

## WALKING BY FAITH NOT BY SIGHT.\*

[The first sermon on this text.]

2 COR. v. 7,

*For we walk by faith, not by sight.*

In the preceding words we find a notable mystery of the Christian life, viz. it is a groaning life, vers. 2, 4, and yet a life of confidence, wherein one is of good cheer, as safe and comfortable, ver. 6. But if Christians are so confident, and of so good cheer, why do they groan? They are burdened, under a body of sin and death, a load of trials and afflictions. And burdened folk must groan; ay, and they may groan, and yet not grudge; for Christ himself was a groaner, but not a grudger, as we find John xi. 33, "He groaned in the spirit, and was troubled." But then if they groan so heavily, how are they confident and of good cheer? how can these consist? Very well, says the apostle, "For we walk by faith, not by sight." Faith's prospect keeps up the heart, while sight and sense of the hardships of the way makes us groan; and we steer our course by the former, not by the latter. In the words we have,

1. The present state and condition of the saints in this world; they are in the way, as travellers; "We walk." The saints in heaven, and the damned in hell, are come to their journey's end; they are, as to their bodies, in their long home; as to their souls, in their eternal home. We here are on the way; the wicked, some running, some stealing, on the way to destruction; the saints on their way to heaven, groaning and pressing forward. The company before them is triumphant, the company with them militant; they are not yet got home, but they are on the way.

2. How they direct their course while in the way, for safety and comfort; for their road through this world is dangerous and gloomy, as in a wilderness. And positively,

1. "By faith." They that are before them in heaven, manage themselves by sight; for their sight cannot deceive; every thing appears there in its true colours, and their sight discerns every thing as it is. The rest of the travellers through the world walk by sight; but sight and sense in the world are deceitful things; for there are many false appearances there, which whoso follow fall headlong into the dark dungeon of destruction. But their Father has given them faith's

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prospect to walk by; and that discovers things worldly sight cannot reach, and correct the mistakes of it in things it does reach; and in some measure it supplies the want of heavenly sight, giving a view of things not seen; Heb. xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen."

2. Negatively, "Not by sight." The word does not formally denote the sight seeing, but the sight seen; that is, the outward shape of things, the appearance they make to our sight, sense, and carnal reason. Hence it is rendered "shape;" John v. 37, "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape and "appearance;" 1 Thess. v. 22, "Abstain from all appearance of evil." Now, that appearance of things is the guide in the way to carnal men; by it they take their marks, and are led to ruin. The saints forgetting themselves, sometimes take their mark by it too, and they smart for it; but their habitual deliberate course is not directed by it.

DOCTRINE. They that would safely and comfortably travel on their way through this world, must direct their course by faith, and not by sight, or the appearance things make to their sight, sense, and carnal reason.

In discoursing this doctrine, I shall,

I. Consider the journey we are all on.

II. Shew how we must, while we are on our way, direct our course by faith, and not by sight, as ever we would get safely and comfortably through.

III. *Lastly*, Apply.

I. I shall consider The journey we are all on. Saints and sinners are both travellers. The difference between them lies not in that the one are on their journey, and the other arrived at their home; nay, they are both by the way; and sinners are walking as fast to their home, as saints to theirs. But it lies here; the one "walk by faith," the other "walk by sight." Therefore hear a few words of our common journey.

1. The point where we began our journey, was from the womb; the moment we received life there, we set off in our way. Then we commenced sinful creatures, as saith the psalmist; Psalm li. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me;" and therefore dying creatures. So we were on our way, ere we could point a foot to the ground, ere we knew where we were.

2. The point where we will end it, is another world, the unseen world, the place and state of the dead. The travellers will never

halt till they be there, whether they sleep or wake; for says Job, chap. xxx. 23, "I know that thou wilt bring me to death, and to the house appointed for all living." The baiting-places by the way may be very different; but the lodging place is one; we will lie down alike in the dust.

3. Our journeying, or travelling, or walking itself, is our motion between these two points; and that is our living here. Our life in this world is not a rest, but a travelling motion; a travelling from the womb to the grave; a coming from the womb of our mother-woman, and going in again to the womb of our mother-earth; as saith Job, chap. i. 21, "Naked came I out of my mother's womb, and naked shall I return thither."

4. The place our way lies through, is this present world; where the rising and setting sun makes so many days and nights; where are so many summers and winters, while the travellers are on their road; where God sends out his messengers to direct us to the right road. Carnal men count it their dwelling-place; hence saith the psalmist, Psalm xlix. 11, "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names." Again, they call it their resting place; hence said the rich man, Luke xii. 19, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But it is but our journeying place we travel through; like a town on the road, where the traveller comes in at the one end of it, and goes out at the other; Eccl. i. 4, "One generation passeth away, and another generation cometh."

5. The way we make in our journey is our time. How much of our time, so much of our way is over; and one step of our way, right or wrong, we will never go back. Time flies away; and we cut our way more quickly than a post; and therefore will soon be at our journey's end.

6. *Lastly*, Every breathing we make, every pulse is a step in the way. God hath determined how often every one shall breathe in and out the air, how many rounds the blood shall go in our bodies, what number of pulses it shall make. These are the steps by which this journey is made. At length the last pulse beats, the last breathing is made; and we are at our journey's end.

II. The next thing is to shew, How we must, while we are on our way, direct our course by faith and not by sight, as ever we would get safely and comfortably through.

1. As we are by nature possessed of sight and sense, we must be by grace possessed of faith too. We are men endowed with sense

and reason, but we must be Christians too, having received Jesus Christ by faith; as saith the apostle, Col. ii. 6, "As ye have received Christ Jesus the Lord, so walk ye in him." Mere sensual or natural men, without a gracious principle, a principle of faith, cannot walk but by sense. Faith must first fetch a new life, or new nature from Christ, in habitual sanctification, before one can walk by faith in actual holiness; 2 Cor. v. 17, "Therefore," saith the apostle, "if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

2. We must no more make the present world our mark and chief aim, but the unseen world of eternal bliss. Sense discovers the seen world as a beautiful thing in the profits and pleasures thereof, and it terminates the view of the travellers by sight. But faith's travellers look beyond it, and discover the better country, Immanuel's land; and being firmly persuaded it is a better country, steer their course directly for it; Cant. viii. 5, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Phil. iii. 14, "I press toward the mark, for the prize of the high calling of God in Christ Jesus."

3. We must take our way-marks to that land by faith, and not by sight. The travellers that walk by sense, they see the multitude on their way, and they see it is approved by the general vote; and so they go on in their loose and easy way of religion, where the law as a law does not gird them strait; and in their legal way of religion, where they hang by the bit of the law as a covenant. For that is a sightly, rational way, not fanciful they think.

But the travellers by faith look to the word, and by faith discover only Christ to be the personal way, and universal holiness the real way; John xiv. 6, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Psalm cxix. 6, "Then," says the psalmist, "shall I not be ashamed, when I have respect unto all thy commandments." And therefore they work as if they were to win heaven by working: and renounce all confidence before the Lord in their works, as if they had never done a good work; hence is that character given of them, Phil. iii. 3, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

4. We must go on our way, not in felt strength, but believed

strength. Sight and sense are bold, according to what the man finds within himself; as said Peter, "Though all should deny thee, yet will not I." Faith is bold in what it sees in Christ; hence is that exhortation, 2 Tim. ii. 1, "Thou therefore, my son, be strong in the grace that is in Christ Jesus." And hence the Christian's experience is, 2 Cor. xii. 10, "When I am weak, then am I strong." For he says, Psalm lxxi. 16, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only."

5. We must not wait the comforts of sight and sense, under the hardships of the way, but take the comfort of faith; Psalm cviii. 7, "God hath spoken in his holiness, I will rejoice." They may wait long the other way ere they get it; but faith is help at hand; for faith's cordial water is always ready, viz. the spring of the word that is always clear, even while the dispensations of providence are drumlie; hence saith David, Psalm lvi. 10, "In God will I praise his word; in the Lord will I praise his word."

6. We must not take the testimony of our sight and sense, but believe the report of faith, concerning all we meet with in our way; and walk accordingly. Worldly ease, wealth, and prosperity, are excellent good things; tribulations and trials very ill things, by the testimony of sense; but faith reports quite otherwise of them; that the former is dangerous, and the latter the more safe. Sense says, he hates, and therefore he rebukes; faith corrects the mistake by the word, and says he loves; and therefore "as many as I love, I rebuke and chasten," Rev. iii. 19. We must believe,

7. *Lastly*, When sight and sense fails, we must hold faith's gripe, and press forward; hence saith the psalmist, Psalm lxxiii. 26, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." In particular temptations, trials, &c., when the foot is ready to slip, we must hold fast the promise; for there is our safety and comfort too; Psalm xxvii. 13, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." When all streams of consolation arising from this world are running dry, we must fetch in consolation from another world; hence saith the prophet, Hab. iii. 17, 18, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

USE 1. Sinners, be no longer deceived with vain appearances, cease your pursuit of the objects of sense as your great mark and aim, and close with Christ the object of faith, looking for your portion in the unseen world of happiness. Consider,

1. Sight and sense have deceived you, and will do so to the end, Eccles. i. 2. It is impossible for what you see in this world, if it were all yours, to satisfy your heart in its cravings. You labour in vain; Eccles. i. 8. "All things are full of labour, man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing."

2. Faith will bring in full satisfaction to you; hence is that exhortation; Paal. lxxxi. 10, "Open thy mouth wide, and I will fill it." It brings in a fully satisfying object; for such will be Christ in you the hope of glory; and according to the measure of your faith, so will your actual satisfaction and soul's rest be; and if it were perfect, the satisfaction would be so too.

And if ye would take this course,

1. Secure your belief of a better world, of a full and eternal happiness beyond the boundaries of time. Believe it on the testimony of God in his word. Alas! with most men it is rather may-be than a certainty; a probable opinion, than a matter of firm persuasion. If it were not so, men could not be so indifferent about it.

2. Believe that Christ is held forth to you in the gospel-promise to be trusted to, and so to be embraced by you, that you may by that trust on him as your Saviour be united to him; John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Eph. iii. 17, "That Christ may dwell in your hearts by faith," &c. And in and with him is held forth all the grace and glory of the unseen world; Rom. viii. 32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" So receiving him, ye will be heirs of the eternal inheritance discovered and embraced in the promise by faith.

Use 2. Let such as are under spiritual desertion, going mourning without the sun, from whom the spiritual sight and comfortable sense they sometimes had is gone, know that believing is a proper course for them. Though your way unto God seems to be built up round about you with hewn stone, there is often a place left whereat ye may walk out by faith; Isa. l. 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

1. Though former spiritual sight and feeling is gone, that ye are left as a stone, the promise of the gospel is where it was still. Your mismanagement cannot make the faithfulness of God of none effect; 2 Tim. ii. 13, "If we believe not, yet he abideth faithful; he can-

not deny himself." The breasts of the promise are as full and free as before.

2. Try to believe and apply the promise. Ye find ye have not the power of your spiritual limbs; but God calls you to arise and walk by faith. Shew good-will and the obedience of faith upon Christ's call, as the man with the withered hand. There may be great mercy in the womb of the heavy dispensation ye are shut up under; Rom. xi. 32, "For God hath concluded them all in unbelief, that he might have mercy upon all." Strong appears that power, that suddenly looses the waters bound up with an intense frost.

3. Wait not for sense and feeling, that ye may believe; but believe, that ye may recover spiritual sense and feeling again; Psalm lxx. 3, "Iniquities prevail against me; as for our transgressions, thou shalt purge them away." Rom. xv. 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

USE 3. *Last*, Remember that, particularly at the Lord's table, ye walk by faith, not by sight. Labour by faith to discern the Lord's body exhibited unto you in the sacramental signs, and feed thereupon by a believing application of Christ to yourselves.

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2 Cor. v. 7,

*For we walk by faith, not by sight.*

[The second sermon on this text.]

YE have been at your spiritual meal, which our Lord allows for the refreshment of travellers by the way; now ye must arise, and walk on your way to Zion; and if ye would walk aright, ye must walk by faith not by sight.

The doctrine observed from the words was,

DOCTRINE. They that would safely and comfortably travel on their way through this world, must direct their course by faith, and not by sight, or the appearance things make to their sight, sense, and carnal reason.

All I shall further do in discoursing from this doctrine shall be,

I. To offer a short view of walking by faith, not by sight.

II. To shew wherein lies the difference betwixt faith and sight in this matter.

III. Give the reasons of the doctrine.

IV. *Lastly*, Apply.

I. I shall offer a short view of walking by faith, and not by sight. It lies in these four,

1. In taking our aim by faith, and not by sight. The aim taken by sight is low; that by faith is high, out of reach of sight; hence saith the apostle, Phil. iii. 14, "I press toward the mark, for the prize of the high calling of God in Christ Jesus." While the great aim of them that walk by sight and sense, is to win the world, the ease and comforts of it, let yours be to win Christ, as was Paul's; Phil. iii. 8, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." Let it be to me with Christ, as was the same apostle's; chap. i. 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Follow that aim and ye walk by faith.

2. In taking your guide for your way by faith, not by sight. Give over walking according to the course of this world; but take Christ for your guide, whom the Father has given for that end; Isa. lv. 4, "Behold, I have given him for a witness to the people, a leader and commander to the people." Your own sight and wisdom are not to be trusted for guiding you; ye will never get through, if he be not eyes to you in the wilderness.

3. In taking your directions in the way by faith, not by sight. Sight takes up things by their outward appearance, faith views them in the glass of the word. And the word is the rule of the walk that is by faith; Isa. viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And to that word the traveller is to turn his eyes in all difficulties.

4. In fetching in your support and provision in the way by faith, not by sight. Faith goes to the promise for that end; hence said Jacob, Gen. xxxii. 12, "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." It is the staff in his hand to help him forward, the well of consolation to drink at for refreshment, the cordial to keep from fainting.

II. Where lies the difference betwixt faith and sight in this matter? There is a sight and sense of spiritual things, as well as of worldly things. But whatever kind sight and sense be of while we

are in the way, there is a great difference betwixt faith and it, so that we are to direct our course by the former, not by the latter.

1. Sight looks into ourselves, and out to the world; but faith looks up to Christ. Hence many heavy things present themselves to the traveller's sight, partly without, and partly within him, which are apt to cause him to faint in his way. But faith looking to Christ, discerns in him what is more than balance for all these, 1 Pet. i. 6, 8, and makes him go cheerfully on. If at any time joyful and refreshing things present themselves to his sight, yet these are but some shallow streams from that fulness in Christ which faith sits down at; Col. ii. 10, "And ye are complete in him, which is the head of all principality and power."

2. Sight proceeds upon the outward appearance of things; and because these are often false, the traveller is led out of his way thereby into pits and snares; as was the case with Samuel; 1 Sam. xvi. 6, 7, "And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." And this is the very way how many are led off into the mire of profanity, following the sight of their eyes; others into damnable heresies, following the dictates of their corrupt reason in divine mysteries. But faith proceeds on the testimony of God, believing because God has said it; receiving the kingdom of God as a little child, to whom the Father's saying is enough for his believing, and his bidding for his doing. So walking by faith is sure walking, because on the testimony of God that cannot lie, Tit. i. 2.

3. The object of sight is very variable, sometimes waxing, sometimes waning, and sometimes disappearing for good and all; hence they that walk by it, are like men walking by the help of the moon in a cloudy night, that often leaves them in darkness. This was the psalmist's case; Psalm xxx. 7, "Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled." Hence such unevenness in the way of many. But the object of faith is fixed and unchangeable; Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." 2 Pet. i. 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." And hence walking by faith is steady walking; the man holds on his

way, though comforts fail without and within. Christ is to the fore, the promise is sure anchor-ground.

4. Sight reaches only to things present, but faith reaches to future things; Heb. xi. 1, "Faith is the substance of things hoped for, the evidence of things not seen." Sight and sense looking to the present dispensation of providence, tells the traveller, what is; but faith looking to the promise, tells what will be. Sight says, there is a beautiful world for a resting place: and the traveller listening to its tale, begins to seek rest there. But faith tells, there is a train in the bowels of it, that will blow it up, and it will be in flames shortly; and so he hasteth forward; and, There is a better world to come. Sight says, oftentimes, There is a hard way, and a dark night, no appearance of day; but faith says on the credit of the promise, But the end will be peace, and the morning cometh.

5. *Lastly*, Sight reaches no further even into things present, than the outside; but faith looks in to what is wrapt up within them. It discovers the lion's and leopard's dens in Lebanon, hid from sight by the pleasant growth there; the poison covered up in the world's golden dish, that deceived sense would otherwise receive. And it will discover a paradise, where nothing lies open to sight but a hedge of thorns, 2 Cor. xii. 10. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." It will make surprising discoveries in a sore affliction. Weighing an affliction that to sense is the weight of a talent, it will discover it to be really light; measuring one of long continuance to sense it will discover it to be but for a moment; trying the nature and operation of one that appears deadly and destructive to sense, it will discover it to "work a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal," 2 Cor. iv. 17, 18.

III. The next thing is, to give the reasons of the point. Consider,

1. It was walking by sight that first ruined the world; as we find Gen. iii. 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." And by the same method the ruin is a-carrying on still. If it was so dangerous to walk by sight in paradise, how is it possible it can be safe now, when snares are multiplied in the world, and our faculty of discerning is so notably impaired?

2. The life present is appointed for faith, the life to come for

sight and sense. Now is the time of trial, and the trial of faith in particular, walk by it now; the trial will shortly be over, and faith will be turned into sight, and the saints shall be happy in seeing and feeling to their heart's wish for ever. Two summers are not to be expected in one year; and they that will have their summer of sense now, will have a long winter of it through eternity.

3. Faith and sight in the matter of comfort differ as duty and privilege. Faith is our duty at all times, foul or fair; hence is that exhortation, Psalm lxii. 8, "Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." Spiritual sight and sense is a privilege that God gives or withholds from his people according to sovereign pleasure. The duty of believing is prescribed us for our work; sight and sense allowed now and then for our encouragement in it, as we see in the case of Thomas; John xx. 27—29, "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." And therefore we are to walk by faith.

4. *Lastly*, Our happiness for time and eternity lies in unseen things; 2 Cor. iv. 17, 18, forecited. It is an unseen Christ from whom we have all our hope of happiness, Christ in you the hope of glory. It is an unseen world where we can be completely happy. Therefore we walk to destruction if we walk not by faith.

Usm. 1st, As ever ye would walk safely through the world, and not be ensnared for the present, and ruined in the end, walk by faith, and not by sight. And for this end consider,

1. Ye are in an ensnaring world. Ye have a fair-faced deceitful world to deal with, a subtle devil ready to outwit you, and ye are but weak-sighted for discerning snares. If ye trust to sight and sense, and walk not by faith, ye will be ensnared and circumvented to your eternal ruin. Therefore hear our Lord's direction, Cant. iv. 8, "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon: look from the lions' dens, from the mountains of the leopards."

2. Sight, and sense, and corrupt reason, are making fearful shipwreck of souls at this day; and spiritual plagues are a-dealing plentifully, in delivering up the generation to them, that have refused to walk by faith. The plague began in untender and loose practices; these have ate out the life of spirituality in religion; and it has proceeded to the casting off of the principles of religion at length, re-

jecting first the grace of Christ, and then attacking the doctrine of the person of Christ, his supreme Godhead, necessary and self-existence and independency. So that our posterity are like to have transmitted to them a mere rational kind of religion, under the name of Christianity, that has no dependence on nor relation to the glorious person, grace, and Spirit of Christ, the Father's equal; which differs not from Heathenism, but in some accidentals. And the spring of all is, walking by sight, not by faith; the pleasing of sense in practice, and corrupt reason in principles. Therefore take heed, and learn the humility of faith in practice and principles, to echo your soul's consent to "Thus saith the Lord" in his word. And,

(1.) Walk by faith in duty. Your call to it being clear, go about it in the faith of the promise of throughbearing; and not of your own gifts, abilities, and home furniture for it; Phil. iv. 13, "I can do all things," says the apostle, "through Christ which strengtheneth me."

(2.) Walk by faith against sin, and your several corrupt lusts that are to be mortified. Look to the cross of Christ, thence to bring destruction on them, applying the virtue of Christ's death to yourselves by faith; Rom. vi. 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" trusting to him for the efficacy of his Spirit in the appointed means of mortification; Rom. viii. 13, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

(3.) Walk by faith through temptations; being strong in the grace that is in Christ Jesus, believing his grace shall be sufficient for you, for that the battle is the Lord's. The fast hold of the promise of his grace, will be your security.

*2dly*, As ever ye would walk comfortably through the world, walk by faith, not by sight. The comfort of sight and sense is very uncertain and shortlived; the mountain may be standing sure this day, that may be overturned to-morrow. And whatever comfort ye have that way now, ye will certainly come to the time, when, if ye cannot walk comfortably by faith, ye will have no comfort at all.

(1.) Walk by faith in desertion. Sometimes the candle of spiritual sense is blown out to God's people, but the sun of the promise is firm as the sun in the heavens. And they are brought to that case for the trial of faith, which must then act on the bare word of promise; Isa. l. 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

(2.) Walk by faith in affliction, believing it is God's ordinance for humbling and purifying; that there is no needless affliction ye meet with; that he will be with you in it, and will deliver you in the time that will be best for deliverance.

(3.) *Lastly*, Walk by faith through death. So they walked through the Red Sea, and were safe, though the waters were as hanging heaps on every hand of them; confident on the ground of God's faithfulness in the word of free grace; Heb. xi. 29, "By faith they passed through the Red Sea, as by dry land, which the Egyptians essaying to do, were drowned."

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2 CORINTHIANS v. 7,

*For we walk by faith, not by sight.*

[The third sermon on this text.]

HAVING had occasion to discourse from these words at a late sacramental occasion, I observed the following point of doctrine from them, viz., They that would safely and comfortably travel on their way through this world, must direct their course by faith, and not by sight, or the appearance things make to their sight, sense, and carnal reason; which I endeavoured to open up and apply; and without repeating what was then delivered, I shall, as the subject of farther discourse from this text, gather up the substance of the words in the two following doctrines.

DOCT. I. The Christian walk is not by sight, or the outward appearance of things.

DOCT. II. The Christian walk is a walking by faith.

In handling the first of these doctrines, I shall,

I. Shew that there is such a walk in use in the world.

II. Open up the nature of this walking by sight, and shew wherein it lies.

III. Confirm the doctrine.

IV. *Lastly*, Make some practical improvement.

I. I shall shew that there is such a walk in use in the world.

1. There are many whose main care and concern is for the body, and the things of a present life; neglecting their souls and their eternal interest: hence saith David; Psalm iv. 6, "There be many that say, who will shew us any good?" but there are few that say,

"Lord, lift thou up the light of thy countenance upon us." This sad truth is obvious to discerning persons, who cannot but see the world thronged with such egregious fools, who are penny wise and pound foolish. But let such consider that word; Matth. xvi. 26, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

2. The life of most men is passed in a dream, being one continued cheat imposed on them by the grand deceiver; Psalm iv. 2, "O ye sons of men, how long will ye love vanity, and seek after leasing?" They never open their eyes, to see matters in their true colours, till all is past remedy. This was the case of the rich man; Luke xvi. 23, "Who in hell lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom." The foolish virgins dreamed on till the door was shut. See the spring of this; Isa. xxiv. 20, "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

3. Few are at pains to examine matters by the word, which gives heaven's testimony of them, Isa. viii. 20; but they take him according to their own outward appearance. Hence the bait is swallowed greedily, without discerning the hook, till it stick in their throat.

4. Ofttimes things that are good and profitable, are neglected and shunned, because they are not pleasant to sense; and things pleasing to sense, though poisonous and destructive in their own nature, are greedily embraced. Hence is that woe; Isa. v. 20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter." A plain evidence that sense is the leading principle, and not faith.

II. I will open the nature of this walking by sight, and shew wherein it lies. Walking by sight lies,

1. In taking your aim by sight, and not by faith, contrary to that; 2 Cor. iv. 18, "While we look not at the things which are seen; but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal." Every man has some aim, which is the main thing he drives at; but most men take their aim by sight and sense, setting themselves to pursue that for their portion, which sight and sense recommend to them. Hence in walking by sight,

(1.) The seen world is preferred to the unseen; Psalm iv. 6, "There be many that say, Who will shew us any good?" In the word of the gospel we hear of an unseen world, where glory dwells, where there is an eternal enjoyment of all good; but with our eyes

we see the beauty of a present world. So sight having more influence than faith, this world is chosen for a portion which we see; the other is neglected as a thing unseen, and therefore unsure.

(2.) Present things to those that are to come. Hence said Paul of Demas; 2 Tim. iv. 10, "Demas hath forsaken me, having loved this present world." Sense says, A bird in hand, is worth two in a bush. Sense being the leading principle, the man must have his portion presently, he cannot wait; for sense cannot be gratified with any thing but what is present, Psalm xvii. 14.

(3.) Temporal things to spiritual, 2 Cor. iv. 18; forecited. Gold is preferred to grace, the fellowship of the world to the favour of God, and all the privileges of the everlasting covenant. For the former are objects of sight and sense, the latter objects of faith; and if men walk by sight, they can never prefer spiritual things which they see not, to temporal things which they do see.

2. In directing your course by sight, and not by faith, through the world. Hence is that exhortation; Numb. xv. 39, "Seek not after your own heart, and your own eyes, after which ye used to go a-whoring." We have much need to be directed aright to the way we should take, through the world, wherein there are so many cross ways, byeways, dangerous ways. Men sensible of their own weakness, strive to direct their course by faith; but most men, proud and presumptuous, direct theirs by their sight and sense. Hence,

(1.) The course of this world is followed instead of the way of God's commands. Hence said the apostle to the Ephesians; Eph. ii. 2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Men think themselves safe enough, if there be a multitude before them; they are shameless in sin, because they have many neighbours; nay, they would think shame not to go in a way that is generally gone into; for it is a piece of the wisdom and good humour of the flesh, to be conformed to the world. But "be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. xii. 2.

(2.) The most easy way is followed instead of the most safe; Matth. vii. 13, "Enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." For sense sees only what is present, sees not the end until it be come; so the broad, green, and easy way, though the pit of destruction is at the end, is preferred to the rugged way to life, by those walking by sense.

(3.) The softest steps are taken, though they be not cleanly.

What will gratify the sense is swallowed down, though it choke the conscience. When the eyes are fixed on beholding vanity, the soul runs headlong into the snare. Hence the world is filled with covetousness, sensuality, uncleanness, &c., being drawn into ruin with the silken cords of sense.

(4.) Steps dangerous to sense are shunned, to the wounding of the conscience; Prov. xxix. 25, "The fear of man bringeth a snare; but whose putteth his trust in the Lord shall be safe." Hence walking by sense in time of danger for religion, makes many apostates; and in time of the greatest peace, it brings a fearful snare; so that shunning to offend men, we often run ourselves on offending and grieving the Spirit of God.

3. In taking your encouragement in the way from sense, *not* by faith; so venturing out on strength seen and felt, not in the strength of Christ secured in the promise. Jer. xvii. 5, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Most men know nothing of going in any strength, but what is in themselves. And hence in walking by sense,

(1.) Ofttimes there is a bold venturing on where there is a foul come off, as in Peter's case. Men presumptuously venture on such and such duties, where they sink and cannot get through, their own stock of ability failing them; they rush on temptations fearlessly, and they lose their feet, and fall into the mire. Their bow bent is broken, and they cannot find their hands in the day of battle.

(2.) Ofttimes there is a cowardly shifting of duty which God calls for; Prov. xxvi. 13, "The slothful man saith, There is a lion in the way, a lion is in the streets." The man is called to duty, but he sees he is not able for it; every call to duty bears a promise of strength; but he walks by sense, not by faith, therefore can venture on no more than what he feels and sees. And many duties are cast off this way, and much guilt fixed on the conscience.

4. In rising and falling just according to sight and sense, and the outward appearance of providence. Most men know no other spring of trouble and sorrow, of peace and comfort, but that; and according as that spring runs clear or muddy, so do they find or lose their comfort. Hence,

(1.) When the outward dispensations of providence are smiling and favourable to them, they are very easy, though perhaps matters are all wrong betwixt God and their souls, as was the case with the rich man; Luke xii. 19, "And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." The concerns of the world prospering, they are

well, they reign as kings, for they have no due concern about the matters of another world.

(2.) When these outward dispensations are all against them, they have no comfort; for the things of sense, the only spring of their comfort, is dried up. It was not so with Job walking by faith; Job vi. 13, "Is not my help in me? and is wisdom driven quite from me?" nor with Habakkuk; chap. iii. 17, 18, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

III. To confirm the doctrine, consider,

1. Walking by sight and sense is not the way that Christ himself walked; and sure it is the duty of believers to walk after his example; 1 John ii. 6, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Now it is said of him expressly, Isa. xi. 3, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." We have a notable instance of it in the history of his temptations; Matth. iv. 8—10, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So they cannot be followers of Christ that walk by sight.

2. It is not the way wherein the saints have got to the kingdom; 2 Cor. iv. 18, "They looked not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Had that been the way of walking every one took, where would men have been found who would have digested seen and felt hardships, for unseen comforts and happiness? Walking by sight would have been very unfit to make martyrs.

3. It is the highway of unregenerate men, sensual, not having the Spirit, Jude ver. 19. The evil spies, and the murmuring generation that listened to them, were an awful emblem of such walkers, whose carcasses shall fall in the wilderness, and they never see the promised land. Those only shall see it who, like Caleb and Joshua, have another spirit.

USE I. This informs us,

1. That those are not true Christians, who habitually walk by

sight and sense, who make their sense and feeling, and outward appearance of things, the mark they walk by. If your course of life be not influenced by your belief of things that are not seen, ye will never see the land afar off.

2. Let not Christians think strange, that things are generally ordered harsh to them in the world as to their sight and sense; for it is not by things soft and easy to these, that the Lord's children make their way home; nor yet that sight and sense in spirituals is but very seldom allowed them; for though some sips and drops of that kind may now and then be let fall with them, their meal of that kind is reserved for another world.

3. So far as a child of God walks by sight and sense, he is off his road; and he will find himself bemisted in it at length, and be fain to return.

USE 2. Walk not by sight and appearance of things.

MOR. 1. It is a wavering unsettled way of walking, James i. 8. "A double-minded man is unstable in all his ways." The objects of sense are very uncertain; they may be with one to-day, away to-morrow: wo to them that are building their peace and comfort on them; they are like one that would sleep on the top of a mast.

2. It is a deceitful way of walking. Things that have the fairest appearance to sight, are oftentimes the most hurtful and ruining; Cant. iv. 8, "Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." And Satan deceives men a thousand times by their sight and sense.

3. *Lastly*, It is a dangerous way of walking. All mankind felt it in Eve's trusting to her eyes, and the consequences thereof; Gen. iii. 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." And fearful havoc is still making by the same doors of destruction.

DOCTRINE II. The Christian walking is a walk by faith.

In discoursing this doctrine, I shall,

I. Give you a view of walking by faith, shewing wherein it lies.

II. Shew how they walk that walk by faith.

III. Confirm the doctrine.

IV. *Lastly*, Apply.

I. I shall give you a view of walking by faith, shewing wherein it lies. [Here the author repeated what was said upon the same

subject in the beginning of the second sermon on this text, above, p. 471.]

II. I shall shew how they walk that walk by faith.

1st, They walk heavenly; Phil. iii. 20, "For our conversation is in heaven." They that walk by sense, have a carnal, sensual, worldly walk, like the rest of the men of this world; but they that walk by faith, walk as Christ walked, they walk heavenly; which we take up in four things,

1. Heaven and glory is the place and state they have in view to reach; 2 Cor. iv. 18; they "look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal." They are set off in their journey, and there they design to be. There only they expect their rest, and there they desire to be; as was the case with the Old Testament saints; Heb. xi. 16, "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Those who are led by sense, like the Reubenites, &c., desire their portion on this side Jordan, and on that condition would quit their part of Canaan; but the saints are for the heavenly Canaan.

2. They look on this world only as the place of their pilgrimage, and themselves as strangers in it, who are not at home; as did the Old Testament saints, who "confessed that they were strangers and pilgrims on the earth;" Heb. xi. 13. Others carry themselves as the natives of it, they are sojourners in it, and travellers, who must take it in their way home to their Father's house. And they entertain a holy comparative contempt of it; as did the apostle; Gal. vi. 14, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

3. They are moving heavenward; Cant. viii. 5, "Who is this that cometh up from the wilderness, leaning upon her beloved?" They are not only moving thither, by the course of nature hastening to another world; but in heart and affection. Their treasure is there, and therefore their heart is there. They are pressing towards it; as did Paul, Phil. iii. 14, "I press toward the mark, for the prize of the high calling of God in Christ Jesus;" so running as they may obtain it at length. And at the root of all their struggles and endeavours against sin, is a desire to be with Christ.

4. They walk like men of another world; Phil. iii. 20, "For our conversation is in heaven." So the church in the exercise of grace is described, Cant. iii. 6, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankin-

cense, with all powders of the merchant?" Our Lord Jesus after his resurrection from the dead, though he continued in the world, yet did not familiarly converse in it as before; so they who by faith have received a new life, alter their course, conforming not to the world, but to the heavenly country.

Now faith makes them walk thus, as,

1. It views Christ in his transcendent glory and excellency, in the glass of the word of the gospel; 1 Pet. ii. 7, "Unto you which believe he is precious." 2 Cor. iii. 18, "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Christ seen in his glory, is an attracting object, and will make the soul follow, though it should swim through a sea of blood. So the martyrs made their way to him. See Heb. xi. 27, "By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

2. As it takes up this world, and the heavenly country, in their true colours, as described in the word. In the Bible we have illuminated maps of both worlds; but they cannot be rightly discerned by sense, but by faith. And the eye of faith discerns,

(1.) The reality of the heavenly country; that cannot be perceived by sense, and therefore is treated by sensual men as a creature of imagination, and at best uncertain. Faith fixes on the testimony of God anent it, and therefore is persuaded of the reality thereof; believing it, though they cannot see it; Heb. xi. 1, 13, "Now faith is the substance of things hoped for, the evidence of things not seen. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."

(2.) The preferableness of the heavenly country to this world; Psalm iv. 6, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us." Heb. xi. 13, forecited. Faith sees a weight of glory there, that downweighs the smiles and frowns of the world here as light things. It sees a suitableness in these to the satisfaction of the soul, and an unsuitableness in the things of the world. It sees the one to be eternal, the other but temporary. Hence the one is followed eagerly, the other not so.

*2dly*, They walk safely; Prov. i. 33, "Whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil." This world is Satan's walk, a wilderness where like a beast he ranges to and fro for his prey; and they that walk by sense, fall a prey to him, some caught in one trap, some in another. Only walking by faith we can be safe. For,

1. Faith keeps the eye on Christ as the great leader; Prov. iii. 5, 6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." And following him we will be safe; for he is the leader appointed by the Father; hence he said of himself, John viii. 12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The believer closeth his own eye of sense, and takes Christ to be eyes to him in the wilderness by his word and Spirit. And hence distrusting himself, and trusting Christ for conduct, he is led on safely, where others stick and are mired.

2. Faith keeps the eye on the word of command from heaven, Psalm xvii. 4, discerning the authority of God stamped upon it, which makes the soul obey without disputing, Psalm cxix. 4, "Thou hast commanded us to keep thy precepts diligently." Faith's view of the authority of God stamped upon a duty, will counterbalance all the reasonings of sense against it, taken from the hardship of it, danger about it, &c. And thus saith the Lord, will be sufficient to the soul in the case, though the whole world should say the contrary. And that is sure walking; Prov. x. 9, "He that walketh uprightly, walketh surely; but he that perverteth his ways, shall be known."

3. Faith trusts to the divine protection in the way of duty; Psalm xci. 2, "I will say of the Lord, He is my refuge, and my fortress; my God, in him will I trust." Presumption is for trusting to the divine protection, in a way that God calls not the sinner to. See Matth. iv. 6, 7. In such a case there is not a promise, and so there is no foundation for that trust. But faith has a promise of protection for the soul in the way of duty, however dangerous; Isa. xliii. 2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." And this promise being believed, will be made good, Rom. ix. 33, "Whosoever believeth on him, shall not be ashamed." Psalm. ii. 12, "Blessed are they that put their trust in him."

4. *Lastly*, Faith brings always safe to the journey's end, whatever storms blow, or dangers are encountered by the way; Mark xvi. 16, "He that believeth, shall be saved: but he that believeth not, shall be damned." Heb. x. 39, "But we are not of them that draw back unto perdition; but of them that believe, to the saving of the soul." Walking by sense will land people in destruction, but walking by faith will bring to the heavenly country at length." This lesson is taught

for all ages, in the carcases of the unbelieving Israelites, falling in the wilderness; and in Caleb and Joshua who believed the promise, their inheriting Canaan.

*3dly*, They walk comfortably, as well as safely; hence we read, Acts ix. 31, of "the churches walking in the fear of the Lord, and in the comfort of the Holy Ghost." Worldly men may walk comfortably, but not safely; but there is a worm at the root of their comfort, as in Babylon's case; Rev. xviii. 7, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Saints may walk mournfully and yet comfortably; 2 Cor. v. 4, 6, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." It is certain they have much grief and sorrow that others want; yet they want not comfort, if they live by faith; hence said our Lord to his drooping disciples, John xiv. 18, "I will not leave you comfortless; I will come to you." As the running brook may make more noise than the deep river, so the comfort of the ungodly may be more noisy than that of the saints; and yet the former is but like the crackling of thorns under a pot, no ways comparable to the solid comfort of faith.

1. Faith brings in fresh springs of comfort, when the world's cisterns are all run dry; Psalm cxix. 49, 50, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." The Bible will comfort, when worldly comfort fails. There faith looking to the promise, "I will be their God," will comfort under the greatest pressures of affliction; hence said the prophet, Hab. iii. 17, 18, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Sense can only run from one creature to another for comfort; but faith runs from the creatures to God.

2. Faith will discover love in the heart of an angry God, smiting, and forsaking, and pursuing a quarrel against one; Psalm xxii. 1, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" Psalm xlii. 7, 8, "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me. Yet the Lord will

command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life." When God hides his face, and shoots his arrows against the believer; faith will let him see some glimmerings of love in his face; hence said Job, chap. xiii. 15, though he slay me, yet will I trust in him."

3. Faith assures the believer of the truth of God, when his dispensations of providence seem to run cross to his promises; this we have exemplified in Abraham's case; Rom. iv. 18—20, "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Heb. xi. 17—19, "By faith Abraham when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son; of whom it was said, That in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure."

4. Faith eases the soul of many burdens that make uncomfortable walking. It eases it of a burden of guilt; Rom. v. 1, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." It eases it of strong corruption, "Acts v. 9, "Purifying their hearts by faith." It eases it of a burden of care and anxiety, 1 Pet. v. 7, "Casting all your care upon him, for he careth for you." And it eases it of the burdensomeness of duty, Phil. iv. 13, "I can do all things through Christ which strengtheneth me."

5. *Lastly*, Faith gives a fair prospect of safe landing in Immanuel's land, amidst all the storms that happen in the voyage; Psalm xxiii. 4, 6, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

III. To confirm this doctrine, consider,

1. The Christian's life is by faith; Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." And his walk must also be by faith, Col. ii. 6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

2. Thus the Christian's life is distinguished from that of the saints

in heaven, and that of the wicked, as he is in a middle state betwixt the two.

3. Thus Christ himself, and all the saints have walked; and thus also must all walk that intend to get to the heavenly Canaan.

USE 1. Then they who do not direct men to a life of faith, and walking by faith, teach not true Christianity. Of which unhappy number are many of the teachers of this day, whose continual theme is morality and virtue, and pressing men to the observation of these as the conditions of their salvation, and the road to happiness; without any notice of Christ, and faith in him, as the spring of all holy walking.

USE 2. Know ye, ye walk not as Christians indeed, if ye walk not by faith. If ye walk by sight, sense, appearance of things, and your own carnal reason, ye have but the name of Christians. Walk looking to unseen things; fixing your eyes on God and Christ, and the things of the other world. And thus evidence yourselves to be Christians indeed, by having your conversation in heaven, and your eyes turned away from all the objects of sense.