OF ASSURANCE.

Q. XXXVI. WHAT are the benefits which flow from sanctification?

A. Assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The first benefit flowing from sanctification, is assurance of God's love.

2 Pet. i. 10. 'Give diligence to make your calling and election sure.' Sanctification is the seed, assurance is the flower which grows out of it; assurance is a consequent of sanctification, the saints of old had it, 1 John ii. 3. 'We know that we know him;' 2 Tim. i. 12. 'I know whom I have believed.' Here was fensus fidei, the reflex act of faith: and, Gal. ii. 20. 'Christ hath loved me.' Here was faith flourishing into assurance. Aecolamhadas, when he was sick, pointed to his heart, Hic fat lucis, Here I have light enough, meaning comfort and assurance.

Q. 1. Have all sanctified persons assurance?

A. They have a right to it, and I do incline to believe that all have it in some degree before their last expiring; though their comfort may be so strong, and their vital spirits so weak, that they cannot express what they feel. But I dare not positively affirm that all have assurance in the first moment of their sanctification: a letter may be written, which is not sealed; so grace may be written in the heart, yet the Spirit may not set the seal of assurance to it. God is a free agent, and may give or suspend assurance pro licito as he pleases. Where there is the sanctifying work of the Spirit, he may withhold the sealing work, partly to keep the soul humble; partly to punish our carelessness: we neglect our spiritual watch, grow remiss in duty, and then walk under a cloud; we quench the graces of the Spirit, and God withholds the comforts: and partly to put a difference between earth and heaven. This I rather speak, to bear up the hearts of God's people, who are dejected because they have no assurance: you may have the water of the Spirit poured on you in sanctification, though not the oil of gladness in assurance; there may be faith of adherence, and not of evidence; there may be life in the root, when there is no fruit in the branches to be seen; so faith in the heart, when no fruit of assurance.

Q. 2. What is assurance?

Any'. It is not vocal, any audible voice, or brought to us by

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the help of an angel or revelation. Assurance consists of a practical faithful, where the word of God makes the major, confidence the minor, the Spirit of God the conclusion. The word faith, 'He that fears and loves God, is loved of God;' there is the major proposition; then confidence makes the minor, 'But I fear and love God;' then the Spirit makes the conclusion, 'Therefore thou art loved of God.' And this is that which the apostle calls, 'The witnessing of the Spirit with our spirits, that we are his children,' Rom. viii. 16.

Q. 3. Whether hath a sanctified soul such an assurance as excludes all doubtings?

Any. He hath that which bears up his heart from sinking, he hath such an earnest of the Spirit, that he would not part with it for the richest prize; but his assurance, though it be infallible, it is not perfect. There will be sometimes a trepidation or trembling; he is safe, yet not without fears and doubts; as a ship lies fast at anchor, yet may be a little shaken by the wind. If a Christian had no doubtings, there would be no unbelief in him; had he no doubtings, there would be no difference between grace militant and grace triumphant. Had not David his ebings sometimes as well as flowings? Like the mariner, who sometimes cries out, *sillem video, I see a star;* sometimes the star is out of sight. Sometimes we hear David say, 'Thy loving-kindness is before mine eyes,' Psal. xxvi. 3. But at another time he was at a loss, Psal. lxxxix. 49. 'Lord, where are thy former loving-kindnesses?' And there may fall out an eclipse in a Christian's assurance, to put him upon longing after heaven; then there shall not be the least doubting; then the banner of God's love shall be always displayed upon the soul; then the light of God's face shall be without clouds, and have no fun-fetting; then the fants shall have an uninterrupted assurance, and be ever with the Lord.

Q. 4. What are the differences between true assurance and presumption?

Any. 1. They differ in the method or manner of working: divine assurance flows from humiliation for sin (I speak not of the measure of humiliation, but the truth.) There are in Palesrno, reeds growing, in which there is a sugared juice: a soul humbled for sin is the bruised reed, in which grows this sweet assurance. God's Spirit is a spirit of bondage, before it be a spirit of adoption; but presumption ariseth without any humbling work of the Spirit: 'How camest thou by thy venison so soon?' The plow goes before the seed be sown; the heart must be plowed up by humiliation and repentance, before God sow the seed of assurance.

2. He who hath a real assurance, will take heed of that which will weaken and darken his assurance; he is fearful of the fer-
bidden fruit: he knows, though he cannot sin away his soul, yet he may sin away his assurance: but he who hath the ignis fatuus of presumption, doth not fear defiling his garments, he is bold in sin, Jer. iii. 4, 5. 'Wilt thou not cry unto me, my Father, Behold, Thou hast done evil things as thou couldst.' Balaam said, My God, yet a forcerer. A sign he hath no money about him, who fears not to travel all hours in the night; a sign he hath not the jewel of assurance, who fears not the works of darknes.

3. True assurance is built upon a scripture-basis; the word faith, 'The effect of righteousness shall be quietness and assurance for ever.' Isa. xxxii. 17. A Christian's assurance is built upon this scripture; God hath sown the seed of righteousness in his soul, and this seed hath brought forth the harvest of assurance: but presumption is a spurious thing, it hath no scripture to shew for its warrant: it is like a will without seal and witnesses, which is null and void in law: presumption wants both the witnese of the word, and the seal of the Spirit.

4. Assurance flowing from sanctification always keeps the heart in a lowly posture: Lord, faith the soul, what am I, that, palling by so many, the golden beams of thy love should shine upon me? St. Paul had assurance: is he proud of this jewel? No, Eph. iii. 8. 'To me who am less than the least of all saints.' The more love a Christian receives from God, the more he feels himself a debtor to free grace, and the sense of his debt keeps his heart humble; but presumption is bred of pride. He who presumes, disdaineth; he thinks himself better than others, Luke xviii. 11. 'God, I thank thee I am not as other men are, nor as this Publican.' Feathers fly up, but God descends: he who hath this golden assurance, his heart descends in humility.

Q. 5. What is it may excite us to look after assurance?

Any. To consider how sweet it is, and the noble and excellent effects it produceth:

1. How sweet it is. This is the manna in the golden pot; the white fione, the wine of paradise which cheers the heart. How comfortable is God's smile! the sun is more refreshing when it shines out, than when it is hid in a cloud; it is a praebitation and a foretaste of glory, it puts a man in heaven before his time: none can know how delicious and ravishing it is, but such as have felt it: as none can know how sweet honey is, but they who have tasted it.

2. The noble and excellent effects it produceth: 1. Assurance will make us love God, and praise him: (1.) Love him. Love is the soul of religion, the fat of the sacrifice: and who can love God so, as he who hath assurance? The sun reflecting its beams on a burning-glass, makes the glass burn that which is near to it: so assurance (which is the reflexion of God's love)
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upon the soul) makes it burn in love to God. St. Paul was assured of Christ's love to him, Gal. ii. 20. 'Who hath loved me:' and how was his heart fired with love? he valued and admired nothing but Christ, Phil. iii. 8. As Christ was fastened to the cross, so he was fastened to Paul's heart. (2.) Praise him. Praise is the quit-rent we pay to the crown of heaven: who but he who hath assurance of his justification, can bless God, and give him the glory of what he hath done for him? can a man in a swoon or apoplexy, praise God that he is alive? can a Christian, staggerling with fears about his spiritual condition, praise God that he is elected and justified? No, 'The living, the living, he shall praise thee,' Isa. xxxviii. 19. Such as are enlivened with assurance, they are the fittest persons to found forth God's praise.

Effect 2. Assurance would drop sweetness into all our creature enjoyments: it would be as sugar to wine, an earneft of more: it gives a blessing with the venison: as guilt imbitters our comforts, it is like drinking out of a worm-wood cup: so assurance would inducerate and sweeten all health, and the assurance of God's love are sweet riches, and with the assurance of a kingdom are delectable: nay, a dinner of green herbs, with the assurance of God's love, is princely fare.

Effect 3. Assurance would make us active and lively in God's service: it would excite prayer, quicken obedience. As diligence begets assurance, so assurance begets diligence. Assurance will not (as Papists say) breed security in the soul, but industry: doubting does discourage us in God's service, but the assurance of his favour breeds joy, 'And the joy of the Lord is our strength,' Neh. viii. 10. Assurance makes us mount up to heaven, as eagles, in holy duties: it is like the Spirit in Ezekiel's wheels, that moved them, and lifted them up. Faith would make us walk, but assurance would make us run: we should never think we could do enough for God. Assurance would be as wings to the bird, as weights to the clock, to set all the wheels of obedience a-running.

Effect 4. Assurance would be a golden shield to beat back temptation: assurance triumphs over temptation. There are two sorts of temptations Satan useth: 1. He tempts to sin: now the being assured of our justification would make this temptation vanish. What, Satan, shall I sin against him who hath loved me, and washed me in his blood? Shall I return to folly after God hath spoken peace? Shall I weaken my assurance, wound my conscience, grieve my comforter? Avoid Satan, tempt no more. 2. Satan would make us question our interest in God: he tells us we are hypocrites, and God doth not love us. Now there is no such shield against this temptation as assurance: what, Satan, have I real work of grace in my
heart, and the seal of the Spirit to witness it, and doth thou tell me God doth not love me? Now I know thou art an impollor, who goest about to disprove what I sensibly feel. If faith refiifs the devil, assurance would put him to flight.

Effect 5. Assurance would make us contented, though we have but a little in the world: he who hath enough is content; he who hath sun-light, is content, though he want torch-light. A man that hath assurance, hath enough: in uno salvatore omnes florent gemina ad fidentem: He hath the riches of Christ's merit, a pledge of his love, an earnest of his glory, he is filled with the fulness of God; here is enough and having enough he is content, Ps. xvi. 5. 'The Lord is the portion of my inheritance; the lines are fallen to me in pleasant places, and I have a goodly heritage.' Assurance will rock the heart quiet; the reason of discontent, is either because men have no interest in God, or do not know their interest. St. Paul faith, 'I know whom I have believed,' 2 Tim. i. 1. There was the assurance of his interest. And, 2 Cor. vi. 10. 'As sorrowful, yet always rejoicing,' &c. There was his contentment. Get but assurance, and you will be out of the weekly bill of murmurers, you will be discontented no more. We cannot come amiss to him that hath assurance: God is his; hath he lost a friend? his father lives; hath he lost his only child? God hath given him his only Son; hath he scarcity of bread? God hath given him the finest of the wheat, the bread of life; are his comforts gone? He hath the comforter; doth he meet with storms on the sea? He knows where to put in for harbour; God is his portion; and heaven is his haven. Thus assurance gives sweet contentment in every condition.

Effect 6. Assurance would bear up the heart in sufferings, it would make a Christian endure troubles with patience and cheerfulness. With patience, Heb. x. 36. Ye have need of patience.' There are some meats (we say) are hard of digestion, and only a good stomach will concoct them: affliction is a meat hard of digestion, but patience (like a good stomach) will be able to digest it; and whence comes patience but from assurance? Rom. v. 5. 'Tribulation worketh patience, because the love of God is shed abroad in our hearts,' with cheerfulness. Assurance is like the mariner's lantern on the deck, which gives light in a dark night. Assurance gives the light of comfort in affliction, Heb. x. 31. 'Ye took joyfully the spoiling of your goods, knowing in yourselves,' &c. there was assurance. He that hath assurance, can rejoice in tribulation; he can gather grapes of thorns, and honey out of the lion's carcase. Latimer, 'When I sit alone, and can have a settled assurance of the state of my soul, and know that God is mine, I can laugh at all troubles, and nothing can daunt me.'

Effect 7. Assurance would pacify a troubled conscience: he
who hath a disturbed vexatious conscience, carries an hell about him, *Ehen quis intus scorpion* but assurance cures the agony, and allays the fury of conscience: conscience, that before was turned into a serpent, now is like a bee that hath honey in its mouth, it speaks peace; *tranquillus dens tranquillat omnia*, Tertul. When God is pacified towards us, then conscience is pacified. If the heavens are quiet, and there are no winds stirring thence, the sea is quiet and calm; so, if there be no anger in God’s heart, if the tempest of his wrath do not blow, conscience is quiet and serene.

**Effect 8.** Assurance would strengthen us against the fears of death; such as want it, cannot die with comfort; they are *in aequilibrio*, they hang in a doubtful suspense, what should become of them after death: but he who hath assurance, hath an happy and joyful passage out of the world; he knows he is pacified from death to life, he is carried full sail to heaven: Though he cannot resift death, yet he overcomes it.

**Q. 6. What shall they do that want assurance?**

**Ans.** 1. Such as want assurance, let them labour to find grace. When the sun denies light to the earth, it may give forth its influence: when God denies the light of his countenance, he may give the influence of his grace.

**Q. How shall we know we have a real work of grace, and so have a right to assurance?**

**Ans.** If we can resolve two queries, 1. Have we high appretiations of Jesus Christ? 1 Pet. ii. 7. ‘To you that believe he is precious.’ Christ is all made up of beauties and delights; our praises fall short of his worth, and is like spreading canvass upon cloth of gold. How precious is his blood and incense? The one pacifies our conscience, the other perfumes our prayers. Can we say we have endearing thoughts of Christ? Do we esteem him our pearl of price, our bright morning-star? Do we count all our earthly enjoyments but as dung in comparison of Christ? Phil. iii. 8. Do we prefer the worst things of Christ, before the best things of the world; the reproaches of Christ before the world’s embraces? Heb. xi. 26. **Quer.** 2. Have we the indwelling of the Spirit? 2 Tim. i. 14. ‘The Holy Ghost which dwelleth in us.’

**Q. How may we know that we have the indwelling presence of the Spirit?**

**Ans.** Not by having sometimes good motions stirred up in us by the Spirit; it may work in us yet not dwell: but by the sanctifying power of the Spirit in our heart: the Spirit infuseth *divinem indolem*, a divine nature; it kindles its own imprest and effigies on the soul, making the complexion of it holy. The Spirit ennobles and refleth the heart above the world. When Nebuchadnezzar had his understanding given him, he grazed no
longer among the beafts, but returned to his throne, and minded the affairs of his kingdom: when the Spirit of God dwells in a man, it carries his heart above the vitible orbs; it makes him \textit{superna anhalere}, thirst after Christ and glory. If we can find this, then we have grace, and so have a right to assurance.

2. If you want assurance, wait for it. If the figures are graven on the dial, it is but waiting a while, and the sun shines; when grace is engraved in the heart, it is but waiting a while, and we shall have the fundhine of assurance. 'He that believes makes not haste,' \textit{Isa. xxviii.} 16. He will lay God's leisur. Say not, God hath forfaken you, he will never lift up the light of his countenance; but rather say, as the church, \textit{Isa. viii.} 17. 'I will wait upon the Lord, which hideth his face from the house of Jacob.' 1. Hath God waited for your conversion, and will not you wait for his consolation? How long did he come a-wooing to you by his Spirit? He waited till his head was filled with dew: he cried, as \textit{Jer. xiii.} 27. 'Wilt thou not be made clean? When shall it once be?' O! Chriftian, did God wait for thy love, and canst not thou wait for his? 2. Assurance is so sweet and precious, that it is worth waiting for; the price of it is above rubies, it cannot be valued with the gold of Ophir. Assurance of God's love is a pledge of election, it is the angels' banquet: what other joy have they! as \textit{Micah} said, \textit{Judg. xviii.} 24. 'What have I more;' fo, when God affurses the soul of his eternal purpoles of love, what hath he more to give? Whom God kifleth, he crowns. Assurance is the first fruits of paradife: one finile of God's face, one glance of his eye, one crumb of the hidden mamma is so sweet and delicious; that it deferves our waiting. 3. God hath given a promise that we should not wait in vain, \textit{Isa. xlix.} 23. 'They shall not be ashamed that wait for me.' Perhaps God refers this cordial of assurance for a fainting time; he keeps sometimes his beli wine till laft. Assurance shall be referred as an ingredient to sweeten the bitter cup of death.

Q. 7. How may deferted souls be comforted, who are cast down for want of assurance? They have the day-star of grace rifen in their souls; but as \textit{Job} complains, 'I went mourning without the fun,' \textit{Job xxx.} 28. They go mourning for want of the fun-light of God's face: their joy is eclipsed, they walk in darkness, and fee no light, \textit{Isa. i.} 18. How shall we comfort such as lie bleeding in dejection, and are cast down for want of assurance?

A. 1. Want of assurance shall not hinder the success of the faints' prayers. Sin lived in, doth put a bar to our prayer; but want of assurance doth not hinder prayer; we may go to God still in an humble, fiducial manner. A Chriftian perhaps may think, because he doth not see God's finding face, therefore
God will not hear him: this is a mistake, Psal. xxxi. 22. 'I find in my hate, I am cut off from before thine eyes, nevertheless thou hearest the voice of my supplication.' If we pour out sighs to heaven, God hears every groan; though he doth not show us his face, he may lend us his ear.

2. Faith may be strongest when assurance is weakest; the woman of Canaan had no assurance, but a glorious faith; 'O woman, great is thy faith,' Mat. xv. 28. Rachel was more fair, but Leah was more fruitful. Assurance is more fair and lovely to look upon, but a fruitful faith God feeth it better for us, John xx. 28. 'Blessed are they that believe, and feel not.'

3. When God is out of sight, yet he is not out of covenant, Psal. lxxxix. 28. 'My covenant shall stand fast.' Though a wife doth not see her husband's face in many years, yet the marriage-relation holds, and he will come again to her after a long voyage. God may be gone from the soul in desertion, but the covenant stands fast, Isa. liv. 10. 'The covenant of my peace shall not be removed.' Quer. But this promise was made to the Jews, and doth not belong to us. Yes, ver. 17. 'This is the heritage of the servants of the Lord.' This is made to all the servants of God, those who are now living, as well as those who lived in the time of the Jews.

Q. 8. What should we do to get assurance?

Ans. 1. Keep a pure conscience, let no guilt lie upon the conscience unrepent of. God seals no pardons before repentance: God will not pour in the wine of assurance into a foul vessel, Heb. x. 22. 'Let us draw near in full assurance of faith, having our hearts sprinkled from an evil conscience.' Guilt clips the wings of comfort: he who is conscious to himself of secret sins, cannot draw near to God in full assurance; he cannot call God father, but judge: keep conscience as clear as your eye, that no duff of sin fall into it.

2. If you would have assurance, be much in the acts of grace, 1 Tim. iv. 7. 'Exercise thyself unto godliness.' Men grow rich by trading; by trading in grace, we grow rich in assurance, 2 Pet. i. 10. 'Make your election sure.' How? 'Add to your faith virtue, and to virtue knowledge,' Keep grace upon the wing, it is the lively faith nourisheth into assurance. No man will set up a great sail into a small boat, but in a large vessel: God sets up the fail of assurance in an heart enlarged with grace.

3. If you would have assurance, cherish the Holy Spirit of God. When David would have assurance, he prays, 'take not away thy Spirit from me,' Psal. li. 11. He knew that it was the Spirit only that could make him hear the voice of joy: the Spirit is the Comforter, he seals up assurance, 2 Cor. i. 22. Therefore make much of the Spirit; do not grieve it: as Noah
opened the ark to receive the dove, so should we open our hearts to receive the Spirit; this is the bleffed dove which brings an olive-branch of assurance in its mouth.

4. Let us lie at the pool of the ordinances, frequent the word and fascrament, Cant. ii. 2. 'He brought me to the banqueting-house, and his banner over me was love.' The bleffed ordinances are the banqueting-house, where God displays the banner of assurance. The fascrament is a sealing ordinance; Chrift made himfelf known to his disciples in the breaking of bread; fo, in the holy supper, in the breaking of bread, God makes himfelf known to us, to be our God and portion.

Q. 9. How should they carry themselves who have assurance?

Ans. 1. If you have assurance of your justification, do not abuse assurance: 1. It is an abuing of assurance, when we grow more remifs in duty; as the musician, having money thrown him, leaves off playing. By remiflnefs, or intermitting the exercises of religion, we grieve the Spirit, and that is the way to have an embargo laid upon our spiritual comforts. 2. We abuse assurance, when we grow preuentuous and lefs fearful of fin. What, because a father gives his fon an assurance of his love, and tells him he will entail his land upon him, fhall the fon therefore be wanton and difolute? This were the way to lofe his father's affection, and make him cut off the entail: it was an aggravation of Solomon's fin, 'his heart was turned away from the Lord, after he had appeared to him twice,' 1 Kings xi. 9. It is bad to fin, when one wants assurance, but it is worse to fin when one hath it. Hath the Lord fealed his love with a kifs? Hath he left a pledge of heaven in your hands, and do you thus requite the Lord? Will you fin with manna in your mouth? Doth God give you the fweet clusters of assurance to feed on, and will you return him wild grapes? It much pleafeth Satan, either to fee us want assurance, or abuse it: this is to abuse assurance, when the pulse of our fouls beats faster in fin, and flower in duty.

2. If you have assurance, admire this stupendous mercy. You deferved that God should give you gall and vinegar to drink, and hath he made the honey-comb of his love to drop upon you? O fall down and adore his goodness; say, Lord, how is it that thou shouldest manifest thyfelf to me, and not to other believers! thofe whom thou lovest as the apple of thine eye, yet thou holdeft them in fulpence, and givelst them no assurance of thy love; though thou haft given them the new name, yet not the white stone; though they have the feed of grace, yet not the oil of gladnefs; though they have the Holy Ghost, the Sanétifier, yet not the Holy Ghost, the Comforter. Lord, whence is it that thou shouldest manifest thyfelf to me, and

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make thy golden beams of assurance shine upon my soul? O admire God! this will be the work of heaven.

3. Let your hearts be endeared in love to God. If God gives his people correction, they must love him; much more when he gives them assurance, Ps. xxxi. 23. 'O love the Lord, ye his fains.' Hath God brought you to the borders of Canaan, given you a bunch of grapes, crowned you with loving-kindness, confirmed your pardon under the broad seal of heaven? How can you be frozen at such a fire? How can you chuse but to be turned into seraphims burning in divine love? Say, as St. Afin, animam meam in odio haberem, I would hate my own soul, if I did not find it loving God. Give God the cream and quintessence of your love, and shew your love by being willing to lose all for his sake.

4. If you have assurance, improve it for God's glory, several ways: 1. By encouraging such as are yet unconverted; tell them how sweet this hidden manna is; tell them what a good matter you serve, what vials you have had; tell them, God hath carried you to the hill of myrrh, to the mountains of spices: he hath given you not only a prospect of heaven, but an earnest. O persuade sinners, by all the love and mercy of God, that they would enroll their names in his family, and cast themselves upon him for salvation; tell them, God hath met with you, and unlocked the secrets of free grace, and assured you of a land flowing with those infinite delights which the eye hath not seen. Thus, by telling others what God hath done for your soul, you may make them in love with the ways of God, and cause them to turn profelytes to religion. 2. Improve assurance, by comforting such as want it: Be as the good Samaritan, pour wine and oil into their wounds. You who have assurance, are gotten, as it were, to the haven; you are sure of your happiness: but do you not see others who are struggling with the waves of temptation and defection, and are ready to sink? O now sympathize with them, and do what you can to comfort them when they are in this deep ocean, 2 Cor. i. 6. 'Whether we be comforted, it is for your consolation.' The comfortable experience of one Christian, being communicated to another doth much revive and bear up his fainting heart: 'Our comfort,' faith the apostle, 'is for your consolation.' 3. Improve assurance, by walking more heavenly. You should from these things below; you who have an earnest of heaven, should not be too earnest for the earth: you have angels' food; and it becomes not you with the serpent to lick the dust. The wicked are all for corn, wine and oil; but you have that which is better: God hath lifted up the light of his countenance; will you hanker after the world, when you have been feeding upon the grapes and pomegranates of the holy land? Do you now lust after the garlic and
onions of Egypt? When you are clothed with the sun, will you
set the moon and stars above you? O let them scramble for the
world, who have nothing else but husks to feed on. Have you
assurance of heaven, and is not that enough? Will not a kings-
dom satisfy you? Such as are high in assurance, should be in the
altitudes, live above the world. 4. Improve assurance by a
cheerful walking: It is for condemned persons to go hanging
down their heads: but hast thou thy absolution? Doth thy God
smile on thee? Cheer up, 2 Sam. xiii. 4. ' Why art thou, being
the king's son, lean?' Art thou the king's son? Hath God
affured thee of thy adoption? And art thou fad? Assurance
should be an antidote against all trouble: what though the world
hate thee? Yet thou art assured that thou art one of God's fa-
vourites. What though there is but little oil in the cruife, and
thou art low in the world? Yet thou art high in assurance: O
then rejoice! How musical is the bird? How doth it chirp and
sing, that knows not where to pick up the next crumb! and
shall they be fad and discontented, who have God's bond to assure
them of their daily bread, and his love to assure them of hea-
ven? But certainly those who have assurance, cannot be but
of a fanguine complexion.

5. If you have an assurance of salvation, let this make you
long after a glorified state: he who hath an earneft in his hand,
defires the whole sum to be paid: that foul who hath tailed how
sweet the Lord is, should long for a fuller enjoyment of him in
heaven. Hath Christ put this ring of assurance on thy hand,
and fo epoufed thee to himself? how shou'dit thou long for the
with thyfelf, if a glimpse of heaven, a fmile of God's face be fo
sweet, what will it be, to be ever funning thyfelf in the light of
God's countenance! certainly, you who have an assurance of
your title to heaven, cannot but desire perfection. Be content
to live, but willing to die.

6. If you have assurance, be careful you do not lose it; keep
it; for it is your life, viz. Bene effe, the comfort of your life.
Keep assurance, 1st, By prayer, Pl. xxxvi. 10. ' O continue
thy loving-kindness:' Lord, continue assurance; do not take
away this privy-feal from me. 2dly, Keep assurance by humi-
lity: pride entrangeth God from the foul; when you are high
in assurance, be low in humility. St. Paul had assurance, and
he baptized himself with this name, ' Chief of sinners,' 1 Thes-
i. 15. The jewel of assurance is best kept in the cabinet of an
humble heart.