

## THE SECOND PART:

### OF THE CHRISTIAN'S GLORYING.

HAVING thus dispatched the first part of my subject, concerning a Christian's Crucifixion to the World, by Christ and his Cross, I come to the second part, concerning the Glorifying of a Christian. The Judaizing teachers did glory carnally, even in a carnal worship, and carnal privileges, and in the carnal effects of their doctrine on their proselytes; but Paul, that had more to glory in than they, doth disclaim and renounce all such glorying as theirs, and owneth, and professeth a contrary glorying, even in the cross of Christ and his mortification. The observation to be handled is, that

'True Christians must with abhorrency renounce all Carnal Glorying, and must glory only in the Cross of Christ, by whom the world is crucified to them, and they unto the world.'

In handling this, I shall briefly shew you,

I. What is included, or what we may glory in.

II. What is excluded, or what we may not glory in.

For the former, here are two things expressed in the text, in which a Christian may and must glory.

1. The cross of our Lord Jesus Christ.

II. Our crucifixion to the world hereby. So that the positive part of the doctrine containeth these two branches, which I shall handle distinctly, before I speak to the negative part.

1. True Christians that are crucified to the world and the world to them, by the cross of Christ, may and must glory therein.

2. Yet so, as that their glorying must be principally in Christ, and their own mortification must be gloried in but as the fruit of his cross.

For the first part, it must be understood with these necessary limitations.

1. As Glorying signifieth a self-ascribing and proud conceit of our own mortification, and is contrary to Christian

self-denial and humility, and glorying in God, so we must take heed of it and abhor it.

2. As Glorying signifieth any outward expression of this inward pride, either by words or deeds, we must also avoid it with abhorrence.

3. So must we also do by all unseasonable, offensive ostentation, which may seem to others to savour of pride, though indeed it proceed from a better cause.

4. But as Glorying signifieth the apprehension of the good of the thing, and our benefit by it, and the due affections of content and joy, and exultation of mind that follow thereupon, thus must a Christian glory in his mortification by the cross of Christ. We commonly call this act a blessing of ourselves in the apprehension of our case. As the carnal, ungodly world do bless themselves in their possessing worldly things, so may a Christian bless himself that he is crucified to them. That is, he may rejoice in it as a great blessing of God, that tendeth to further blessedness.

5. And when we are called to it, we may express to others our glorying herein. But so as that we give the glory to God, and not to our own corrupted wills.

6. And when we are called hereto, we must do it very cautiously, as Paul doth, 1 Cor. iv. 4., "I know nothing by myself, yet am I not hereby justified." Signifying that we do it with holy intentions for the good of the hearers, and the honour of God, as he doth, ver. 1, 2. 6. 8. to the end. And 2 Cor. ii. 5, 6, &c. 1 Cor. ix. throughout. 2 Cor. iii. 1, 2, &c. And we must so do it as to confess it is like to folly, it being the custom of proud fools to be boasters of themselves. And so Paul when he is called to mention his privileges, calls it his folly in this sense, 2 Cor. xi. 1. 17. 19. 23. lest others should be encouraged to sinful boasting by his example, if he did not brand it by the way with the note of folly; though it was materially so in him (being the matter that folly is by others expressed in), but formally in the proud.

2. Having told you how we may glory in our own mortification, I shall next give you the proof of the point, that we may so do.

And first it is proved by the example of Paul himself, both here in my text, and in many other places. 2 Cor. v. 11—13. xi. throughout. xii. throughout. ver. 5, 6. "Of such an one will I glory; yet of myself I will not glory, but

in mine infirmities." That is, not in any thing that seemeth to advance me in the eyes of the world, lest it should seem a carnal glorying, or men should be drawn thereby to overvalue me; but in such things as men rather pity or vilify for, even my worldly meanness, and contemptibleness, and sufferings for Christ, though before God these are honourable, and therefore I will not glory in them openly, but secretly as I may do in all other graces. So it followeth: "For though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me." And so ver. 9—11. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (that is, that my glorying may magnify that power of Christ that is manifest in sustaining me, and not myself); "therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak (that is, in the flesh, and the eye of the world), then I am strong (that is, in the Spirit and the work of Christ). I am become a fool (that is, like a fool) in glorying: ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing." Yea, 1 Cor. ix. 15. he saith, he "had rather die, than any should make his glorying void," concerning his self-denial for the advantage of the Gospel.

2. I also prove it thus. We may and must glory in the blessed effects of the blood of Christ; or else we shall not give him his honour. But our own mortification is one of the blessed effects of the blood or cross of Christ; therefore we may and must glory in it.

3. We may and must glory in the certain tokens of the love of God. But our mortification is one of the certain tokens of the love of God; therefore we may and must glory in it.

4. We may and must glory in Christ dwelling in us; and the effects of his indwelling. For if we may glory in Christ crucified, then also in Christ as our head, to whom we are united, and from whom we receive continual influence and communication of graces; but our own mortification is the certain fruit of Christ dwelling in us; therefore we may glory in it.

5. We may glory in the image of God upon our souls. For as it is our glory, so it is the liveliest representation of

God himself. But our mortification is part of God's image upon us; therefore we may glory in it.

6. We may glory that we are the temples of the Holy Ghost, and that the Spirit of Christ is in us, and we may glory in his fruits and works. But our mortification is a principal fruit of the Spirit, which sheweth that he dwelleth in us; therefore we may glory in it.

7. There is no doubt but Christians may glory in the cessation of their sin against God, and that as to the dominion of sin, they do not dishonour him by breaking his laws, abusing his Son, his Spirit, and his mercies, as formerly they did. But all this is contained in our mortification; therefore we may glory in it.

8. No doubt but we may glory in the honour of God, when his wisdom, and goodness, and power are demonstrated, to the confusion of his foes, and the encouragement of his people; but this is done in the mortification of his saints; in them he conquereth, and in him that loveth them they are supervictors; Rom. viii. 37. If we must glorify the workman, as such, then must we also glorify the work. If Moses and all Israel must sing such a song of praise to God for overthrowing Pharaoh and his host in the Red sea, much more must we sing his praise that conquereth satan and all our corruptions. And the work itself must be magnified in order to the conqueror's praise. If Deborah must sing God's praises for the conquests of weak men, much more must we for the conquest of the world by faith, and for subduing the powers of darkness to us. There is more of God's love and power seen in the spiritual victories of a poor mortified Christian, that is taken no notice of, or despised in the world, than in the bodily conquests of the famous princes in the world, who most of them perish everlastingly after all, because they are conquered by the world and their own flesh.

Though it be the design of the devil, and the slanderous world, to obscure or vilify the work of grace on the souls of the sanctified, yet must it be the care of believers to counterwork them, and maintain and manifest the lustre of that grace, to the glory of the author. He that magnifieth the cure doth honour the physician; but he that slighteth or disregardeth it, doth dishonour him. To debase the work of creation is a reproach to the Creator; yea, to overlook it and not admire and magnify it, is an injury to him; to vili-

fy the work of the Redeemer is horrible infidelity and ingratitude; and to slight it, and not to magnify it is damnable. And must it not be so then to vilify or not to magnify the works of the Sanctifier? Why should it not be our duty to magnify the work of sanctification, as well as the work of creation and redemption? Especially when it is the end which the others do tend to, and that without which we are incapable of sincere magnifying either creation or redemption.

9. It is certain we may glory in the healing of our diseases, and recovery of our depraved, miserable souls. He that must be sensible of his sin, must needs be sensible of the mercy of the deliverer. It cannot be that we should be obliged to mourn for sin, and yet may not glory in our deliverance from it. Nature itself constraineth us to lament the known unhappiness of our souls, as well as the wounds and calamities of our bodies. And therefore the same nature must needs teach us to rejoice and glory in our spiritual recovery.

10. If we may glory in our remission or justification, then by proportion or parity of reason, we may also glory in our mortification. For both are ours by gift, and neither are deserved by us. But it is past doubt that we may glory in our pardon or justification; therefore we may also glory in our mortification.

11. Undoubtedly we may glory in the ruin of the enemies of Christ and us. How can a soldier be obliged to fight, and not to glory in the victory or good success? But our mortification is the ruin of Christ's enemies and ours; therefore we may glory in it.

12. We may glory in that which tendeth apparently to the good of our brethren, yea, to the common good of church and commonwealth. For he that is bound to love his brother, and the commonwealth, is bound to rejoice and glory in their benefits. But certainly the mortification of every individual member doth tend to the good of each part and of the whole. O how profitably should we converse together, if it were not for this sin! How peaceable, and edifying, and comfortable would our conversation be to all about us? We should not then tempt them to sin by our example, nor disturb the peace of families or neighbours, by the distempers of our souls and lives; nor draw God's judgments on the places where we live; no wonder if all about

them be the worse for one unmortified man; and if the ship be in sudden danger, till Jonah be cast overboard; or if Israel be dismayed for Achan's sin. And all that are about them may fare the better for a mortified believer. In this respect therefore we must glory in our mortification.

13. It is certainly lawful to glory in that which is the earnest of our heavenly everlasting glory, or a note or evidence of our title to it. For it cannot be, that felicity can be desired as felicity, which is with our highest affections and endeavours, but we must needs glory in that which assureth us that we shall attain it. But our mortification is a certain sign of our title to it, and an earnest of it; and therefore we may justly glory in our mortification.

14. Lastly, it is undoubtedly meet that we glory in that which is pleasing to God our Father. For the pleasing of him is our ultimate end; and the doing of his will is the whole work of our lives. And therefore if we may not glory in that, we may glory in nothing at all. Even Christ's own sacrifice, and merits, and holy life, are therefore to be extolled, because they were fully pleasing unto God; and the full commendation which the Father giveth him was, "This is my beloved Son, in whom I am well pleased;" Matt. iii. 17. Now it is certain that God is pleased also with the mortified souls and lives of his people, and that through Christ they are amiable and acceptable to him; 1 Cor. vii. 32. 1 Thess. iv. 1. 2 Tim. ii. 4. Heb. xiii. 16. They walk with God by faith, have this testimony, as Enoch had, "that they please God;" Heb. xi. 5. "Beloved, if our heart condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight;" 1 John iii. 21, 22. To this end is all our wisdom and knowledge, that we may walk worthy of the Lord, in all wellpleasing, being fruitful in every good work; Col. i. 9, 10. He is not a Christian that rejoiceth not in that which is pleasing to the Lord. "The righteous Lord loveth righteousness;" Psal. xi. 7. "And he loveth a cheerful giver;" 2 Cor. ix. 7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

*Use 1.* The first Use that we shall make of this part of the observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing

of some misguided ones, commonly called Antinomians, who tell us that we must look at nothing in ourselves, nor fetch comfort from it, and earnestly exclaim against the preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the evidence of their graces, and tell us that we must look to Christ alone; and call all those legal preachers or professors that be not of their mind in this. But you may see by what is said before, that they speak against the clearest, fullest evidence; and that the whole stream of Scripture beareth down their opinion. And therefore it is sad, that when they go against the light of the sun, they should be so confident as to accuse their brethren of darkness, and so rash as to censure them as legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the mists of their accusations will vanish, and the case will be clear. 1. We must distinguish between carnal self which we are called in Scripture to deny, and self as it signifieth our personal being. And this we are commanded in Scripture to love and cherish. For we must love our neighbours but as ourselves, and a man must cherish and love his wife but as his own body, and love her but as himself, for no man ever yet hated his own flesh; Eph. v. 28, 29. 33. And self in the third sense, as taken for renewed self, that certainly none is bound to hate.

Now in the first sense it is true that we must look at nothing in ourselves for comfort; that is, at nothing in our carnal selves. But of self in the other two senses, we must further inquire.

2. We must distinguish between that which is both in ourselves, and of ourselves originally, and that which is in ourselves, but not of ourselves, but of God by Christ; or only of ourselves in subordination to Christ. The former sort we have small reason to glory in, for it is our sin and shame. But the latter we may glory in; for the glory redoundeth to the author.

3. We must distinguish between looking at something in ourselves with a mistaking eye, as judging it meritorious, or to be more our own than it is; and looking at it with a right judgment, and saying of it no more than what is true. In the latter sense we may look at it and glory in it, but not in the former.

4. And we must distinguish between a glorying that is terminated ultimately in ourselves, or is accompanied with any undue ascribing to ourselves; this is no doubt unlawful: and a glorying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to God's honour. And this glorying is a duty, and by all Christians to be carefully performed.

If any that peruse these lines be tainted with this weak mistake, let them consider, besides what is said before:

1. Is it just or pious that Christ should lose the honour of his mercies, merely because he hath bestowed them on us? Doth that make them no mercies? Or rather make them the greater mercies? Shall his grace be vilified, because he makes thy soul the subject of it? Why then it seems you would have thanked him more to have kept his mercy to himself.

2. Is Christ ever the less Christ, because he dwells in the hearts of believers? Ephes. iii. 17. And will you pretend to honour Christ without you, and deny his honour within you, even because he is within you? Yea, and will pretend that it is for the honour of Christ thus to dishonour him? And tell men that they deny or overlook it, because they admire him within them, as well as without them. If Paul say, "I have laboured more abundantly than they all," and add when he hath done, "Yet not I, but the grace of God which was with me; and by the grace of God I am what I am, and his grace which was bestowed on me was not in vain;" 1 Cor. xv. 10. Will you tell him that he exalteth himself against grace? No; but he exalteth grace in himself. Paul travailed in birth of the Galatians until Christ was formed in them; Gal. iv. 19. And must not he and they observe and honour Christ in them after all this travail? If we glory that we "are crucified with Christ, and that we live," we always add or understand, "yet not we, but Christ liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us;" Gal. ii. 20. And is it a dishonour to Christ, to acknowledge him in us, and to say that we live by him?

3. Was it not the very end of Christ's death, to save his people from their sins? (Matt. i. 21.) and to bring them "from darkness to light, and from the power of satan unto



God?" Acts xxvi. 18. And did he not "give himself for us, that he might redeem us from all iniquity, and sanctify to himself a peculiar people, zealous of good works?" Tit. ii. 14. Did he not therefore "die for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again?" 2 Cor. v. 15. "When he ascended up on high, he led captivity captive, and gave gifts unto men:" to what end? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that henceforth we be no more children," &c. "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Abundance of such passages in Scripture do assure us that the holiness of the saints was the end that Christ intended in his death. If therefore you teach men that they must not look at the end, in effect you teach them that they must not look at the means. If they must not rejoice in the fruits of Christ's death, they must not rejoice in his death itself; for in itself considered, his death was not matter of joy, but of sorrow; but it is for the sake of the effects that we must rejoice in it. It is a dishonour to the sufferings and merits of Christ, to obscure or make light of the ends and effects of them. And they that will glorify the blood of Christ, must glorify its effects on the souls of men. Who is it honoureth the physician? he that magnifieth the cure, or he that vilifieth it, or makes nothing of it, as was aforesaid?

4. Doubtless we must observe and glory in that which all the world must observe and glorify God for; and that which will be the matter of our Redeemer's honour at the last day; yea, the magnifying himself therein is the end of his coming. But such is the holiness of the saints. They that "see their good works, must glorify our Father which is in heaven;" Matt. v. 16. "And Christ shall come to be glorified in his saints, and admired in all them that believe, even because they believed the Gospel;" 2 Thess. i. 10. Read also ver. 11, 12.

5. The holiness of the saints is called their participation

of the divine nature ; (as 2 Pet. i. 4. is commonly expounded, and it seems more agreeable to that which followeth, than to expound it of a relative participation of the Divine nature in Christ without us.) This is given to them that "escape the corruption that is in the world through lust;" 2 Pet. i. 4. And will you overlook the Divine nature and refuse to honour it, and this on pretence that it is a wrong to Christ? Take heed lest by your doctrine you make Christ an enemy to God and holiness, who came into the world to do his Father's will, and to recover sinners by sanctification from the world to God.

6. It is the great sin of the devil and wicked men, to wrong and dishonour Christ in his saints ; and when he himself is out of their reach, they persecute him in his members ; and those that love not and relieve not these, shall be judged as not loving and relieving Christ. It is certainly our duty then to do contrary to them, and to love and admire God's graces in the saints, and to observe and honour Christ within them.

7. What comfortable use can we make of the promises, if we must not look at those evidences in ourselves that prove our interest in them? God hath promised, that "if we confess with the mouth the Lord Jesus, and believe in the heart that God raised him from the dead, we shall be saved;" Rom. x. "And that he that believeth shall not perish, but have everlasting life;" John iii. 16. If you say with the Papists, that no man can tell whether he be a true believer or not, then you make the promise vain ; for what good will it do any man to know that heaven is promised to believers, if it cannot be known whether we are believers or not? But if you confess that it may be known, why should we so despise the comfort of the promise, as not to search after and observe the qualification which must evidence that it is ours? Will you apply this promise to all, or to some, or to none? If to none, then it is made in vain: if to all, you will deceive the most. I mean if you absolutely promise them the benefit: for it is not all that are believers, nor all that shall have everlasting life. You dare not absolutely tell all men in the world, that they shall not perish. It must needs therefore be the proper benefit of some ; and how will you know, but by the text, who those are? There is no way of applying it, that the text or common reason will allow of,

but by discerning that we are believers, to conclude thereupon that we shall not perish. If you say that all are bound to believe that they shall not perish, I answer, then most should be bound to believe a falsehood, which cannot be. They are only bound to believe the truth of the Gospel, and accept of Christ as offered therein, and then discerning this faith in themselves, to conclude that they shall be glorified.

8. Should we not observe the lower mercies that we possess, it were great unthankfulness; much more to overlook the special mercies that accompany salvation. We must bless God for the very health and strength of body that is within us; for our understandings and memories; how much more for the graces that are within us?

9. Our mortification is part of our salvation; and our holiness is a beginning of our happiness; and when we come to heaven we shall be perfected herein. If, therefore, we may not take comfort in this, we may not take comfort in heaven itself, which is the perfection of it.

10. Lastly, consider, that sanctification is that mercy that makes us capable of glorifying God for the rest of his mercies, and receiving the comfort of them. An unsanctified man cannot give any honour sincerely to Christ. And may we not observe and glory in that mercy that enableth us to give God the glory of all mercies? Can it be a wrong to Christ, to rejoice in that, without which we can do nothing to wrong him? And to take comfort in that, without which we are incapable of true comfort?

By this time I hope it is evident to you, that it is an injurious dealing against Christ and his saints, for any to reproach them for glorying in God's graces, even that they are crucified to the world, and the world to them.

*Use 2.* From hence also many disconsolate Christians may see their error, who cannot glory in a mortified state. They can see matter of comfort in a state of exaltation, when they perceive themselves prosper in all that they undertake, and find a present answer of their prayers, and enjoy the sense of the love of God; but to be crucified to the world, and the world to them, doth seem to them but an uncomfortable state, and they cannot see the greatness of the mercy. It is easy to perceive the excellency of those mercies that participate of the ultimate end, and are known by proper fruition, and have nothing in them but pure sweetness and delight; and therefore a state of joy declareth itself; but as for those

mercies that have the nature of a means, whose excellence is in order to their end, and those that have some wholesome bitterness mixed, because they are less grateful to sense, and valued only by faith, therefore we are too prone to overlook their worth, and to neglect the comforts which the consideration of them might afford us, and so to deny God the thanks that are his due. Every sensual man can rejoice in the having and enjoying of outward prosperity; and every Christian can rejoice in the fruition of God, whether in foretaste here, or in fulness hereafter; but to rejoice in the absence of worldly prosperity, in that we are dead to it, and have learned to set light by it; and to rejoice in the absence of God, in that we have hearts that are set upon him, and cannot be satisfied without him, and are desiring after him, and in progress towards him, and hope ere long that we shall be with him; this is the joy that must be expected by believers here on earth.

Though an enjoying foretaste may now and then afford them a feast, yet it is this believing, desiring, seeking joy that must be their ordinary sustentation; and if in this world they have no other, they have cause to be abundantly thankful for this.

To rejoice in the fruition of God, (especially when it is full) is the part of the glorified saints in heaven. To rejoice in the creature, as accommodating their flesh, is the joy of the carnal, unsanctified here on earth, (a remnant of which is in the imperfect saints). To rejoice in mere outward ordinances, and the false conceits of special grace, is the joy of hypocrites and common professors. To be without joy, is the part of some of the ungodly under the terrors of their consciences, and of true Christians that know not their own sincerity, or are under some great desertions of God. To be out of all hope and possibility of joy, is the part of the devil and damned men. But to rejoice in the true mortification of the flesh, and in the holy contempt of worldly things, and in the desires and hopes of the glory to come, this is the part of the saints on the earth, and the present joy that cometh by believing. And this kind of joy is most suitable to our present condition; as fruition is suitable to our heavenly end. The comforts of travellers are not of the same kind with those of a man that is at home. He that is at home would have his wealth about him; but you would not carry your houses with you in your journey, nor would you

divide your cattle with you, or carry all your goods and riches with you. A traveller would have as fair a way as he can get, and as good a guide, and necessaries for his journey, and no more, but all the rest he would have at home, that he may find it when he comes thither. It is his benefit in the way to want no more, and to have no more; for the more he needeth, and hath, the more he must be burdened and troubled. Mark the descriptions of our present blessedness that you find in the Scriptures, and you may see that they consist in our present mortification to things below, and desires and hopes of things to come, rather than in a state of enjoyment here, whether it be of the world or of God. Though still the reason of our blessedness in a mortified estate, is the tendency that it hath to a glorified estate; because it is the way to that; "Blessed are the poor in spirit;" Matt. v. 3. It is not, 'Blessed are the worldly rich;' nor, 'Blessed are the glorified only.' But the reason is, "For theirs is the kingdom of heaven;" that is, in title, but not in possession, ver. 2. "Blessed are they that mourn:" and why are mourners blessed? "For they shall be comforted." "Woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for you shall hunger. Woe unto you that laugh now, for you shall mourn and weep. Woe unto you when all men speak well of you," &c. that is, woe to you that place your comfort and felicity in riches, and fulness, and mirth, and the applause of men: yea, though you possess the things you desire, yet woe to you, because you shall miss of the true and durable felicity. Thus also run all the rest of the blessings in Matt. v. "Blessed are the meek. Blessed are they that hunger and thirst after righteousness. Blessed are the merciful. Blessed are the pure in heart. Blessed are the peacemakers. Blessed are they which are persecuted for righteousness sake. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake:" that is, when you are so firm in the faith, and so far in love with me, and the heavenly reward, that you can bear all these revilings, and slanders, and persecutions, you are blessed, even when the troubles are upon you. So that you see here, that our present blessedness consisteth in mortification to present things, and hope of future: and from the future the reason of our present blessedness is fetched. "They that hunger and thirst after righteousness shall be

filled : The merciful shall obtain mercy : The pure in heart shall see God : The peacemakers shall be called the children of God : The persecuted shall have the kingdom of heaven." Indeed to the meek it is promised in present, that "they shall inherit the earth;" as Psal. xxxvii. 11. had before said ; that is, it shall afford them accommodations for a traveller, which is all that is desirable in it, or can be expected from it ; for "godliness hath the promise of this life, and of that to come;" 1 Tim. iv. 8. Yea, moreover there is a special promise to the meek, above those godly persons that are most wanting herein : for their passage through this world to heaven shall ordinarily be more peaceable and quiet to them than other mens : they do not so molest their own minds, and vex themselves ; nor make themselves troubles, nor provoke others against them as the passionate do ; and commonly they are either loved, or pitied, or more easily dealt with by all.

So that you may see throughout the Gospel, that our present blessedness is in mortification and hope, as the way to our future blessedness, which consisteth in fruition. And therefore it is a very great error in believers, when they overlook the blessedness of a mortified state, and can see little in any thing but sensible fruition and rejoicings. When you are low in afflictions and grieved for your corruptions, and fill the ears of God and men with your complaints, though you have not then the joyful sense of God, yet methinks you might easily perceive your mortification. And will that afford you no refreshment ? Do you not feel that you are crucified to the world, and your desires after it are languid and lifeless ? Can you not truly say that the world is crucified to you, and that you look on it but as a carcase ; as an empty, lifeless, and unsatisfactory thing ? Would you not gladly part with it for more of Christ ? Could you not let go credit, and wealth, and friends, so that the kingdom of God might be more advanced within you, and you might live more in the Spirit by a life of faith ? Could you not be content to be poor in the world, so that you might but be rich in faith, and heirs of the kingdom which God hath promised to them that love him ? Why do you not then consider what a blessed condition you are in, and that your mortification is a blessed mercy that leadeth to salvation, and as sure a token of the love of God as your most sensible joys ? Did you ever mark and conscionably prac-

tise that command of Christ, Matt. v. 12. to the persecuted, reviled, slandered believers, " Rejoice and be exceeding glad (mark what a frame your Saviour would have you live in), for great is your reward in heaven ; for so persecuted they the prophets which were before you." So when you are poor and afflicted, and have hearts that set light by earthly things, in comparison of God and glory, you have cause to rejoice and be exceeding glad, though you live under sufferings ; for thus it hath been with the true believers that have gone before you.

2. I come now to the second branch of the observation ; which is, that, When believers glory in their own mortification, it must be as it is the fruit of the cross of Christ, that so all their glorying may be principally and ultimately in Christ, and not in themselves.

They must take heed of ascribing the honour to themselves, or of resting in themselves, but all their observation of the graces that are in them must be in pure respect to him that is the fountain and the end, that we may thankfully acknowledge our receivings, and admire the eternal love which did bestow them, and the compassions and merits of our crucified Redeemer, and the powerful operations of his Spirit in our souls, and so may be carried out to love and duty, in the sense of our receivings, and may live to the praises of him that hath called us out of darkness into his marvellous light.

And that you may see how great reason there is for this, and so may be kept from glorying in yourselves, I shall open the cause to you as it lieth both on Christ's part and on ours. What he is to us, and what we are to ourselves.

Consider 1. It was Christ and not we that wrought our deliverance, by the wonderful work of our redemption. Long enough might we have lain in prison before we could have paid the utmost farthing, and long might we have borne the wrath which we deserved, before we could have done any thing to merit or any way procure our deliverance. Had we wept out our eyes, and prayed our hearts out, and never committed sin again, this would not have made satisfaction to God for the sin that was past. Long enough might we have lain in our blood, if this compassionate Redeemer had not taken us up, and undertaken the cure. Had he turned us off to any creature, we had been left helpless. Had we looked on the right hand for some to deliver

us, or on the left, we should have found none. "Besides him there is no Saviour;" Isaiah xliii. 11. Acts iv. 12.

And moreover, the way he hath taken is wonderful. There are unsearchable wonders of love, and wonders of justice, wonders of wisdom, and wonders of power. It is the admiration of angels; the study of all saints, to know the height, and breadth, and length, and depth; and when they have done all, they find that the love of Christ surpasseth knowledge. As all other knowledge of arts, creatures, and languages is nothing in comparison of the knowledge of a crucified Christ, so our knowledge is too narrow to comprehend the greatness, and too dull to reach to the bottom of the mystery of this design of the heavenly love; Eph. iii. 17—19. When Christ hath posed men and angels with wonders in our redemption, and when we have done nothing in it ourselves, it is easy to perceive in whom we should glory.

2. Consider also that it is Christ that God hath advanced to this glory, and it is the magnifying of him that is designed by God, and not of such as you. It is true, that he intendeth to glorify us with Christ, and that in some participation of his glory. But that is not by ascribing merit, and power, and wisdom to us, nor by praising us for that which indeed we have not; but it is by communicating some of the Spirit of Christ unto us, and letting us see the glory of our head. Though we may see the brightness of the sun, and have the comfort of its rays, yet that doth not make us suns ourselves. So though we shall be where Christ is, and behold his glory (John xvii. 24.), and exercise ourselves in his eternal praise, yet all this is but a derived dignity, communicated to us by the aspect of our Lord; and therefore it will not be our work to praise ourselves, but him; Rev. v. 9. "Him hath God advanced to be a Prince and a Saviour" (Acts v. 31.), "and made him head over all things to the church" (Eph. i. 22.), and "delivered all things into his hand" (1 John xiii.), and "given him all power in heaven and earth" (Matt. xxviii. 18.), and "a name above every name, that at the name of Jesus every knee shall bow" (Phil. ii. 9—10.), and "to this end he died, rose, and revived, that he might be Lord of the dead and of the living;" Rom. xiv. 9. So that the exalting of the Redeemer is a more principal end in the work of redemption than our exaltation, and in our's we are passive, receiving the dignity



which from him is communicated to us ; but Christ with his Father is the Fountain and End of his own glory:

3. Consider also, your debasement in condemnation and humiliation is the designed way to the glory of your Redeemer, and in it your own glory. This is his honour, that when the law had condemned you, he absolved you by his ransom ; and when you were dead in trespasses and sins, he quickened you through the riches of mercy and the great love wherewith he loved you ; Eph. ii. 4, 5. You must be sick before he can have the honour of curing you. He will lay you at the feet of God in shame, crying out, " Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me one of thy hired servants." You shall call yourselves " foolish, disobedient, even mad, and the greatest of sinners ;" Titus iii. 3. Acts xxvi. 11. 1 Tim. i. 15. If therefore you begin to glory in yourselves, you contradict the glory of Christ, and consequently hinder the glory you should receive from him. You have but the benefit of receiving his alms, and therefore must stand in the posture of beggars, but it is he and not you that must have the honour of giving it. You must be nothing, that he may be All, or else you will be nothing indeed. You must not live, but Christ in you, or else you will not live indeed ; Gal. ii. 20. You must be found " in him, not having your own righteousness, which is of the law, or works, but the righteousness which is of Christ by faith," or else you will lose yourselves, and your righteousness ; Phil. iii. 9. And thus the just being dead in themselves, must live by faith, but if any be lifted up, his soul is not upright in him ; Hab. ii. 4. Christianity therefore teaches you to glory in Christ, and not in yourselves.

4. Consider, it is Christ and not you, that revived your souls when you were dead in sin, and crucified you to the world, to which you were alive. You might have rotted and stunk in the grave of sin, if he had not called you out. You saw the spectacles of mortality before your eyes, and you could say, ' The world is vain' before ; but yet lived in your hearts, until power came from Christ to kill it. Words were but wind ; you would never have let go your bone of present worldly pleasure, if Christ had not taken it out of your jaws by shewing you the hopes of greater things. Long might you have heard sermons, and yet have been carnal still, if

his Spirit had not entered into your hearts. Seeing then it is he that hath done the cure, so far as it is done, it is in him that you must glory, and not in yourselves.

5. Consider, if yet he should deal with you according to your deservings, the remnant of your sin would bring you to damnation. If yet he did not hide your nakedness, and by his intercession procure you a daily pardon, you would every day be your own destroyers; nay, you would not be an hour longer out of hell. If he did not bring you before his Father, you could have no access to him in any of your addresses. Your sacrifices would be cast back into your faces as dung, if the merit of his sacrifice made them not accepted. So that by this you may see in whom you must still glory.

6. Now you have a little grace, you cannot keep it of yourselves. Now you are made alive, you cannot keep yourselves alive. If you be not preserved by him that did revive you, and kept by his mighty power to salvation, and if he be not the finisher of your faith, who was the author of it? How speedily, how certainly would you prove apostates, and undo all that hath been so long a doing? If then you stand not on your own legs, but are carried in his arms, you may see in whom it is you should glory.

7. Nay more, if you were left to yourselves, but to resist one temptation, it would bear you down. You now think of many sins with a holy scorn; but the most filthy of those sins would become your pleasure, if you were forsaken by Christ. You now look on whoredom, and gluttony, and drunkenness, and ambition, as dirt and dung; but if Christ should forsake you, this dung would you feed upon, and as dogs you would eat up the most filthy vomit that ever you did disgorge yourselves of, and as swine you would choose that mire for your bed, and rest in it until hell awakened you. By this then you may perceive in whom you should glory.

8. Moreover, without Christ you cannot make use of the grace that he hath given you. The life and comfort of your grace is in the exercise. To draw forth your faith, and love, and joy into an exercise, is the way to increase them, and to shew you experimentally their nature, truth, and worth, and to attain their ends. And without Christ, you will never do this. You may lie as if you were dead, and dry, and withered, if he do but withdraw his quickening influences; for

without him you can do nothing. Judge then by this in whom you should glory.

9. Yea, further, as you cannot do these of yourselves, so neither can you go to Christ yourselves, for strength to do them. You will not so much as move a hand, or lift up your voice to cry for help. For the nature of sin is to make the sinner willing of it, and unwilling to be delivered from it. You would rather God would let you alone, and thus you would continue.

10. Yea more, without Christ you would not so much as understand and be sensible of all this misery and disability in yourselves. You will think yourselves well when you are next the worst, and give no one thanks that would pity or help you. So that lay all this together, and judge in whom it is that you should glory.

11. And indeed, the very nature of all your graces, if you have any, will lead you from a glorying in yourselves to a glorying in Christ. Repentance will lay you low and make you vile in your own eyes, and loathe yourselves for all your abominations; Ezek. xxxvi. 31. Self-denial is a great part of the new creature. Faith leads you out of yourselves to Christ. Love will carry you quite above yourselves to God. And so it is with other graces. To live in Christ, and upon Christ, and to Christ, is the state of all his living members. So far then as you are new creatures, this law is written in your hearts, and I have the less need to teach you this lesson, and persuade you to the practice of it, because you are really taught of God, to glory in Christ and not in yourselves.

12. To conclude, even nature and common reason may teach you that you have little cause to glory in yourselves: for it may wisely tell you that you have nothing of yourselves, and therefore nothing that is originally your own. Who knows not that we have our being, and all the means of our wellbeing, and every thing that is worth the having, from God alone? As nothing could not make itself to be something, so neither can that dependent something uphold itself, or carry on itself unto its end. "What hast thou which thou hast not received? And if thou hast received it, why shouldst thou glory as if thou hadst not received it?" 1 Cor. iv. 7. To such poor, empty, unworthy worms as we are, one would think it should be an easy thing to know that we have nothing but what we have of God; for whence

should we have it? "In him we live, and move, and have our being; and of him, and by him, and for him, are all things, and therefore to him must be the praise for ever;" Rom. xi. 36. Not therefore to ourselves, but unto him must we give the glory; Psal. cxv. 1. Though nature cannot lead us to Christ, it may tell us that we are creatures, and have nothing but from the bountiful hand of our Creator. It is therefore against this nature and reason to glory in ourselves.

*Use.* See then that you abhor all self-advancing thoughts. And receive no doctrine that gives the glory of Christ unto yourselves. They are miserable that are made irreligious by their pride. But they are more miserable, because more incurable, that make themselves a religion by their pride; and frame to themselves both doctrines and devotions, whose tendency and use is to keep alive this devilish sin. You do not believe well, nor repent well, nor pray well, nor do any Christian duty well, if you be not more humble in and after it, than you were before. It is a sad case for a man to preach himself and pray himself into hell, and to strengthen the bonds of sin and satan by his devotions. And yet proud devotions are as ready a way to this as you can devise. If you read, or confer, or preach, or pray, with a mind that is lifted up, and glorieth in itself, you do but serve the devil, with the name of God and his holy ordinances. And therefore we have seen by sad experience, in a multitude of sects, and horrible delusions of late in this land, that none run to such dreadful outrages in sin, nor go so far against the Lord, as proud, self-conceited professors do. As you love your souls, take heed of being conceited of your own understanding or worth, and of being proud of your supposed holiness or abilities. What fearful ends have we seen of such! If indeed thou art a Christian, thou must become as a little child, and learn of Christ to be meek and lowly, and be a servant to all. And lay thyself still at the feet of Christ, as sensible that all the sin is thine, but the good is his, from whom thou didst receive it. Thou canst destroy thyself, but in him is thy help. Thou hast the skill and ability to set thy house on fire, but it is he that must quench it or repair it. Thou art wise to do evil, but thou hast no knowledge to do good, but what he giveth thee. Thou hast the art of stabbing thyself, but not of curing thyself. He must do that for thee, or else it must be undone.

You can snarl, and ravel the state of your own souls, but it is he that must untie the knots which thy folly and carelessness have tied. Thou canst with Jonas raise the storm and cast thyself overboard; but it is he that must provide the whale to receive thee, and bring thee to the land. Remember therefore that though thou be a vessel of mercy, it is the fountain that filleth thee, and not thyself. Thou canst scarce more dishonour thy qualifications, and actions, and consequently thyself, than to say they are thine own, and originally from thyself. For sure all that is thine, and from thee, will be like thee; and therefore must be weak and bad as thou art. Whenever therefore thou gloriest in thy graces, do it but as the beggar glorieth in his alms, that ascribes all to the giver; or as the patient glorieth in his cure, that ascribeth all to God and the physician; or as a condemned rebel doth glory in a pardon, which he ascribeth to the mercy of his prince. I durst not have told you as I did before, of the duty of glorying in your crucifixion to the world, without adding this caution, to tell you whither all must be referred, and how little you are beholden for it to yourselves. Meet every thought of self-exalting with abhorrence, and give it no other entertainment in your souls than you would give the devil himself, who is the father of it. For casting down Christ, will prove the casting down of yourselves, and he that exalteth himself shall be abased.

3. I come now to the third and last branch of the observation; viz. that To glory in any thing save the cross of Christ and our crucifixion thereby, is a thing that the soul of a Christian should abhor.

Here I shall shew you what it is that is not excluded from our glorying in these words. And then what it is that is excluded; and conclude with some application.

1. It is none of the apostle's meaning in these words, that we may not glory in God the Father. For his love to the world was the cause of their redemption. And his pleasure and glory is the end of redemption; and was intended by Christ, and must be intended by us. As Justin Martyr saith, he would not have believed in Christ himself, if he had led them to any but the true God, so I may say, Christ had not done the work of Christ, if he had intended any end but God, and had not brought up all to God.

2. When it is said that we must glory only in the cross of Christ, the meaning is not that we must not also glory in

his incarnation, and holy life, and resurrection, and intercession, and every part of his mediatorship ; for the cross is not here put as contradistinct from these ; but all these are implied in his cross, as having their share as well as it, in the work of our salvation.

3. Nor is it the meaning of the apostle, to forbid us to glory in the promise that Christ has made us, and in the glad tidings of the Gospel. For this brings the blessed news to our ears ; this is the joyful sound ; the voice of love ; the charter of our inheritance ; and therefore sweet to all the sons of life.

4. Nor is it any of the apostle's sense, that we may not glory in the Spirit of Christ, as magnifying him for the work of illumination and sanctification. As it was a high sin in Ananias and Sapphira, to lie to the Holy Ghost ; and as it is the unpardonable sin to blaspheme the Holy Ghost ; so it must needs be a great duty to honour and magnify the Holy Ghost. And therefore it should make us tremble to hear some profane men abuse the Holy Ghost in deriding his works, saying, These are the holy brethren ; these are the saints ; these have the Spirit.

5. Nor yet are we forbidden to glory in the effects of the cross of Christ upon us ; for these you find are included in the text, even our crucifixion to the world thereby. And the other effects of it, even our justification, adoption, and the rest may be gloried in, as well as this that is here named, as the apostle doth Rom. viii. 30—33. to the end, yet still referring all to God in Christ.

6. Nor are we forbidden to glory in the helps of our salvation, the ordinances of God, and the means of grace, so we give no more to them than their due, and look at them but as the appointed means of God, that can do nothing but by him.

7. No, nor is it unlawful so far to glory in our teachers, as God hath sent them and qualified them for our good, and as they are the messengers of God, and instruments of the Spirit. So did Cornelius glory in Peter ; Acts x. And when the apostles brought the Gospel to Samaria, there "was great joy in that city ;" chap. viii. 8. And the apostle commandeth the churches "to know them that are over them in the Lord, and submit themselves, and esteem them highly in love for their work's sake ;" 1 Thess. v. 12.

8. Nay, we may glory even in honour, and riches, and other outward things, as they are the effects of the love of

God, and the blood of Christ; and as they reveal God to us, or furnish us for his service, and the relief of his people, and any way further the ends of our holy faith. In a word, we may glory in any thing that is good, as it stands in its due subordination to Christ, ascribing to it no more than belongs to it in the relation, and not separating it in our thoughts or affections from Christ, but carrying all the glory ultimately to God, and making the creature but the means thereto. And thus may we not only praise the physician, but the mediciné, the apothecary, the handsome administration, the glass that it is brought in, the silver spoon in which we take it; and all this without any wrong to the physician, or danger of displeasing him, if we respect every thing but as it stands in its own place. So much to shew you what is not excluded.

11. But what is it then that we may not glory in? As I told you in the beginning, not in ourselves, or any creature, as opposite to Christ, or separate from him, or any way pretending to be what it is not, or do what it cannot. But let us enter into some particulars.

1. Have you dignities, and honours, and high places in the world? Do others bow to you, and have you power to crush them or exalt them at your pleasure? Glory not in it as any part of your felicity. A horse is stronger than a man. The great Mogul, and the Turkish emperor, and many another infidel prince, is a thousandfold beyond the greatest of you, in power and earthly dignity; and yet what are they but miserable wretches! Your power will not conquer death, nor keep off sickness, nor keep the stoutest of your carcasses from corruption. When a man shall see you gasping for breath, and yielding yourselves prisoners to irresistible death, and closing those eyes that look so haughtily, then who can discern the glory of your greatness? Who then will fear you, or honour, or regard you, further than your deserts, or their interests lead them? Your flatterers will then forsake you, and seek them a new master. When they are winding your carcase, and laying it up for rottenness in the dust, what signs of your power will then appear? Will your corpse have any reverend aspect? How many have been spurned when they were dead, that were bowed to while they were alive? There are many in hell, and there will be for ever, that were greater men than you on earth. The higher you climb, the lower you have to

fall. If the breath of a thousand applaud you now, perhaps a million may reproach you when you are dead. However, it is not the applause of men that will carry you to heaven, or abate the least of your pain in hell. Glory not then in worldly honours or greatness. But rather rejoice that you have enough without all this, in God. How well, thinks the Christian, can I spare all these tedious, troublesome employments, these compliments, these applauses, this sumptuous provision and retinue, and all this stir that they make in the world! How easily can I spare their titles and obeisances! When I look up at them as on the pinnacle of a steeple, I bless myself that I am below them on safer ground. I have more leisure to converse with God in solitude, than they have in a crowd. Rejoice that you neither need nor desire such a state, but find Christ enough for you in a lower condition, and nothing without him enough in the highest. That you are above these empty childish honours, when those that possess them may be enslaved under them. That you have the dignity of a son of God, a member of Christ, and a heir of heaven, and have a heart that can contentedly let other men take the dignities of the earth. It is more to have the world, and the kingdoms and glory of it under your feet, by the spiritual advancement of your souls, than to be the monarch of the world.

2. Have you abundance of earthly riches, and provision for your flesh, so that you want nothing, but have the world at will? Glory not in it, as the least part of your felicity. This will not keep your souls in your bodies, nor take away their guilt, nor open to you the gates of heaven. You may want a drop of water in hell, for all your riches on earth. If you escape that danger, no thanks to your riches. If ever you get to heaven, you must be beholden to Christ to save you from your riches. And when all is done, you will have a harder journey, and a greater load to burden you than others, and will be saved with very much ado. Glory not then in these; but rather glory that you have a taste of higher and sweeter things, which take off your minds, and make you look on these as chips. To have a heart that cares not for wealth or honours, but can rejoice in poverty, and daily reproaches, is a thousand times greater mercy than to have all the wealth and honour of the world.

3. Have you convenient habitations for buildings, and rooms, and walks, and lands, and neighbourhood? Glory



not in them as any of your felicity. They are baits to entice your hearts from God. But rather rejoice that you have a building not made with hands eternal in the heavens, and that you can be contented till you come thither with any thing in the way, and make shift with inconveniencies for a little while. Heaven wants no furniture, nor hath any incumbrances nor inconveniencies. If a winding sheet and coffin be room enough when we are dead, we can endure sure to be somewhat straitened while we are alive, seeing we are dead to the world while we live in it. O what is the most sumptuous palace to the meanest room in our Father's house? The green and flourishing earth in summer, covered with the more glorious spangled firmament, is a goodly structure; but far short of that which the poorest saint shall have with God.

4. Have you comeliness of body? Have you beauty or strength? Glory not in it. It is but warm, well-coloured earth. The smallpox or other sickness can quickly turn your beauty to deformity. If age do not wrinkle it, death will dissolve it. The comeliest and strongest body will shortly be as homely and loathsome a thing as the dirt in the streets, and as the carrion in a ditch. The stoutest youth and the neatest dame must come to this; there is no remedy. And is such a body a thing to be gloried in? No: but glory rather in your assurance of a resurrection; when your mortal bodies shall put on immortality, and your corruptible incorruption, and death shall be swallowed up in victory; and when you shall shine as stars in the firmament of your Father, and be subject to heat and cold, hunger, thirst, and weariness no more: and that in the mean time you can tame this flesh, and use it as a servant, and instead of caring for its inordinate provision, can lay out your care for a more durable substance.

5. Have you comely apparel for the adorning of your bodies? Glory not in it. This is so childish that it is below a man, and therefore so sinful as to be unbecoming a Christian. The emptiest person may have the best attire. It is not the outside that shews your worth. The philosopher asks the question, Why women are more addicted to look after neat attire? and he answereth, Because nature is conscious of their want of inward worth, it seeks to make it up with somewhat that is borrowed. It may make a man

suspect that somewhat is amiss within, when there needs all this ado without. They are not always the best horses that have the neatest trappings. A fool may be as bravely drest as a wise man: and few but fools and children do admire you, or think you ever the better; but many a one will envy you, and many take you to be the worse. A graceless soul will be but sorrily covered with neat attire. And whatever you hang without, we all know that there is dung and filth within. Paul's shop hath comelier ornaments than these. "Let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works; learning in silence with all subjection;" 1 Tim. ii. 9. Glory in the whole raiment of the saints, even the righteousness of Christ, lest when you go naked out of the world as you came naked in, your souls should be found naked before a holy, jealous God.

6. Have you health of body, and feel no sickness? Glory not in it. It will last you but a while. Your oil will be spent ere long, and your candle will go out: you must know what pains and death are as well as others. A little cold, or heat, or a thousand accidents may quickly change the case with you. Many that were young and lusty go to their graves, when some that were more likely to have gone before them are left behind: but first or last we must all away. Rather glory in a healthful frame of soul, that Christ hath cured you of your worldliness and pride, of your self-seeking, and passion, and fleshly lusts: for this will be a more durable health than the other.

7. Have you nobility of birth? Are you descended of worshipful or honourable ancestors? Glory not in it. We are all made of one common earth. There is as good blood in the veins of a beggar as of a lord. This is but a remnant of your ancestor's honour. Perhaps the favour of some great men might bestow it on them at first without desert; or it might be the consequent of a little riches, though ill got. However the merit descendeth not to you; and therefore it is little honour that comes that way. That is your chief honour which is most your own, and least borrowed from others. The deserving son of a beggar is more truly honourable than the undeserving son of a lord. Glory rather that you are born again, not of the flesh, but of the Spirit;

not of corruptible seed, but of incorruptible; the word of God that endureth for ever. Your first birth, how noble soever, makes you but children of wrath, and slaves of satan. But your new birth is the truly honourable birth, which makes you partakers of the Divine nature, the sons of God, the heirs of heaven, and co-heirs with the Lord Jesus. 1 Pet. i. 23. John iii. 6. i. 12. Rom. viii. 17.

8. Have you friends that love you, and are able to countenance you, and are daily tender of you, and helpful to you? Bless God for them; but glory not in man: for "Cursed is he that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord;" Jer. xvii. 5. "Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Isa. ii. 22. Your best friends are uncertain, and quickly lost, and may turn so unkind as to break your hearts. Or if their minds prove constant, their lives are uncertain; and the dearer they were to you, with the greater grief will you lay them in the grave. Or if you fall yourselves into sickness, they will prove but silly comforts to you: they can but look on you, and be sorry for you; but that will not ease your pain, nor succour you. O how much more cause have you to glory in such a friend as Christ, that will save you from sin, and wrath, and hell! In such a friend as God Almighty, that can rebuke your diseases by a word, or make them tend to the cure of your souls; and that will stick to you when others leave you; with whom you must dwell in heaven for ever!

9. Have you the pleasantest meats or drinks that your appetite desires? the easiest lodgings? the easiest lives? the pleasantest recreations or companions? Glory not in them. These are the most desperate bait of the devil, and the common ruin of the world. To take your fill, and please your flesh, and fit your lives to its desires, is the very way to hell, and the property of the slaves of satan. Your sweetmeat will have sour sauce. "If you live after the flesh, you shall die; but if by the Spirit you mortify the deeds of the body, you shall live;" Rom. viii. 13. You know what became of him, Luke xvi. that "was clothed in purple and fine linen, and fared deliciously every day." It is a heavy case to have your portion and all your good things in this life. Rejoice rather that you have conquered the desires of your flesh, and have brought it into subjection; that you are masters of your appetites, and can eat and drink to the

glory of God, and that you can deny your ease, and endure hardness as a soldier of Christ; that you have more pleasant recreations in the ways of life, and sweeter comforts than the flesh can have any: and that you have delights that are more durable, and meat to eat that others know not of. Rejoice that you have conquered the flesh your greatest enemy, and so have escaped the greatest danger. "For there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit;" Rom. viii. 1.

10. Have you the love of your neighbours, and do all men speak well of you? Glory not in it as any of your felicity; for it will be woe to many that are as well spoken of as you. The world is not so wise nor so good, that a man should much rejoice in its good word.

Are they learned men that extol you? Yet do not glory in it. They may boast you into pride and hell, but they cannot add one cubit to the stature of your worth. They see not the state of your soul; and therefore you may be miserable when they have said their best.

Are they godly men that admire you and speak well of you? Yet glory not in it as any certain evidence of your felicity. They speak as they think, and may easily be deceived. They are not your judges. As their hard thoughts cannot condemn you, so their good thoughts or words cannot justify you with God. O glory rather in God's approbation, who knows the heart; to whose judgment it is that you stand or fall, who judgeth not by outward appearance, but in righteousness. If he say, "Well done good and faithful servant," his words will be life to you; but a thousand others may say so, and do you no good at all, but hurt.

11. Are you famous for learning? and have you great parts in knowledge and utterance? Glory not in it as any of your felicity, or evidence thereof. There are more learned men than you in hell. The greatest knowledge of common things hath much sorrow, and sheweth you so much of your ignorance, and what is yet beyond your reach, that it disquiets you the more. Much more may you glory that you know Christ crucified, and that you know your interest in the love of God, and can love him whom you know, without which all your knowledge would make you as sounding brass, or a tinkling cymbal. Of all these together, I may say, "Thus saith the Lord of Hosts, Let not the wise man

glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving kindness, judgment, and righteousness ;" Jer. ix. 23, 24.

12. Have you spiritual mercies as well as corporal? Take heed in what respect you glory in them. For example,

(1.) Have you abundant and excellent means of grace? Have you ministers, and holy ordinances, and Christian communion in the purest order? Glory in them as God's mercies and helps to higher things : but not as your felicity, or a certain evidence of it. For many are first in these respects, that will be last in respect of life eternal. The greatest fall is from the highest mercies : and many that had the chiefest place in the church, will have the sorest place in hell.

(2.) Have you much understanding in the doctrine of the Gospel? and are you eminent teachers of it to others? Glory in it as an opportunity of serving the Lord, and doing and getting good ; but not as a certain evidence of a good estate. For many shall say, " Lord, have we not preached in thy name?" whom Christ will not own, because they were " workers of iniquity;" Matt. vii. 22. And " he that knoweth his Master's will, and doth it not, shall be beaten with many stripes;" Luke xii. 47. But if your love and obedience be answerable to your knowledge, glory rather in that.

(3.) Have you done many works of mercy to others? Have you given all you have to the poor? Have you converted many souls? Are you public mercies to the place where you live? Give God the glory of so great a mercy. But take heed of giving the glory to yourselves. And take not the outward works alone, so much as for certain evidences of your happiness.

(4.) Have you extraordinary experiences of mercy, and extraordinary feelings of comfort in yourselves? Rejoice in them as God's mercy ; and give him the glory. But remember that these are no certain evidences of your safe condition. Many have been wonderfully saved from death, that will not be saved from hell. And many large comforts have ended in eternal sorrows.

(5.) Have you a living faith, and a soul abounding in the love of God, and emptied of self in Christian humility, and exercised in holy walkings, and conflicts for Christ, and looking with hope to the joy that is set before you? What

then shall I say to you? Glory in this blessed work of grace; this image of Christ; this heavenly nature and conversation; and this foretaste and earnest of everlasting life. But sure I need not bid you give not your very graces the glory due to Christ. For this were to prohibit you a contradiction. It is the nature of them all to carry you to Christ, and to cause you to deny yourselves. You cannot exercise these graces, but you must do it. Do I need to desire you that you make not your own faith the matter of that righteousness which must answer the law, when faith itself is a receiving of another for our righteousness? Or need I advise you that you trust not in your love and evangelical obedience, as a satisfaction to God's justice, or the matter of that righteousness which must answer the law; when that love and obedience is nothing else but a love to him and an obedience of him that hath satisfied for us, and is become our righteousness? Do I need to persuade the humble so far as they are humble, not to be proud of their own graces or works? or the self-denying not to glory in themselves? The nature of the new creature, and the anointing that is in you, doth effectually teach you all these things; and you have already learned them. Yet because you are sanctified but in part, you have still need of warning; and therefore I require you, that you objectively abuse not these graces of Christ (for actively you cannot; seeing grace is that, as Austin defineth it, 'qua nemo male unitur'). Should you think you merit by denying merit? or should you think you have something to glory in with God, because you have denied yourselves and your own worthiness? or should you trust in those acts as the matter of your justification against that law, whose nature is to distrust in all that is your own, and thus to trust in Christ alone; you would be guilty of the most sacrilegious robbing of Christ, and of an impious abuse of the most precious graces, contrary to their nature and ends: and of the most absurd and senseless abuse of your very reason, by palpable contradiction.

To conclude, I now beseech you all, take heed of your glorying, internally and externally. Let the blinded worldling glory that he hath the world; but do you glory that you need it not, and can be without it, and are heirs of a better world. Let sensual wretches glory in the pleasing of the flesh; but do you glory that you are able to deny it its desires, and to please your Lord. Let the deluded, ambitious

ones glory in their honours ; but learn you to pity them in the height of their prosperity, and glory in the durable prerogatives of the saints. Let natural men glory in their health and natural life ; but glory you in a readiness to die, and be with Christ, and in the believing expectations of the life everlasting. Let hypocrites glory in their evading of sufferings ; but do you glory in tribulations and infirmities, and that you are accounted worthy to suffer for Christ. Let Pharisees glory in their superstitions, and ceremonies, and self-righteousness ; but glory you in gospel-simplicity, and in the righteousness of Christ. "Surely shall one say, In the Lord have I righteousness and strength ; even to him shall men come," &c. "In the Lord shall all the seed of Israel be justified and shall glory ;" Isa. xlv. 24, 25. "The nations shall bless themselves in him, and in him shall they glory ;" Jer. iv. 2. Let the pomp and fulness of a flattering world be the glory of the worldling ; but let the despised humility and hopes of true believers, in the lowest ebb of worldly accommodations, be our greater glory. For "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty ; and base things of the world, and things that are despised, hath God chosen ; and things that are not, to bring to naught things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; that according as it is written, He that glorieth let him glory in the Lord ;" 1 Cor. i. 27—31. And believe this ; as carnal glorying is childish, against our own reason and daily experience, and will shortly make all that used it ashamed ; so the spiritual glorying of the mortified believer, is also rational and manly, and will never make him ashamed, but end in the perfect endless glory. Fix then your resolutions with this mortified apostle : "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world."

END OF THE NINTH VOLUME.