

The POWER  
OF  
GRACE  
IN  
Weaning the HEART  
FROM THE  
WORLD,  
Set forth in a  
SERMON

Preached at the  
WEANING  
Of the truly Honourable  
WILLIAM VERNY,

Only SON to the truly Vertuous  
and highly Honourable the Lady  
*Diana Verny.*

---

By the late Reverend  
Mr. MATTHEW MEAD.

---

LONDON: Printed for Edmund Parker  
Nath. Hillier, and Daniel Mead.. 1707.

---

M A D A M,

**T**His Sermon doth of right intitle it self to your Honour's Tutelage, as being made by the Word of your Command; who said, Let it be, and it was so. The Weaning of your hopeful and only Son, was the occasion of that Meeting which this Discourse gave a plain and homely Entertainment to. But as Guests that come upon us uninvited take in good part such as they find, if a cheerful Look and a hearty Welcome be but the Sauce to such Dishes as a Surprise can set upon the Table; so I know your Honour liked the Treat, which this Discourse gave you, not the worse because it was plain, and such as could be soonest got ready; but the better, because of your hearty Welcome, and especially because it was (like Jacob's Venison Gen. 27. 4.) savoury Meat, such as your Soul loved. This answers my Presumption to set it before your Honour a second time for your Entertainment; only I wish that I have not (like some penurious Housewife that grutches to spend Meat till it will keep no longer) kept it so long by me till it hath lost its first savour. I must confess it hath hung upon the Pen nigh half as many Months as your dear Son did upon the Breast. That which relieves me is, that it hath broken none of your Honour's Commands, it not being called for in Paper: so that it being a

Free-

Free-will-offering, I know your Honour will give it the readier Acceptance, though it be otherwise but a mean Present: For Goats-hair was accepted in the Building of the Tabernacle, EXOD. 35. 5, 6. from such as had no better to offer, if it came from a willing heart.

MADAM, It is for the completing the Temple of God in your Soul, that this Offering is made; and I can truly say, it is with as willing an Heart as ever Israelite offered, from him that brought Goats-hair to him that brought Silver and Gold to the Tabernacle.

One thing that inclined me to a Willingness to put it into your Honours hands, was the Use God made it of to my own Soul in the review of it; for I can say, I found God teaching my Heart by it, and giving me some Experience of that in the Transcribing, which lay only in the Notion in delivering: which made me cry out, What rare Christians would Ministers be, could we but believe all we Pray, and experience all we Preach.

Now, MADAM, if the Heart of one Christian answers another's (as the Wise-man avers it doth, PROV. 27. 19.) who knows but God may bless this plain Sermon into a greater Success upon your Soul than it hath had upon mine: I know God hath given your Honour a teachable Heart, and a Love to his  
Word;

Word; and what greater Mercy? For where there is a teachable Heart, there God will seal Instruction; and where there is a love to the Word, there the Soul will bear Instruction. The Lord (whose Prerogative it is to teach the Hearts of the Children of Men) instruct your Honour into this great Duty of Weanedness from the World.

MADAM, Would God prosper me into a capacity of Serviceableness to Your Honours precious and immortal Soul, I should value my self more upon such an Happiness, than upon any other I can think of in this World: for the unparallel'd Acts of Nobleness by which you have so often borne witness to the Greatness of your Respect to me (which I must always thankfully mention) have so far outdone my Merits, that unless God (who hateth not Suretyship for his Servants) will promise to see Satisfaction made (and your Honour may take his Word) I must live and die your Debtor.

The Lord make your Honour as good as great, that in you Nobility and Godliness may meet together, and Grace and Grandure may kiss each other, (this being that which will render your Honour truly lovely in the eye of God and Man;) so prayeth daily and incessantly,

MADAM, Your ever obliged  
and most humble Servant,

MATTH. MEAD.

## P S A L M cxxx. i.

( The Latter-part of the Verse )

— My Soul is even as a  
Weaned Child.

**C**hrystostom, in his Homily of Evangelical Perfection, commending the Grace of Humility, saith, *Humility is the Foundation of Christian Philosophy.* Indeed, it is the Ornament of all the Graces of God's Spirit : *Grace is the Beauty of the Soul, and Humility is the Beauty of Grace.*

Now the Prophet *David*, being about to commend this Grace to the Saints, doth propound himself as an Example of it, in this Psalm ; *Lord, my heart is not haughty, nor my eyes lofty : neither do I exercise myself in great matters, or in things too high for me, ver. i.*

F

But

## 82 *The Power of Grace, &c.*

But what was it that thus humbled *David's* Heart, and took him off from doting upon the *World's* Grandeur, and from delighting himself in present Enjoyments?

Why *God* had, by the Power of his Grace, took his Heart off from all things here Below, by shewing him the Vanity and Emptiness of them; so that he was wholly weaned from them. So he saith, *ver. 2. I have behaved and quieted my self, as a child that is weaned of his mother: — My soul is even as a weaned child.*

*Doctr. That where the Grace of God takes hold of the Soul, it makes it as a weaned Child, to all Worldly things.*

I. In the Discussing this *Doctrine*, I shall shew you what it is to be as a *Weaned Child*.

II. Shew you, That there is a great Resemblance between a  
Weaned

Weaned Child and a Gracious Soul.

III. Shew you, how *Grace* weans the *Heart* from all *Worldly* things.

1<sup>st</sup>. What is it to be as a *Weaned Child*?

This I shall shew, both } *Negatively*, and  
                                  } *Affirmatively*.

*Negatively* First, and that in Two things.

1. It is not to be without the *Comforts* and *Contentments* of the *World*. It is possible to have *Much* of the *World*, and yet be *weaned* from the *World*: So had *David* here; he had *Riches* in abundance, *Honour* in abundance, for he was advanced to the *Throne*, he was the *greatest Man* in the *Kingdom*, and yet his *Soul* was as a *weaned Child*. Many may have *Little* of the *World*, and yet their *Hearts* not *weaned*; and

## 84 *The Power of Grace, &c.*

many may have Much of the World, and yet be *weaned* from the World.

2. It is not to Slight and Under-value our Enjoyments ; for they are a real Mercy ; they are *Gifts from above*, the noble Effects of the Bounty of Providence.

But *Affirmatively*.

This being as a *weaned Child*, carries Three things in it.

{ *Content,*  
{ *Humility,*  
{ *Teachableness.*

1<sup>st</sup>. *Content.* To be as a *weaned Child*, is to be Content in every State, in every Condition of Life. Whatever you give a Child, it is content, be the Bread whiter or browner, be the Meat hot or cold, be the Cloaths finer or coarser. So that to be as a *weaned Child*, is to have a Contented Spirit in every Condition, under every Providence. So had *David*, 2 Sam. 15. 25, 26. *If I shall*



## The Power of Grace, &c. 85

*I shall find favour in the eye of the Lord, he will bring me again: But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good to him.* So had St. Paul, Phil. 4. 11, 12. *I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full, and to be hungry, both to abound, and to suffer need.* A Contented Spirit in every Condition of Life, is a great Mercy.

2dly. To be as *a weaned Child*, is to be *Humble*. None so humble as little Children, they do not aim at or aspire after great things: Therefore our Lord *Christ* propounds them to his own Disciples for *Patterns* of Humility, *Matth. 8. 4.* He calls a little Child, and sets him in the midst of his Disciples, and tells them, *Whosoever shall humble himself as this little child, the same shall be great in the kingdom of heaven.*

## 86 *The Power of Grace, &c.*

So that to be as a *weaned Child*, is to be of an *humble and lowly Spirit*. So was *David* here : *Lord, my heart is not haughty ; I have behaved my self as a child that is weaned of his mother.*

Oh, what an excellent Spirit is this ! *Solomon* tells us, *Prov. 16. 19.* *It is better to be of an humble spirit with the lowly, than to divide the spoil with the proud.* And in *Prov. 29. 23.* he says, *A man's pride shall bring him low, but honour shall uphold the humble in spirit.*

3dly. To be as a *weaned Child*, is to be *Teachable*. None so *Tractable*, none so *Teachable*, as *Children*. *Isa. 29. 8.* *Whom shall he teach knowledge ? and whom shall he make to understand doctrine ? they that are weaned from the milk, and drawn from the breasts.*

To be a *weaned Child*, is to be *Teachable* : Naturally we are the most *Unteachable Creatures* in the *World*. How will you *Teach* one that can neither *See*, nor *Hear*, nor *Understand* ?

This is the very Case of every natural Man.

1. He is blind and cannot see, 2 Cor. 4. 4. *The God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine into them.*

2. He is deaf and cannot hear, Psal. 58. 3, 4. *The Wicked are estranged from the Womb, they are like the deaf Adder that stoppeth her Ear.*

3. He is sottish and foolish, and cannot Understand, Romans 3. 11. *There is none that understandeth, there is none that seeketh after God.*

And therefore a teachable frame of Spirit is a special Mercy of God, it is one of the great Blessings of the New Covenant. *They shall all be taught of God, John 6. 45. and they shall all know me from the least to the greatest, Jeremy 31. 34.*

E. 4.

An

## 88 *The Power of Grace, &c.*

An unteachable Heart is a great Judgment. This was *Pharaoh's* Judgment; no Council, no Message, no Reproof, no Warning, no Plague could soften him. When the Lord designs to bring Judgement upon a Soul, then he gives it up to an unteachable frame, *Isaiah 6. 9, 10, 11, 12. v. 9. Go tell this People, hear ye indeed but understand not; and see ye indeed, but perceive not, ver. 10. make the Hearts of this People flat, and make their Ears heavy, and shut their Eyes, lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed.*

*v. 11 Then said I, Lord how long? and he answered, Until the City be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate.*

*12. And the Lord have removed Men far away, and there be a great forsaking in the midst of the Land.*

And when the Lord intends good to a Soul, he gives a tractable Teachable frame of Spirit; a seeing Eye,  
an

an hearing *Ear*, an understanding *Heart*.

Thus you see, what it is to be as a *weaned Child*.

To be content, to be humble, to be teachable.

2. I will shew you that there is a great Resemblance between a *weaned Child* and a *gracious Soul*.

You may consider a *weaned Child* Three ways.

1. In regard to its *Infirmities*.

2. In regard to its *manner of weaning*.

3. In regard to its *Disposition*.

1<sup>st</sup>. In regard to its *Infirmitys* ;  
What is weaker than a *weaned Child* ?  
What Creature more helpless, more feeble ?

It cannot feed it self,  
It cannot defend it self,  
It cannot govern it self.

1. It

## 90 *The Power of Grace, &c.*

1. It cannot feed it self. If it be not suckled, it must be fed: if it hath not the Breast, it must have the Spoon: it cannot feed it self without the hand of the Mother or Nurse.

It is the same, in a spiritual sense, with the gracious Soul; if it be weaned, yet it must be fed; If it be weaned from the Earth, it must be fed from Heaven; if it be weaned from the Creatures, it must be nourished from the Promises.

Every Believer depends upon God for feeding, yea, for natural Bread; and therefore we pray, *Give us this day our daily bread*, Matth. 6. 11. Much more do we depend upon God for spiritual supports, for Soul refreshments: for it is he that *fills the hungry with good things*, Luk. 1. 53.

There are three things which are the *peculiar Privileges of Believers*:

To be *Born* of God.

To be *Taught* of God.

To be *Fed* of God.

They

## *The Power of Grace, &c.* 91

They are *born* of God by the *power* of the Word.

*Taught* of God by the *Precepts* of the Word.

*Fed* of God by the *Promises* of the Word.

2dly. A *weaned Child* cannot *defend* it self. The security of an *Infant* lies in the *Care* of the *Parent*. Though the *Breast* doth not feed it, yet the *Arms* must guard it: It is liable to many *Harms*: Set it down, and leave it alone, and what will become of it? It falls into the *Fire*, or into the *Water*; into one *Mischief* or another.

It is so with a *Child of God*; he cannot preserve himself, no not a moment: the greatest measure of *Grace* attainable will not do it. If God should set up a *Believer* with a stock of *Grace*, and then leave him to trade for himself, how quickly would he prove *Bankrupt*, and break and perish!

## 92 *The Power of Grace, &c.*

Alas! Grace is a mutable thing: though it shall never *perish*, yet in its own nature it is *perishable*. I have three *Witnesses* to prove it.

1<sup>st</sup>. That which is subject to decay in part, is subject to decay in whole: But Grace is subject to decay in part. *Revel. 2. 4, 5. I have somewhat against thee, because thou hast left thy first love: Remember therefore from whence thou art fallen, and repent, and do thy first works. Did not the Church of Ephesus decay in Grace here? And in Revel. 3. 2. Be watchful, and strengthen the things which remain, that are ready to die. Is not here a sad Decay of Grace?*

2<sup>dly</sup>. Whatever is a Creature, may perish. Now *Grace* is a Creature of God, as all other things are; it is indeed the noblest and best of Creatures; yet it is but a Creature: and all Creatures have a principle of perishing in them; and therefore *Grace*, considered in it self, may perish.



## The Power of Grace, &c. 93

3dly. If ever *Grace* did perish, then it may perish. But there was a time when *Grace* did perish. Did not the *Angels* that fell, lose their *Grace*? Did not *Adam*, in *Paradise*, lose his? These had true *Grace*, and yet they fell from it.

By the same Reason that a Believer falls gradually when God withdraws himself, by the same Reason he would fall finally if God should leave him to himself.

It is not from any thing *in* us that we stand and are preserved; but from *without* us; yea, from *above* us; even from the Power of God: So saith the Apostle, 1 *Pet.* 1. 5. *We are kept by the power of God, through faith, to salvation.* It is, you see, *Grace* held *to* us, that causeth *Grace* to hold out *in* us. Faith lays hold on God's Power to be kept, and we are kept by the Power of God, through Faith.

A Christian hath the Stream of *Grace* flowing *in* him; but God is the Spring of *Grace* ever flowing *for* him,

## 94 *The Power of Grace, &c.*

him, and overflowing to him: And if the Spring should be shut up, the Stream would soon fail. *All my Springs are in thee, Psal. 87. 7.*

It is renewing Grace that changes us, or else we had never stood: It is supporting Grace that keeps us, or else we had quickly fell. This David averreth in the 66th Psalm, Verse 9. *He holdeth our souls in life, and suffereth not our feet to be moved.*

Consider but two things, and you will say, it is impossible a Believer can preserve himself.

1<sup>st</sup>. *The Power of indwelling Lust and Corruption.* There is not only much of the Presence of Sin in every Believer, but much of the Power of Sin also.

Though where Grace is wrought, there the Power of Sin is much abated; yet it is not utterly removed: though the reigning Power be destroyed, yet Sin hath a raging Power still; and this too too often captivates the best of Saints: a *Paul* him-

## *The Power of Grace, &c.* 95

himself will find it, notwithstanding all his Grace. See *Rom. 7. 21, 23.*

*I find then a law, that when I would do good, evil is present with me.*

*I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

Now if so holy a Saint of God as *Paul* was, complains thus; what Complaints may we make, whose Corruptions are many and strong, and whose Grace is little and weak?

Suppose you should put a spark of Fire into the Sea, would it not quickly be quenched? Why our Grace is but like a spark of Fire in the midst of a Sea of Corruption, and therefore would quickly be quenched if God did not preserve it alive.

2dly, Consider the *Frequency* and *Strength* of Temptation. The greatest degree of Grace will give us no immunity from Temptation; for the Lord *Jesus Christ* had no sin,

## 96 *The Power of Grace, &c.*

and yet was assaulted by Satan ; and therefore the Servant must not look to be above his Lord.

Satan's great Design is to Destroy the believers Grace ; yea, and he would do it, if the Lord should not hold him in, and hold us up.

There is a great Strength in every Temptation.

Partly as being managed by so Potent, and Subtle an Enemy.

Partly as being suited to our remaining Corruptions. Tho' when the Devil came to Christ, he found no Sin in him, nothing for Temptation to Work upon ; yet when he comes to Christians, he finds much in them. Much Pride, much Worldly Love, much Lust, much Carnal Concupiscence, much Unbelief, much Deadness of Heart, much Unprofitableness, &c. and this is the Matter he Works upon.

When Satan surrounds us without, sin is Ready to surprize us within : When Satan besets us, sin is ready to betray us ; and therefore if the Lord

Lord put not underneath his everlasting Arms, we cannot stand.

So that you see the gracious Soul is unable, like the *weaned Child*, to defend it self. *The Lord is his defence, Isa. 4. 5.*

3dly. A *weaned Child* is not able to govern it self: it is destitute both of Strength and Wisdom.

And so it is with every Believer: he is not able to direct his own Actions; he cannot govern his own Thoughts; he hath not the least Self-sufficiency. So says *Agur* of himself, *Prov. 30. 2, 3. Surely I am more brutish than any Man, and have not the understanding of a Man.*

And therefore *David* seeing this, betakes himself to the Lord for Counsel and Guidance, *Psal. 31. 3. For thy name-sake lead me and guide me.* And God promises to guide them, *Isa. 42. 16. I will bring the blind by a way they know not, I will lead them in paths that they have not known, I will make darkness light be-*

G

## 98 The Power of Grace, &c.

fore them, and crooked things strait: These things will I do, and not forsake them.

Now there are two ways especially whereby the Lord doth direct and guide his People:

1st. By the Counsels of his Word, Psalm 73. 22, 23, 24.

So foolish was I, and ignorant, I was as a Beast before thee, Ver. 22.

Nevertheless, I am continually with thee, thou hast holden me with my right-hand. Ver. 23.

Thou shalt guide me by thy counsel, and afterward receive me to glory. Ver. 24.

The Word of God is the best Counsellor; and therefore David betakes himself to it for Guidance and Direction, Psal. 119. 24. *Thy Testimonies are my delight and my counsellors.* In the Hebrew it is, *The Men of my counsel.*

David was a King; and therefore, no doubt, had the wisest Men of the Nation to be of his Council.

We

## The Power of Grace, &c. 99

We read of *Hushai*, and others, Men of great Parts and Prudence, that were his Council: but yet he hearkened more to the Word of God than to all his Counfel besides. *Thy Statutes are my Counsellors.*

We should follow the Counfels of the Word in all things, and make it the Guide of our Way: so good *David* did: *Thy Word is a light to my feet, and a lamp to my paths,* Psal. 119. 105. For,

1<sup>st</sup>. It is the *safest Counfel*: We may, and too often do, err in following the Counfels of others: for Man's Wisdom is short-sighted; *the blind lead the blind, and both fall into the ditch.* But we can never err nor miscarry in following the Counfels of the Scripture. *Solomon* says, *Prov. 2. 10, 11. When Wisdom entereth into thine heart, and Knowledge is pleasant unto thy soul, Discretion shall preserve thee, Understanding shall keep thee.* And speaking of the Commandment in the 6th Chapter, says

## 100 The Power of Grace, &c.

he, *Ver. 21, 22, 23.* Bind it upon thy heart, and when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee. For the Commandment is a lamp, and the Law is light, and Reproofs of Instruction are the way of life.

2dly. It is the most profitable Counsel: It steads the Soul in all Concerns of Life: yea, the Happiness and Salvation of the Soul is the sure issue of following the Counsels of the Word. See what an Account David gives of the Word in *Psalms 19.* from the 7th to the 11th Verse. *The law of the Lord is perfect, converting the soul. Ver. 7.*

*The Statutes of the Lord are right, rejoicing the heart: the Commandment of the Lord is pure, inlightning the eyes. Ver. 8.*

*The Fear of the Lord is clean, enduring for ever; the Judgments of the Lord are true, and righteous altogether. Ver. 9.*

More-



## The Power of Grace, &c. 101

*More to be desired are they than Gold, yea, than much fine Gold; sweeter also than Honey, and the Honey-comb.*  
Ver. 10.

*Moreover, by them is thy Servant warned; and in keeping of them there is great reward.*

O what a Mercy it is to be under the Guidance of the Word of God!

*2dly. God guides his People by the Counsels of his Spirit. Joh. 16. 13. When the spirit of Truth is come, he will guide you into all truth.*

The Spirit of the Lord is called *a Spirit of Counsel.* Isa. 11. 2.

How happy is the Condition of God's People, that have the Word and the Spirit to guide them! The Word without the Spirit *cannot*, the Spirit without the Word *will not*, guide us. The Word is a Light without us, the Spirit is a Light within us: The Word propounds the Way to walk in, the Spirit enables the Soul to walk in that Way.

Blessed are they whom God thus guides.

Thus I have shewed you how the state of a Believer resembles that of a *weaned Child*, in regard of its Infirmities.

II. There is a Resemblance also in regard to its *Manner of Weaning*; and that in three particular Circumstances.

1<sup>st</sup>. Many when they *wean a Child* from the Breast, will rub *Wormwood*, or some bitter and unpleasant thing, upon the Pap, to create a loathing in the Child to that it was so fond of before: and so the Bitterness of the Taste makes the Child forsake the Breast.

Now in this the Soul of a Believer is as a *weaned Child*. The Breast of the Creature is that which naturally Man lies at; for natural Man fetches all his Comfort from sensual things, and favours only earthly things.

## The Power of Grace, &c. 103

Now, when the Lord designs to work Grace in the Heart, and redeem a Soul to himself, he ever weans it first from the World. *Psal. 45. 10, 11. Hearken (O Daughter) and consider, and incline thine ear; forget also thine own People, and thy Father's House: so shall the King greatly desire thy Beauty.*

Now, the Difficulty of Conversion lies here, in taking the Heart from the Creature, and placing it upon God: for in the Fall we turned from God to the Creature, and in Conversion-work the Heart is turned from the Creature to God again.

Now because (I say) this is difficult, for the Creature is loth to leave the Breast of carnal Enjoyments where it hath sucked in such sensual Delights so long: Therefore the Lord, when he would wean the Soul from things below, he rubs *Wormwood* upon the Breasts of all our Comforts, and imbitters all our Enjoyments; so that though we

seek for Satisfaction, yet we shall find none.

This was the way of God's dealing with the *Prodigal Son*. The Parable of the *Prodigal* is to represent to us the State of every Natural Man.

Now it is said *Luke 15. 14.* that *when he had spent all, there arose a Famine in the Land*; and this brought him home to his Father's house, *Ver. the 20th.*

God is never better to us than when the Creature is most bitter to us: *He famishes all the Gods of the Earth, that Men may be brought to worship him, Zeph. 2. 11.*

Thus God dealt with *Israel*, *Hos. 2. 6, 7.* *I will hedge up thy way with thorns, that she shall not find her paths: And what then? Then shall she say, I will go and return to my first Husband, for then was it better with me than now.*

God hath two *Hedges* which the Scripture takes notice of:

## *The Power of Grace, &c. 105*

The *Hedge* of his *Protection*, that you read of *Job* 1. 10. *Hast not thou made an Hedge about him, and about his House, and about all that he bath on every side?*

The *Hedge* of *Affliction*, that you read of here: *I will hedge up her way with thorns.*

Now the Lord makes great use of both these *Hedges*.

The *Hedge* of *God's Protection*, that is to keep his People from *Danger*.

The *Hedge* of *Affliction*, that is to stop them that wander.

The *Hedge* of *Protection* is to keep them in *God's way*.

The *Hedge* of *Affliction* is to keep them out of *Sin's way*.

The *Hedge* of *Protection* is to keep them from *Suffering*.

The *Hedge* of *Affliction* is to keep them from *Sinning*, and to put them upon returning.

So it was with *Israel* here; when God had hedged up her way, that she could not find her *Paths*, nor

106 *The Power of Grace, &c.*

overtake her Lovers, then she cries out, *I will return to my first Husband, for then it was better with me than now.*

It is a great mercy for God to *wear* a Soul from the World; for it never suffers greater Loss than when it forsakes God to live upon the Creature: This is to regard lying Vanity, and so forsake our own Mercies, as the Prophet expresseth it, *Jonah* 2. 8. It is going out of God's Blessing into the warm Sun, (as our Proverb hath it) forsaking the living Fountain, to quench our Thirst from a broken Cistern, *Jer.* 2. 13.

By our Excesses in Creature-Enjoyments, Reason is commonly drowned in sense, and Judgment extinguished in Appetite. The excessive letting out our selves to sensual Fruitions, is both a Sin and a Punishment; while thereby we lose both God, and the Creature, and our selves, at once.

Now, when the Lord *weans* a Soul from the World, he doth im-  
bitter the World to the Creature;  
either by some Affliction, or by  
some Disappointment in the Crea-  
ture, which makes the Soul look  
out for more pure and lasting Sa-  
tisfactions in Christ.

In a time of outward Prosperi-  
ties, we are all *Martha's* Children,  
carried away too much with the  
World; but when God imbitters  
our Cup, then, with *Mary*, we look  
more after the one thing necessary,  
and mind the chusing the better  
part.

So long as we are full of the  
World, the Lord Christ can find  
no room in our Hearts: present  
Comforts have gotten Possession, and  
thrust him out.

As it was when he was born,  
there was no Room for him in the  
Inn: that was taken up with other  
Guests; therefore Christ must be  
laid in the Manger, in an Out-  
room.

Truly,

Truly, thus it fares with the Lord Jesus Christ in the World still: the most of us lay him in the Manger, in an Out-room to this very Day.

Pray deal plainly with God and your own Souls, and tell me, What Entertainment do you give to the Lord Jesus when he comes to your Souls in an Ordinance, and offers to make his Abode with you, for so he doth: *Revel. 3. 20. Behold I stand at the door and knock; if any Man open to me, I will come in and sup with him, and he with me.*

Now, how do you treat the blessed Jesus? Where do you lay him? in the Inn, or in the Out-room? I mean thus: Do ye receive him into your Hearts and Affections? or, Do ye take him only into the Out-room of an empty Profession?

Truly, a lifeless, graceless Profession of Christ, is only a laying him in the Out-house; but a hearty embracing of, and a holy Affection

to:



*The Power of Grace, &c.* 109

to Christ, this is taking him into the Inn.

Now when God, by any Providence, doth imbitter the Creature to us, then this makes us remove Christ out of the Manger into the Inn; out of a lifeless Profession into our Hearts and Affections.

*2dly.* When a Child is *weaned*, the Nurse is many times hid, or put away, or removed, that the sight of her may not make the Child to cry for the Breast.

So the Lord many times strips a Man of the World, takes from him his Enjoyments, all his Comforts, meerly to *wean* his Heart from the World.

*3dly.* When a Child is *weaned*, the nature and kind of its Food is changed; he is fed with stronger Meat.

Now in this also the Resemblance holds: the Soul of a Believer is as a *weaned Child*: He hath another

kin

110 *The Power of Grace, &c.*

kind of Subsistence, and lives upon other kind of Comforts than he did before.

As Christ says, *I have Meat to eat which ye know not of*, John 4. 32. so hath every Believer Comforts to live upon which the World knows nothing of: *A Stranger doth not intermeddle with his joy*, Prov. 14. 10.  
As,

1<sup>st</sup>. He hath the Comforts of the Promises: When God brings a Soul into a state of Grace, he brings him from living upon the Creatures, to live upon the Promises. And which is best, think ye, to live upon the Creature, or to live upon the Promise?

The Creature dies; the Promise lives.

The Creature is *Yea* and *Nay*; the Promise is *Yea* and *Amen*.

The Creature is deceitful; the Promise is sure and faithful.

The Creature feeds but Sense; the Promise fills the Soul.

## The Power of Grace, &c. III

The Creature is but a scanty Good; the Promise travails with all Good.

He that lives upon the Promise lives by Faith; and the Life of Faith is the only Life in the World.

1<sup>st</sup>. It is the only *safe* and *secure* Life. As the weak *Ivy* secures it self by twisting about the *great Oak*; so the *weak Christian* secures himself by cleaving to the *great God*. His place of Defence shall be the munition of Rocks; *Bread shall be given him, his Waters shall be sure.* *Isaiah 33. 16.*

The Life of Sense is full of Disappointments, *like a deceitful Brook.* *Job 6. 15.*

*Sifera* runs to *Jaël* to save him, and she destroys him: he lays his Head in her Lap, and she nails it to the ground. *Judges 4. 21.*

2<sup>dly</sup>. It is the only *quiet* Life. The Life of Sense is full of distracting Cares and Vexations: the Soul

## 112 *The Power of Grace, &c.*

is never quiet till it draws off from Sense to live by Faith; till it cries out with *David, Return to thy rest, O my Soul.* Pſal. 116. 7.

The Philosopher tells us, If we could live in the Upper Region, there we should enjoy a perpetual Calm: there are no Storms, no Winds, no Tempeſts; theſe are only found in this Lower Region: Nearer the Sun it is not ſo.

Senſe is as the Lower Region, where there is nothing but Storms, and Shakings, and Vexations. Could we, by Faith, live in the Upper Region, and have the Moon under our feet; could we live above the World, by Faith in God, reſting in the Lord Jeſus Chriſt; we ſhould enjoy a perpetual Calm there. *In me ye ſhall have Peace,* John 16. 33.

3dly. It is the only *ſweet* and *comfortable* Life. The Life of Senſe, like a ſmoking Chimney, cauſes many a wet eye: When we live by Faith, then the Fire burns clear; but

## *The Power of Grace, &c.* 113

but when we live by Sense, then the Chimney smoaks.

Is it not a sweet Life, to fetch all our Waters from the Fountain? Thus Faith doth. Sense drinks out of the muddy Chanel, but Faith goes to the Well-head. *All my Springs are in thee,* Psalm 87. 7.

Is it not a comfortable Life to be *fixed* amongst all the Changes and Mutations that are in the World? Why Faith fixes the Soul upon God, and in that Fixation it is safe. *He shall not be afraid of evil-tidings, his heart is fixed trusting in the Lord,* Psal. 112. 7.

Is it not a comfortable Life to live free from all Burdens in the World? There are but two sorts of Burdens;

The Burden of *Sin* and *Guilt*.

The Burden of *Care* and *Trouble*.

Now *Faith* takes off both these, and frees the Soul from one and the other.

## 14 The Power of Grace

It takes off the Burden  
by resting upon Christ and his  
mercies.

And it takes off the Burden  
of Care and Trouble, by resting  
upon God and his Providence.

Ah (*my beloved*) there is  
no Comfort to be compared to the  
Comfort of believing; no Life to be compared  
to the Life of Faith. We may  
have Comfort, but till we come to  
Faith we shall never taste of

4ly. It is the only *Christ*  
*Sense* makes a Beast, *Reason*  
makes a Man, but *Faith* makes a Christian.  
We are no farther Christians  
as we can live upon Christ's  
Conditions.

5ly. It is the only *honour*.  
The World's Honour is but  
a vain thing, a meer Bubble  
compared with the Honour that  
leads the Soul into

Is it not an Honour to  
be in the King's Ear at pleasure, wit

The Power of Grace, &c. 115

cing the tedious Commandments  
accesses, as Strangers must

Why the Believer (as I have  
speak it with Reverence) should  
Command of Gods. For I have  
ing the work of my hands, according  
me. Isa. 45. 11.

Is it not an Honour to be of the  
Blood-royal, to be born of God?  
We are very apt to value our selves  
upon the Nobleness of our Descent  
and Birth.

Why the Believer is born of God.  
John 1. 11, 12. They are of the Blood-  
royal, of the Offspring of God.

Is it not an Honour to live with  
God? Why Believers live with God,  
and walk with God, and have Fel-  
lowship with God here, and shall  
have an eternal Fellowship with  
God in Heaven hereafter. And he  
now have all his Joys.

64. It is the only happy Life  
The Stability of all sorts of Loves  
is according to their Principles and  
Causes. The Life which comes

## 114 *The Power of Grace, &c.*

It takes off the Burden of *Guilt*, by resting upon Christ and his Righteousness.

And it takes off the Burden of *Care* and *Trouble*, by resting upon God and his Providence.

Ah (*my beloved*) there is no comfort to be compared to the comfort of believing; no Life to be compared to the Life of Faith. We may talk of Comfort, but till we come to *live by Faith* we shall never taste of Comfort.

4ly. It is the only *Christian* Life. *Sense* makes a Beast, *Reason* makes a Man, but *Faith* makes a Christian. We are no farther Christians, than as we can live upon Christ in all Conditions.

5ly. It is the only *honourable* Life. The World's Honour is but an imaginary thing, a meer Bubble compared with the Honour that Faith leads the Soul into.

Is it not an Honour to have the King's Ear at pleasure, without tra-

cing



*The Power of Grace, &c.* 115

cing the tedious Climax of Court-accesses, as Strangers must?

Why the Believer (as I may speak it with Reverence) hath the Command of God's Ear. *Concerning the work of my hands, command ye me.* Isa. 45. 11.

Is it not an Honour to be of the Blood-royal, to be born of God? We are very apt to value our selves upon the Nobleness of our Descent and Birth.

Why the Believer is born of God. *John 1. 11, 12. They are of the Blood-royal, of the Offspring of God.*

Is it not an Honour to live with God? Why Believers live with God, and walk with God, and have Fellowship with God here; and shall have an eternal Fellowship with God in Heaven hereafter. *Such honour have all his Saints.*

6ly. It is the only *lasting* Life. The Stability of all sorts of Lives, is according to their Principles and Causes. The Life which depends upon

## 116 *The Power of Grace, &c.*

upon a failing Cause is a fading Life; and the Life which depends upon a constant Cause is an abiding Life.

Now the Life of Faith proceeds from a living Principle; the Grounds of it are in God, and Christ, and the Promise, and no Change reaches to these.

Our Comforts may change, but Christ never changes; *Yesterday, and to day, and the same for ever*, Heb. 13. 8.

The Creature may change, but God changes not: *I am the Lord that changes not*, Mal. 3. 6.

The Promises are unchangable: not yea and nay, but *yea and Amen in Christ*, 2 Cor. 1. 20.

Now *Faith* must needs be a lasting Life, that hath such lasting Grounds and Principles.

The Life of Sense is a fading decaying Life, it lives upon fading Objects: a Man hath Friends and delightful Relations, and these cheer and refresh his Spirits; but anon they die, and drop into the Dust,

and then his Spirits sink: they go down to the Pit, and his Heart breaks for want of Comfort.

But the Soul that lives by Faith can never be at a loss.

What can he lack who hath him who is *all*? And what can he lose who hath him who knows no change at all?

The *Mariner*, when he puts forth to Sea, quickly loses a sight of Land; but though he sails never so far, yet he never loses a sight of Heaven.

Thus the Soul of a Believer is as a *weaned Child* in this sense also: it lives upon other kind of Comforts than it did before, *viz.* the Comforts of the Promises.

2. I might add, That the Believer lives upon the Comforts of the Ordinances. *I sat under his shadow with great delight, and his Fruit was sweet to my taste, Cantic. 2. 3.*

3. He lives upon the Comfort of Experiences: *Psalms 74. 14. Thou breakest*

## 118 *The Power of Grace, &c.*

*breakest the heads of Leviathan in pieces, and gavest him to be Meat to the People inhabiting the Wilderness.*

*Leviathan* here, is meant of *Pharaoh* and all his Host: When God drowned him and all the Host of the *Egyptians* in the *Red Sea*, then he brake *Leviathan's* Head: And God is said to give him to be Meat to his People in the *Wilderness*, in that the Experience they had had at the *Red Sea*, of the wonderful Care and miraculous Doings of God for them and their Deliverance, was intended to be Food for their Faith, that by this Experience they might learn to live upon God in *Wilderness-straits*.

4. He lives upon the Comfort of the Divine Presence. *Thou shalt make me glad with the light of thy countenance.*

This is the Food that the *weaned* Soul hath to feed on,

*Pro-*

Promises.

Ordinances.

Experiences.

The divine Presence.

3dly. There is a Resemblance between a *weaned Child* and a *Believer*, in regard of its Disposition and Affection.

As, for instance:

Take a *weaned Child*, and lay it to the fullest and fairest *Breast*, and it will suck no more; it turns from it, and loaths it as much as heretofore it loved and delighted in it.

Now in this the gracious Heart is as the *weaned Child*: The fullest *Breast* of Creature-comforts and sensual Delights cannot allure it: and why? Because it hath chosen God for its chiefest good, and therefore cannot be better. *Whom have I in Heaven but thee? And there is none upon Earth, I desire in comparison of thee.* Psal. 73. 25.

The Soul sees a greater beauty in God, than in all worldly Comforts; it tastes a greater Sweetness in communion with the Lord Christ, than in all worldly Friendships and Fellowships.

So did *David*; and therefore he cries out, *One day in thy Courts is better than a thousand elsewhere*, Psalm 84. 10. So did *Jacob*; and therefore tells his Brother, *God hath dealt graciously with me, and I have enough*. Gen. 33. 11. In the *Hebrew* it is, *I have all*. He that hath an Interest in God, hath all; all that the Soul can want, or the Heart can wish. *No man having drank this old Wine desireth new, for he saith the old is better*, Luke 5. 39.

III. I will shew you briefly, how *Grace* doth wean the Heart from all worldly things.

By a threefold Efficiency.

1st. *Grace* sets up a Light in the Soul, which discovers the true Nature of things: Every natural Man

is

is in Darknes; a graceless state is a state of Darknes: Now in Darknes the Vanity, Emptiness, Insufficiency, and Unsatisfactoriness of worldly things to the Soul of Man, cannot be discovered.

Grace is Light in the Understanding, as well as Holiness in the Will; and by this Light the Soul is able to pass a right Judgment of things, to distinguish between seen and unseen Good, between perishing and durable Comforts; to discern between things that differ. *The spiritual Man judgeth all things*, the Apostle says in the first Epistle to the *Corinthians*, chap. 2. ver. 15.

2dly. Grace hath a farther Efficiency upon the Heart, and that is this: It extinguisheth and removes that out of the Soul which makes the things of the World to be our chief good.

There is that in every carnal Man that propounds to the Soul some-  
H what

## 122 *The Power of Grace, &c.*

what below God as its chief Good; and that is, the sensual Mind: and by this the Will is misled, and the Affections misplaced; and the World is preferred, and God left out.

Now by a work of *Grace* in the Heart, the sensual Mind is extinguished, the Old-man is put off, that which favours only the things of the Flesh is abated and removed.

3dly. *Grace* elevateth the Soul above sensual Objects, to live upon more real, more durable Comforts; to live upon God; to lay up Treasure in Heaven, to fetch its Refreshments from the Fountain of divine Fullness: and how easily is that Soul weaned from all earthly Enjoyments, that hath learned to fetch all its Comforts from Heaven?

### THE APPLICATION.

*Use 1.* Shall we now improve this Doctrine to a use of Tryal? Shall



Shall we be serious in this matter, and call our Hearts to a strict account what we do experience of the Power of God upon our Souls in weaning them from things below?

There is the greatest Reason in the World that moves me to urge this Duty upon you. For,

1. There is no greater Duty incumbent upon a Christian, than frequent Tryals of Self and State by the measure of present Truths. When the Word of the Lord is spoken, and Truth discovered, then to bring it home to the Heart, and try our Spirits and Condition by it, this is a great Duty. This is the meaning of that in the second Epistle to the *Corinthians*, chap. 13. ver. 5. *Examine your selves, whether ye be in the Faith; prove your own selves.* And that in *Galatians* 6. 3, 4. looks this way: *If any man thinks himself to be something when he is nothing he deceives himself: But let every man prove*

## 124 *The Power of Grace, &c.*

*his own work, and then shall he have rejoycing in himself alone, and not in another.*

2dly. Herein doth the Vitality and Power of Godliness formally consist. It is not what we profess outwardly, but what we are inwardly, that God looks at. *Rom. 2. 29. He is a Jew which is one inwardly.*

Many profess much, pretend to great measures of Mortifiedness, and Weanedness from worldly things; but look upon them in their Conversations, follow them into the World, and none more carnal, more vain than they.

3dly. We can never be able to adjust our Claim to a Work of Grace, unless we are able to satisfy our selves in this point. There is no greater, no surer Evidence of a Work of Grace in the Heart, than Weanedness of Soul from present things.

4. If

## *The Power of Grace, &c: 125*

4. If we be not brought into this weaned state by the Power of Grace here, we shall be shut out of Heaven hereafter. Will you hear what our Lord Christ says in the case? Then see *Matth. 18. 3, 4. Verily except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Ver. 3.*

*Except ye be converted:* is that all? No, but ye must become as *Little Children*, in Meekness, Humility, Self-denial, Weanedness. So says the next Verse; *Whosoever shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.*

It is one thing to be converted, it is another thing to become as little Children, to be wrought into a childlike Disposition. This is the true Qualification, the proper Fitness of the Soul for Glory: No Weanedness, no Blessedness.

Is there not then great Reason for my urging you to this Self-examination? Let

## 126 *The Power of Grace, &c.*

Let us therefore to the Touchstone: that is not true *Grace* that will not endure the Tryal.

Put the Question: Is my Soul as a *weaned Child*? Am I under the Weanings of God, or am I not?

*Quest.* Now you will say, How may I know whether my Soul be under the Weanings of God? whether weaned from the World or not?

*Answ.* In Answer to this, I shall lay you down some Rules to try your selves by.

1<sup>st</sup>. To have heavenly Affections amidst earthly Possessions, this is a sign of a weaned Heart.

2<sup>dly</sup>. To reckon our Happiness, our Riches, rather from divine Fruition than from any worldly Accommodation, this is a sign of an Heart under the Weanings of God.

*David*

## The Power of Grace, &c. 129

David was a King, a great Man; but he doth not reckon this his Happiness; no, but his Interest in God. *Psalm 16. 5, 6. The Lord is the portion of my Inheritance, and of my Cup, thou maintainest my Lot: And what then? The lines are fallen to me in pleasant Places, I have a goodly Heritage.*

3dly. What do we most desire; most hunger after? This shews whether we are weaned or not.

The sucking Child cries for the Breast: whatever you offer it, or put into the hand, nothing can quiet it till it is laid to the Breast.

Now what is it that quiets our Minds, that satisfies our Desires soonest? If it be worldly Pleasures, worldly Comforts, worldly Honors, &c. then our Hearts are not weaned.

4thly. To bear worldly Evils, worldly Troubles, worldly Losses, with

## 128 The Power of Grace, &c.

with a holy Quietness and Satisfaction of Spirit; this is a sign of a weaned Heart. *Heb. 10. 34. Ye took joyfully the spoiling of your Goods, knowing in your selves that ye have in Heaven a better and an enduring Substance.*

5thly. To chuse Holiness with Affliction and Loss, rather than Sin with Pleasure and Preferment; this is a sign of a weaned Heart. Thus did Moses, *Heb. 11. 24, 25, 26.*

Ver. 24. *By Faith Moses, when he was come to Tears, refused to be called the Son of Pharaoh's Daughter;*

Ver. 25. *Chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of sin for a season;*

Ver. 26. *Esteeming Reproach for Christ greater Riches than the Treasures of Egypt; for he had respect to the Recompence of reward.*

The

## The Power of Grace, &c. 129

The Whore, in Revel. 17. 4. is said to have a golden Cup in her hand full of Abomination, and Wine of her Fornication: that is, full of abominable Doctrines and adulterated Worship, denying God's Ordinances, and bringing into the Church Ordinances of her own.

This her Cup is full of; ay, but yet the Inhabiters of the Earth are said (*Ver. 2.*) to be made drunk with the Wine of her Fornication. How so? Why meerly because it comes out of a golden Cup: the Whore gives it in a Cup of Gold: it leads to Honours and Preferments in the Church, and in the World, and therefore the Inhabiters of the Earth cannot be weaned from this Cup.

*6thly.* To be able by Faith to overcome all the Smiles and Frowns of the World; this is another sign of a weaned Heart.

Now can ye do this?

When the World smiles upon us with its Splendours, Honours, Riches, Pleasures, Delights, and Glories; can we then look upon all these as mean and abject things in comparison of Christ? Can we look through all this to the Righteousness of Christ? as that noble Marquis (*Galeacius Caracciola*) did, *Their Money perish with them that count all the Gold in the World worth one days Communion with Jesus Christ.*

Or, When the World frowns upon us with Crosses, Losses, Sufferings, Reproaches, &c. Can we then overcome it by laying aside carnal Fear, by Patience in Tribulation, by looking upon Afflictions and Sufferings for Christ as our Honour and Happiness; by eying the invisible God in all, as *Moses* did? *Hebr. 11. 27. He endured, as seeing him who is invisible.*

Use



## The Power of Grace, &c. 131

*Use 2.* Are your Souls under the Weanings of God? Then there is a double Duty incumbent upon you from this Doctrine.

*Duty 1.* Bless the Lord, magnify the Riches of his Mercy, in calling and taking your Hearts off from the World.

It is said in *Genesis*, Chap. 21. Ver. 8. that the Child (speaking of *Isaac*) grew, and was *weaned*: and *Abraham* made a great Feast the same Day that *Isaac* was *weaned*.

It is not said, that the Child was *born*, and *Abraham* made a Feast: indeed that was not so proper a time, because then the Mother was in Weakness and Grief.

Nor is it said the Child was *circumcised*, and *Abraham* made a Feast: nor was that so proper a time, because then the Child was sore and in Grief; but the Child was *weaned*, and *Abraham* made a Feast. This seems the proper time, because now  
Father

## 132 *The Power of Grace, &c.*

Father, and Mother, and Child, might all rejoyce together.

There was, no doubt, a Mystery wrapt up in this Feast of *Abraham*: And what was that? Why the Mystery is this.

Believers, who are the Seed of *Abraham*, should rejoyce in the Lord when the Soul is become spiritual, and weaned from carnal Desires.

To have the World, and yet be weaned from the World; to possess it, and yet not be possessed by it; this is a great Mercy.

It is an easie matter to profess Weanedness from the World, where but little of the World is enjoyed; it is a common thing for them that are poor to declaim against Riches and Greatness. *I would not be in their Condition,* says one; *I would not be under their Temptations for all they enjoy,* says another; *I would not have that to answer for as they have,* says a third; *for as they are great, so they are proud, high-minded, and covetous.*

Thus

## The Power of Grace, &c. 133

Thus it is usual for the Poor to envy the Rich.

But to live above all, amidst the enjoyment of all, this is the greatest Mercy in the World.

To see no Greatness in any thing but in the great God, no Beauty in any thing but Holiness, no Glory in any thing but Christ, no Goodness in any thing but Religion; O what a Mercy is this! How few can look through worldly Greatness to this Prospect; and therefore *not many mighty, not many noble, are called* &c. 1 Cor. 1. 26.

*Duty 2.* Labour to wean others from the World; as Christ said to Peter, *When thou art converted strengthen thy brethren*, Luke 22. 32. So when converting Grace hath took hold of thy Heart, labour to convert others: When the Lord hath shewed thee the Vanity of things below, endeavour to lead others into this Prospect: Is thy Soul weaned? strive that

that others may be weaned. O what Honour might you bring to God upon this account!

We preach of the Vanity and Emptiness of the World; but alas! few believe our Report. They say we know nothing of the Grandure, Honour, and Glory of it in our selves: God placed us below it, and laid our Lot in a narrow compass; and therefore we envy it to those who enjoy it, because we want it.

But when such whom God hath advanced to Greatness in the World shall yet live above it, and prefer the Interest of Religion, and the honouring of God, before all worldly Grandure; this will carry a strong Conviction with it to the Consciences of others.

Therefore endeavour to be instrumental to wean others, especially Relations: Labour that they that are near to us may not be far from God; and chiefly our Children, whose Souls God will more immediately require at our hands.

The

## *The Power of Grace, &c.* 135

The Lord hath graciously given *Your Honour* a Child, a Son: you have taken great care to *wean* him from the Breast, and the Lord hath blessed your Care in it: And if *Your Honour* would be thoughtful and prayerful about *weaning* him from worldly Lusts, would not the Lord bless that Care too?

A second Branch of the Exhortation is to them who are not yet as a weaned Child, whose Souls are not, as yet, taken off from present things.

Is not this our Case? May we not fear it is? For if we are weaned from the World, why do we doat upon it? Why are we so fond of present things? Why do we conform so much to the World, and study the Guise and foolish Fashions of the World?

If we are weaned from the World, why is our Joy and Grief so great, and proportionated to present Comforts, or present Losses?

Surely

## 136 *The Power of Grace, &c.*

Surely therefore we have cause enough to fear our Hearts are not yet under the Weanings of God.

Nay let me tell you this, that it is possible to be a true Believer, a true Christian, and yet not weaned from the World.

It is one thing to be born of God, as every Believer is; it is another thing to have a weaned Heart: this every Believer hath not.

This Child is a living Child so soon as it is born; but it is not weaned from the Breast till it hath got Strength to live without it: and therefore it is said of *Isaac* (*Genesis* 21. 8.) that *the Child grew, and was weaned.* Weaning follows Growth and Strength.

So a Man is a Believer so soon as he is born of God, so soon as he is wrought upon by Grace; but he is not weaned from the World, but by a superadded Strength, and growth of Grace.

Truth

Truth of Grace makes a Man a Child of God; but it is Growth of Grace that makes the soul as a weaned Child.

This Weanedness is begun indeed in Conversion, for that is the Seed-time of all Grace; but it is only perfected in the growth of Sanctification.

You read in Scripture of a two-fold Redemption.

One is a Redemption, by the Blood and Death of Christ, from Hell and Damnation: Thus every Believer is actually redeemed at his first Conversion.

The other is a Redemption by the Spirit of Christ from carnal Affections: this follows Conversion. In *Revel. 14, 3.* ye read of some that were said to be redeemed from the Earth: They sung a new Song, and no Man could learn that Song, but the hundred and forty four thousand which were redeemed from the Earth.

Many

Many are redeemed from Hell that are not yet redeemed from the Earth; redeemed through Grace from Damnation, that yet are not redeem'd from a carnal Conversation.

Well then, are we born of God, and yet not weaned from the Breast of worldly Comforts?

Oh then go away, and beg of God for this Mercy of a weaned Soul; that you may no longer fetch in your satisfactions and Comforts from the Creature, but from God in Christ.

And lastly, Let us do that which is our Duty in order to Weanedness of Heart.

1. Inuring our Souls to Wants and Abatements: Whilst we satiate our selves, and surfeit our Spirits in the Fullness and Excesses of present Enjoyments, we are not like to learn this Lesson. One way to put  
out



out the Fire, is by Subtraction of Matter: Take away the Wood, and the Fire will die, and go out of it self.

2. Be much in mortifying carnal Appetites and inordinate Desires; and let this be our daily Work; for the sooner it is done, the easier it is done: A Child is easier weaned at one Year old than at two; Affections are not yet so strong, nor Custom so prevailing.

It is in like manner with the Soul: the longer it lives upon the Comforts of the World, and fetches its Contentments from the Creature, the harder it will be to draw off the Affections, and wean the soul from them.

*F I N I S.*