

# THE LIFE OF FAITH.

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TO THE

HONOUR AND USE OF THE RIGHT HONOURABLE

THOMAS EARL OF SUFFOLK,

LORD OF WALDEN,

KNIGHT OF THE HONOURABLE ORDER OF THE GARTER,

ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

THIS manual I first consecrate to your Honour. The greatest greatness hath no greater honour belonging to it, than to be an *Abrech* to persons, books, and causes of this nature. Such cedars have their spreadth and tallness to shelter such fowls of the heaven under their shadow ; and faith is content in this valley of unbelief to receive defence and countenance, where it rather giveth both. As Christ, in that old allegory of Christopher,\* seems to be supported by him, whom in truth he supporteth ; and verily, such books as have life in them, give a longer life to their patrons, than the stateliest buildings and largest monuments.

Principally, I dedicate and devote it to your use ; charity began at home. I first meditated, collected, and scribbled them for mine own benefit, carried them about me with Antoninus' title, *ta eis imáwron*, Notes for myself. That which, with all my might in seeking, I have sought to attain, is the truth and effect of that which many things promise, but faith is only able to perform. Fulness of joy and constancy of content, in the midst of the changes, wanes, eclipses, and fulls of all external things, and that one day, as well as another, throughout the course of a man's life, in that latitude and extent whereof this life is capable. To cry out, ' I have found it, I have found it,' might savour of vanity and arrogancy. Altogether to deny it, were an injury to the truth of God's Spirit, word, and grace. Such as have found out sailing by the compass, the art of printing, or should one man discover a speedier passage to the Indies, or meet with a special cordial in physic,

\* Melancth. in Rhetoricis.

or any less profitable secret, should he not justly be censured as envious and injurious to let such an one die with himself? What a sacrilege were it, then, to engross such a true elixir of spiritual life, as upon some proof I am sure these prescripts contain. The substance, therefore, of them I imparted first to my flock in sermons; nextly, considering how much I stood obliged to your Lordship, and what special use you might have of them, I translated and copied them out in the form wherein now I humbly commend and earnestly recommend them to your serious perusal and thorough trial.

If, upon both, good shall be thought the better, the more communicated, others shall account themselves beholden to your Honour as the principal occasion of publication.

More I would say, but I fear to spoil the elegancy of Augustine's preface to Romanian, by Englishing of it; wherein is the sum of what I would say. Whither referring your Lordship, I rest, and continue as ever I have done since my reference, without intermission, publicly and privately to pray to the Lord of lords, that you may find all favour in the eyes of God and man, and that all true happiness may be multiplied upon you and yours in this life and a better.

Your Lordship's in the Lord,

SAMUEL WARD.

# THE LIFE OF FAITH.

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## CHAPTER I.

*The Just shall live by his Faith.*

THE basest life excels the best mere being, as much as Adam the red lump of earth whereof he was made. The living dog, the dead lion. Between life and life, what a breadth of difference is there ! from the mushroom to the angels, how many kinds of life ! Yea, in one and the same kind, how many degrees ! The bond-slave hath a life as well as the king, the sick man as the whole, but such as in comparison may rather be termed a death. One best there is in every kind, as it approacheth nearest to that fountain of life and being, with whom to be, and to be most happy, is all one. Poor man hath, or rather had, a certain pitch and period of happy life, consisting in the image and favour of his Creator, from which having once fallen, it would pity one to see how lamely and blindly he re-aspires thereunto. The most part groping as the Sodomites after Lot's door, the blind misguiding the blind in the common labyrinth of error, each one imagining he hath found the way, and so tells his dream to his neighbour for a truth. The covetous, when he hath gotten goods, as if he had gotten the true good, applauds his soul, as if it were the soul of some swine, 'Soul, thou hast many goods, now,' &c. The voluptuous, when he hath satiated himself with the husk of pleasure, cries out, he hath lived the only royal and jovial life. The ambitious, when he hath climbed the pitch and slippery hill of honour, builds his nest in the stars, thinks himself in the sky, and highest sphere of happiness. Alas, alas ! do not all these know they are in the chambers of death ? Dead whilst they are alive ; no better than walking ghosts in the shapes of living men ; seeking and placing a spiritual and heavenly jewel in earthly pelf, in watery pleasures, in airy honours, which, being all dead, cannot afford that life which they have not themselves. Verily, if one live an hundred years, beget children, plant and build, and see no other good but such as these, the untimely birth is better than he. What then ? Is this tree of life not to be recovered, nowhere to be found again ? Yes, doubtless ; though there be many by-paths, there is a way ; though many errors, there is a truth ; though many deaths, there is a life. And behold, O man, that standest upon the ways, inquiring after life, he that is 'the Way, Truth, and Life,' that came to heaven to vanquish death, and by his death hath brought thee to life again, who only hath the words of life, he hath shewed thee the true way to life. Hath he not twice

or thrice shewed thee in this lively oracle of his, The just shall live by faith? Hab. ii. 4, Rom. i. 17, Gal. iii. 11, Heb. x. 12. Yea, but if a man like to ourselves might come from the dead, that hath made proof of this way and life, and would speak of his own experience, would we hear? Behold Paul slain by the law, revived by the gospel; what do we think of him? Did he not, from the time of his conversion to the time of his dissolution, enjoy a constant tenor of joy? live, if ever any, comfortably, happily? and doth not he tell us, even while he lived in the flesh, that he lived by the faith of our Lord Jesus Christ? Gal. ii. 20. Surely he must needs be blessed that liveth by the same faith with blessed Paul. Come, therefore, you which desire to see good days, and lay hold on the ways of life; 'believe and live.'

## CHAPTER II.

### *Christ the Fountain, and Faith the Mean of Life.*

WHAT then? Commit we sacrilege against Christ in deifying of faith? Rob we the Lord to adorn the servant with his divine honours? God forbid. Let that be given to Christ which is Christ's, and that to faith which is faith's. Let the power of life and death be entirely reserved, ever ascribed to the Lord of life, the well of life, the light and life of the world, the breath of our nostrils, the life of our lives. Thy body, O man! hath its soul, which enlives it, and so hath thy soul its soul whereby it lives, and that is Christ, the quickening Spirit. Take away the soul from the body, and earth becomes earth; sever Christ and the soul, what is it but a dead carrion? Elementary bodies lighten and darken, cool and warm, die and revive, as the sun presents or absents itself from them. Christ is to our souls the Sun of righteousness. Sin parts us, faith re-unites us; and so we live, primarily and properly, by Christ as by the soul; by faith, secondarily, as by the spirits, the bond of soul and body; by a personal and special faith appropriating Christ to the believer, as the leg or arm lives by proper sinews, arteries, and nerves, uniting it to the liver, heart, and head; such an one as Paul had in Christ that died for him, whereby he engrosseth the common God to himself, as if his and nobody's else.\*

Thus saith he himself that is the Truth and the Life, 'I am the life and resurrection of the world; he that believeth in me, though he be dead, yet shall he live and not die,' John xi. 25. And this is the testimony of those three heavenly and earthly witnesses, 1 John v. : God gave life to the Son; and he that hath the Son, hath life; and he that hath faith, hath the Son. So that whatever we lend to faith, it redounds to the honour of Christ; neither have we any sinister intent to praise the womb or the paps of faith, but to cast all upon Christ, who gives and works this faith in us, vivifies and nourishes it, yea, justifies the imperfection thereof by the perfection of his merit. Nay, let faith know, that if she should wax arrogant towards her Lord, or insolent over her fellow-servants, she should, Lucifer-like, fall from her dignity; and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habit of faith, in itself considered, better

\* Chrysost. in 1 Cor. i. 10, *Εὐχαριστῶ τῷ Θεῷ μου, ἀρραζὲι καὶ ἰδιοποιεῖται τὸ κοῖνον Θεόν.*

or equal with love? Is it not a poorer and meaner act to believe, than to love? more like a beggarly receiving, than a working and deserving hand? Hail, then, O faith, freely graced, graciously exalted above all Christ's handmaids. Thy Lord hath looked upon thy mean estate, because that, having nothing of thine own, as other virtues have, whence thou mightest take occasion to rejoice, thou mightest the better exclude that hateful law of boasting, the more humbly and frankly reflect all upon thy Lord, who willingly emptied himself, that he might fill thee with honour; whiles he says to the cured of the palsy, 'Go thy way, thy faith hath saved thee.' Henceforth calls he thee no more servant, or friend, but styles thee as Adam, his spouse, *chavah*, the mother of all living; counts it no injury to divide his praises with thee, likes it well that thou which dost nothing but by him, shouldst be said to do all things which he doth; 'to purify the heart, to overcome the world, to save men,' &c. And *à contra*, he to do nothing without thee, which yet does all of himself. He could work no miracles in Capernaum, because they had no faith. So glorious and wonderful things are spoken of thee (I had almost said), so omnipotent is thy strength, which hast said to the sun and moon, 'Stand ye still;' yea, if but as big as the least grain, canst say to the greatest mountains, 'Remove.' What can God do which faith cannot do, if requisite to be done? Questionless, justifying faith is not beneath miraculous in the sphere of its own activity, and where it hath the warrant of God's word. It is not a lesser power than these to say, 'Thy sins are forgiven thee, thy person is accepted of God; whatever thou askest, thou shalt have,' &c. Wherefore, we need not doubt under Christ, without fear of *præsumere*, or offence to his crown and dignity, to affirm of faith, that it is God's arm and power to the enlivening and saving of every believer, as it is written, 'The just shall live by faith.'

### CHAPTER III.

#### *The third kind of the Life of Faith.*

BUT lest we seem to speak swelling things, whiles we soar in the cloud of generalities, let us descend to some solid particulars. Three things there are, whence cometh death to the soul of man. Sin, with the guilt thereof, gives the first deadly blow, exposing it to the wrath of God, who is a consuming fire, whose anger is the messenger of death, whence came the first thunderbolt, striking through the soul that sentence of God to Adam, 'Thou shalt die;' and such as Nathan's to David, 'Thou hast sinned, and art the child of death.'

The second is the spot and corruption of sin depraving, yea, deadening all the faculties of man to spiritual actions, which made Paul cry out, 'That which I would do, I do not; and, wretched man that I am, who shall deliver me from this body of death?'

Thirdly, that swarm of plagues, and army of punishments, in the rearward whereof comes first a second death. All which made Job cry out, 'Why is light given to him that is in misery, which longs for death more than for treasures, and joy when they can find the grave?' Job iii. 20.

Were it not for these three, man might live, fare, and do well; but sin having entered into the world, brought in death with it, which reigneth and

triumpheth over the sons of Adam, with this three-forked sceptre, of guilt, of corruption, of punishment.

Here comes in faith with a threefold antidote, brings us to the tree of life, whose fruit and whose leaves heal us of the sting and deadly poison of sin, working in us a threefold life, opposite to the forenamed deaths.

The first is the life of righteousness, discharging us from the sentence of death, restoring the light of God's countenance, appeased in Christ our Surety, which made David cry out, 'Blessed is the man whose sin is covered,' Ps. xxxii.

The second is the life of the Spirit, or new life, regenerating and reviving every faculty, and quickening us to every good work, which makes Paul glory that 'he is able to do all things, through Christ enabling him,' Phil. iii.

The third is the life of joy and comfort, cheering the soul in the midst of all trials and tribulations, which made Job, in the valley of death, exult and trust in his living Redeemer, and Paul insult over all kind of calamities as more than conqueror, Rom. viii.

In these three, being contained whatever accomplisheth the life of the soul, may not faith well be said to supply abundantly all things pertaining to life and godliness? But what do I treating of the kinds of life? What should I blot paper, and tire my reader, in writing of the kinds of faith, the degrees of faith, or any other motions of faith, things so well known of those that know anything of Christ? That nothing so much vexeth me to see so much spoken and written of faith, so little done by it, the theory of it so thoroughly canvassed and cleared in controversies and sermons, and the practice of it so obscured and disgraced in the lives of Christians.

## CHAPTER IV.

### *The Use of Faith.*

OH FAITH! when I read of thee, when I meditate of thee, when I feel any part of thy virtue, I find thee to be a wonder-worker, I conceive nothing but high and stately things of thee. When I look into the world, and upon the lives even of such as call themselves believers, especially of the common sort, I begin to question my thoughts for dreams, and to say, Faith, thou art but a name, a sound, a mere word, no powerful thing. Why are many of thy followers so dead, so mopish, so melancholy? Why are worldly men as merry, as jocund as they? Yea, why are many civil men as righteous as they? Whence should this wrong and disparagement proceed? Is thy virtue exhausted, thy strength decayed, in this old age of the world? or is it because men know thee not? Verily, neither of these. No drug, no herb, so commonly extolled, so famously known.

Paul of old, Luther of late, with infinite more, every catechism have blazoned its name, described its nature, set out its properties and effects to the full. Only the misery is, the world either knows not the use, or forgets the practice of it. There wants a practical Luther, which should deal by faith as Socrates by philosophy, who brought it out of the skies and books into cities and houses, taught and urged the familiar and quotidian use of it.

Doth not all the praise, beauty, and lustre of faith, as well, or more than of other virtues, consist in action, and not in notion? Is not the gain

and benefit of it in sense and feeling, not in knowledge or discourse? Is not the throne and seat of it rather in the heart than in the head? Who knows not there is a doctrinal speculation and discourse of faith easily by reading and hearing attained? Such an one as scholars, that never went out of their studies and schools, have of remote countries, of their commodious situations, pleasant rivers, high mountains, costly buildings, rich mines, jewels, and other commodities; with what a frigid and jejune contemplation is it, in comparison of that delight and benefit which the merchant and traveller enjoyeth by a real sight and fruition of them? What is the notional sweetness of honey or sugar to the experimental taste of them? And yet this airy, windy stuff is all the world, at this day, cares for and hunts after. The schoolmen and casuists, what do they but languish into useless, needless, and endless questions, spending their thoughts about this magnificent virtue, in cold and bloodless subtleties of the subject, object, kinds, &c.?

Preachers for the most part inuring themselves to declaim in praise of some moral virtue, and to inveigh against some vices of the times, happily sometimes find leisure to weave a curious spider's web in commendation of faith, rarely shewing or pressing the use of it.

In a word, will you see the fashion of the world? The schools dispute of it, the pulpit preacheth of it, profession talketh of it, profane men swear by it, two or three, few or none, live by it. I met with a story of an ancient Hebrew, a reverend Rabbi, who, that he might the more lively convince the people in his time of their neglect of practice of this excellent grace, put himself into the habit of a mountebank or travelling aquavita-man, and made proclamation of a sovereign cordial water of life he had to sell. Being called in, and demanded the show of it, he turned them to the Bible, the fountain of life, and to several places of it, as the 84th psalm, &c., intimating that if they would make use, and daily drink of the water they had, they might (as it should seem he did) live far better, and more comfortably than usually they did.

And, indeed, why is there such a price put into the hands of fools, that know not the worth and improvement of it? As secrets and mysteries in good artisans, that have sometimes a faculty whereby they can earn ten or twenty shillings the day, and might live as well as landed men; but then they have another boon withal, they love idleness, pastime, and good-fellowship, and so live like beggars; or as land and money in the hands of those (whom we therefore aptly call misers) to have and to hold, but never make good use of it. Who may well be said to use the world as if they used it not, for they put it forth to use, or lock it from themselves and others, go basely, fare hardly, live in debt to back and belly, as if they knew not it would buy them good meat and good clothes, and other necessities and conveniences for their lives. It is possible a man may have a tool, a medicine, or an engine, and not the skill or strength to use it. It is possible a man may have a gift of God, and not the gift to use it thoroughly, else needed not Paul call on Timothy to stir up the gift that was in him. Among all the gifts of God there is none more useful than faith. Others are profitable for some few things; this is for this life, and the life to come, for all parts and purposes of our lives; in the use of it manifold and rich every manner of way.

## CHAPTER V.

*The first use of Faith to new-born Babies.*

AND first, let me begin with thee that art beginning to live this life, thou embryo that art in hatching, that hast so much life as to know thyself dead in sin, and to desire to live in Christ (for what should I cast away speech upon skeletons\* and skulls, carnal men I mean, mere strangers to this life of faith? I expect not reading should put life and spirit into them, only I pray for such, that they may hear God's voice in the ministry, and live). But as for thee whom the law hath wounded, and the gospel is healing, who art even at the birth, and stickest between the knees, only wantest power to come into the light, who livest, but feelest not thy life, holdest Christ but with benumbed hands, believest, but canst not yet believe thou hast faith, what is the matter thou art still ensnared in the cords of death? Why loosest thou not the handkerchiefs, and comest out of thy grave, and walkest cheerfully in the land of the living? Suffer faith to do her perfect work in thee, to form Christ in thee. Suffer not thyself always to be detained in the throes and throbs of fear and doubt.

The common causes of this slowness of belief and snares of death, I observe in most to be one of these three:

*First*, Immoderate aggravation of sin.

*Secondly*, Foolish and proud humility.

*Thirdly*, Preposterous desire of sanctification before justification.

*First*, Thou wouldest believe, but thou hast been a sinner. Whom came Christ to save but sinners? And whom doth he justify but the ungodly? O, but thy sins are scarlet, crying, scandalous sins! Said I not all things are possible to faith, only if thou canst believe? Are not all faults easily pardonable to an infinite mercy, which exceeds man's as heaven doth earth, which can readilier forgive seventy than man seven offences? Well did Martinus answer the devil, himself objecting his former life to him, that even he might be pardoned if he could believe. Did not Christ take the flesh of Rahab and Bathsheba, and did he refuse to take their sins upon him? Did not his blood wash David's bloody sin as white as snow? Doth not he delight to forgive much, that he may bind to love much? Shall not his favour abound to the sense of thy faith, where sin hath abounded to the wounding of thy heart? But thou art an old habituate sinner. As if Christ came from heaven to cure only small scars, green cuts, and not deep inveterate wounds, diseases of eight, of twelve, of eight and thirty years old, to cast out single devils, and not legions also. O, then, take heed thou add not to thy great and many sins a greater than all, Cain's sin, which was greater in infidelity than in fratricide. All thy help is to look off thyself, an object of confusion, and to look upon Christ, an object of consolation; and then, how fiery and deadly soever thy sting be, by mere looking (a strange cure, I confess, yet most approved), that is, by sole believing, thou shalt be cured, and live.

*Secondly*, But, forsooth, thou wilt be more mannerly than so. With Peter, thou wilt not suffer Christ's precious hands to wash thy foul feet. Take heed thy modesty turn not into pertinacy, lest he swear in his anger thou shalt have no part in him, if thou stubbornly refuse his gracious offer. He liked well the humility of that Canaanitish that bore the term of dog, but better her confidence that would not be said nay of the crumbs of his

\* That is, 'Skeletons.'—Ed.



table. And shalt thou not ten times more honour him and please him in trusting his mercy, and sealing to his truth, than in fearing his justice, and dreading his power? Take heed of pride in the clothes of humility. Be not deceived; it is pride, and high pride, not to come when thou art called. Faith is obedience, and obedience is more acceptable than courtesy and compliment. The sooner thou comest the better welcome. It is rudeness, and not good manners, not to do as thou art bidden to do, yea, so often and earnestly charged to do. To do the work of God is to believe in him (John vi.) whom he hath sealed and sent to be thy Saviour.

*Thirdly*, Oh! but thou wouldst fain first repent, amend, and do some good works, and then thou wouldst be bold to come. That is, thou thinkest thou shalt not be welcome unless thou come with thy cost. Thou wouldst accept of a pardon if thou mightst pay for it; but his are free, and he bids thee come and buy without silver, or else he says, thou and thy money perish. Thou wouldst go the old and natural way to work. 'What shall I do to inherit everlasting life?' but that is now for-done and impassable through our infirmity. Besides, before thou canst walk or work, thou must be alive. Did Christ indent with Zaccheus for restitution and alms? Or Paul bid the jailor first repent, become a new man, and then believe? No, they knew that the one would voluntarily, necessarily, together and immediately follow, or rather accompany the other. Wherefore swim out of these weeds, lay hold on the rock, and to facilitate thy birth by the act of believing, set before thy eyes Christ's freedom to all suitors in the time of his flesh, repelling none that truly desired the price of his blood. And especially, God's esteem of faith above all other graces, deeds, or acts of thine.

Study, strive, endeavour to believe, as thou dost in a difficult point to conceive. Pray for a faculty, and for the act of believing. Be not ever believing, and never a believer; ever beginning to live, and never living. Live to-day, to-day is salvation offered, step from death to life, and write this day thy birthday, and number from hence the days of thy life, in which, of a child of perdition, thou art made the son of God through faith, and so made for ever. Dost thou believe this with thy whole heart? Drive on the chariot of thy life with joy and rejoicing till thou come to the mark.

But what sign shall I have of the truth of my faith? May it not be presumption, if without repentance and sanctity? How shall I be sure it is not that vain and dead faith St James speaketh of!

At the first it shall suffice to find and feel a change of the mind, an unfeigned purpose, desire, and resolution of new universal obedience, which is contemporary with faith, though the younger and a second brother in order of nature; which, where it is, sufficeth to warrant faith, and to embolden the conscience in the first act of conversion. Zaccheus the jailor, and all new converts, had not any more, could have no experience of amendment of life, and yet relied upon the word, 'Believe, and thou shalt be saved.'

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## CHAPTER VI.

### *The use of Faith to Young Men in Christianity.*

Put off now thy sackcloth and ashes; put on the garments of joy and gladness. Let not white raiment be wanting, nor oil to thy head. Live,

I say, live to-day, live to-morrow, live, O Christian, for ever. Not for one or a few days, but all the days of thy life.

This thou mayest do, if thou wilt learn to use thy faith, not as men use wedding apparel, for a week or two after marriage, and then lay it up for high and solemn days only. This indeed is the fashion of believers at their first conversion, being justified, to have peace and joy in believing the remission of their sins, and for a while to be glad of their estate, but then to neglect and terminate the use of faith, as if it had now done all it should or could do; except till they relapse again into some foul sin, then to recover life again, using it as usquebaugh and strong waters for swoons and heart qualms only, not being acquainted with a daily and quotidian improvement of it; which ought to be as constant and continue as is the use of fire and water, of salt, of bread, or wine, or whatever is more ordinary and necessary than other: such as no part of our lives may well be without. Serves faith for entrance and beginnings, and not for proceedings and increasings? Are we not nourished by the same elements of which we consist?

Is faith the midwife, and breeder of joy and peace, and not the nurse and foster-mother of them; cherishing and feeding thee till thou come to a full and perfect age in Christ? Is not the fruit of it sweeter in the ear than in the blade?

Hearken therefore to me, O thou of little faith, and less use of it. Dost thou desire to have a continual feast, to rejoice always in the Lord? I know thou desirest it with all thy soul.

Let me prescribe a diet, a daily diet without omission, strictly to be kept (the Lord give thee and me grace to observe it). Look how duly thou refreshest thy bodily spirits, by use of repast or recreations; so often at the least be sure to cheer up thy soul by the use of thy faith.

Let thy soul have two or three walks a day up to Mount Tabor, that is, into some retired place of meditation and prayer, such as Isaac's field, Cornelius's leads, David's closet, &c.

But what is there to be done? I answer, still make use of thy faith.

But what is that you call using of faith? I now come to the point, to the chief mystery of spiritual life. Stir up thy soul in this mount to converse with Christ. Look what promises and privileges thou dost habitually believe, now actually think of them, roll them under thy tongue, chew on them till thou feel some sweetness in the palate of thy soul. View them jointly, severally. Sometimes muse of one, sometimes of another more deeply, and lest (as patients oft do in physicians' bills) thou still complain of obscurity, thus do: think with thyself how excellent a thing it is to have all thy debts cancelled, how sweet a thing to have God appeased, how glorious a thing to be the son of God, how happy and safe a condition for thee to be sure of thy perseverance and salvation, how pleasant a state to be void of the fear of death and hell, how richly and stately a thing to be heir of glory.

Feast-makers in ancient time had special officers that cheered up their guests; they thought it not enough to set store of meat before them, but one must come in and say, Fall to and be merry, Let us eat and drink, It is a good time, &c.

Thus say to thyself, as Paul to the Corinthians (*ισπραζωμεν*), Let us feast and be merry. Christ hath made holidays, our paschal lamb is slain. Have any more cause to be merry? With these soliloquies mingle some ejaculations to heaven, for grace and aid. And leave not, descend not this mount till thou findest and feelest thy soul in some cheerly plight, revived

and warmed with these spiritual flagons of wine, in the strength whereof thou mayest walk all the day following.

¶ This is that which the Spouse calls 'walking into the gardens and eating of the fruits,' &c. Which, in plain terms, I call using of faith, and living by faith. Which, if thou wilt duly inure thyself unto, thou wilt not marvel why I called it 'ascending Mount Tabor.' Thou wilt say thyself, upon good proof, 'It is good to be here,' daily to be here, often to come hither. This is that exercise of faith which Paul enjoins Timothy, and calls stirring up, or enkindling.

Fire in the embers unstirred glows not, heats not the house; sugar in the cup unstirred sweetens not the wine. And in such it is all one not to have faith, and not to use it. It may well be said of money-hoarders, They have no quicksilver, no current money; they have no more that which they have than that which they have not. And so of such believers as do not thus use their faith, they have no lively faith. They were almost as good (for matter of feeling, and for present comfort) be without faith. A man is little the better for a sleeping habit. It is a rare portion, saith Solomon, and that which God gives only to such as are good in his eyes, to make use of wealth, to eat, to drink, and be merry: it is a much rarer to use faith. What is a man the better for a lock, if he have not the key to use it withal? It is not a trade, but a trade well followed; it is not land, but land well tilled; that maintains men.

O that this did as clearly appear to the world in the matter of faith, as it doth in all other habits, graces, gifts, virtues, and good things whatsoever, that the principal beauty and benefit of them consists in use, fruition, and action; not the bare possession; yea, the very increase and perfection of them! Use limbs, and have limbs; the more thou doest, the more thou mayest. The oftener the liberal man gives alms, and does good turns, the more his liberality grows and shines. Use will breed perfectness, and through disuse things perish and come to nothing; as the ploughshare, laid up, rusts and consumes; employed, glisters, doth good, and lasts the longer. Let any man diligently and thoroughly improve, and great will be his faith, and great the joy it will bring in.

## CHAPTER VII.

### *An Enforcement of the former Use, with a Reproof of the Neglect and Disuse of Faith.*

WHEREFORE I say again, 'Live by faith;' again I say, always live by it, rejoice always through faith in the Lord. I dare boldly say, It is thy fault and neglect of this exercise if thou suffer either thy own melancholy humour or Satan to interrupt thy mirth and spiritual alacrity, and to detain thee in dumps and pensiveness at any time. What if thou beest of a sad constitution, of a dark complexion? Is not faith able to rectify nature? is it not stronger than any hellebore? Doth not an experienced both divine and physician\* worthily prefer one dram of it before all the drugs in the apothecary's shop for this effect? Hath it not sovereign virtue in it to excerebrate† all cares, expectorate all fears and griefs, evacuate the mind of all ill thoughts and passions, to exhilarate the whole man? But what

\* Dr Bright of Melancholy.

† That is, 'clear the brain of them.'—ED.

good doth it to any to have a cordial by him if he use it not? to wear a sword soldier-like by the side, and not to draw it forth upon an assault? When a dump overtakes thee, if thou wouldst say to thy soul in a word or two, 'Soul, why art thou disquieted? Know and consider in whom thou believest.' Would it not presently return to its rest again? Would not the Master rebuke the winds and storms, and calm thy mind presently? Hath not every man something or other wherewithal he useth to put away dumps, to drive away the ill spirit, as David with his harp: some with merry company, some with a cup of sack, most with a pipe of tobacco, without which they scarce ride or go. If they miss it a day together, they are troubled with rheums, dulness of spirits. They that live in fens and ill airs, dare not stir out without a morning draught of some strong liquor. Poor, silly, smoky helps in comparison of the least taste (but for dishonouring of faith I would say whiff), or draught of faith.

O that wise Christians would as often take the one side as idle gulls do the other! Would not the drawing in of sweet air from the precious promises breed excellent blood and cheerly spirits? It is a mystery in bodily health that to keep the arteries and the nostrils, veins and other passages to head, heart, and liver clear and free from colds and obstructions, maintains a healthful and cheerful temper. The pipe of faith is the same to the soul. He that is asthmatical, narrow-breathed, or strait-breasted in his faith, cannot be but lumpish and melancholy. Wherefore as thou lovest thy mirth above all other, tend this vital artery; above all keepings keep thy faith, and it will keep thy joy. It will keep it in an even, ever-flowing current, without ebb and flow, clouds and eclipses, turning ever upon the hinges of heavenly and solid mirth. And, indeed, how or why should it be otherwise? Do not Christians consider how unseemly it is for them; to go drooping, hanging the head? Is any so simple to think, because he is a Christian, that he should affect a sad carriage, a dejected look, a demure countenance like an image? Away with such monkish hypocrisy! How doth it become the righteous to rejoice? Do they not consider how they wrong themselves of the main benefit of their justification? What is a Christian but his mirth? Wherein doth the kingdom of heaven consist but in joy? Do they not see how they offend standers-by and beholders? Is not heaviness a check that drives away, and mirth as a lure that wins, to the liking of their profession? Men wonder to see a rich man, that hath the world at will, all things at heart's desire, to be but in a fit of heaviness. What, say they, should he ail? The Irish ask such what they mean to die. But I wonder a thousand times more to see one that hath Christ his friend, that believes God to be his shepherd, that knows all must work for the best, to be at any time out of tune, or out of sorts. For a Nabal to be all amort like a stone, it is no news to me; but to see Nehemiah's countenance changed, there must needs be some extraordinary cause. Should such a man as he fear, or cark, or grieve? What if it do not yet appear what thou shalt be? Is a young ward prouder and gladder (in his minority) of an uncertain reversion, than a yeoman of his present estate? And is not faith an hypostasis and evidence to thee of an infallible inheritance? Canst thou be sad, which mayest say, not to thy belly, but to thy soul, Thou hast, not many goods, but fulness of all treasures, laid up, not in the earth, where moth and canker and thieves may come; but in heavenly places, out of the devil's reach, and that not for many years, but for ever and ever, never to be taken from thy soul, nor thy soul from them? O thou vain man! shew me thy faith by thy joy.

If thou livest dumpishly, and yet say thou livest by faith, I will as soon believe thee as him that shall say he hath the philosopher's stone and lives like a beggar. If it were ever well with thy faith, could it ever be amiss with thee? Should not the temper of thy body follow the temper of thy soul, and the temper of thy soul the temper of thy faith? The body may incline the soul, but the soul commands the body, and faith is the lord of them both. According to thy faith so be it unto thee, so will it be with thee. Use thy faith, and have joy; increase thy faith, and increase thy joy.

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## CHAPTER VIII.

### *The Use of Faith to a grown Christian.*

NAY, Christian, now I have gotten thee hither, I must draw thee yet a peg higher, and tell thee, it is a small thing for thee to come to an ordinary pitch of cheerfulness, except thy joy exceeds the mirth of a worldling, yea, of a professed epicure, in the quality and quantity of it. If thy mirth be not a sweeter and more ravishing mirth, of an higher kind, of a more pure defecate\* nature, of a more constant tenure, than any carnal man whatever, thou disparagest faith, thou art very little and young in the kingdom of heaven, which consists not in meats and drinks, but in joy unspeakable and glorious, in the joy of the Holy Ghost. And must not that needs be another manner of joy than ever entered into the heart of a natural man, than ever a Sardanapalus tasted of? Yes, undoubtedly. So must be construed that text, 1 Cor. ii., not of the joys of heaven, which here the spiritual man himself cannot tell what they shall be, but of the gospel's joy, of the wine and fatlings already prepared, and now revealed to the believer by the Spirit; which if the carnal man scorn and scoff at, thou canst no more help him, or prove to him, than a seeing man to a blind man, that he sees orient rich colours. It is enough for thee secretly to feel and enjoy it. Only it ought in thy life to be expressed; yea, so to shine in thy forehead, so to be read in the very face of thee, that their teeth may be set on edge, and that they may inquire, what is thy beloved above other beloveds? what is that makes this man thus merry in all estates? Thus let them envy at thine, let not thy soul descend to theirs.

Are not the gleanings of Ephraim better than the vintage of Abiezer? Shouldst thou that hast tasted of the grapes of Canaan, long after the onions and garlic of Egypt? Is Pharphar like unto Jordan? hast not thou rivers of water ever flowing out of thy belly? and wilt thou stoop to their puddle waters, to their stolen waters, bousing, carding, dicing, whoring, &c., which should not thy soul altogether loathe and abhor, after the taste of faith's nectar and ambrosia? But even their ordinary and lawful delights, the wine and oil, music, hunting, hawking, &c. To these God allows thee to stoop for thy body's sake, as the eagle to the prey, or as Gideon's soldiers to sup thy handful, not to swill thy bellyful. If Plato could tell the musicians, that philosophers could dine and sup without them, how much more easy is it for St Augustine to wean himself from the childish rattles and May-games of carnal delights, to be merry without the fiddle? Good leave hast thou, yea, right and title to use all external recreations, whereof before thou wert

\* That is, without sediment or alloy.—Ed.

but an usurper, but use them aright as if thou usedst them not, knowing how to put thy knife to thy throat, and how to be without them, to be as one that liveth not by them, but by faith.

Were it not odious to see a man that hath a spouse peerless for beauty, to live with a deformed blouse ? to see one professing some liberal science, to live by some base manual trade ? No better sight is it to see a Christian upholding his joy by coarse and earthly pleasures, that hath more noble and generous, yea, angelical delights ; than which, what hath heaven better but in degree only, and manner of fruition ? what hath this world comparable ? Alas ! poor philosophers, when I read your treatises of tranquillity of mind, of consolation, of remedies against both fortunes, though in some things you come near the kingdom of heaven ; yet how dull are your comforts to one of ours ? the highest of yours to the lowest of ours ? Had you but through a crevice or lattice seen the things which the eye of faith seeth with open face, how would you, in comparison of Christianity, have loathed your stoicism and epicurism ? Had you but with the tip of your tongue tasted of faith's dainties, how would you have magnified faith above all your cardinal virtues ! You that so composed your lives by jejune and empty contemplations of an antarchy in virtue by the rules of nature ; what stately lives would you have led and lived, if the grace and hopes of the gospel had appeared to you by the rules of faith ! As for you, poets of the lighter and pleasanter vein, when I read your odes and sonnets, chanting out your choice joys and loves, your wishes and vows, framing a conceited happiness to yourselves, as the highest you could imagine or desire, what low strains and mean air do I reckon them, in comparison of our Christian and divine hymns ! what pitiful subjects for such sublimated wits ! What difference between your oaten pipes, and our heavenly harps ! Solomon, that loved both these loves, lived both lives, and sung songs of both sorts ; when God raised his muse to a higher tune, and taught it to sing the *Song of Songs*, how despised he his former windy vanities, in comparison of his new spiritual delicacies !

Wherefore, O Christian, that hast such transcendent objects of thy thoughts above all other men, why shouldst thou not ever keep thy soul upon the wing, ever in a manner be in the third heavens, rolling and tumbling thy soul in these beds of roses : I mean these meditations of thy justification, sanctification, and salvation through Christ, without which why should one day pass thee ? why any one part of a day ? Why should not thy soul have her due drinks, breakfasts, meals, undermeals, bevers,\* and aftermeals, as well as thy body ? Thus to redeem time, thus to task and tie thy soul to such a heavenly round of work, would it not make the mill of time pleasant, the yoke of business easy ? would not precious time glide swiftly and easily away, like a boat with full wind and tide, needing no oars ; or a free metttled horse needing no spurs, needing no idle pastime to drive it before thee ? Shall it not be a pleasure to thee to want other pleasures ? Thus mayest thou make all thy days, Christ-tides, Easters, Whitsundays, birthdays and holidays ; not envying Felix his felicity, Festus his festivity, not Dives his daily purple and delicious fare, but living a life kingly and angelical in comparison of the vulgar sort.

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That is, 'draughts.'—ED.

## CHAPTER IX.

*An Objection Answered, and Passage made to the Life of Sanctification.*

HAPPILY thou repliest, all this were possible and easy, were it not for that even amidst this diligent practice of faith, even in the strictest watch, in many things the best fail, many known frailties will escape, and more escape unknown; and how can mirth choose but be damped with frequent slips?

The answer is, such an one as keeps the watch of his God, and pretermits no day without the forementioned duties, shall seldom or never fall into any foul slough, and dash the ship of his faith against any dangerous rock; and if he do, long he cannot lie, but his faith will set him on work to go out, weep bitterly, and make his peace presently with his Lord and conscience, that he may enjoy his wonted repasts. And for his ordinary infirmities it will daily fetch him out a pardon of course, washing and scouring his soul every morning and evening, more duly than any pharisee his face or hands; and set him on work every day as he runs into arrears, to draw the red lines of Christ's cross over the black lines of God's debt-book. And what if, as an all-seeing God, he sees our violation of his law, and knows better than our own consciences every peccant act of ours, in thought, word, or deed; what if God look upon the handwriting against us; doth he not see the bills cancelled with the precious blood of his Son and our Surety? which, for matter of guilt, defilement, and punishment, is all sufficient to expunge, cover, nullify, abolish, and wholly to take away our sins, in such sort, that he neither sees, will see, nor can see, them as sins and debts bearing action against us, obliging us to any penalty, no more than the creditor who, though he sees the items in his book, and knows what debts have been, yet sees them crossed, cleared. And what thought then need the debtor take for such debts? Why, but is not this to make faith a pander to sin? And to make good the papists' and worldlings' slander of Solifidians, that make no more of it but drink and take tobacco; sin, and believe; get a pardon of the old and a license for the new.

Oh! peevish and froward generation, to whom it is not given to know the mystery of faith, which is of the nature of sovereign, mundifying\* waters, which so wash off the corruption of the ulcer, that they cool the heat and stay the spread of infection, and by degrees heal the same; and of cordials, which so comfort and ease the heart, as also they expel the noxious humours and strengthen nature against them.

These are ministered only to prepared bodies, these pearls are not for swine, this divinity we preach not in Gath and Askalon to uncircumcised profane ones, that will turn every good thing to their own destruction. But this belongs to the sealed fountain, to the spouse of Christ alone, which, when she hath washed her feet, how loath is she to foul them again? When she hath appeased her beloved, how doth she adjure herself and others, by the hinds and roes, not to awaken and offend him again?

The text saith not, Every hypocrite, every profligate professor of faith, that lives as he lists, shall live by his faith, but the 'just,' or 'righteous.' Which golden sentence is, indeed, ambiguously enunciated of purpose by the Holy Ghost, that it may either way be taken, 'The just by his faith shall live;' or, 'The just shall live by his faith;' yet so, as it hath but one right ear

\* That is, cleansing.—Ed.

to be holden by, and that is only for the hand of the righteous man ; implying that whosoever believes or lives by his faith, is also, and must of necessity be, a righteous man, a just man, not only imputatively, but inherently in part ; such an one as unfeignedly loveth righteousness, studieth the practice of it, denieth and hateth all unrighteousness, endeavoureth every day to be more and more righteous, and so deserveth the denomination of righteous.

So that, look how the rational soul includeth and implieth the animal, so doth justification sanctification, being individual.\*

## CHAPTER X.

### *How Faith Sanctifies and Mortifies.*

So I slide into the second part or kind of Christian life, consisting in holiness and righteousness, which I shall easily demonstrate not only to be an individual companion, but a natural and necessary effect of faith.

For look how the strength of the heart breeds not only cheerfulness but activeness ; motion as well as health (whence it is that life is put for liveliness and agility) drives away all lassitude, hebetude, and indisposition, brings in aptness and delight to stir ; the like doth faith in the soul, which may, as the former in the body, for a time stand with some slight distempers, spots of the skin, ache of limbs, but not long with deadly diseases, either vanquishing them or vanquished by them. This noble use of faith will excellently appear in both the parts of this new life, mortification and vivification ; and in each of these two manner of ways faith doth produce this effect : partly as a moving, partly as a procreant cause. In the first kind, admirable is the *Peitho* and *Suadeo*† of faith above all the oratory in the world. All the common incentives taken from profit, pleasure, and honour, all the topic places of logic, figures of rhetoric ; what poor and weak engines are they to the irresistible petarre of faith, which sayeth but *Ephphatha*, and presently our everlasting gates yield and stand open.

For thus it goes to work with us ; Hath Christ given himself for thee, forgiven thee so many debts, conferred favours of all kinds upon thee ; and what hast thou to retribute ? If thou give all thy goods to the poor, thy body to the fire, thy soul to his service, yea, were every hair of thine head a man or angel, were not all short of recompense ? Lovest thou, lovest thou this Saviour of thine ? and darest thou, or wilt thou dare, venture upon anything displeasing him ? is there anything too good, too hard or dear for him ? Mary, if thy tears will wash his feet, wilt thou not pour them out ? Is thine hair too good to be the towel ? Is there any spikenard too costly for his head ? Joseph, the Lord requireth the handsel of thy tomb, and wilt thou deny him ? Zaccheus, lovest thou thy wealth above his honour that hath saved thee ? Stephen, lovest thou thy life above thy Master ? Can, or did, any believer give the nay to these melting commands, or commanding entreaties of faith ? Will it take the repulse ? Doth it not constrain and extort more than all racks and strappadoes ? allure more than all wages and prizes ? Doth not this magnet as easily draw weighty iron as other jet doth straws ? So that when thou wouldst be sure to speed and obtain any-

\* That is, indivisible or inseparable.—Ed.

† That is, 'the *peitho* and *Suader*,' the persuasive power of faith.—Ed.



thing of thine untoward heart, set faith a-work to make the motion, and that will be sure to speed; not only by this persuading faculty, but also by a divine power secretly effecting what it requires, conveying into the heart will, and ability unto the deed. It stands not without doors as a mendicant, flexaminous \* persuader, but enters into the closets of the heart, shoots the bars, unlocks the bolts, takes away all reluctance and redaction, infuseth a pliable willingness; of wolfish and dogged, makes the will lamb-like and dove-like; of wild and haggard, morigerous and mansuete.

No otherwise than the medicine curing the vicious stomach, and restoring it to health, makes it long for wholesome meat, as before for coals and ashes.

All this it doth by fetching supernatural efficacy from the death and life of Christ; yea, part of that mighty power whereby Christ raised himself from the dead, cured all diseases, and wrought all his miracles; by the virtue whereof it metamorphoseth the heart of man, creates and infuseth new principles of action. Make trial of this in mortifying thy flesh to sin, and quickening thy spirit to holiness.

For example, complainest thou of some prevalent corruption, some violent passion that oft carries thee headlong against thy desire and resolution, as Castrusius to Jerome, Who shall help me subdue Nebuzaradan, Goliath, Holofernes, my raging lusts that are too mighty for me? Answer thyself as David himself to the like, 'Through thee, O Lord, shall we do valiantly; over Edom shall I cast my shoe,' &c. Yea, when thou hast spent all thou hast upon other physicians, tried all moral conclusions of purposing, promising, resolving, vowing, fasting, watching, self-revenging, yet get thee to Christ, and with a finger of faith touch but a hem of his garment, and thou shall feel virtue come from him to the curing of thy disease. What if thou hast often encountered thine enemy and received the foil, relapsed after victory? Yet cast not away the shield of faith; but, with the Israelites against the Benjamites the second and third time, set afresh in the name of the Lord, and they shall fly before thee.

Complainest thou with Augustine of his inbred, hereditary, habitual, inveterate vices, holding thee in the adamantine chains of custom, against which thou hast often resolved and resolved, *modo et modo*, now I will leave them, and now I will forsake them. Why should I not, as well as such and such, as Potitian and Victorinus? And yet they keep thee prisoner still, full against thy will and endeavours. Find out the cause which he had revealed to him, *In te stas et non stas*, Thou standest upon thine own feet, and therefore fallest so foully; thou wilt, like a child, go alone and of thyself, and therefore gettest so many knocks. Die to thyself, renounce the broken reed of thine own free will, which hath so often deceived thee, and put all thy trust in the grace of Christ, and it will crucify the old man, and give him his *hoc habet*, his death's wound, pierce his sides, and break his knees in pieces. Be weak in thyself and strong in the Lord, and through faith thou shalt be more than conqueror. Leave tugging and struggling with thy sin, and fall, with Jacob, to wrestle with Christ for a blessing; and though thyself go limping away, yet shalt thou be a prince with God, and be delivered from Esau's bondage. Yea, what if Satan, what if legions of principalities and powers, have long held possession in some strong fort of thy heart, begin to plead prescription, scorning, as the Jebusites, to be ejected out of their impregnable tower? Hast thou faith, and canst thou believe? Persist in resisting, and he shall fly, and thou shalt see him fall like lightning before thee. Christ raised from the dead

† That is, 'bowing or cringing.'—Ed.

not only the daughter of Jairus, which was yet within bed, not laid forth; nor the son of the widow, newly carrying out of the gate to burial; but Lazarus, that had four days lain in the grave; to that end, saith Augustine, that such as have long been dead in sin, yea, such as upon whom Satan hath rolled the stone of custom, and such as stink in the nostrils of the world through putrefied sores of sins, should not yet despair, but know that (which falls out in frequent experience), faith can cure diseases past all other cures and hopes. Through faith thou shalt roll away the stone from the cave of Machpelah,\* and take out the five kings that have domineered and tyrannised over thee, set thy feet in the necks of them, and triumph over them.

## CHAPTER XI.

### *How Faith Vivifies.*

AND what is there yet further thou wouldst have faith do for thee? Oh, sayest thou, it is not enough to be healed of the disease, unless thou mayest take up thy bed and walk, yea, and leap and skip as the lame restored to his limbs. Oh, that I could find that life of grace which I see in some that can make it meat and drink to do the will of God!

Though I be not pestered and mastered with any reigning corruption, yet I find myself so dull and untoward, that I take no pleasure in my life. Know also that this quickening power, faith, only can help thee withal. To pray, to meditate, to have thy conversation in heaven, to keep a Sabbath cheerily, is as easy to thee as to iron to swim, and stones to ascend upward; but nothing is impossible to faith. It can naturalise these things unto thee, metamorphose thee, make thee a new creature, of a mole of the earth a fowl of heaven, of a snail a dromedary; such a change as the sun works in the vapour, when of an earthly, heavy substance it makes it light and airy, apt to ascend into the middle region. Such a change Cyprian saith he felt in his conversion. And how else came David to that high delight in God's service, that he loved the commandments of God more than thousands of gold and silver, the honey, and the honeycomb, that he rose at midnight to meditate in them. The selfsame duties may be done by the civil man and by the believer, for the outside and deed done. Both may go to church, hear a sermon, read a chapter; but the one goes as the bear to the stake, as a slave to the mill, and the dullard to school, in comparison of the other, who hath a different internal principle, which is as a spring and oil to the wheels, that makes them go smoothly and currently, makes the yoke light and easy. 'They that trust in the Lord shall renew their strength, lift up the wing as the eagle, run and not be weary, walk and not faint,' Isa. xl. 31.

Faith it is that fetcheth sap from the root Christ, that makes every tree bring forth fruit in its kind, every Christian in his own calling. What else made David so worthy a soldier? What taught his fingers to fight, so that a bow of steel was broken in his hand? What made Paul an able minister of the gospel, gave him the door of utterance, made his tongue as the pen of a ready writer? *He believed*, therefore he spake. What made Onesimus, of a false eye-servant, trusty to his master as to the Lord? The like might be said of all trades and sciences.

Look what a full treasury of all sorts of graces Christ hath stored up in

\* Evidently a misprint for 'Makkedah,' see Josh. x. 16.—Ed.

him. Faith draineth and deriveth them out of his fulness to the use of every several Christian, even 'grace for grace.'

Faith is the conduit cock that watereth all the herbs and flowers in the garden. All which the more I consider, the more I pity the preposterous, care and unhappy travail of many well affected, who study the practice of this and that virtue, neglecting this cardinal and radical virtue, as if men should water all the branches of a tree, and not the root. Fain would they abound and shine in patience, meekness, zeal, yet establish and root not themselves in faith, that should maintain all the rest; are ambitious to do good works, build hospitals, give alms, but study not to do the work of the Father. And what is the work of the Father but to believe in the Son whom he hath sealed and sent into the world to be relied on for salvation? which work is the gratefulest work that we can perform, and which will make grateful all that we do besides, without which all that we can do will not please him. What cares he for thy thousand of rams, thy rivers of oil? Hath he not shewed thee, O man, that he that trusteth in his Son honoureth him most of all, in putting to his seal that he is true? This honour, if thou wouldest do unto him, he would honour thee with all other graces, and withhold no ornament, no good thing from thee, if it be fit for thee. Meek thou shalt be as Moses, patient as Job, zealous as David, thy soul and life embroidered with all kind of shining graces, as the high priest's apparel with jewels. Wherefore, add this prescript to the former when thou art on the top of mount Tabor, solacing thy soul in thy Lord, and his favour through faith, feasting and banqueting with him as Esther with Ahasuerns. Bethink thyself what suit thou hast to him, what troublesome enemy thou wouldest be rid of. Suppose it to be some potent Haman of pride, make but thy complaint, and it shall be executed and crucified before thine eyes. Consider what grace thou standest in need of, and make thy petition as Achsah to Caleb, Judges i. 14, and he shall give thee the springs above and the springs beneath.

This prescript, if thou wilt daily observe, some days more largely and fervently, as the Spirit that blows how and where it lists shall assist, and as occasion shall require, but every day more or less, though I will not promise thee thou shalt attain to perfection of degrees, such as the 'perfected spirits of the just enjoy in glory, because here thou shalt ever believe but in part, and therefore be holy but in part, yet this I dare promise, as thou growest from faith to faith, so shalt thou grow from strength to strength in all other graces, till by degrees thou attain to the fulness and maturity of age in Christ, which shall make thee a saint in the earth, a light in this dark world, and make thee able to live in holiness and righteousness all the days of thy life, with much more comfort to thyself, and credit to the gospel, than strangers to this life of faith either do or imagine may be done.

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## CHAPTER XII.

### *How Faith upholds Life in Affliction.*

SAY then, O Christian, is there anything yet behind that may impeach the complete happiness of a believer's life? Speak now, if there be anything that hinders it, which faith cannot help?

O yes, says the flesh (which ever is cowardly and loves ease), though a man

be never so justified and sanctified, yet may he live in poverty, in crosses, yea, in great and manifold pressures; and what a life can there be in such extremities? Oh, how doth faith here lift up the crest, shine and triumph above nature, reason, and all moral virtues in her incomparable valour? Being in all these not as they, only a patient perforce, or a mere bearer, but more than conqueror, not only not daunted, but rejoicing to fall into manifold trials and tentations, knowing itself to be the adamant that nothing will break, the palm that sinks not under the weightiest of burdens, the oil that ever overswims the greatest quantity of water you can pour upon it, the sheet anchor that holds when all other tackling breaks. Here is the crown and garland of faith. Were it not for conflicts, what superexcellent use were there of faith? Every cock-boat can swim in a river, every sculler sail in a calm, in daily and ordinary gusts every man of a patient temper or cheerly disposition can hold up the head; but when a black tempest comes, a tenth wave flows, and one deep calls another, nature yields, spirit faints, heart fails, then to stand erect, then to live and reign, that only can faith do, which hath the word for its compass, and Christ at the helm. The greatest adversities that are, are but the exercise, yea, the foil and lustre of faith. Man glories when he can tame tigers and lions, thinks himself a stately king when he can make an elephant bow and stoop to him, when he leads a bear on the ring, or can handle a serpent without hurt; but what a small conquest is this to that of faith, when it makes shame, poverty, sickness, persecutions, banishment, yea, death itself, not only not dreadful and harmful, but tractable and serviceable. Questionless, great and sundry advantages hath a Christian, by virtue of his faith, above any naturian or politic, by all his reason; only, here is the defect of Christians, that they want skill, or else forget to hold up their shield when a dart comes suddenly upon them. Like him that was robbed by a thief with a staff only in his hand, having himself a pistol at his back, ready charged, but surprised upon the sudden, altogether unmindful, or unable to use it. And if a man hath a target that is impenetrable, what is he the better if his heart or art fail him when he should defend himself by it? This makes Christians, when they ail anything, with Saul to run to Endor, 1 Sam. xxviii. 7, with Asa to send out to the physicians, 2 Chron. xvi. 12, as if faith could stand them in no stead. When, therefore, a storm rises, presently run and awaken thy sleeping faith, knock at faith's door, Ho! faith, help at a pinch, now do thy office! and faith will presently relieve thee with one of these special cordials.

*First*, Whereas sense and reason did but dimly and cloudily suggest to their followers certain broken and confused opinions, little better than dreams of destiny and providence, faith will confidently and evidently assure thee of this ground of comfort, that the least tick befalls thee not, without the overruling eye and hand, not only of a wise God, but of a tender Father and fellow-feeling elder Brother, who, knowing thy mould, do more exactly measure out every cross unto thee than the carefulest apothecaries do their scruples and drams of dangerous physic.

*Secondly*, Out of this principle faith will extract these infallible conclusions; this estate is not the axe of perdition, but the pruning-knife of affliction; this cup is not a potion baneful, but medicinable, how bitter and wringing soever. Whatever befalls, being in Christ, it cannot bend to thy confusion, condemnation, or utter undoing, but an issue shall be given out of it. What terrible noise soever the storm shall make over thine head, it shall be but as hailstones upon the tiled or leaded house, that rattle more

than hurt. Thou art kept by the power of his might, the evil one shall not touch thee, thou art in safe harbour under the rock Christ, and mayest know in whom thou hast trusted, and art sure never to be confounded. If it be sickness or poverty, it is in thy Father's own hand. If the rod be in some malicious enemy's hand, if he turn thee over to a servant to scourge thee, and dress him in the devil's habit to scare thee, yea, though Satan himself buffet thee, yet he stands by, looks on, will moderate and number the stripes. The devils could not go one inch beyond commission in the swine. He knows thy strength is not the strength of whales or stones, and therefore will not permit them to lay on more than thou shalt well bear. His wisdom and grace shall be sufficient for thee. He that is in good terms with a prince fears not the approach of heralds or pursuivants, he that is out of debt fears not bailiffs or sergeants, but imagines they come upon some good messages.

Afflictions are scarebugs\* to wicked men, as bushes to thieves; but if thou be a believer, at peace with God in Christ, they lay off their terrible vizard, and come with an amiable countenance. God thy Father hath given the whole host and army of afflictions more inviolable charge than David's, 'Do the young man, my son Absalom, no harm;' do my anointed no harm.

*Thirdly*; Faith will further assure that he hath not only given them a prohibition, or negative commission, but an affirmative injunction to do thee all good that may be. He hath said unto them, purge, refine, try, exercise, breed the quiet fruit of righteousness, give him experience of his faith, make him bring forth more fruit; so that, though there be in thy physie some malign or poisonous ingredients, yet, being administered by him that knows thy temper and disease, and entirely affects thy health, it shall be so mingled with allays and correctors, that the confection shall be good, and altogether shall and must work for the best. When thou feelest thy bowels wring, or (as in a sea-sickness) art dead sick for the present, remember thou shalt be the better many days after. And though, with Job and David, thy querulous flesh complain, and grunt and groan, yet when it is over a little, thou shalt be able to say, 'Oh, this was good for me!' I would not for anything but I had borne the yoke in my youth, that I may live the more comfortably in age. Considering that sick thou art, and that of many humours, thy Father should not love thee, if he should feed thee with sweetmeats, and mingle no aloes with them; much folly is bound up in thy back;† and if thy indulgent Father should forbear the rod, he should hate, and not love thee.

*Fourthly*; Moreover, faith will remind thee of Christ's partnership in thy affliction, and of thy conformity with him, 'the firstborn, only begotten, and entirely beloved Son of God.' If he that was without sin, yet was not without stripes, wilt thou look to be a cockered Adonijah? And what if the cross be heavy, and thou a weak child, yet Christ, a giant at one end, bears part of it, and makes it light and easy? He is quick of feeling; when Stephen is stoned, he saith, 'Saul, why persecutest thou me?' Besides, what more honourable badge and cognisance canst thou have of thy sonship, than this resemblance of him, not as now glorified in the heavens, which thou must stay for till thou come there, but as in the way to glory, when he despised the shame, suffered the crown of thorns, the sceptre of reed, the spittings, buffetings, mocks and mows, and all reproaches of vile sinners, the piercing of the spear, and shewed himself to be the Son of God,

\* That is, 'scarecrows.'—Ed.

† Qu. 'heart?'—Ed.

not by descending from the cross, but by enduring the cross? 'And shall I not (saith he) drink the cup which my Father hath tempered?' And if thou wilt be his disciple, the first lesson in his school is, Christ's cross. Deny thyself; take it up and follow him, and glory with the martyrs, Now am I like my Lord and Master.

*Lastly*; Faith will set before thee, as before him, the infinite recompence of reward, not only renown in this world, which yet by faith the patience not only of Job, but of all martyrs have obtained, but that far most excellent hyperbolical weight of glory; which Paul, eyeing, counted his afflictions (which to us would have been intolerable) light and momentary, not worthy the naming in comparison; which made him not only not weep and howl, but sing in the dungeon, and reckon it a special favour and honour to be counted not only a believer, but a sufferer for Christ. And God forbid that a believer should glory in anything so much as in the cross of Christ, in his wounds and scars for his Lord and Master. As that worthy Vincentinus said to the tyrant, 'Threaten these things to your courtiers and carpet knights; racks, strappadoes, torments, are but a play to us; we soldiers choose to be in Christ's garrison, rather than in the court; in the field and fore-front of the battle, than in the palaces of princes.' The more hazard and peril, the more glory and honour. And what else desire we but to die daily, that the life in Christ may be manifested in us? Yea, in the very instant of death, faith helps the believer to live, so as he may be said not to see death, and never to die (but that requires a just treatise by itself). Let all the complaints, grievances, wants, and miseries of the world be searched and guaged, the bottom will be found either to be want of faith, or of the use and practice of faith; so that we may well say with Augustine, to any Christian sinking under his cross, or shrinking at his enemy, 'Hast thou lost thy faith?' and conclude with that worthy ensign-bearer of Christ,\* 'Many are the troubles of the righteous, but by faith we stand, by faith we fight, by faith we overcome.'

### CHAPTER XIII.

#### *An Epistle to the Reader, pressing the Use of Faith.*

Now reader, for so I choose to call thee in a postscript, when thou hast read the book, rather than in a preface, when thou mayest there leave, as many do; give me now leave to grapple with thee, and minister to thee an interrogatory or two.

How many dost thou know, within thy conscience, live this life of faith? Many thou seest live by their lands, by their wits, by their shifts; but how many by their faith? For the want of this use of faith, do not many poor Christians think and say of it, as a poor labouring countryman said to his neighbour in serious private talk, that he never believed there was any such sum as a thousand pounds of money, but that only rich men gave it out so, in boasting, or policy, to excite others to labour. So saith the common protestant, out of doubt there is no such sweetness in the life of faith; for we see not believers so cheerful and contented above other men. If artists

\* Fox in 14. Apoc.

and tradesmen did no more daily and duly follow their work, than most Christians do practise their faith, would they not be stark beggars? But to ask thee a more profitable question. Leave judging of others, and answer me in good serious sooth, between God and thy soul, Hast, and dost thou thyself live by thy faith? Let me a little put thee to it; prove and examine thyself, and take, for instance, this present week, or day past, wherein thou redest this little manual. How hast thou, and usually dost thou spend the day? What thought didst thou awake withal? What was thy morning draught for thy soul next thy heart? What hath cheered and made thee merry in private and in company? Whether thy sports and meals, more than thy heavenly ejaculations? Deal plainly, not with me and this book (which yet shall witness against thee, if thou refuse to practise it when thou hast read it), but with thyself. Hast thou, or hast thou not, challenged some time, more or less, half or quarter of an hour, at the least, for this exercise of thy faith? Hast thou not troubled thyself about the many things, that this one only needful hath been forgotten, that which only should be called work and business? Hast thou not melted the day, yea, it may be the week, or month past, and made thy soul wholly to fast and pine for want of these refreshings? If so, as I justly fear it in most of my readers, how much more in such as are usually no readers? Why, then, let thy heart smite thee for thy folly; smite thou thyself upon the thigh, and say, How have I lived, or rather not lived, but consumed precious days in time-eating vanities? How comes it about, that the greatest part of my life is the least part wherein I have lived?

Oh, then, recover and recollect thyself before thou go hence and be no more. Wilt thou die before thou hast lived, as boys slubber out books before they learn their lesson? Oh, learn to live this life; it is never too late; it is never, I am sure, too soon; it is no shame to learn it what age or condition soever thou be of; be thou prince, potentate, nobleman, or gentleman, though few such readers I look for: remembering well what Bradford tells the Earl of Bedford, and Augustine tells Romanian, whiles he was in the mouths of all men, most honourable, most munificent, most fortunate, in the full of his prosperity, in the source of pleasures, in the top of greatness, &c. Who durst lisp a word of a better life, of true happiness? or what boot was it for any man to make mention of any such matter? Yet if any such God will persuade to make trial of this life, thou which sayest, What is a gentleman but\* his pleasure? shalt then tell me, as Solomon of his youth, such gentry is but vanity, true pleasure there is none but in this life. What is a Christian but\* his faith, and what is his life but\* the use of his faith? Beest thou a scholar, a prophet, or a son of the prophets, what is thy work, what is thy scope, or what should it be in thyself and others, but this life of faith? What is Paul or Apollos 1 Cor. iii., but such as by whom you have believed? Whatever you teach, before you have taught this, you were as good preach to the stools and stones of your churches. What are your auditors but dead bones, and skulls, till they believe, and till Christ be formed in them? Get first an hold whereon you may fasten your engines to draw them to virtues and good works. You which do that in souls which Elisha did in bodies, raise them from their graves—interpreters one of a thousand get the tongue of the learned to declare their righteousness unto them, the righteousness I say of faith—shew yourselves skilful workmen, such as have been brought up not only in morals of the heathen, subtilties of schoolmen, sentences and

\* That is, 'without.'

conceits of postillers, rosaries, destrictories, anthologies, but in the wholesome word of faith, which is the arm and power of God to the salvation of every believer. Above all, let it be our wisdom to live ourselves by that which we teach others to live by; we that have, or might, or should have more faith than common Christians, is it not a shame if we live not more happily, and carefully than private Christians? not by our livings, wherein the laity have gotten the start of us for the most part, but by our faith, wherein we have the advantage of them, or else shame be it to us.

Is it not a shame to see an owner of a thousand pounds a year live as meanly as a poor farmer? a master and professor of an art, as a mean practitioner? Yet this must I say even to the meanest tradesmen and poorest people, this life belongs not to such only that are book-learned, but is equally obvious and open (as the king's highway) to all sorts of travellers to heaven. Honourable lives, pompous lives, voluptuous lives, poor folks have small hope to attain unto; but a true happy life they may and do live, as well as the learnedst clerks and greatest princes, if they get the gift to practise that which such for the most part do but study and talk of. To conclude, whatever thou art, or whoever, that desirest to mend thy condition, to better thine estate, to multiply thy life, to change thy few and evil days of thy pilgrimage, into good and many, behold, here is the art of living well and living long. Life is not to be numbered by its hours, but measured by cheerfulness, as moneys not by tale but value. A little piece of gold contains a great many pieces of silver. Manhood consists not in the bulk of bones, but in the mettle and spirits. Is not one week of an healthy man, better than a year of a crazy; one sunshine hour, than a gloomy day? I have often mused how a man might come nearest to that life which Adam lost, and recompense in this latter age of the world (wherein the lives of men are so contracted) the longevity of those that lived before the flood. And this is the best help I find: to live well is to live twice. A good man doubles and amplifies his days; one may speak as much in few words as another in many. Persius wrote more in a few leaves than Marsus in large volumes. One day led by the rules of faith, is better than an immortality of vanity. A man may live to as good content to himself and others in a short space, as others in a long life; some are old in years tediously drawn out, others in hours cheerfully spent; some have *been* long, and others have *lived* long: and they only are such as have lived this life, of whom I conclude, as doth the story of the Kings, and Jeremiah's prophecy touching Zedekiah\* upon his advancement by the king of Babel, his portion was a continual portion, a kingly portion, every day a certain all the days of his life; such I say it is, or might be, if Christians might be persuaded not to content themselves to profess or think they have faith, but to live by their faith; only before I part with thee, take from me one caveat, one advice, one request, and so an end.

First, Take heed thou mistake me not in all this, as if I had spoken of an absolute perfection in this life, equal to vision and fruition in the life to come, confounded heaven with earth, as if I thought myself, or any other to have comprehended. If any man thinks he believes anything, he believes nothing yet as he ought to believe, but all things in part, and imperfectly. We cannot by all our assiduousness in reading, prayer, and meditation have God's Spirit at an absolute command, no more than mariners the wind, or husbandmen the showers; so as the most observant believer hath his *turbida intervalla*, his buffetings, lest he be too much exalted, his deer-

\* Qu. 'Jehoiachim?—See 2 Kings xxv. 27; Jer. liii. 81.



tions, wherein his beloved will hide himself behind the grates, not to be found of him for a while, that he seek him more eagerly, and prize his presence more thankfully, more heedfully keep him when he hath him, and be wholly dependent on his grace; yet so, as this remains most sure and certain, that the constant and daily practiser of his faith shall constantly and congruously be seconded with the gusts and gales of his Spirit, the only true *Zephyrus* and *Favonius*; shall have Satan tied up from long and frequent molesting him; shall not have such tedious absences of the Spirit, such uncertain fits and moods of his joy and comfort, as the negligent and loose believer, but a more steadfast frame and tenor of joy than any other kind of man in the world that takes not this course.

Provided that thou take this advice, that for the better and stronger use of this faith, thou seal up thy senses, and chain up thy reason. Walking by sight, and walking by faith, are opposite things; and, therefore, as men fortify the visual beams of one eye by closing the other, so must thou wink and close up the eye of thy soul to all worldly things, that thou mayest, by the prospective of faith, fix thy spiritual eye upon heavenly delights; not that thou needest go out of this world, and sequester thyself like an eremite into dens and caves, retired from all society, but even in the midst of all glittering objects, see them as if thou sawest them not; that is, without being deeply affected with them. So looked Paul from off the things that are seen even in the midst of Rome, and looked upon things which were not seen; and Moses in Pharaoh's court saw him that was invisible.

A right believer goes through the world, as a man whose mind is in a deep study, or as one that hath special haste of some weighty business, goes through a street, that gazeth on nothing, hears nothing, minds nothing that is in the way, but only that which his head is taken up withal. Our conversation is in heaven, our treasure is in heaven. O that all our thoughts were there, so as no earthly object might detain or distract them, no more than needs must be in our calling, so that the main bent and intention of all that is within us might be set upon the daily nourishing of our faith!

For which purpose, I make this parting and farewell suit unto thee, as thou meanest to receive any good by this book. That thou wouldst, even from this very hour wherein thou endest the reading of it, determine and covenant betwixt God and thy soul, never whilst thou livest on the face of the earth to omit one day (God enabling thee by his Spirit) wherein thou wilt not vindicate and redeem, at the least, one half or quarter of an hour, either twice or once in the day, at the least; wherein all other affairs laid aside, thou mayest withdraw thyself apart from all company and occasions, with a *non obstante*, to practise the exercise formerly prescribed. That is, by prayer, reading, and meditation, to put some strength and life into thy faith, till thou hast cheered, and revived, and warmed thy soul therewithal. This, if thou shalt inviolably observe, the strength, the feeling, the comfort, and the fruits of thy faith will, by little and little insensibly, and in a little while most sensibly, thrive and grow, till thou comest to the ripeness of age in Christ.

What hurt can it be to thee if thou shouldst bind thyself by vow hereunto, or, if thou fearest thy strength, yet by full purpose thus to do all and every day of thy life? that so in these lees and dregs of time, whilst fleshly protestants are raising contentions about matters of faith, or making sects and schisms in the church about needless trifles, thou mayest edify thyself in thy most holy faith; and whilst thou livest in the dark womb of this world, live by the navel of faith, till thou comest to have thy mouth satiate

with fulness of all good things at the right hand of God. When, as Elizabeth Folk said, 'faith shall cease to be faith, and be turned into fruition, and we receive the end of our faith, the salvation of our souls.'

These things I have written, that your joy may be full. 'The just shall live by his faith.' 'According to thy faith, so be it to thee.' 'Lord, increase our faith.'