and that 'tis for their souls ever-
 lasting happinesse to follow Christ, let
 what sufferings soever come, yea though
 they loose their lives. There are a ren-
 nant that are enlightened, and from that
 enlightening they know what is best to
 be embraced, they know that whatsoe-
 ver of troubles come now; yet to all that
 are in Christ, that are like Christ, that
 love his appearing, there will be rest,
 there will be peace; there will be blessed-
 nesse; there will be glory. Those that are
 engrafted really into Christ, will by ver-
 tue receiv'd from Christ flourish. Bad
 times make not them bad, they will be
 good in any times, in any company, in
 any place. If exalted, good; if abased;
 good; if rich, good; if poor good; if in di-
 tresse, good; if in prosperity, good.
 Christ was a precious Christ in every
 condition, and they precious Saints in
 every condition. I know not what
 L the

*Immobiles sunt
super solidum
fundamento
Christo
Dominum,
in ipsum
sincera
fide &
perfecta
recumbentes.*

the times may be, but I know what they that are Christs will be, they will be like Christ. As some trees continue green in every season of the year, in winter and summer, in heat and cold: so some men good in all times, they are no changelings, they are stedfast, unmoveable, alwaies abounding in the work of the Lord. Let others totter, they stand; others shake, they are unmoveable; others fal; they rise, others be idle, they Labour; others be against God, they are for him. Consider of this I pray, and let it cheer up your spirits. I know you are apt to say times are so bad you know not whom to trust al ready, men are so deceitful & wicked and if they should be worse you know not what to do, nor what wil become of you. Christ comfort you and encourage you, and let what wil happen in the world, and let whose wil desert you; if he never leave you nor forsake you, you wil do well enough, you wil be brought at the last to glory. You may receive comfort in hopes of meeting with some friendly souls, some Saints in the most naughty times; but suppose you be left alone, and there be none

none to be found, yet in this be glad, in this rejoyce, in this be comforted, that you shall find Christ, and he will be to you instead of friends, and helpers, and companions, he will be all to you. The Lord grant that none of you be disheartned, nor fal backe, nor asham'd of the Gospel of the Lord, but that you may beare witnesse to the testimony of Jesus; and of this be confident your labour wil not be in vaine, nor any suffering unrewarded that is undergone for Christ and his truth. Christian friends, whatsoever may make for your comfort I pray God give it you, let it be peace within, good company without, the benefit of ordinances, any mercy, that so you may be Christs, and continue like Christ, let places, times, men, the world with what is therein be never so bad.

F I N I S.